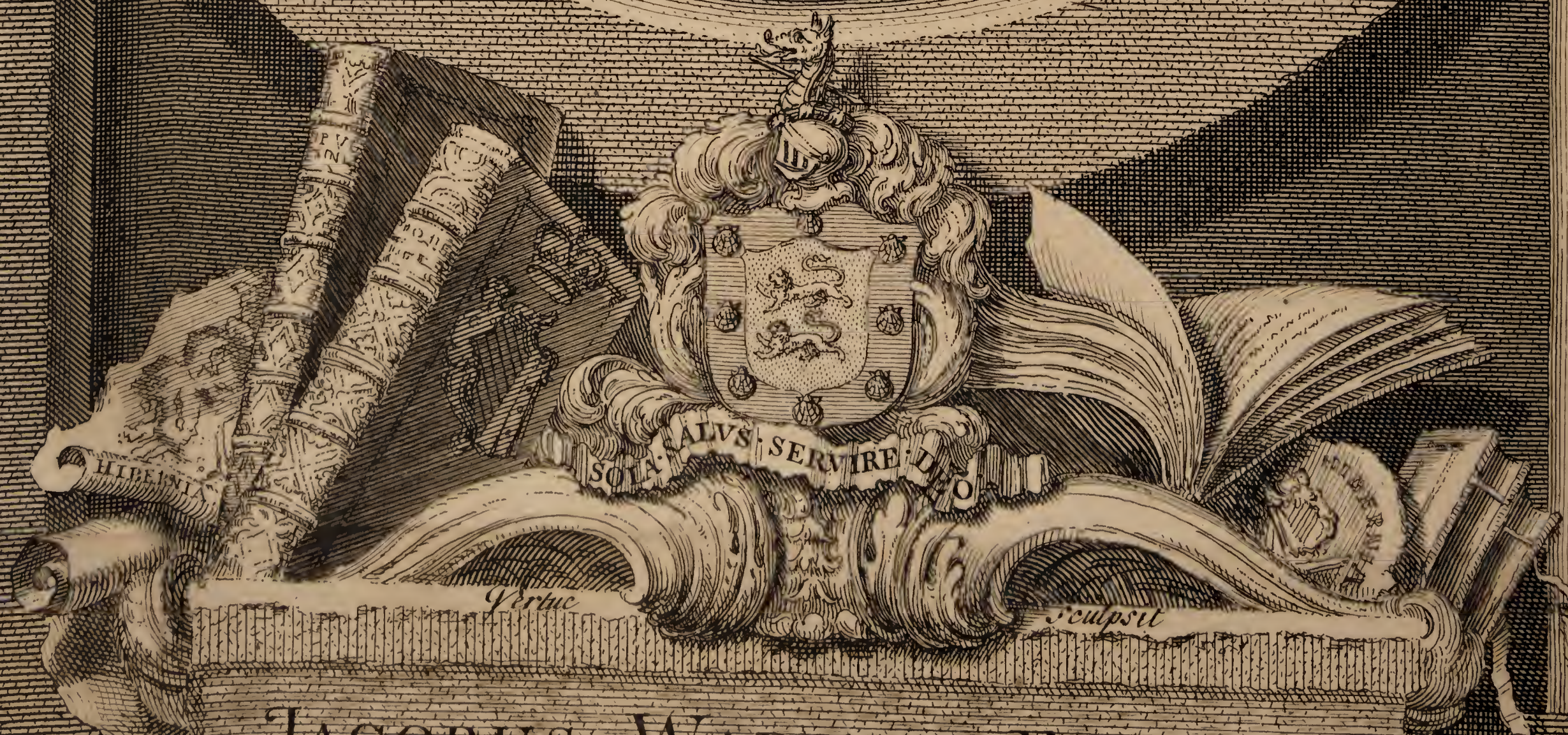


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Sir JAMES WARE

CONCERNING

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Written in *Latin* by Sir JAMES WARE, Knight; newly translated into *English*, revised and improved with many material Additions, and continued down to the Beginning of the present Century,

By WALTER HARRIS, Esq;

In TWO VOLUMES.

V O L. II.

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T H E

P R E F A C E.

THAT I may not be thought to have curtailed and injured my Author's Works, instead of revising and improving them, it is necessary to inform the Reader in a few Words how I have treated the following Subject.

I have thrown out of the Antiquities the 16th and 29th Chapters of his Latin Edition, the first containing *The antient Disposition of the Bishopricks of Ireland*, and the other *The Original and Antiquities of the Cathedral Churches*; because I judged them properly and immediately to belong to the Ecclesiastical Part of my Undertaking formerly published; and I have accordingly prefixed the former to the first Volume intire and by itself, and the other I have added as a Preliminary to each Episcopal See without the least Diminution.

I have also cast out the Second Section of Chap. 4. containing *A Catalogue of the antient Kings of Ireland*, and all Chap. 24. being *Annals of the Feats of the Ostmen or Danes in that Country*; because, being merely Historical, I intend to blend them in the Civil History of the Kingdom, which is my next and last Task, if God spares me Life and Health adequate to such an Undertaking. But instead of the Catalogue I have discussed two Points not well settled by our native Writers; 1st. Whether the antient Kings of *Ireland* wore a Crown? And 2^{dly}, Whether they were inaugurated into their Offices by the Ceremony of *Unction*, or by any other, and what Ceremonies?

I have also rejected the former part of Chap. 21, concerning *Cormac Mac-Culenan*, King and Bishop of *Cashel*; because my Author gave it Word for Word in his History of the Bishops, under the Title of the Archbishops of *Cashel*; where also the Reader may find it in my first Volume, p. 465.

As the Monastical State of *Ireland* is a Subject not very acceptable to the Generality of *English* Readers, I have taken the Liberty of throwing it into a more comprehensive, (and I hope) more satisfactory View than it formerly appeared in. For I have intirely altered the Frame and Method of that Chapter (being the 26th of my Author;) and whereas he had placed all the Religious Orders promiscuously under their proper Counties, I have digested them under their respective Orders, and withal have preserved the County Method; so that the Reader will find them plainly laid down in an Analytical Table under the following Heads. 1st. The Situation or County. 2^{dly}, the Saint to whom dedicated. 3^{dly}, the Founder or Patron. 4^{thly}, the Time of the Foundation; and 5^{thly}, the Grantee or Assignee of the Monastic Lands after the Suppression; which last Particular is an Addition to my Author, and supplied from Records, as far as they give Light into the Matter. By this Method
many

P R E F A C E.

many Repetitions are avoided, and the whole comprised in about four Sheets. I have added several Abbies and Monasteries omitted by Sir *James Ware*, partly from Records, and partly from Writers, whose Works have appeared since his Time, as also 18 Copper Plates of the Monastic Habits used in *Ireland*, and engraved by the best Hands in *Paris*.

Besides very numerous Additions to every Part of my Author's Work (not omitted as before) and for Distinction Sake inclosed within Crochets, [] I have added Eight Chapters intirely new: viz. Chap. V. proving that Counties were instituted in *Ireland* before the Reign of K. *John*. Chap. VII. Of the antient Territories of *Ireland*, both before and after the Arrival of the *English*, together with the modern Names of them, alphabetically disposed for the reader pointing them out. Chap. XIII. Of the Common and Statute Law introduced by the *English* into *Ireland*, and of the Settlement of the Legislature there. Chap. XIV. Of the great Officers of the Crown in *Ireland* both before and after the Arrival of the *English*. Chap. XV. A Synoptical Table of the Chief Governours, Lords Chancellors, and Lords Treasurers of *Ireland*. Chap. XVII. Of some Monuments of Antiquity in *Ireland*, by whom erected, and for what Uses; and particularly of the round Towers. Chap. XXXI. Of the principal Capes, Promontories, and Head-lands of *Ireland*. And Chap. XXXIII. Of the Weights and Measures used in *Ireland*; and of Denominations given to Lands there. — These new Chapters will, I presume, be a sufficient Recompence for omitting here such as are before mentioned, and applying them to their proper Places; if not, I must be content to bear the Censure of the Public: At least thus much is certain, that the Reader is not incumbered twice with the same Matter, which (if I had pursued any other Method) would have given just Cause of Complaint.

For what relates to the Writers of *Ireland*, I must refer the Reader to a Preface prefixed to that Part of my Task.

WALTER HARRIS.

Clarendon-Street, Dublin,
January 18th, 1745.

N. B. The Publick shall be duly advertised, when the III. Vol. of the Works of Sir *James Ware* concerning *Ireland*, Revised and Improved, Containing the *Civil and Ecclesiastical History* of that Country, is ready for the Press.

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ADDITIONS to CHAP. XXXII.

SINCE this Chapter passed the Press, I have seen in the Custody of Mr. *James Simon*, Merchant, three *Irish* Coins of King *John*, different from those described p. 208. For instead of his Head in a Triangle, is his Head full faced in a Circle, without a Scepter; and on it a Crown terminated by a Cross, inscribed, JOHANNES. DOM. for Dominus. From whence may be inferred, that this Coin was struck before his Accession to the Throne of *England*. The Reverse shews a double Cross with an Annulet in each Quarter, and inscribed, RODBERD ON DIV. The other two differ nothing from that now mentioned, except in the Inscriptions on the Reverse; one of which has TOMAS ON DIV. the other WILLIAM ON WA. for *Waterford*; and this last was probably struck when King *John* came first to *Ireland* in the Year 1177. Some of these Coins have on the Face DOOM. for DOM. or Dominus. Note, in DIV. the I is joined to the V, and looks like a W. See Plate III. No. 36.

Messieurs *Mervin*, and *Henry Archdall* lately communicated to me a Silver Coin struck in *Dublin*, and different from any I have ever seen. It bears no Monarch's Head; but a large Marquiss's Coronet takes up the whole Area of the Face without any Inscription. The Reverse bears a plain Cross with three Plates or Bezants in each Quarter; from one of which Plates in the first, and another in the fourth, springs up a Crescent, and the Reverse is inscribed CIVITAS DUBLINIE, at length. Perhaps this Coin was struck when *Robert de Vere* was Marquiss of *Dublin*, and Lord Lieutenant of *Ireland* in 1385, to whom the Power of coining Gold and Silver was granted by Patent. The Crescent, being the Mark of a younger House, may denote the Inferiority of the Kingdom of *Ireland* (then granted to the Marquiss) to *England*. See Plate II. No. 11. an Icon of the Coin, which I was obliged to insert there, the Plate of Coins having been before engraved.

CORRECTIONS.

THE literal Errors of the Press will easily occur to the Reader; such as disturb the Sense, or are mistakes in Dates, follow: Page 34. l. 53. for 1603. r. 1605.—58. l. 21. for Sorbiquets r. Sobriquets.—60. l. 49. for we r. were.—75. l. 38.—77. l. 21. for Satute r. Statute.—105. Col. 5. l. 7. for 360. r. 1360.—110. Col. 5. l. 2. for 1444. r. 1544.—112. Col. 8. l. 3. for 1665. r. 1655.—129. l. 39. for, for, r. from.—130. l. 45. for an, r. on.—152. l. 2. for, for, r. far.—155. l. 13. for Litiguts r. Litigants.—171. l. 25. for were, r. where.—1. 55. for Word, r. World.—182. l. 2. for Sr, r. St.—200. l. 29. for Sudies. r. Studies.—217. l. 55. after in, add, England.—219. l. 30. for 1783. r. 1683.



T H E
A N T I Q U I T I E S
O F
I R E L A N D.

C H A P. I.

*Of the different Names by which IRELAND was known
to the Antients; and of the Etymology of the Word,
IRELAND.*

THIS Island, in old times the Habitation of Variety of Colonies drawn out of *Britain, Scythia, Iberia, Germany and Gaul*, was known to the Antients principally by two Names, *i. e. Hibernia, or Ibernia and Scotia*. *Hibernia* (so *Cæsar, Pliny, Solinus, Tacitus, Orosius* and others call it) the most remote Country of all *Europe* to the West, is derived either from the Word *Hiar*, which among the *Irish* signifieth the West, or Western Climate, as *Camden* thinks, or from the *Iberians*, who were formerly settled there: From whence possibly *Antoninus* in his Itinerary hath taken occasion to give the Name of *Hiberione* to this Island, and in *St. Patrick's Epistle to Coroticus* it is twice called *Hiberione*, and once *Hiberia*. From either of these Fountains, the Names *Ierne* [as it is called by *Claudian, Strabo, and Stephen of Bizantium*] *Iouernia* [by *Ptolomy*] *Iuerna* [by *Solinus*] *Iris* [by *Diodorus Siculus*] *Bernia* and *Overnia* [by *Eustathius*,] and the *Irish* word, *Eri*, seem to flow; by all which Names *Ireland* was also in former Ages known. [For it is probable that these Authors, meeting with the Name of an Island called, *Eire*, or *Eri*, and not understanding any derivation or meaning of the Word, gave it such a Shape in their Phrase, as each particular Person thought most agreeable to the Ear, or as pleased his Fancy best.

2 *The Antiquities of IRELAND.*

Nor am I singular in this Conjecture ; for the learned Mr. *Hill* in his Critical and Geographical Commentary on the *Periegesis* of *Dionysius* (a) says thus. “ *Hibernia Straboni*, &c. *Hibernia* (Ireland) says he, is called by *Strabo* and other Writers, Ἰερων which is manifestly derived from the Name *Erin*, by which the Natives call that Island; and *Camden* is of Opinion, that the Word signifieth a western Country, the Word, *Hiere*, among the *Irish*, importing, the West: and for my part (proceeds he) I have no doubt, but from the Word, *Ierne*, the other Names appropriated to that Island; as *Iuverna*, *Ivernia* and *Hibernia* are derived.” The same may be said of *Iernis*, a Name by which *Ireland* is mentioned in the antient Poem of the *Argonauticks*, written by *Orpheus*; not the antient *Orpheus* of *Thrace*, who flourished (according to *Suidas*) eleven Ages before the *Trojan War*; but by *Orpheus* of *Crotona*, who (according to the same *Suidas*) was cotemporary with *Pisistratus* the Tyrant, who died in the 63d *Olympiad*, that is, about the Year of the World 3422, and 526 Years before Christ: and (by the way) it is observed by Archbishop *Usher*, (b) that even the *Romans* cannot produce so early a Testimony of their Name.] From the Word, *Eri*, an *Irishman* is called. *Erigena*; and so in antient times *John Scotus*, an old Writer of the 9th Century, was commonly called, *Erigena*. Some derive the Name from *Heber*, a Spaniard, one of the Sons of *Milesius*, others from *Herimon*, the Brother of *Eber*. But Men of sounder Judgments have rejected these Opinions, as well as those of others, who deduce the Original of the Word, *Ireland*, either from *Irnalphus*, a Spanish Commander, or from the Waters, which in that Country are frozen, *Hiberno tempore*, in the Winter Season, or from *Iber*, a River in *Spain*, or from Queen *Iera*, or from *Jurin*, i. e. *Judæorum terra*, the Land of the *Jews*; [which last Opinion *Camden* exposes as the fond and singular Conjecture of *Postellus* in his Lectures on *Pomponius Mela*, who says, “ that the *Jews* being most skilful Soothsayers, and presaging that the Empire of the World would at last settle in that strong Angle towards the West, took Possession of these Parts, and of *Ireland*, very early; and that the *Syrians* and *Tyrians* also endeavoured to fix themselves there, as the Foundation of their future Empire.”] Nor must we here pass over the Opinion of *Samuel Bochart* of *Caen*, who draws a Conjecture from the Name, that *Ireland* was not unknown to the *Phœnicians*, a People in old times famous for their Navigations into the most distant Countries. “ This name *Hibernia* (says he) (c) manifestly appears to be a *Phœnician* Word. For *Hibernia*, by some called *Iërna*, &c. is the same thing as *Ibernae*, or the remotest Habitation; because the Antients knew nothing Westward, beyond *Ireland*, but a boundless Ocean.” Thus far *Bochart* in the place cited. But to give you my thoughts of the Matter; among all these Conjectures concerning the Name (*Hibernia*) which have prevailed, the Opinion of *Isidore* and others, who derive it from *Iberia*, seems most plausible, as well on account of some Colonies and Settlements of the *Iberians* there established (of which hereafter in due place) as from the affinity of the name: To which also that Passage of *John Leland* (d) seems to allude, wherein he call the *Irish*, *Iberos*.

Fractos undique poenitudo Iberos
Sylvestres Domuit, suave legis
Ferre et perdocuit jugum Britannæ:
Quæ victoria comparanda magnis.

*The rude Iberians through their Forests wide
(Their Spirits broken and depress'd their Pride)
Repentance from their savage Freedom broke,
To bear the Pleasures of the British Yoke,
And taste the Blessings of a lawful state:
The Task was arduous, and the Conquest great.*

(a) p. 147.

(b) *Primoed*, p. 724.

(c) *Geogr. Sacr. Lib. I. Ch. 39. p. 726.*

(d) In *Cyanea Cautions*

What I have said of the Etymology of the Word is meer guess-work. It is a most difficult Task to give a true Account of the Name; and therefore I am not willing to affirm any thing positive concerning it, but am rather inclined to leave Matter undetermined.

Other Writers have antiently called this Island by the Name of *Scotia*, (as I observed before) and it seems to have taken that Name from some Colonies drawn to it out of *Scythia*. Thus *Ralph de Diceto* observes, (e) “ From a certain Countrey called *Scythia*, is derived *Scita*, *Sciticus*, *Scoticus*, *Scotus*, *Scotia*.” From this Writer *Thomas of Walsingham* (f) hath copied almost the same Words: And *Reinerus Rinecius* in the Introduction to his *Julian* History makes a just Remark, “ That at this Day the Name of the *Scythians* survives in that of the *Scots*.” The learned are not ignorant, that the Name of the *Scythians* was of very general extent among Writers of the greatest Antiquity; and it is a received Opinion of the most diligent searchers into the *Irish* Antiquities, that the *European Scythians* or *Celto-Scythians* have at several times sent Colonies into *Ireland*. Concerning the time when the *Scythians* arrived first in *Ireland*, *Nennius* or *Ninius the Briton*, who flourished *A. D.* 850 speaks thus. “ Last (says he) came the *Scots* from *Spain* into *Ireland*, &c. lastly came (A) *Glan-Hector*, and together with all his People have made that Island the place of their Habitation even to this Day. Yet we find no History of the Original of the *Scots* upon which we can certainly depend. If any Person be desirous of knowing how long *Ireland* lay desert and uninhabited, the most learned of the *Scots* have given me this Account, *i. e.* that the *Scythians* possessed themselves of *Ireland* in the fourth Age of the World.” And in the Beginning of his Book he computes the fourth Age of the World to be from *David* to *Daniel*, or to the *Persian* Empire. So also *Henry of Huntingdon* (g) “ The *Britons* (says he) came into *Britain* in the third, and the *Scots* possessed themselves of *Ireland* in the fourth Age of the World.” *Propertius* (h) intimates that the *Getes*, a People of *Scythia* (whom most Authors are of Opinion were the same that afterwards got the name of *Goths*) fixed their Settlements in this Country.

Hibernique Getæ, pictoque Britannia curru.

Hibernian Getes, and British Foes who ride
In painted Chariots. —

And although *Ireland* is by *Pliny* (i) and *Apuleius* (k) numbred among the *British* Islands, and is also called by *Ptolomey*, *Little Britain*, and by *Diodorus Siculus*, (l) part of *Britain*, as if it had been antiently possessed by the *Britons*; yet it seems evident, that the *Scythians* also (not to mention other Nations) inhabited this Country: Hence, I say, it is more than probable, that this Island first took the Name of *Scythia* from them; although afterwards by Corruption of the Word it came to be called, *Scotia*. But I will not take upon me to be positive in this Opinion.

Some Writers have supposed that *Ireland* was called, *Scotia*, from the *Greek* Word *σκότος*, *Tenebræ*, as if it had been covered with thick Darkness, [possibly from its obscure and dark Aspect, as being antiently overgrown with Woods.] Others think it took its Name from *Scota*, the Wife of *Gaothelus*, and Daughter of King *Pharaoh*; but which of that Name I know not; and that the *Irish* Language was invented by the same *Gaothelus* (otherwise called *Gaodelus*) and that it was called, *Gaolic*, or vulgarly, *Gelic*, as if it were made up and framed by a mixture of other Languages. [Others go Eighteen Generations lower, and say that another *Scota*, Daughter of one of the *Pharaohs*, King of *Egypt*, who was married to

(e) Imag. Histor. ad an. 1185.
Lib. 1. (b) Lib. 4. Eleg. 3.
(A) Lib. 6. Chap. 9.

(f) Hypodigm: Neustriæ sub an. 1185.
(i) Lib. 4. Chap. 16.

(g) Hist.
(k) in libro. de mundo.

(A) He is called *Clamhoctor* in *Gales* Edit. called the 15. Script. Chap. 8. 9.

Milesius,

4 The Antiquities of IRELAND.

Milesius, gave the Name of *Scotia* to this Country.] But these Fictions are exploded by Men of Learning. *Humphry Lbuid*, a *Welshman*, in his Fragment of the Description of *Britain*, (*m*) says, that the *Irish* together with the *Scots* are by the *Britons* called, *Guidhill*, [perhaps from *Gaodelus*: Yet the Rev. *Henry Rowlands* (*n*) rejects this *Gaithelic* Story, and is of Opinion, that the Word *Guidhill*, or *Guidelodd* is understood to mean the *Aborigines* or first Inhabitants of *Ireland*, and that the two Words which compose that Name, are purely *British*, viz. *Guydd* and *Hela*, i. e. *Woodrangers*, or *Woodhunters*, *Guydd* in *British* signifying a Wood, and *Hela* hunting. And this may serve to strengthen the Conjecture made in the next Chapter, that the first Inhabitants of *Ireland* were a Colony from *Britain*, the very Name of them being composed of *British* Words; and Mr. *Flaberty* (*o*) is of the same Opinion.] *Isidore* (*p*) of *Seville* asserts, “ that the *Scots* were in their own Language called so, a *Piëto Corpore*, from their painted Bodies, because “ on them were drawn variety of Figures with Iron-bodkins dipped in Ink.” But this is certain, that from thence the *Piëts* took their Names, and not the *Scots*: and *Isidore* (*q*) himself confesseth, that the *Piëts* were so named from that Practice. Lastly, some are of Opinion, that the Word, *Gaolic*, is derived a *Gotbis*, from the *Goths*: But it would be worth the Inquiry, whether that Word may not with more Propriety be deduced either from the *Gallæci* of *Spain*, or from the antient *Gauls*.

[I shall here take occasion to lay open to the *English* Reader, the whole Substance of a Controversy, long and warmly maintained between the *Irish* and *Scotch* Writers, in relation to the Name, *Scotia*, as it lies dispersed in many *Latin* Authors; the *Scotch* Writers, and particularly *Thomas Dempster*, contending, that *Ireland* was never known by the Name of *Scotia*. *Dempster* in the Beginning of the 17th Century, published a Book intitled, *Menologium Scotorum*, containing an Account of the Saints of *Scotland*, distinguished by the several Months in which they died; and in this Book hath taken the Liberty of pillaging the *Irish* Calendars, and appropriating to modern *Scotland* whatever Saints he there met with, under the Name of *Scoti*, *Scots*, or such, whose Country was called *Scotia*. He dedicated this Work to Cardinal *Maphæo Barberini*, Protector of the *Scots*, (who was afterwards *Pope Urban* the 8th,) and to justify his Theft, had the Assurance to affirm in his Epistle Dedicatory, “ that *Ireland* was never known by the Name of *Scotia*.” He endeavoured to bring in *Philip Ferrarius* as an Accomplice in this foul Attempt: But that learned and candid *Italian* in time discovered the Snare, and published an Advertisement prefixed to a Book of his own, whereby he warned the Reader, “ that whereas he had in the Body of his Work made many of the *Irish* “ Saints, Natives of *Scotland* or *England*, that in this he took other Writers for “ his Guides, and was deceived by the Name, *Ireland*, being in old Times called “ *Scotia*, and the *Irish*, *Scots*.” And he concludes his Advertisement in these sharp Words. “ *Quod te admonere libuit propter quosdam* Ἀγιοκλέπτας — and of this “ (says he) I thought proper to admonish the Reader, that he may be aware of “ certain Saint-stealers.” By which Name he branded *Dempster*, and some others of his Countrymen. It was for this that some Gentlemen of *Ireland* took up their Pens to recover the Reputation of their Country, for having produced those learned and holy Men in former Ages; and among others *Primate Usher*, *Messingham*, and *David Roth* wrote upon this Head; who have exhausted the Subject of this Controversy, and left little to be added. I shall therefore for the Sake of the *English* Reader, bring together in as short a Method as may be, what they have said, and add some few Observations omitted by them; and I do so the rather, as the Thread of the Dispute affords undeniable Proofs, that this Country was antiently called *Scotia*. This being premised, to avoid Confusion, I shall point out the different Authors, and the Times wherein they flourished, who have called *Ireland* by the Name of *Scotia*, and the *Irish* by the Name of *Scots*.

CENT. IV. Not to mention any doubtful Authorities of the three first Centuries, nor the Strains of Criticks, who would force the Word *Scythicus* into *Scoticus*, and *Scuta-*

(*m*) p. 41.
ib. 19. ch. 23.

(*n*) *Mona Antiq.* p. 27.

(*o*) *Ogygia.* p. 7.

(*p*) *Orig. lib.* 9. ch. 2.

(*q*) *Ibid.*

Scuta-Brigantes into *Scoto-Brigantes*, I shall content my self in beginning with the Testimonies of the 4th Century.] Thus *Claudian*, (r) who flourished under the Emperors *Honorius* and *Arcadius*.

———— Incaluit Pictorum sanguine Thule,
Scotorum Cumulos flevit glacialis Ierne.

*Lo! Thule smoak'd with Picts unnumbered slain:
Frozen Ierne wept her Scottish Train.*

And again (s)

———— Totam cum Scotus Iernen
Movit, & infesto spumavit remige Tethys.

*When Scots came thundring from the Irish Shores,
And the Sea foam'd beaten with hostile Oars.*

[Sir Robert Sibbald (t) wrests these two Passages of *Claudian*, and applies them to *Scotland*, and to *Strathern*, a particular County of it, so called, as he says, from the River *Ern*, from whence *Strathern* took its Name and was called *Ierne*; and to enforce his Conjecture observes, that the Epithet, *Glacialis*, *Icy*, by no means agrees with *Ireland*, the Snow and Ice continuing there but a short Time, and that *Tethys*, the Sea, foaming with hostile Oars, is to be applied to the *Forth* and *Clyde*, two Friths which separated the *Scots* and *Picts* from the *Roman Province*. But the first of these Observations only serves to shew the little Acquaintance the *Roman Poets* had with *Ireland*, and that they took their Account of it from Report or Hearsay, when they gave it the Epithet of, *Icy*. And as to the latter Observation, the *Scotch Writers* for the most part, and among the rest *Buchanan* applies that Passage in *Claudian* to *Ireland*, properly so called, and *Gildas* in relating how the *Scots* infested *Britain*, speaks, of their coming by Sea, and carrying away their Booty beyond the Sea; and further, that the *Roman Forces* drove them *trans Maria*, beyond the Seas; nor does it clear the Difficulty to affirm, that those Seas were only the Friths, over which the *Scots* passed from one part of *Scotland* to another. For though these *Friths* are sometimes called *Maria*, *Seas*, yet they cannot be understood in that sense here; because we are informed by *Gildas* and *Bede*, “that “when the *Roman Legion* first defeated the *Picts* and *Scots*, they built a Wall “between the two Seas, to hinder their Incurfions,” which would have been to no purpose, if their former custom had been to cross the Friths, and land on this side the Wall; so that the meaning must be, that the *Scots* crossed the Sea from *Ireland*, and landing in the North of *Britain*, joined the *Picts*, and so marched towards the Wall, and, as the same Historians say, pulled the poor *Britons* from it with Hooks, and forced their Passage into the *Roman Province*: which had been needless, if their way had been to pass over the Friths, between which the Wall was built: And so a celebrated Writer (u) explains these Passages. But to proceed.

St. *Jerom* (x) speaking of one who had slandered him, says thus “*Brito enim*, “&c. For he was a *Briton*, overcharged with *Scotch* Pudding, and drew his Pedigree from the *Scottish Nation* in the Neighbourhood of *Britain*.” — This Passage by the *Scots* and *Scottish Nation* must mean the *Irish* and *Ireland*; since the modern *Scots* cannot but own that their Country is and was then a part of *Britain*, and could not with any Propriety be said to be in the Neighbourhood of it. *Ethicus* the Cosmographer is more full to the Purpose, in his Description of *Europe*. “*Hibernia a Scotorum gentibus colitur*---*Ireland* is inhabited by the *Scots*,” — Past Controversy then, *Ireland* was called *Scotia*. For as *North-Britain* in latter Ages took the Name of *Scotia* from its *Scotch* Inhabitants, so in early times *Ireland* for the same Reason was called by that Name.

CENT. V. — After *Claudian*, *Paulus Orosius* speaking of *Ireland* hath this Passage.

(r) Paneg. de 4. Honorii Consulatu. (s) Lib. 2. de laudib. Stilichonis. (t) Discourse on Thule at the End of Camden by Gibson, 2d. Edit. p. 1486. (u) Gibson on Camden. Vol. 1. p. cxliv. (x) Prolog. in Comm. Prophet Jeremie. (y) Lib. 1. ch. 2.

“ *Hæc proprior, &c.* This Island (says he) lying near to *Britain* is of a narrower compass than that Country, but is more commodious for the Temperature of its Climate and Soil, and is inhabited by the *Scots*.” *Gildas*, *Cogitofus*, *Bede*, and other antient Writers agree with him in this, [as will be seen hereafter. *Prosper* of *Aquitain*, who flourished in this Period, mentions the *Scots* in his Chronicle, under the Year, 435. “ *Ad Scotos in Christum credentes ordinatur a Papa Celestino Palladius, & primus Episcopus mittitur.* — A. D. 435. *Palladius* was ordained by “ *Pope Celestin*, and sent the first Bishop to the *Scots*, believing in Christ.” By the Way it must be observed, that *Prosper* places the Mission of *Palladius* four or five Years later than the best Writers have done. But a small Lapse in Chronology will not invalidate his Testimony. It is plain by the *Scots* he understood the *Irish*. For all Historians agree, that *Palladius* was the Precursor of St. *Patrick*, who after this successful Attempt was sent in Mission to the *Irish*; nor do the *Scots* of *Britain* lay claim to either of them as Missionaries.

CENT. VI. *Gildas Britannus*, in his querulous History of the Destruction of *Britain*, having told us that *Britain* was trod under foot by two cruel Nations, the *Picts* from the North, and the *Scots* from the West, afterwards subjoins, “ *Revertuntur impudentes grassatores Hiberni domum.* — These impudent *Irish* “ *Plunderers returned home.*” — Where he takes the *Scotch* and the *Irish* for one and the same People. The same does *Cogitofus* both in his Prologue and Epilogue to the Life of St. *Brigid*, published by *Messingham*, and in other parts of his Work.

CENT. VII. The venerable *Bede* (y) mentions Letters written by some *English* Bishops, and by Pope *Honorius*, and the *Roman* Clergy “ *ad Scotos, qui Hiberniam insulam, Britanniae proximam, incolunt.* — To the *Scots* inhabiting *Ireland*, an “ *Island next to Britain.*”] The before mentioned *Isidore*, (z) who flourished A. D. 630, in express terms asserts, that this Island was in old Times called *Scotia*. — “ *Scotia*, (says he) which is one and the same with *Ireland*, is the next Island to “ *Britain*, less in extent, but more fertile by Situation. It is extended from “ *South to North*; the southern Coasts whereof point out to *Iberia* (*Spain*). “ *and the Cantabrian Ocean*, from whence the Island hath borrowed the Name of “ *Ibernia*: But it is also called *Scotia*, because it is inhabited by the *Scots*.” It appears unquestionably from *Bede*, *Giraldus Cambrensis*, *John Major* (a *Scot*) and others, that the genuine *Scots* of *Albany* drew their Origin from these *Scots* of *Ireland*, and the Analogy between their two Languages puts the Matter out of doubt. [The Abbat *Jonas* (a) is as express as *Isidore*. For having told us that St. *Columb* was born in *Ireland*, he proceeds. “ *Hanc insulam Scotorum gens incolit.* — The *Scots* inhabit this Island.” *Adamnanus*, Abbat of *Hy*, who wrote the Life of his Predecessor, the same St. *Columb*, is in many places very full in this particular. I shall mention but one. He tells us, (b) “ That St. *Columb* in the “ 2d Year after the Battle of *Culedreibne* sailed out of *Scotia* into *Britain*.” that is, he sailed out of *Ireland*, into the North part of *Britain*, now called *Scotland*. For he needed not a Ship or Boat to pass from one part of *Britain* to another, since *England*, the modern *Scotland* and *Wales* make but one Island. Besides, this Navigation was performed in the 2d Year after the Battle of *Culedreibne*. Now I would ask, in what part of *Albanian Scotia* this Battle was fought? on what occasion began? who were the Combatants? and why the Battle of *Culedreibne* is mentioned as an Epocha in the beginning of this History rather than any other? The Questions can easily be resolved by an *Irish* Historian in all their Circumstances; but the *Albanian Scots* have nothing to do with them. I need not quote any thing further out of this antient Writer; but only observe, that almost in every Page he mentions *Ireland* by the Name of *Scotia*, and the *Irish* by the Name of *Scots*. So *Adhelm*, Abbat of *Malmesbury* in an Epistle (c) to *Ealfrid* makes use of the Names, *Irish* and *Scottish*, *Ireland* and the *Scottish* Country, as terms Synonymous.

CENT. VIII. *Dicuil* or *Dicul*, an *Irishman*, in his Survey of the Provinces of the Earth, says, “ There are about our Island of *Ireland*, some Islands that are small, “ and some very small;” and a little after speaking of the *Shetland* Islands. — “ Some of these Islands are very small, and all of them separated from one another by narrow Friths, in which for almost one hundred Years past, the Hermits

(y) Eccl. Hist. Lib. 2. Chap. 4. 19.
Messingham. p. 219.

(b) Ibid p. 147.

(z) Orig. Lib. 14. Chap. 6.

(c) Uth. Epist. Hib. Sylloge No. 13.

(a) Vit. Columb. in

“ failing from *our Scotia* have inhabited.” In which Passages it is manifest he uses the Terms *our Ireland*, and *our Scotia*, as words signifying the same thing.

CENT. IX. *Eginard*, Secretary to *Charlemain* in his Annals, under the Year 780, confirms this. “ The *Norwegians* (says he) invading *Ireland*, the Island of the “ *Scots* were put to flight:” And again under the Year, 812. “ A Fleet of *Nor-* “ *mans* invaded *Ireland*, an Island of the *Scots*; and joining Battle with the *Scots*, “ a great Number of the *Normans* were slain, and the rest basely running away, “ the Fleet returned home.” To pass by innumerable Testimonies of this Century, I shall only mention the Royal Authority of King *Alfred*, who in his Translation of *Orosius* into the *Saxon* Language, says, *ƷgbepnƷa Ʒhaz we ƷcoƷlanð hazazh.* *Ireland* that we *Scotland* call.

CENT. X. *Notkerus Balbulus*, a Monk of *St. Gall*, flourished in this Century. He writ the Life of *Charles* the Great, in which is this Passage. “ *Contigit, &c.* “ It happened that two *Scots* of *Ireland* arrived on the *Gallick* Shore; Men in- “ comparably skilled both in humane and divine Learning, &c.”--- and in his *Martyrology*, under the 17th of *March*, “ In *Scotia*, the Nativity of *St. Patrick*, “ the Bishop, who first preached the Name of Christ to the *Scots* in the Island of “ *Ireland*.” Now in the Language of the *Martyrologists*, the Nativity of a Saint is not understood to mean the Day of his Entrance into this World, but the Day of his Departure from it, according to the Admonition given by *St. Cyprian* (d) to his Clergy. “ *Dies eorum, &c.* mark down the Days of their Departure, that “ we may celebrate their Memories among those of the Martyrs.” That *St. Patrick* died in *Ireland*, see fully proved, Vol. 1. p. 22, 23.

CENT. XI. *Marianus Scotus*, (e) *Hermannus Contractus*, *Florence of Worcester*, (f) and many other Writers of this Century can afford undeniable Proofs of the same thing; but I only mention their Names; for it would tire the Reader, should I quote them at large, and reckon up all the Authorities that might be produced in this or the foregoing Centuries. I shall therefore close this Dispute with observing; that *Ireland* all along retained the absolute Title to the Name, *Scotia*, until the extinction of the *Pictish* Government in *Britain*; though *Usher* carries it further. “ (g) *Nam neque Dalrieda, &c.* For neither *Dalrieda*, (says he) which till the Year “ 840 was the Seat of the *British Scots*, nor all *Albany* did immediately upon the “ Reduction of the *Picts* obtain the Name of *Scotia*; but at length that happened “ when the *Picts* and *Scots* by degrees grew together into one Nation, and the “ Memory of the *Pictish* People by this Coalition became quite obsolete, which “ did not come to pass until the 11th Century, as I have shewed (says *Usher*) at the “ end of the last Chapter: So I am of Opinion that no Writer of the precedent “ Periods can be produced, who ever pointed out *Albany* by the Name of *Scotia*. “ However the Name, *Scotia*, came after this into common use; when the *Eng-* “ *lish* began to call the *Hibernians* in their own Language, *Irish*, and in *Latin*, “ *Iros*, (h) and *Irenses*, (i) and their Country, *Ireland*; (k) and the Name, *Ireland*, was “ then propagated among the *Germans*, *French*, *Spaniards*, *Italians*, and the very *A-* “ *rabians*. For the *Nubian* Geographer (l) about the Year 1150 calls *Ireland* by “ the Name of *Irlanda*, and *Albany* by that of *Scotia*.” We meet with a Pas- sage in *Hucbald* (m) a Monk of *St. Amand*, who writ the Life of *St. Lebuin* or *Levinus*, late in the 10th Century, where recounting the Inhabitants of *Britain*, he mentions the *Picts*, but quite pretermits the *Scots*; which would give one room to judge, that the *Scots* of *Albany* were not universally known by that Name, at the time the said Author wrote, “ *Sunt vero ibi multi populi (inquit) Britones, Sax-* “ *ones, Picti, Angli.* — There are there (says he) many People, *Britons*, *Saxons*, “ *Picts*, and *English*.” It must be confessed the venerable *Bede* mentions the *Scots* of *Britain* in the 7th Century: But he is always careful to distinguish between the *Scots*, who inhabited *Ireland*, and the *Scots* who inhabited *Britain*; and I do not remember that in all his Works he ever once calls the North part of *Britain* by the Name of, *Scotia*, well knowing it was not then a Name appertaining to it. It was after the Coalition between the *Scots* and *Picts* before mentioned, that both Nations, *Ireland*, and the modern *Scotland*, came promiscuously to be called *Sco-*

(d) Epist. 12 (e) Chron. ad an. 687. (f) Ad an. 892. (g) Primord. p. 734. (h) Æl-
noth. vit. Canut. Cap. 10. (i) Ordericus Vitalis. Eccl. Hist. ad p. 767. an 1098. (k) ibid.
(l) Geogr. Arab. pars. 2. Clim. 7. (m) Surius Tom. 6. ad Nov. 12.

tia: Yet all correct Writers in mentioning the two Countries took care to place some Characteristick to distinguish them, as, *vetus & nova Scotia*, new and old *Scotland*, *major & minor*, greater and lesser *Scotland*, *Uterior & citerior*, further and hither *Scotland*, and the like. At last Custom prevailed to call modern or *British Scotia* by the Name of *Scotland*, absolutely without any mark of Distinction, and *Ireland* hath entirely ceased to be called by the Name of *Scotia*. Yet among the learned the Word *Scotia* was still retained in common use to denote *Ireland*, and the *Scots* to signify the *Irish*. For in the 12th Century, *Theodorick* (n) Abbat of St. *Trudo* assigns to St. *Rumold* for his Country, “*Scotia*, an Island opposite to *Britain*, and separated from it by the Sea,” by which he plainly points out *Ireland*. St. *Bernard* (o) discriminates it from *British Scotia* by the Epithet, *Uterior*. In the 13th Century *Cæsarius* of *Heisterbach* (p) manifestly distinguisheth *Ireland* by the Name of *Scotia*; where in order to establish the Notion of Purgatory, he confidently urgeth this Argument. “*Qui de Purgatorio dubitat, &c.*” He that hath the least doubt of Purgatory, let him go to *Scotia*, and enter into the Purgatory of St. *Patrick*, and then he will no longer doubt of the Pains of Purgatory.” In the 14th Century *Donald O Neyl*, Prince of the *Ulster Irish*, in an Epistle to Pope *John* the 22d. hath this Passage. “*Sciat paternitas vestra, &c.* Be it known to you, Reverend Father, that besides the Kings of lesser *Scotia*, who have all had their Original from our larger *Scotia*, 197 Kings of our Blood have ruled over all *Ireland*.” So in the 15th Century, the Charter of the Emperor *Sigismund*, which is printed in the enlarged Edition of *Wiguleius Hundius*, plainly mentions the *Scots* and *Irish* of the larger *Scotia* in the Monastery of *Ratisbon*. If the Reader is not satisfied with these Authorities he may turn to *Edward Maibew* (q) an *English* Benedictin Monk, *Thomas Bozius*, (r) *Philip Villanus* (s) both *Italians*, *John Molanus*, (t) a Doctor of *Lovain*, *Hugh Ward* (u) and numberless others; but I fear he will think I have been too copious on this Article; yet this Advantage may result from it, that the studious in the *Irish* History and Antiquities may be enabled to conceive a clearer Idea of some particular Passages in them, than otherwise they could readily have.]

I now proceed to other Names which were in antient times ascribed to *Ireland*. *Homer* and *Hesiod* place the fortunate Islands or the Islands of the blessed in these western Parts. Some Writers make *Ireland* to be the same with *Plutarch*’s *Ogygia*, which in his Treatise, *de facie in orbe Lunæ*, he placeth to the West of *Britain*. But [here Sir *James Ware* observes that] the Distance which *Plutarch* makes between *Ogygia* and *Britain*, will by no means admit of this. [Yet it should be considered, that the Antients had not always the Opportunity of being informed of the just Situations and Distances of Places. *Strabo* (x) hath placed *Ireland* to the North of *Britain*; and *Plutarch* may as well be out in reckoning five Days sail between *Britain* and *Ireland*; and yet may be right in giving his *Ogygia* the same situation as *Ireland*, (*viz.*) To the West of *Britain*; and I would ask what Island there is of any consequence to the West of *Britain*, but *Ireland*. Besides the Art of Navigation was not in the Days of *Plutarch* improved to the degree it hath been since: So that his giving the Distance of five Days Sail between *Britain* and *Ireland*, might not have been so extraordinary at that time; and long after him we read in *Florence* (y) of *Worcester* “that three *Irishmen*, *Duflan*, *Macbeth* and *Magulmumenus* were seven Days sailing from *Ireland* to *Cornwall*.” And it seems it was looked upon as a thing not very unexpected in those Days; for he tells us in the same Place, “That they took with them Provisions for a Week.” *Slaytyr*, an *Englishman*, who writ a Latin Poem called *Palai-Albion* in the reign of King *James* the first, deduceth the Pedigree of that Monarch from *Ireland*, which from the Authority of *Plutarch* he calls *Ogygia*.

(n) Vardæi vit *Rumoldi* a Sirino edit. An. 1662. p. 1. 2.

(p) Dial. Lib. 12. chap. 38.

Sign. eccl. lib. 8. cap. 1.

1. Julij.

Edit. Cafaub.

(u) Vit *Rumoldi* a Sirino edit. p. 88. ad fin.

(y) ad an. 892.

(o) vit. Malach. ch. 12.

(q) In append de S. Aidano ad 31. august.

(s) Vit. S. *Andreæ*.

(r) De Martyrolog. Mechlin. ad

(x) Geogr. lib. 4. p. 201.

At quoniam Arctoo Scotico Rex noster ab orbe
Nec minus occiduis, perhibent, Scotus ortus Hibernis,
Qui Britonum parent sceptris; mihi pauca recensens
Musa age, et Ogygios Iernes referato Colonos.
Insula Vergivio circumundique cincta profundo,
Quæ fuerat Graiis olim glacialis Ierne.

But since our King from northern Scotia came,
Nor less the Scots, if we may credit fame,
Alike submit to Britain's throne, derive
Their lineage from Hibernia's western hive:
Proceed my Muse, and in immortal verse
Ierne's fam'd OGYGIAN Tribes rehearse;
An Isle which Ocean hoarse resounding Laves
On ev'ry side with bleak Vergivian Waves;
The Grecian Bards record her in their strains,
Frozen Ierne, bound in Icy Chains.

[If then the Ogygia of *Plutarch* be not a meer fiction, one would suppose *Ireland*, from its situation, to be signified by that Name. It was probably called so from its Antiquity; Ogyges having been King of the *Thebans*, according to some Writers, as early as the Year of the World 2155; from whence it was usual with the Poets to call any thing very antient by the Name of Ogygium, as *Cælius Rodoginus* (z) observes. This gave occasion to *Camden* (a) to say, "That if what the *Irish* Writers relate may be credited, *Ireland* was not without good Reason called Ogygia (or very antient) by *Plutarch*; for the *Irish* begin their Histories from the earliest Accounts of Time; so that in comparison of them the Antiquity of all other Countries is but in its infancy, and as it were of Yesterday." And having given an Account of the Antediluvian and Postdiluvian Colonies that planted *Ireland*, he tells us, "That he would not meddle either with the Truth or Falshood of these Relations; for that Antiquity must be allowed some Liberty in that way." For the same Reason *Ægypt* was called, Ogygia. For the *Ægyptians* are said to be the most ancient People, and the Inventors of many Arts, from whom the *Grecians* borrowed them; and *Ægypt* was upon this account called, the Parent of the Earth, and the Mother of Arts; which makes Mr. *Flaberty* (b) please himself with the Observation, "that as *Æria* and Ogygia were Names common to *Ægypt* and *Ireland*, so it gives some countenance to the Traditions of the *Irish* Historians, that the Island took the name of *Scotia*, from *Scota*, a Daughter of *Pharaoh*," as before is related; and as a further confirmation of this Notion he tells us, "That he had been informed by Dr. *Dudley Loftus*, a Gentleman of great Knowledge in the antient Languages, that the Word, *Agus*, which in the *Irish* signifies, *And*, bears the same sense in the *Coptick* or *Ægyptian* Language: But this by the way.]

Festus Avienus in his Poem intitled, *Oræ Maritimæ, the maritime Coasts* [which he collected out of the most antient Geographers, *Hecateus*, *Milesius*, *Hellanicus*, *Lesbius*, *Philæas Atheniensis*, *Coryandæus*, *Pausimachus Samius*, *Damastrus*, *Euctemon* and others] calls this Island, *Insulam Sacram*, the Holy Island, [but not from the same Reason that it was afterwards called, *Insula Sanctorum*, the Island of Saints: But from the happy Temperature of the Climate in admitting no venomous Creature to breath in it.] For that Writer, having treated of the *Ostrian* Islands, now called, *Silly*, thus expresth himself concerning *Ireland*.

Ast hinc duobus, in Sacram, sic Insulam
Dixere Prisci, Solibus cursus rati est:
Hæc inter undas multum cespitem jacet;
Eamque latè gens Hibernorum colit.
Propinqua rursus insula Albionum patet.

(z) Lib. 15. ch. 33.
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(a) Gibs. edit. best. p. 1314.
C

(b) Ogyg. p. 23.

Hence

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*Hence to the Holy Isle (her antient Name)
Two Suns will waft you through the briny Stream ;
Wide Tracts of goodly Glebe ſhe rears between
Her Waters, cloath'd with ever-living Green :
O'er ſpacious Wilds the roving Irish ſpread :
Next neighb'ring Albion ſhews her lofty Head.*

[And poſſibly from the ſame Reason ſome *Iriſh* Writers have given it the Name of *Banua* ; *Biaun* or *Beannuighe*, ſignifying, *Holy*, and not from *Banba* or *Banna* ſome Queen of the *Tuath-de-Danans*, as is hereafter hinted.]

It was alſo called *Inisfail*, or the *Iſland of Deſtiny*, from a fatal Stone called, *Liafail*, which was preſerved there in the Times of Heatheniſm with great Care. [It is ſaid by our Hiſtorians that this fatal Stone was brought into *Ireland* by the Colony of the *Tuath-de-Danans*, and concerning it an *Iriſh* Prophecy gained credit, which foretold, that in whatever Country it ſhould be preſerved, a Prince of the *Scythian* Race ſhould govern. It was looked upon as an enchanted Stone, and is ſaid to have had a peculiar Property, that when any of the Royal *Scythian* Race placed themſelves on it to be crowned, it made a terrible Noiſe reſembling Thunder ; but if the King elect were a Pretender, the Stone was ſilent. *Hector Boethius*, and from him *Camden* gives an Account of this Stone in the following Diſtich.

Ni fallat Fatum, *Scoti* quocunque locatum
Inveniunt Lapidem, regnare tenentur ibidem.

*Or Fate's deceiv'd, and Heaven's Decrees are vain,
Or where they find this Stone the Scots ſhall reign.*

Fergus the firſt King of *Scotland*, deſcended from the Blood-Royal of *Ireland*, is ſaid to have been crowned on this fatal Stone, which he had from *Ireland*, as we find in the Hiſtories of *Scotland*, about the Year of the World 3641, and 330 Years before Chriſt, and he placed it in *Argyle*, where it continued until the Reign of King *Keneth* the ſecond ; who A. D. 140, having vanquiſhed the *Picts* near *Scone*, placed this Stone there incloſed in a wooden Chair to ſerve for the Inauguration of the Kings of *Scotland*. It continued at *Scone* until the Year 1296, when in the Reign of *John Baliol*, *Edward*, King of *England*, the firſt of that Name after the *Norman* Conqueſt, having carried his victorious Arms through all *Scotland*, conveyed the Regalia of that Kingdom into *England*, and among the reſt this Stone, in which the People of *Scotland* had always placed a ſort of Fatality, and fancied that while it remained among them their State ſhould be unſhaken ; but that the Moment it ſhould be removed from thence great Revolutions would enſue. To cure them of this Opinion, King *Edward* cauſed it to be taken away, to make the *Scots* think, that the Time of the Diſſolution of their Monarchy was come, and to put them out of hopes of recovering their Liberty ; to which end he had it conveyed to *Weſtminſter-Abby* in 1296, where it may be ſeen at this Day.

Ireland was called by foreign Writers both *Greek* and *Latin*, one of the *Britiſh* Iſles. Thus *Dionifius* (c) and his Commentator *Euſtathius* call the two Iſlands, *Ireland* and *Britain*, *Βρετανίδες*, the *Britiſh* Iſles, as *Pliny* doth, *Britanniæ*. *Ptolemy* hath named it *μικρὴ Βρετανία*, *Little Britain*, to diſtinguiſh it from *Great Britain* ; and for the ſame reaſon it was called, *Scotia major*, to diſtinguiſh it from the *Albanian* or *modern Scotia*. And here I muſt by the way remark a groſs Error of Dr. *Heylyn*, (d) who againſt the Current of all Authorities ſays, that this Country was called *Scotia minor*, to diſtinguiſh it from the *modern Scotland*, in whoſe Foot-ſteps Mr. *Miege* (e) hath alſo trod, and hath added to it a new Name, *Joypnia*, for which he quotes *Martian* : I ſuppoſe he means *Marcianus Heracleota*. But that Writer calls *Ireland* *Ιουρπία*. It is probable Mr. *Miege* met the Word ſomewhere in *Greek Capital Letters* thus, *ΙΟΥΡΝΙΑ*, and not being ac-

(c) *Periegeſis* l. 566. et *Euſtathius's*, note on it.
State of Ireland. p. 1.

(d) *Cosmogr.* p. 340.

(e) *Preſent*

quainted

quainted with the *Greek* Language, mistook them for *English* Capitals. This in process of Time might have given a new Name to *Ireland*, unknown to former Ages; of which we have no manner of Occasion, being sufficiently furnished with Names for it already.]

Some Authors will have it, that *Ireland* was in old Times also called by the Historians of that Country, the woody Island [*Inis-na-siodhbuidhe*, being found totally overspread with Woods by the first Planters] as also *Inis-alga* [or *Inis-elga*] the noble Island, [though it is said to have taken that Name from *Elgnatha*, the Wife of *Partholanus*, who brought the earliest Colony into *Ireland*.] It was also called *Banua*, or the *happy Island*, as before is observed; though I am not ignorant that others derive *Banua* [or *Banba*] and *Fodlab* (by which Name it was also known) from two Queens of the *Tuath-de-Danans* so called, [as it was also *Eire*, from another Queen of the same People, Sister to the former, as the same Writers say.] Others call it *Culamua*; from which Word (as it seems) came *Cualemaleac*. For *Thady Dowling* in his historical Collections affirms, that the *Irish* Language was formerly called so.

[*Muicinis*, as much as to say *Swinsey*, or the Island of *Swine*, was another ancient Name of this Country; which, as those who delight to give an air of Fable to every Thing they relate, say, it took upon this occasion. When the Sons of *Milesius* were upon the point of landing in *Ireland*, the *Tuath-de-Danans*, who were great Magicians, by their Incantments made the Island appear no bigger than a Hog's Back; from whence they took occasion to call it by that Name. But it is more rational to suppose it was so called from an Abundance of Swine supported in this woody Country by the great plenty of Mast which it afforded.

After the Propagation of Christianity, *Ireland* got the Name of *Insula Sanctorum*, the *Island of Saints*; from the great Number of religious Men which it produced in the 5th 6th and 7th Centuries, and the many Missionaries who went out of it to propagate the Christian Faith in other parts of the World: And some called it the *western Island*, by way of eminence. The *Irish* Poets usually denominated it from several of their most renowned Kings; as *Tuathalii Domus*, the Habitation of *Tuathal*, *Fedlimii Fundus*, the Land of *Felim*, *Plaga Cobthaca*, the Country of *Cobthaic*, *Hugonis Arvum*, the Fields of *Hugh*, *Arthuri Regio*, the Kingdom of *Arthur*, *Cormaci Theatrum*, the Theatre of *Cormac*, and the like.]

C H A P. II.

Of the Origin of the Irish.

[T]HERE are no Disquisitions which have exercised the Talents of Historians more, than what have been made concerning the Original of Nations, nor any in which they have been less successful: Nor could it well happen otherwise, since the Accounts of the most early Times, except what we meet with in Holy Writ, either never have been recorded, or long since buried in Oblivion; so that what is to be found upon that Subject must be considered either as the Reports of doubtful Tradition, or the Amusements and Inventions of latter Ages. This Darkness and Incertainty hath afforded a vast Scope to the Dreams of idle Men in all Nations. The *Ægyptians* build upon a Period of 48 thousand Years before the Reign of *Alexander* the Great, and reckon upon 1200 Eclipses during that Space; and *Manetho*, their Historian, hath marked down the Succession and Reigns of their Kings for many thousand Years before the Beginning assigned to the World by the Legislator of the *Jews*; to prove which he hath copied into his *Dinasties* some pretended Records, which he says he found inscribed on the Pillars of *Hermes* in the Land of *Seriad*.

Seriad. The *Chaldeans* carry the matter much further, and pretend to have made their Observations on the Stars for above 400 thousand Years. The *Chinese* extend their Accounts to 40 thousand Years, and say they have made Observations long antecedent to the *Mosaic* Account of the Creation. But learned Men have rejected and exposed these monstrous Chronologies, as containing nothing but manifest Fables; and assert that the pretended Observations of the *Ægyptians* and *Chaldeans* were unknown to or unregarded by antient Astronomers; that *Manetho's* Accounts are only some Fragments of an obscure Writer, disagreeing with all other Historians, and that his Land of *Seriad* is unmarked by the most antient Geographers, and no easier to be found than the Lands of *Utopia*. They further alledge, that the Story of *Hermes's* Pillars is a Fiction which confutes itself: For since *Hermes* is universally allowed to be the first Inventor of Letters, how could the Records of such infinite Ages be preserved down to his Time? That no other Writer before or since *Manetho* hath ever pretended to have seen, transcribed, or to have known any Thing about these Pillars; and that his Accounts are so improbable, as the Succession of Gods and Demigods for many thousand Years, *Vulcan* alone having reigned nine thousand, that they exceed the Faith of the most credulous. That his *Dinasties* contain but little besides Names and Numbers, and yet in that little are many strange and romantick Things, such as the *Nile* overflowing with Honey, the *Moon* grown bigger, a speaking *Lamb*, seventy Kings who reigned as many Days one after another, a King a Day, and the like. As to the *Chinese* Chronology, the Jesuits have demonstrated the Inconsistency of their Pretensions with the Truth of the *Ephemerides*. *Bianchini* (f) shews, that the most antient of their Observations, allowed by themselves to be authentick, are those of two fixed Stars, one in the winter Solstice, the other in the vernal Equinox in the Reign of their King *Yao*, which was since the Flood: And though their Historians affirm that 40 thousand Years have passed since the Beginning of their Empire, yet this must be considered as grounded on Tradition only; since they acknowledge, that all their Histories and Records were committed to the Flames by *Zio*, one of their Emperors about 2000 Years ago, and that the oldest Books they have now extant in an intelligible Character do not exceed that Period. Mr. *Shuckford* (g) informs us, “ That the *Chinese* pretend to no History or Memoirs that exceed the Reign of their first King, *Fohi*, whose Age coincides with “ that of *Moses's* *Noah* ;” and he gives very pregnant Reasons from the *Chinese* Traditions, that *Noah* and *Fohi* were one and the same Person. Besides the *Chinese* ascribe the Invention of all Arts and Sciences, even of Husbandry, Planting, Cloathing, Architecture, &c. to several of their Emperors, who have reigned within these 4000 Years; and it is not to be imagined, but if the World had been so much older, as their fabulous Histories pretend, but that these Inventions, so necessary for humane Life, would have been hit upon long before. The *Arcadians* boast themselves to be *προσελήνους*, antienter than the *Moon*. The same Humour of Fable hath prevailed with the *Sicilians* concerning the Original and Antiquities of their Cities. (h) *Palermo*, they say, was founded in the Days of the Patriarch *Isaac* by a Colony of *Hebrews*, *Phœnicians* and *Syrians*, and that *Saphu* a Grandson of *Esau* had been Governour of a Tower called *Baych*, which subsisted within less than 200 Years in that City; and this is pretended to be proved by antient Inscriptions, much of the same Authority with *Hermes's* Pillars. The Antiquity of *Messina* hath been carried still higher by some (i) who would have us think it was enlarged by *Nimrod*. The like Pretences are made by *Catania*, and other Towns of that Island, who have found Authors of as good Credit as *Manetho* to support them. The Original of the City of *Rome* is not better established, nor do the *Roman* Writers agree upon it. *Salust* ascribes it to the *Trojans*, and even in that Opinion speaks with a modest Doubt. (*Sicut ego accepi*, as I have been informed.) *Virgil* gives the Honour to *Evander*, *tum Rex Evandrus Romanæ conditor Arcis*. If therefore the certain Original of so great a People should remain unfixed, it is not to be wondered at if Doubts

(f) Hist. Univerf. Ch. 17.
Sicul. decad. 1 pars prior lib. 8.

(g) Connect. 1. vol. p. 29. 102.

(i) Reina Notizie Istoriche di *Messina*.

(h) *Fazelli* Hist.

should arise concerning the Beginning of more obscure Nations. We ought not to tax Historians with Ignorance, who talk variously on such Subjects; for it is Antiquity, and the Unfaithfulness of *Oral* Tradition that have created these Errors, and left nothing clear for Posterity to depend on. The Reader will find Pre-
tences of this kind in the Nations before mentioned, as well as others, fully ex-
posed by a learned Author, (k) to whom I refer. What I have mentioned these In-
stances for is to shew, that our Countrymen have not been singular in their
Dreams, and that the original Antiquities of other Nations are not built upon a
better Foundation than our own. The Stories of the three Fishermen, *Capa*,
Laigne, and *Luasat*, who were driven hither by contrary Winds, and afterwards
perished in the universal Deluge; that of *Cæsara*, *Noah's* Niece, who arrived
here forty Days before the Flood, the Account of *Brute* and his *Trojans* arriving in
Britain, and numberless others are of the like Stamp, and have the same Title
to our Faith as the Instances before quoted. Yet some grave Historians have
been so fond of the Reputation of their Country, that their Zeal hath carried
them too far in asserting the Antiquity of its Original; possibly not with a De-
sign of meeting Credit, but to preserve a Thread and Method in their
Stories; which however hath done this Mischiefe, that unwary and credulous
Readers have been misled to take this Dross for current Coin; and the Practice
tends to bring the genuine Antiquities of a Nation into Contempt, and detracts
from all authentick Chronicles. It is pity that the first Authors of these Stories
of our ante-deluvian Adventurers had not followed the Example of *Manetho*, and
found out some Inscriptions or Pillars, like those of *Hermes*, to give a little counte-
nance to their Tales: For otherwise what Memorials could we possibly have of
Passages before the Deluge? For my Part I dare not adventure to advance any
Thing with an Air of Confidence concerning *Ireland* in those early Ages.

It is certain, there is nothing concerning the first Original of Nations to be
found any where worth Credit, but in Holy Writ. *Moses* hath given us a Cata-
logue of the Posterity of *Noah*, whose Children and Grandchildren he recounts in
Order, probably not all, but the Principal of them, from whom the most fa-
mous Nations of the World have drawn their Names and Originals. "By (l)
" the Sons of *Japhet*, the Isles of the *Gentiles* were divided in their Lands, every
" Man after his Tongue, and after their Families in their Nations." Commen-
tators interpret the Isles of the *Gentiles* to mean the Maritime Parts of *Asia* and all
Europe, to which the necessary Passage is by Sea. *Josephus* (m) hath placed the
Posterity of *Japhet* in those Countries of *Asia*, which lie extended from the
Mountains *Taurus*, and *Amanus*, near the *Mediterranean* Sea, to the River *Tanais*
northward of the *Euxine*, and from thence hath brought them into *Europe*, as far
as the *Gades*, that is *Cadiz* or *Cales*, within the Mouth of the Streights of *Gi-
braltar*. If this then be so, it is easy to conceive how the rest of *Europe* came in
Time to be peopled. For as the Nature of Man is inquisitive after Novelties,
and as the Numbers of our Ancestors increased, both Necessity and Curiosity
forced them to go in quest of other Countries, at once to gratify their Ambition
and find room for their People. From *Cadiz* we can easily see them dispersing
themselves over *Spain*; from thence in Process of Time pushing one another for-
ward into *Germany*, *Gaul*, &c. and across the narrow *Frith* from *Calis* to the
Coast of *Kent*; from thence by degrees northward into that part of *Britain*,
since called *Scotland*, and South and South-west to *Wales*; from each of which
Countries *Ireland* is visible, and might easily receive Colonies in their wicker
Corraghs, and other Contrivances of these early Ages: And this I take to be the
most rational Way of accounting for the first planting of *Ireland*; as it is most
natural to suppose, that Islands were first planted from Countries that border near-
est to them; which is the reason given by *Tacitus*, why the *Gauls* first peopled
Britain.

But as *Ireland*, with the rest of *Europe*, are descended from *Japhet*, the Diffi-
culty then remains from which of his Sons we are to claim our Original. In the

(k) Minute Philos. vol. 2. Dial. 6. (l) Gen. ch. 10. v. 5. (m) Lib. 1. ch. 6. Edit. Lond.
1701.

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Time of *Moses* the Names and fixed Seats of the Descendants of *Noah* were without Question clear enough : But now, after the Space of upwards of 3000 Years, after so many Flittings, Changes and Confusions of Nations there remains nothing to rely upon. It is very observable what *Josephus* (n) says upon this Subject. “ From this Time forward (*i. e.* from the Confusion of *Babel*) “ the Multitudes dispersed themselves into divers Countries, and planted Colonies in all Places. Some there were also, who passing the Sea in Ships and “ Vessels first peopled the Islands ; and there are some Nations likewise who at “ this Day retain the Names which in Times past were imposed on them, some “ others have changed them, and others are altered into Names more familiar “ and known to the Neighbours, deriving them from the *Greeks*, the Authors of “ such Titles. For they in latter Time having grown to great Name and Power, “ appropriated the antient Glory to themselves in giving Names to the Nations “ which they subdued, as if they had taken their Original from them.” We see here a lively Picture of the Dispersion and Plantation of Colonies in several Parts of the World, and of the Change and Variations of their Names : We see the ambitious Humour of the *Greeks* in seeking to draw other Nations to a Dependence on them for their Originals ; which hath afforded Scope enough to latter Writers for Invention. But to proceed. If we allow the Progress and Dispersion of our Ancestors to be in the Manner as before is set forth, then we must admit our Descent from *Gomer* the eldest Son of *Japhet*, through the *Britains*, who are confessedly descended from that Original. *Josephus* (o) is my Witness, that *Gomer* was the Founder of the *Gomarians*, whom the *Greeks* (says he) call *Galatians*, others *Gallo-Græcians*. *Berosus* (p) styles *Gomer* himself, *Gomerus Gallus*, *Gomer* the *Gaul*. So that those who in after Ages were called *Gallo-Græcians* and *Gauls*, were originally descended from *Gomer*, and called *Gomarians* and *Gomerites*, and corruptly *Cimbrians* and *Cimmerians*. From hence *Camden* (q) judiciously draws an Argument of the Original of the *Britains* from their Name. “ For the *Britains* (says he) call themselves *Cymri*, and *Kumeri*, a *British* Woman is called “ *Kumeraes*, and the *British* Language *Kumeraeg* ; from whence in *Latin* the “ Names *Cambri* and *Cambria* have been coined.” But this Descent from the *Britains* must be understood of the first and early Colonies arriving in *Ireland* ; which by the best Account are allowed to be of *British* Original, and consequently descended from *Gomer*. As to the *Milesian* or *Scythian* Colony, which was the last that got footing in *Ireland* before the Arrival of the *English* under King *Henry* the 2d, *Magog*, another Son of *Japhet*, was their Ancestor. The sacred Historian gives no Manner of Account of the Sons of *Magog* ; but *Josephus* (r) makes him “ the Founder of the *Magogians*, called by the *Greeks*, *Scythians*,” and whom *Ptolemy* names the *Massagetae*. *Keating* hath given us a particular Genealogy of the Posterity of *Magog* to *Milesius* through twenty-two Generations, and hath conducted them in their several Voyages until he sets them down in *Spain*, in as exact a Manner as if he had been their Pilot. I must refer the Reader to his own account of the Matter, not thinking it worth while to copy him ; and shall proceed in the Words of Sir *James Ware* to give a short Account of the several Colonies, fabulous and otherwise, which from Time to Time are said to have landed and settled in *Ireland*.]

Girald Barry, commonly called, *Cambrensis*, and other Writers give an Account of the Arrival of *Cæsara*, *Noah*’s Niece, in *Ireland* with a Colony a little before the Flood. It is said also, that in the three hundredth Year after the Flood *Bartholanus* [or *Partholanus*] the Son of *Sera*, of the Posterity of *Japhet*, having vanquished some Giants * in that Island, intirely subdued it ; but that he and all the Followers of his Fortune, except *Ruanus*, were afterwards swept away by a Plague. That afterwards *Nemethus*, a *Scythian*, with his four Sons, inhabited

(n) lib. 1. ch. 6.

(o) Ibid.

(p) lib. 4.

(q) Brit. p. xiii. Edit. 1722.

(r) Ibid.

* By Giants are not to be understood, Men of an enormous Stature. For we do not find that Men in antient Times exceeded the common Size now, except in very few Instances, as may be met with at present. They are called Giants from the *Greek* Words γῆ and γένος, as much as to say, earth-born, because their Appetites and Inclinations were all earthly, and so *Temporarius* explains the Word, Giant, lib. 1. p. 10. what the *Latins* called, *Aberigines*, the *Greeks* called, Giants.

there for a Time ; but that his Posterity were at last driven from thence by a Race of Giants, called *Fomorii* : * That Part of them sailed into *Scythia*, and Part into *Greece* ; and that 200 Years after the five Sons of *Dela*, viz. *Gandius*, *Genandius*, *Sangandius*, *Rutheragus* and *Slanius*, of the Posterity of *Nemetus*, brought over with them new Colonies into *Ireland*, and subdued and divided it among themselves into five Parts ; but that *Slanius* found means at length to usurp the sole Monarchy of the Island. The *Irish* give the Name of *Fir-bolg* (A) to this *Scythian* Colony ; from whence *Camden* hath taken Occasion to call *Ireland* corruptly, *Tir-volac*. These Writers add, that the Monarchy continued in the Posterity of *Slanius*, and afterwards in the Family of *Nuada*, King of the *Tuath-de-Danans*, until the four Sons of *Milesius* the *Spaniard*, with a new Colony on board a Fleet of sixty Sail landed in *Ireland* in the 14th Century before the Birth of Christ, and after some Battles fought with the Inhabitants, subdued it. Two of these Adventurers, viz. *Iberus* or *Hiberus* and *Heremon* are said to have divided the Kingdom between them, and that the southern Division fell to *Heremon's* Lot, but the northern part became the Propriety of *Hiberus* or *Eberus*. But

Nulla Fides Regni Sociis, omnisque Potestas
Impatiens consortis erit.

Lucan. lib. 1. Belli civilis.

No Faith cements the Partners of a Throne ;
For he who rules, would always rule alone.

At length the two Brothers fell at variance, and after many Engagements, *Iberus* was slain in a Battle fought at *Gessil*, (B) or, as others say at *Argetros*, (C) by his Brother *Heremon*, and that then *Heremon*, like another *Romulus*, became sole Monarch. So in the main *Giraldus Cambrensis* and his Followers relate these Particulars out of the *Irish* Histories. Nor can I omit upon this Occasion the following Passage out of *Ængus Celide*, an antient Author, concerning the Posterity of *Milesius*, in a Book of his Composition, called *Psalter Narran* ; though I must confess he differs from the foregoing Account in some Particulars. “ *Hibernia*, “ &c. *Ireland* (says he) was divided into two Parts between the two principal Sons “ of the Soldier (commonly called *Milesius*) *Heremon* and *Eber*. *Eber* got for his “ Share the southern Part of *Ireland*, and the northern Division fell to *Heremon*, “ together with the Monarchy of the whole. And *Heremon* was the first of the “ *Scots* who held the Dominion over all *Ireland*, which he did for thirteen Years, “ and begot five Sons, who were elected Kings after him ; four of whom go- “ verned *Ireland* for three Years, and *Jarel* the Prophet for ten Years. Of “ the Seed of *Heremon*, fifty eight Kings held the Sovereignty of *Ireland* before “ *Patrick* preached the catholick Faith, and the Passion and Gospel of Christ to “ the *Irish* : And after *Patrick*, were fifty Kings of all *Ireland* of the Posterity “ of *Heremon*.” From *Eber* are said to have descended (but with what Truth, I will not take upon me to assert) the O-BRIANS, MAC-CARTHYS, O-CAROLLS, O-SULLEVANS, MAC-COGLANS, O-KENNEDIES, O-HOGANS, O-HARAS, O-GARAS, and other *Irish* Families. From *Heremon*, the O-NEILS,

* *Fomoraigh*, in *Irish*, signifies a Sea-Rover, or Pirate, and are said by our Historians to be *Africans*, descended from *Cham*, the Son of *Noah*, who molested the Coasts of *Ireland* with severe Incursions from Time to Time. Though others make them Inhabitants of *Denmark*, *Sweden* and *Norway*.

(A) *Fir-bolg*, as much as to say, *Viri Belgæ*, i. e. *Belgians*, were a People of *Gaul*, descended from the *Germans*, as *Cæsar* says, from whence they passed into *Britain*, and settled in *Somersetshire*, *Wiltshire*, and the inner Parts of *Hampshire*. Our Historians conduct them from *Britain* into the East Parts of *Ireland*, and place them about the Ports of *Wexford* and *Arklow*. We are told that the *British* Language spoke by these *Fir-bolgs* is expressly called, *Belgaid*, that is the *Belgick* Tongue in the Book of *Lecane*.

(B) *Gessil* still retains its Name in *Geashil*, a Village and Barony in the *King's-County*.

(C) *Argetros*, or *Argicrofs*, is said to have been a Town in *Offory* on the Banks of the River *Neor*, where *Heremon* erected a Palace. Silver is said to be first coined at this Place by *Ænnius Ruber*, A. M. 3482.

16 *The Antiquities of IRELAND.*

O-CONNORS, O-DONNELLS, O-BIRNS, O-KELLEYS, O-FLAHERTIES, O-ROURKS, O-RELEYS, O-MELACHLINS, &c. And from *Jër*, another Brother, the O-CONNORS of *Kerry*, O-FERALLS, MAC-RANELLS, MAGENIS's, and a few others. To proceed.

“ *Nennius* takes Notice of the Arrival of *Partholanus*, *Nemethus*, and at length “ of the three Sons of the *Spanish* Soldier on board one hundred and twenty Vessels, called *Ciuli*. (A) But he says that *Partholanus* and the Companions of “ his Fortune all died of the Plague, that *Nemethus* returned into *Spain*, and “ that the Sons of the Soldier continued in *Ireland* for the Space of a Year.” The most learned *Camden* draws a just Conclusion from this Passage of *Nennius*, that the Arrivals of these Adventurers ought to be drawn back from their remote and fabulous Antiquity into Times of a later Date. Nor is it to be wondered at; for the learned well know, that the affairs of those remote Ages, like Objects, which are scarce perceptible at a great Distance (as *Livy* rightly observes) are rendered obscure by their too great Antiquity, and are often altogether undiscov- erable: And not to digress too far; it seems evident, that almost all the Accounts we meet with in *Geffry* of *Monmouth*, concerning the History of our *British* Neigh- bours before *Cæsar*'s Time, not to call them lies, are certainly involved in thick Darkness. And to come nearer home, the candid Reader cannot but observe, that in those Accounts which are taken out of the Histories of *Ireland*, concerning the Origin of that Nation, there is a great deal of Fable intermixed with some Truth. But as to the first Inhabitants of *Ireland*, their Opinion seems most satis- factory to me, who bring them from *Britain*, as being the most probable Conjecture, as well on Account of the near Neighbourhood of *Britain*, from whence the Pas- sage is easy into *Ireland*, as well as from the Language, Rites, and Customs of the antient *Irish*, between which and those of the antient *Britons* there is a great Analogy. In this Opinion I tread in the Footsteps of *Tacitus*, who in the Life of *Julius Agricola* makes the like Inquiry, from what Country the first Colonies were brought into *Britain*, whether from *Germany* or *Spain*, and concludes at last as the most probable Opinion, “ That the *Gauls* were the first who possessed “ themselves of that neighbouring Country, which may be evinced from the Con- formity between their sacred Rites and superstitious Ceremonies.” It is very well known how near a Neighbour *Ireland* is to *Britain*, and *Pliny*, *Apuleius*, *Ptolomey* and *Diodorus Siculus* (as I said before) bear Witness, that *Ireland* was in former Ages reckoned among the *British* Islands. It seems also no way improbable, that the *Brigantes* of *Ireland* (whose Situation *Ptolomey* places near the River *Brigus* (*Barrow*)) were descended from the *Brigantes* of *Britain*. Concerning the Rites and Customs of the antient *Irish*, *Tacitus*, above quoted, says thus. “ There is “ very little Difference between the Soil and Climate, the religious Worship and “ Dispositions of these People, and the People of *Britain*.” And to come to Particulars: As the *Britains*, (according to *Cæsar*) (s) wore their Beards on the upper Lip only, and their Hair long; so the antient *Irish* encouraged the Growth of their Beards, and wore thick Hair, (by the Moderns called *Glibs*) hanging

(A) *Ciuli* was a general Name for all Sorts of Vessels, derived from *κοῖλος*, Hollow; from whence a Part of a Ship is to this Day called a Keel. Writers have varied the Word into different Shapes. *Geffry* of *Monmouth* calls them, *Celoces*, *Isidore*, *Celones*, and *Nennius*, *Chiulæ*. But pos- sibly *Ciuli* and *Chiulæ* may be Words corrupted by the barbarous Latinists of the middle Ages, from *Celones* and *Celoces*, which are mentioned by *Roman* Writers; witness this Verse of *Ennius*.

Labitur uncta carina per Æquora cana Celonis.

And then it comes from *κεῖλω* to move swiftly, and signifies a Fly-boat or Pinnace. *Livy* * calls them *Celoces*, as does *Plautus* in his *Afinaria*.

Quo hanc Celocem conferam ?

Fabius Æthelwardus calls these sort of Vessels, *Dromones*, in the same Sense, from *δρῶμος*, a swift Course. Whoever hath a Mind to know the different Sort of Shipping used by the Antients, may consult *Lazarus Bayfus de re navali*, or *Charles Stephens*'s Extracts from him, published at *Paris* in 1553.

(s) Lib. 5. Cap. 5.

* Decad. 3. lib. 1.

down

down their Backs. The *Druids* also and *Bards* (of whom hereafter in the proper Place) were held in great Veneration by both Nations. But as the antient *Irish* without Question borrowed a great many of their Customs and Ceremonies from the *Britains*, so for others they are indebted to the *Scythians*; as may be gathered from their antient Rites and Customs in their Oaths, Marriages, Feasting, Dancing, and Funeral Solemnities, compared with those of the *Scythians*, as they are related by *Herodotus*, *Solinus*, *Diodorus*, *Lucian*, and other antient Authors. Besides, their wicker Shields, and Bows and short Arrows were Arms meerly of the *Scythian* Fashion. But I much doubt, whether, according to the Practice of the *Scythians*, they were Men-eaters, as (t) *Strabo* tells us: For *Strabo* himself is so candid to own, that in that Particular he had no convincing Evidence. Nor can I in this Place pass over unobserved the Opinions of some Men of great Reputation in the Commonwealth of Learning, who conjecture, that both these Nations, the *Irish* and *Scythians*, took their Names from their Dexterity in shooting; to which may be added, that the *Dutch* call the *Scythians* and *Scots* by one and the same Name, *Scutten*, [which signifies, to shoot] Lastly, the *Irish*, following the *Scythian* Customs, made it their Practice to raise a martial Out-cry before they engaged in Battle, and often repeated in a fierce Tone, *Farrab*, *Farrab*. So the *Grecians* of old before their Onset used to cry out, *Elelen* (as *Plutarch* and *Suidas* observe) or, *Alala*, according to others: And that it was not uncommon among the *Romans* to raise such a martial Out-cry before Battle, we have the Testimony of *Ammianus Marcellinus*, (u) who calls the same, *Barritus*; perhaps because it bore a Resemblance to the Voice of Elephants, who (according to *Pompeius Festus*) are said, *barrire*, to bray.

It cannot be expected of me to point out the exact Time when *Ireland* began first to be inhabited. It is very well known, that the Original of all Matters of great Antiquity is for the most part very doubtful; unless in such Things wherein we receive Light from the Holy Scriptures. But as it is highly probable, that the first Inhabitants of this Island came from *Britain*, its next Neighbour, and (as it often falls out) that from slender Beginnings other new Colonies from thence, as the *Brigantes*, &c. for instance, by little and little possessed themselves of some of the eastern Parts, nearest to *Britain*; so it is not to be denied, that other Nations also afterwards sent Colonies hither, although there are no Traces remaining which may help to discover the exact Time when such Colonies arrived. In particular (not to mention the *Scythians* again) the *Cauci* of *Ireland* seem to take their Original from the *Cauci* of *Germany*; the *Gangani* and *Luceni*, from the *Concani* and *Lucensi* of *Iberia* or *Spain*, (which Name, *Iberia*, was at length adopted by the whole Island, according to *Isidore*) and the *Menapii*, from the *Menapians* of *Belgic-Gaul*, &c. [It may perhaps be judged an over nice Observation, that the Inhabitants of different Parts of *Ireland* yet seem to retain some Resemblance to the People, from whom they are supposed originally to have come. Thus the Natives along the Western-Coast, who are thought to have come from *Spain*, as being the opposite Continent to them, generally resemble the *Spaniards* in their Persons, being tall and slender, finely limbed, having grave sedate Countenances, long Eye-brows, and lank dark Hair. Whereas the Natives on the Northern, and Eastern Coasts, who are supposed to have come from *Britain*, and probably into *Britain* from *Gaul*, are of a squat, sett Stature, have short, broad Faces, thick Lips, hollow Eyes, and Noses cocked up, and seem to be a distinct People from the Western *Irish*, by whom they are called *Glani-Galls*, i. e. the Off-spring of the *Galls*. The Curious may carry these Observations further. Doubtless a long Intercourse, and various Mixtures of the Natives have much worn out these Distinctions, of which, I think there are yet visible Remains.] Thus far of the Origin of the *Irish*; we now proceed to their Language.

(t) Geogr. lib. 4. (u) Lib. 31.
VOL. II.

C H A P. III.

Of the Language of the antient Irish ; and whether it were the same with the British Language.

SOME learned Men are of Opinion, that the *British* was the antient Language of the *Irish* ; and they labour to demonstrate this Assertion, from the vast Abundance of *British* Words, which the *Irish* even at this Day use, either entire, or but little corrupted. I confess I am of the same Opinion : But as I think, that their most antient Language was *British*, introduced among them by their first Colonies, who were from *Britain* ; so I cannot but be of Opinion, that their proper Language was partly refined and polished by the Intermixture of other Colonies, ([as by the *Milesian* Adventurers for Example, and afterwards by a Medley of Fugitives from *Spain*, *Gaul*, and other Parts, who took Shelter in *Ireland* to be eased of the Plagues and Grievances of the *Roman* Tyranny]) and that it was partly changed by the Revolutions of Time ; according to *Horace* (x)

Multa renascentur, quæ jam cecidere : cadentque
Quæ nunc sunt in Honore vocabula, si volet usus,
Quem penes Arbitrium est, et Jus, et Norma loquendi.

*Such Words, which now the present Age decries,
Shall in the next with Approbation rise :
Others grown old in Fame and high Request,
In the succeeding Age shall be suppress'd.
So much doth Custom o're our Speech prevail,
The sole unquestion'd Judge and Law of all.*

The *Greeks* and *Italians* may serve us for Examples of this Assertion ; and (which is not to be forgot in this Place) it is evident, that in some Years after the Arrival of the *Saxons*, the *British* Language was in *Britain* itself, as it were, banished and thrust down into *Cornwal* and *Wales* ; infomuch, that in the other Parts of that Island, scarce the least Tract or Footstep of the antient Language remains at this Day.

Besides, as the *Irish* of old spoke the antient *British* Language, so also they borrowed their Alphabet or Letters from the antient *Britains* ; as it is possible the *Saxons* afterwards might have done from the *Irish*, when they flocked to their Schools for the sake of Education, [the *Saxon* Character being the same for the most Part with that which at this Day is used in *Ireland* ; and *Camden* (y) inclines to this Opinion. As a further Confirmation of the near Affinity there was between the *British* and *Irish* Languages, I have to this Chapter annexed a comparative Table of some few Words in both, among thousands, which I might have produced upon the Occasion, and upon perusal thereof shall leave the Reader to his own Judgment.] Further, as among other Arguments, the first Inhabitants of *Ireland* are thought to be Colonies of *Britains*, from the Affinity between their Languages, so the *Albanian Scots*, especially those of the North, are for the same Reason thought to be Colonies of the *Irish*. “ It is from many Arguments “ plain (says *Johannes Major*,) (z) that we derive our Origin from the *Irish*. This “ we are taught by *Bede*, an *Englishman*, who would not be fond of lessning “ the Offspring of his own Country ; this is evident from the Language ;

(x) *Ars Poet.* (y) p. 1318. (z) *De gest. Scot. lib. 1. Cap. 9.*

“ for almost half *Scotland* speak *Irish* at this Day, and more did so some Time past.”

Besides the vulgar Characters, the antient *Irish* made use of various occult Forms, and artificial Rules in Writing, called *Ogum* [or *Craobh-Ogham*, i. e. virgult Characters] to which they committed their secret Affairs. I have [says *Ware*] in my Custody an antient Parchment-Book filled with such Characters: [And *Flaberty* (a) informs us, that before the Use of Paper or Parchment, the Matter on which the *Irish* wrote their Letters, was on Tables cut out of a Beech-Tree, and made even by a Plane, which they inscribed with an iron Pencil, called a Style; and these Tablets were named *Oraiun*, and *Taibhle Fileadh*, i. e. philosophick Tablets; and further, that the Letters themselves were antiently termed, *Feadha*, i. e. *Silvæ*, Woods, from the Matter on which they were wrote: And this was the Practice of other Nations before the Invention of Paper or Parchment; to which *Horace* (b) alludes --- *Leges incidere Ligno*, to carve their Laws on Wood: And the Phrophet *Isaiab*, (c) *scribe super Buxum*, (as the vulgate Latin hath it) write this Prophecy on the Box-Tree, which is taken for Writing-Tables cut out of Box: From which Custom, *Codex*, a Book, hath been derived a *Caudice*, from the Stock of a Tree; as *Tabellarius*, and *Tabellio*, a Letter Carrier, and a Scrivener, are so called a *Tabellis ferendis vel custodiendis*, from carrying or keeping these Tablets.

The antient *Ogham*, or occult Manner of writing, was of three Sorts, viz. 1st. *Ogham beith*, 2d. *Ogham Coll*, and 3dly, *Ogham Craobh*. The first, or the *Ogham beith*, (so called from the first Example given of it, i. e. when *bb*, or the Letter *beith*, being the first Consonant, is placed instead of the Vowel, a) is also called *Ogham Consoine*, or the *Ogham* made out of Consonants, and is no more than in Writing to change the Vowels into Consonants, according to the following Scheme, which shews that the Consonants placed under the Vowels used in writing this sort of *Ogham*, must be substituted in the Room of the Vowels over them, viz.

a. e. i. o. u.

bh. fh. ng. dl. ft. the same Method must be observed in substituting Consonants for Dipthongs, viz.

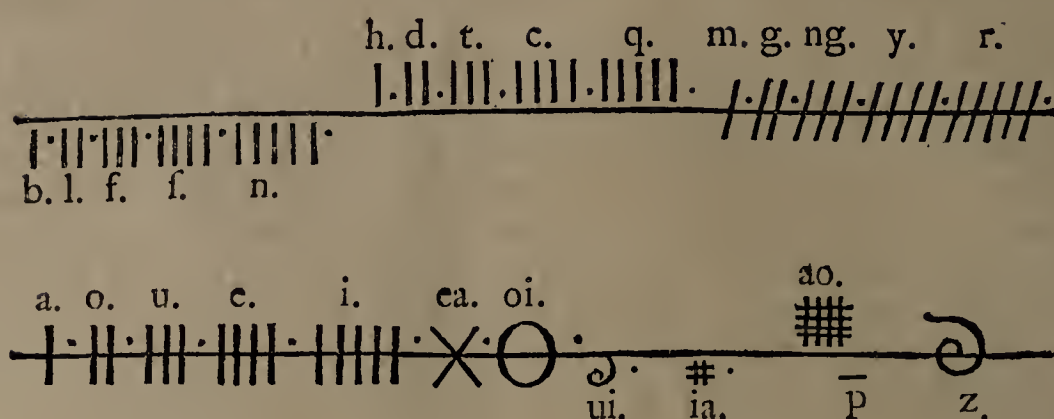
ea. ia. ua. io. oi.
mm. ll. bb. cc. pp.

The second *Ogham*, called *Ogham Coll*, or the *Ogham* composed out of the Letter, C, is when for all the Vowels, Dipthongs, and Triphthongs, the Letter, C, is substituted, variously repeated, doubled and turned. For Example,

a. e. i. o. u. ea. ia. oi. io. ua.
c. cccc. ccccc. cc. ccc. c. cc. c. c. c c.

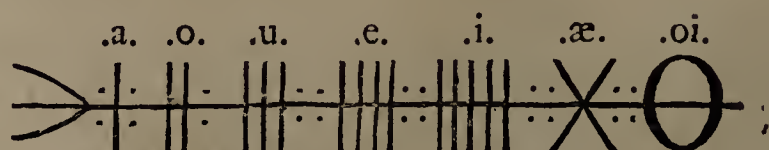
The third sort of *Ogham*, called the *Ogham Craobh*, is much more difficult both in reading and writing than the other Forms. It is so called from a Similitude which the several Characters of it have to Branches of Trees, *Craobh*, in *Irish*, signifying a Branch: For it consists in certain Lines and Marks, and their Positions and Situations as they stand in relation to one principal Line, over or under which they are placed, or through which they are drawn. The said principal Line doth not stand in the Place of any Letter, but only serves for a Rule or Guide, whose upper Part is called the Left, and the under Side the Right; about, over, under and through which Line the aforesaid Characters or Marks are drawn, which stand in the Place of Vowels, Consonants, Dipthongs, and Triphthongs. Here follows an Example of this kind of *Ogham*, as laid down by *Francis O-Molloy* in his *Latin-Irish Grammar* (d).

(a) *Ogyg.* p. 333. (b) *Ars Poet.* (c) *Cap.* 30. p. 8. (d) p. 140.



I must observe, that Mr. *Mac-Curtin* in his *Irish Dictionary* (e) hath given a Specimen of this sort of *Ogham* in some few particulars different from the above. For in the second Line after \ominus instead of this Character \oslash he makes \cup and omits, \oslash , and over the first Line at the four oblique Strokes he puts x instead of y. To explain these Characters, it is necessary to take notice, that besides the long Line, which is the Rule and Guide for all the rest, there are several other Lines, some strait under the ruling Line, some above it, others drawn through the ruling Line, of which, some are oblique, and some strait, as also some other Notes or Characters, all which denote the alphabetical Letters. As to the Characters, which do not consist of Lines either strait or oblique, one is X, which indifferently denotes every Dipthong or Triphthong, beginning with the Letter E; though the Letters placed over it are only Ea. The Circle described like an O, through which the lower ruling Line is drawn, denotes the dipthong oi. The Character representing an Hook thus \oslash on the right or under Side of the ruling Line, denotes every Dipthong and Triphthong beginning with the Letter V, though the Letters placed under it are only ui. The four Strokes or Lines placed under the ruling Line, of which two are Paralell to it, and the other two across them, signifie indifferently all Dipthongs and Triphthongs beginning with the Vowel I; though the Letters placed under it for an Example are, Ia, only. The eight Strokes or Lines placed on the left of, or above the ruling Line, of which four are paralell to it, and the other four transverse, denote all Dipthongs and Triphthongs beginning with the Vowel a; though the Letters placed over it for an Example are, ao, only. The single Line under and paralell to the ruling Line denotes the Letter P, as the Character thus marked \oslash does the Letter Z.

Flabert gives the following Specimen of the *Ogham*, so far as relates to the Vowels and the Dipthongs æ and oi, thus,



but omits it as to the rest of the Dipthongs and the Consonants. The *Irish Antiquaries* are said to have preserved this *Ogham* in particular, as a Piece of the greatest Value in all their Antiquities, and that it was penal for any but their sworn Antiquaries to study or use it; in which Characters they wrote all the evil Actions and vicious Practices of their Monarchs, and other great Persons, that they should not be discovered till a safe or proper Occasion.

Whether the *Britains* had the Use of this occult Way of writing, is not very clear, since there are no Remains of the *Ogham* now to be found among them: But that they had may be not obscurely conjectured from the old Name of their Alphabet; which was called *Ogwiddor* or *Egwiddor*, a Name possibly compounded from *Ogham*, a Word now lost among them, and *Guydhen* a Tree

(e) p. 714.

or Wood, which carries the same Idea as our *Irish* Word, *Feadha*, signifying Wood, and in a metaphorical Sense, Letters, from the Matter on which our Letters were wrote, as is before observed.

The antient Elements of the *Irish* Language were of a different Structure from the present *Irish* Alphabet. As the *Grecians* gave the Name of, *Alphabet*, to the Table of their Letters, from the two initial Letters, *Alpha*, *Beta*, and the *Latins* called their Table, *Abcedarium*, from their three first Letters, *A*, *B*, *C*; so the *Irish* gave the Name of, *Bobeloth*, to their antient Elements, from the two first Letters of them, *B*, and *L*; or more commonly, *Bethluifnon*, from, *B*, *L*, and *N*: Which hath given some Room to conjecture, that in the very antient Table of the *Irish* Letters, *N*, possessed the third Place; whereas in the *Bethluifnon* now known to us, it takes up the Fifth. All the *Irish* Letters borrow their Names from some Tree. Here follows, in the *Roman* Character, the Number, Order, and Names of the *Irish* *Bethluifnon*, as *Flaherty* (*f*) hath copied it out of the Book of *Lecane*; to which I have added the Form of each of the *Irish* Letters in the proper Character.

1. B. b̃.	Beith,	<i>A Birch-tree.</i>
2. L. l̃.	Luis,	<i>A Quicken-tree.</i>
3. F. F̃.	Fearn,	<i>An Alder.</i>
4. S. s̃.	Sail,	<i>A Willow.</i>
5. N. ñ.	Níen,	<i>An Ash-tree.</i>
6. H. h̃.	Uath,	<i>A White-thorn.</i>
7. D. d̃.	Duir,	<i>An Oak.</i>
8. T. t̃.	Tinne,	{ Not expounded. Perhaps the <i>Tinus</i> of <i>Pliny</i> , A sort of <i>Bay-tree</i> .
9. C. c̃.	Coll,	<i>An Hazle-tree.</i>
10. Q. q̃.	Queirt,	<i>An Apple-tree.</i>
11. M. m̃.	Muin,	<i>A Vine.</i>
12. G. g̃.	Gort,	<i>Ivy.</i>
13. Ng. ñg̃.	Ngedal,	<i>A Reed.</i>
14. P. p̃.	Pethpoc,	Not expounded.
15. Z. z̃.	Ztraif,	<i>A Black-thorn.</i>
16. R. r̃.	Ruis,	<i>An Elder-tree.</i>
17. A. ã.	Ailm,	<i>The Fir-tree.</i>
18. O. õ.	Onn,	<i>Broom or Furze.</i>
19. U. ũ.	Ur,	<i>Heath.</i>
20. E. ẽ.	Eadhadh,	<i>An Aspen-tree.</i>
21. I. ĩ.	Idho,	<i>The Ewe-tree.</i>
22. EA. eã.	Ebhadh,	<i>An Aspen-Tree.</i>
23. Oi. oĩ.	Oir,	<i>The Spine-tree.</i>
24. Y. uĩ.	Uilleann	<i>The Honey-suckle.</i>
25. Jo. jõ.	Iphin,	<i>The Goosberry-tree.</i>
26. X. aẽ.	Amhancoll.	Not expounded.

Of these Letters, the five last are Diphthongs. *Q*, *Ng*, *Z*, are reckoned superfluous Consonants, and thrown out of the modern Alphabet: For *Q* and *K* are pronounced as *C*, *Ng*, and *Z*, never used; and *H* only as an Aspirat, not as a Letter; so that the remaining Letters are only seventeen, which compose the Alphabet now in Use, and are placed in Order, as the *Latin* Alphabet.

Thus much I thought necessary to observe on the antient *Ogham*, and the old *Irish* Alphabet; in regard it may help to clear an Objection started by *Bollandus*, (*g*) who unadvisedly enough affirms, “ That in the Times of Heathenism, the *Irish* were utterly unacquainted with Letters, and had no Me-

(*f*) *Ogyg.* p. 235

(*g*) *Tom.* 2. in *Comment.* præv. ad *Vit. S. Patr.*

" thod to commit Transactions to Memory either on Paper, or any other Ma-
 " terial. That among all the liberal Arts, the *Irish* were only acquainted with
 " *Rythmick Poesy*, which they held in great Esteem, and which (as he insinuates
 " from *Tacitus*, (*b*) was practised by the *Germans*) served them instead of
 " Memoirs and Annals. That the Druids and Bards were the only People
 " among the *Irish*, who exercised this Sort of Knowledge; among whom
 " whoever could repeat by heart the greatest Number and most antient Ver-
 " ses of this kind of barbarous Composition, was reckoned the most learned
 " Man; and he who had the happiest Vein for new Compositions was held
 " in the highest Esteem not only among the Vulgar, but among Men of the
 " greatest Rank. And he proceeds; that *St. Patrick*, who had been well
 " educated in the *Roman* Learning, was the first who introduced the Use of Letters
 " into *Ireland*." This Assertion of *Bollandus*, I dare pronounce to be made with-
 out the least Foundation. The Structure of the *Ogham Irish*, and the *Betbluis-
 non* Elements, as before set forth, will clearly evince this. For a Language,
 and consequently the Elements that compose that Language, must be either Ori-
 ginal, or taken from some other Language, as a Pattern. But upon the strictest
 Inquiry, I never could find any Alphabet, no not the *Runic* itself, in the Struc-
 ture or Order like the *Ogham* or *Betbluisnon* Elements. It follows therefore,
 that as there was no Prototype to copy them from, that they must be Ori-
 ginals. What I mean by an original Language here, is not the first Language spoken
 in the World, which undoubtedly was the *Hebrew* and the first Mother-Tongue,
 whatever *Goropius Becanus* and others may dream: But by original or Mother-
 Languages in this Place, I mean such as were introduced into the World upon
 the Confusion of the first Language, at the building of the Tower of *Babel*;
 one of which I presume the old *Irish* or *British* to have been. *Joseph Sca-
 liger* (*i*) gives us this Definition of the *Matrices Linguae*, or Mother-Lan-
 guages. " Such, out of which many Dialects, like Branches are drawn, "
 And he proceeds, " that all the Branches of one Mother-Language are united
 " to each other by some Communion or Participation; but between Mo-
 " ther-Languages there is no manner of Kindred or Agreement, either in Words
 " or Analogy:" Then he counts up Eleven Mother-Languages remaining in
Europe, which, he says, have not the least Agreement or Similitude with one
 another in any one particular; and these he reckons, the *Latin*, *Greek*, *Teutonic*,
Sclavonic, *Epirotic*, *Tartaric*, *Hungaric*, *Finmonic*, *Irish*, *British*, *Cantabric* or
Biscaian. But sure this great Man must have forgot his Definition, or have
 had no manner of Acquaintance with the *British* and *Irish* Languages. For
 if there be no Cognation or Agreement between Mother-Languages, either
 in Words or Analogy, then it will follow, that *British* and *Irish* cannot be
 both Mother-Languages; Since it will appear by the comparative Table annex-
 ed to this Chapter, what a vast Analogy there is between the two. I should
 therefore rather choose to reduce *Scaliger's* Number of Mother-Languages to
 Ten, and make the old *British* and *Irish* only one; which certainly in antient
 Times were the same, whatever Alterations they have received by the Revo-
 lutions of Time.

To return to *Bollandus*. It is not a just Consequence, that because the an-
 tient *Germans* had not the Use of Letters (which yet I doubt) that therefore the
Irish were in the same Condition. We learn from *Cæsar*, (*k*) that the *Druids*
 of *Gaul*, in all Affairs that did not relate to their Religion, made use of the *Greek*
 Letters; and we are told in the same Place, that they had their Discipline and
 Learning from *Britain*. It is more than probable therefore, that as the Doctrine of
 the Druids prevailed in *Ireland*, that the *Irish* had the Use of the *Greek* Letters in
 Common with the *Britains*, since they derived their religious Practices, Ce-
 remonies and Customs from *Britain*; nor is it unlikely that the *Greek* Letters
 might in Time have degenerated into what we call the *Irish* or *Saxon* Charac-
 ters, which will be illustrated by comparing some of them together, espe-
 cially the Form of the antient *Greek* Characters,

(b) De Morib. Germ. Cap. 2.

(i) De Europæorum Linguis.

(k) Com. lib. 6.

Greek.	Irish.
Α α	Α α
Β β	Ḃ ḃ
Γ γ	Ḫ ḫ
Δ δ	δ δ
Ε ε	ε ε
Ζ ζ	ʒ ʒ
Η η	Ḷ ḷ
Θ θ	Ṁ ṁ
Ι ι	Ṃ ṃ
Κ κ	Ṁ ṁ
Λ λ	Ṁ ṁ
Μ μ	Ṁ ṁ
Ν ν	Ṁ ṁ
Ο ο	Ṁ ṁ
Π π	Ṁ ṁ
Ρ ρ	Ṁ ṁ
Τ τ	Ṁ ṁ
Υ υ	Ṁ ṁ

We are told by our Historians, (l) that *Feniusa Farsaidh*, King of *Scythia*, (called by *Cambrensis*, *Phenius*) Great Grand-son of *Japhet* by his Son *Magog*, was the first Inventor of the *Irish* Letters, and the Great Progenitor of the *Hibernian-Scots*; from whom that People were patronimically called, *Fenii*, *Fenisi*, *Phæni*, and *Feneisiadæ*. *Phænix*, the Brother of *Cadmus*, is said to have been the Inventor of the *Phænician* Letters, as *Cadmus* was of the *Grecian*. What if we should suppose, that this *Phænix*, and our *Phenius*, or *Feniusa-Farsaidh* were the same Person? The Names are not unlike, the Invention favours the Notion, and it is no wonder if in Matters of such remote Antiquity there should be some Confusion and Disagreement in Time or Country. In Proof of this Conjecture, Mr. *Flaherty* (m) hath given the Authority of *Forchbern Mac-Deag*, an antient Poet under *Conquovar* King of *Ulster*, who began to govern that Province A. M. 3937, and about Eleven Years before the Birth of *Christ*, the Title of whose Work he gives in these Words, “*Incipit Liber Forchbernus. Locus Libri, Emania. Tempus, Conquovarro Filio Nessæ. Persona, Forchbernus Philosophus. Fenius Farsaidh Alphabeta prima Hebræorum, Græcorum, Latinorum, & Bethluisnin vel Oghuim Composuit.*— Here begins the Book of *Forchbern*. The Place where it was written was *Emania*. The Time, in the Reign of *Conquovar Mac-Nessan*. The Author, *Forchbern* the Philosopher. *Fenius Farsaidh* composed the first Alphabets of the *Hebrews*, *Grecians*, *Latins*, and the *Bethluisnin*, or the *Oghuim*.” This Book of *Forchbern*’s bears the Title of, *Uraiceact na Neigios*, A Primer or Accidence for the Poets, and is said to have contained an hundred different Sorts of Verses; and further, that *Kenfoela Mac-Olill* in the Reign of *Donald* the Second, King of *Ireland*, A. D. 628 revised, new-polished, and published it. And now I have mentioned *Forchbern*, I shall add to him such who were Writers of *Ireland*, before the Apostolate of St. *Patrick*, as the same are mentioned by our Historians, whom I cannot suspect to have conspired in abusing Posterity with Relations merely fabulous, when they do not tend greatly to the aggrandizing the Antiquity or Honour of their Country, and from thence the Reader will judge, whether the Assertion of *Bollandus* carries any Weight with it.

Amergin Glungeal, or *White-kneed*, Brother to *Heber* and *Heremon*, who arrived here at the Head of the *Milesian* Colony about the Year of the World 2934, was chief Druid, Historian, Judge, and Poet in the Government of his Brothers; of whom *Flaherty* (n) gives this Character from an *Irish* Poem writ by one *O-Cormaic*, which he thus translates into *Latin*.

*Primus Amerginus Genucandidus author Iernæ;
Historicus, Judex lege, Poeta, Sophus.*

(l) Lib. Lecan. f. 25. Ogyg. p. 63. 221. Keat. p. 32. (m) Ogyg. 221. (n) Ogyg. p. 184.

Fair limb'd *Amergin*, venerable Sage,
 First grac'd *Ierne's* old Historic Page ;
 Judge of the Laws, for Justice high-approv'd,
 And loving Wisdom by the Muse belov'd.

And he quotes this Hemistick, as the Remains of *Amergin's* Poetry.

Eagna la beagluís aidir : agus Feabtha la Flaithibh.

Which he thus translates :

Aris Præpositus sit Dextior, aptior, Armis.

But which rather bears this Sense in *English* :

Let those, who o'er the sacred Rites preside,
 Take Wisdom for their Guardian and their Guide ;
 Let those, whose Power the Multitude obey,
 Support by Conduct their Imperial Sway.

This Hemistick is alone sufficient to prove that the *Irish* had the Use of Letters in the Times of Heathenism.

Eibrial Mac-Irial Faidh, or the Son of *Irial* the Prophet, was King of *Ireland*, A. M. 2961, and is said to have written the History and Travels of the *Milesians*.

To these I shall add the Names of such Pagan *Irish* Writers, as are mentioned by *Keating*, (o) who hath fixed no particular Period when they lived, or what Writings they were Authors of. *Sean Macaige*, — *Brigh Banaghder*, — *Conla Caoin Bbreathach*, — *Seanchan Macuill Chlaoin*. --- *Faethna*, Son to the former. --- *Seanchan Mac-Oiliolla*. --- *Moran*. --- *Feargus Fianaidhe*. --- *Feirchear-tine*. --- *Neidhe Mac-Aidbna*, --- *Aitbirne Mac-Ambnas*. --- *Feargus Mac-Aitbirne*. --- *Neara Mac-Fiancuil*. --- *Seadamus Mac-Moruin*. --- *Fearadach Fionfathach*, --- *Fithal Feargus*, --- *Rosa Mac-Tirchin*, --- and *Duibach O-Lugair*. The Three last lived in the Time of *St. Patrick*. To these may be added *Cormac Ulfadha*, who was King of *Ireland*, A. D. 254, and was the Author of a Book called, *Royal Precepts, or the Institution of a Prince*, which he writ by Way of Dialogue between him and his Son *Cairbre Liffeachair*, and is said to be extant in a M. S. of *O-Duwegan*, F. 190, and another Book of his Composition, *De Triadibus*. See the Writers of *Ireland*.

Bollandus draws another Argument to prove, that the Pagan *Irish* had not the Use of Letters, because *St. Patrick* is said by *Nennius*, *Colgan*, (p) *Ware* (q) and others, to have writ down the Alphabet for many of the *Irish* who were his Converts ; from whence he infers, that they had not the Use of Letters before. But if he had given due Attention to the Writers, on whose Testimony he builds his Argument, he would not have been so peremptory in his Conclusion. For in the same Chapter where *Colgan* tells us, “ that *St. Patrick* delivered the Alphabet to *Fiech* written with his own Hands,” He shews “ that the Poet, *Duibach*, who was *Fiech's* Master, had sent him a little before into *Connaught* to “ present some of his Poems to the Princes of that Country.” And it appears from *Ware*, (r) that *Benignus*, who was *St. Patrick's* Disciple, and his Successor in the See of *Armagh*, had written a Book partly in *Latin* and partly in *Irish*, on the Virtues and Miracles of *St. Patrick*, which *Jocelin* (s) confesseth to have had the Use of. Further, there is yet extant a Hymn, (t) written in *Irish*, by the same *Fiech* in Praise of *St. Patrick*, who had delivered to him the Alphabet.

(o) 2d. Part p. 10. (p) *Trias Thaum* p. 152. (q) *Scripta* lib. 2. cap. 1. (r) *Scripta* lib. 1. cap. 1. (s) *Vit. Patr.* cap. 186. (t) *Trias Thaum.* p. 1.

written with his own Hand: Now it is absurd to think, that if *Benignus* and *Fiech* had before been unacquainted with the *Irish* Characters, (which are foreign from all other Letters, except the *British*;) that they could so soon be such Masters of the Language, as to write elegantly and poetically in it. But the Truth of the Matter seems to be this. The *Irish*, before their Conversion, were utterly unacquainted with the *Latin* Letters, without the Knowledge of which St. *Patrick* considered, that his new Converts were incapable of reading the Scriptures, the Ecclesiastical Offices, and other good Books, and consequently could not make such a Progress in Learning and Religion, as was necessary to give them Abilities to instruct the rest of their Countrymen. This therefore was the Cause, which induced that indefatigable Preacher of the Gospel to dictate the *Latin* Alphabet to his new Converts, to enable them to instruct others. On the other Hand, his new Converts, being well skilled in their native Letters, with all the Ease in the World became Proficients in the *Latin* Elements; insomuch, that we are told, *Fiech* was so great a Proficient, that he became Master of the Psalter, some (u) say in one, others, (x) in fifteen Days; of which great Progress *Hugh Ward* (y) making mention, expressly interprets the Alphabet taught by St. *Patrick* to be the *Latin* Elements. Thus much I thought absolutely necessary to observe upon the unguarded Expression of *Bollandus*; because, should his Notion prevail, there would be an End put at once to all the Antiquities and History of *Ireland*, antecedent to the Introduction of Christianity among us. For what Weight can be laid on the best of our Memoirs, if we may be persuaded, that there was no Method of preserving them before that Period.

Before I close this Chapter, I must add a few Words concerning the Abbreviations used by the *Irish* in their Writings, both as it is a Matter properly belonging to the Subject I am upon, and as it may afford some Aid to such who are desirous of searching into the hidden Treasures contained in the antient *Irish* Manuscripts.

Before the Invention of Printing, the Method of Writing by Abbreviations, or in a contracted Way, was common in all Languages, and are in part still continued; but more especially among the *Irish*, not only in Manuscripts, but in printed Books. This will be evident to whoever takes the Pains to look into the Manuscript Copies of Dr. *Keating's* History, (many of which are abroad) or into some antient Manuscripts now remaining in Archbishop *Marlb's* Library at St. Sepulcher's, *Dublin*. We are informed by Mr. *Edward Lbuid*, (z) that some of these Abbreviations were to be found cast among the *Irish* Types at Mr. *Everingham's* Press in *London*, as also at the *Irish* Press in *Levain*. The founding of these sort of Types was doubtless done with an Intention of enabling the Curious to search the readier into the *Irish* Manuscripts; yet it is to be lamented, that this short Method of substituting Signs for Letters or Characters was ever introduced, or that it hath not been long since laid aside. For from hence have sprung all the Difficulties that are to be struggled with by those who intend to become masters of the *Irish* Language. Add to this, if the Forms of the *Irish* Characters were changed into the *Roman* (a Thing to be coveted) the Language would be as readily obtained as any other whatever.

The *Irish* Manuscripts of the four or five last Centuries are too much perplexed with this obscure way of writing. But the above-mentioned Mr. *Lbuid* (a) assures us, that those of greater Antiquity have only the same Abbreviations with the Manuscript *Latin* Poem on the four Gospels, wrote by *Iuvencus*, a *Spanish* Priest, about the Year 332, which is extant in the publick Library at *Cambridge*. It would be an endless Task to run through all the Abbreviations to be found in *Irish* Manuscripts; therefore I shall only remark some of the most usual, as they lie in *O-Molloy's Irish Grammar* (b), and in Mr. *Lbuid's* Introduction to the *Irish* Language, for others referring the Reader to a Plate of four Columns, published by Mr. *Mac-Curtin* at the End of his *English-Irish Dictionary*: I shall give them in the *Roman* Character, there being no *Irish* Types, or Abbreviations in this Kingdom.

(u) Ibid. p. 152.
Brit. p. 304.

(x) Ibid. p. 4.
(a) Ibid.

(y) Vit. *Rumoldi*. p. 317.
(b) Chap. 13.

(z) Archæol.

When the Letter *n* is placed over any Consonant it signifies *ra*, as *gⁿdb* is to be read, *gradb*, love, *tⁿib*, signifies *trath*, in Season.

When a Vowel is placed over a Consonant it implies an *r* inserted between
a e i o u
 them, as, *g, g, g, g, g.* must be read *gra, gre, gri, gro, gru.*
 Mr. *Mac-Curtin* improves upon *O-Molloy* in this Particular; and says, that when a Vowel is set over a Consonant it carries the Force of *r* and its own, either be-
a e i o u
 fore or after, as *t, t, t, t, t,* is to be read either *tra, tre, tri, tro, tru,* or *tar, ter, tir, tor, tur.*

When a small Character something like the Figure of 5 or an *s* thus marked *ˆ* is placed above any Consonant, it hath the Power of *ear* added to the Consonant, as *fˆ*, is read, *fear*, a Man, and *gˆ*, *gear*, short. But if the same Character be doubled, then the *r* must be doubled also, as *gˆˆ*, *gearr*.

Other Abbreviations are as follow.

7, agus, ead, eadh.
c7, cead.
7², *7²-*, *7c* et cetera.
c7, cean.
c^ˆ, ceart
c^ˆ, cearc
ll
c, Coll. *c*, cru, cur.
v
did, Druid.
e, eirion.
f, fairge
cc
g, gach.
g, gan, gon.
gt, gort.

h, vathadh.
l—, no
l=, lann
ll, dáill.
m, muin, imrim.
m, mac.
m, mor,
o, cirion.
q, ar. *q'*, air.
t, failte.
u, iomorro, umurro.

A comparative Table of some few Words among thousands, shewing the Affinity between the Irish and British Languages, referred to p. 18.
*Note, these marked with an Asterisck * are obsolete.*

<i>Irish.</i>	<i>British.</i>	<i>English.</i>
Abhan, pronounced Avon	Afon	A River
Aear, Aidheoir	Auyr	Air
Angkaire	* Ankr	An Hermit
Aroile	Aralh	Another
* Afgall	Afgelh	A Wing. An Armpit
Aingeal. Aingiol	Angel	An Angel

Irish.

Ar
 Afna. Afnadh
 * Aifgeir
 Aimfir. Uair.
 Bád. * Koka
 Bafcheid

 Bean
 * Bearr
 Biadh
 Blanich
 Blafam

 Bó
 Bodhar
 * Bolg. Bolgam
 Both. * Lîas
 * Brach
 Braich
 * Bri
 Dall
 Deich
 Deifgiobail. Sgolaire.
 Dia
 Diaul
 Do
 Doras
 Draig. Drig. Dragun.
 Duillein

 Duine
 Durn

 Dûv
 Dýnna
 Eaglais
 Eafamplair, Shompla
 Easbog
 Eigim
 • Folas, Kuaran
 Fornán
 • Gádh
 Garbh
 Garradoir
 Gavair
 Geod
 Glas
 • Glor, * Gluaire
 Glún

 Graadh
 Jarann
 Jmreafan
 Jmthým
 • Jngir
 Inid

British.

* Hâr
 Afen
 Efgyr
 Amfer. Aur
 Bâd. Kûch
 Bafged

 Byn. Benyu.
 Byr
 Buyd
 Bloneg
 Blafi

 Bý
 Bydhar
 Bylgan
 Buth. Lhyesty
 Braich
 Brâg
 Brin. Bre
 Dalh
 Dêg
 Difgybl. Yfgolhaig.
 Dyu
 Diaul. Diavoll
 Day. Doy. Duy.
 Dôr
 Draig
 Deilen. Dalen

 Dýn
 Durn

 Dý
 Dýnol
 Egluys
 Eſampl
 Eſgob
 Eigi
 • Folhach, * Kyran
 Furn
 Kad
 Garu
 Gardhur
 Gaur
 Gûydh
 Glâs
 Eglyr
 Glîn

 Grydh
 Haiarn
 Ymryſſon
 Ymmæth
 Angor
 Ynid

English.

Slaughter
 A Rib
 A Back of a Hill
 Time. An Hour
 A Boat
 A Basket. *Lat.* Bafcauda

 A Woman. A Female
 Short
 Meat. Food
 Fat. Sewett
 To taſte

 An Ox or Cow
 Deaf
 A Budget. *Lat.* Bulgâ
 A Cottage
 An Arm. *Lat.* Brachium
 Mault
 A Hillock
 Blind
 Ten
 A Disciple, a Scholar
 God
 The Devil
 Two
 A Gate
 A Dragon
 A Leaf

 A Man or Woman
 A Fiſt

 Black
 Humane
 A Church, *Lat.* Eccleſia
 A Sampler. An Example
 A Biſhop
 To cry out
 A Sock or Buſkin
 An Oven. *Lat.* Furnus
 A Skirmiſh
 Rough, hairy
 A Gardiner
 A Goat
 A Goose
 Green
 Clear
 A Knee

 The Cheek
 Iron
 Controverſy, Strife
 To depart
 An Anchor
 Shrovetide

 • Innſhe,

Irish.

Innshe, Inis
 Ifiol, Ifheal
 * Ith
 Kairrig
 Kaife
 Kál, Gabaisde
 * Kaladh
 Kam, Krom
 Kanadh
 Kapal
 Kara, a Friend
 Karn
 Karam
 Kar, Kairt, Karbad
 Karchar, Karkair
 * Kasair, a Shower
 • Keantir
 * Keard, a Goldsmith or
 Tinker
 Keilim
 Keim
 Keir
 Kinntréun
 Kloch
 Klog
 Kloidhe
 Kloidheav
 Kolioch, Kyliach
 Koirk
 Kolv, Kolavuin
 Koll
 Koróin
 Korp
 Kostas
 Koultir
 Krâv
 Kreidim
 Krionam
 Krois, Crosh
 Kuigeal
 Kuileann
 Kupan
 • Laith
 Leaghtoir
 Leann
 Leavrin
 Lhyvyr
 Leigeún
 • Lis. • Lios
 Litir
 Loch
 Lom
 • Los
 Lofgadh
 • Luye. • Luighe

British.

Ynis
 Ifel
 Yd
 Karreg
 Kaus
 * Kaul, Kabetshen
 Kaled
 Kam, Krum
 Kany
 Kephyl
 Kâr, a Kinsman
 Carn
 Kary
 Kar, Karven, Kerbyd
 Karchar
 Kefer, Hail
 Kant
 Kerdh, a Trade
 Kely
 Kam
 Kûir
 Kyndrim
 Klog
 Kloch
 Klaûd
 Kledhyv
 Keilog
 Keirk
 Kolvn
 * Kolh
 Koron
 Korph
 Kost
 Kulthur
 Krâv
 Kredy
 Krino
 Kroes
 Kogeill
 Kelyn
 Kupan
 Lhaeth
 Lheaudr
 Lhynn
 Lhyvrann
 Leaver
 Lheng
 Lhys
 Lhythir
 Lhûch
 Lhum
 • Lhost
 Lhosg
 Lhú

English.

An Island
 Low, humble
 Corn
 A Stone, a Rock
 Cheese
 Coleworts, Cabbage
 Hard
 Crooked
 To sing. *Lat. cano*
 A Horse or Mare
 A Heap of Stones
 To love
 A Carr or Wagon
 A Prison. *Lat. Carcer*
 An hundred
 To conceal
 A Step or Degree
 Wax. *Lat. Cera*
 Obstinate
 A Stone, a Rock
 A Bell
 A Ditch, a Bank
 A Sword
 A Cock
 Oats
 A Pillar. *Lat. Columna*
 A Hazel Tree
 A Crown. *Lat. Corona*
 A Body. *Lat. Corpus*
 Expence, Cost
 A Plow-shear
 Garlick
 To believe. *Lat. Crede*
 To wither
 A Cross
 A Distaff
 A Holly-Tree
 A Cup
 Milk
 A Reader
 Moisture, Liquor
 A little Book, a Petition
 A Book
 A Legion
 A Court or House
 An Epistle. A Letter
 A Lake
 Bald, Smooth
 A Tail
 A Burning
 An Oath

<i>Irish.</i>	<i>British.</i>	<i>English.</i>
* Mal	Mael	A Tribute
Maol. M [^] yl	Moel	Bald
* Marc	March	A Horse
* Marchach	Marchog	A Knight. A Rider
Milis	Melys	Sweet
Min	Mûin	Gentle. Kind
Mionnain	Mýnn	A Kid
Modh	Modh	A Custom. <i>Lat.</i> Modus
Moladh	Molaud	Praise
Molam	Moli	To praise
Mór	Maur	Great
* Much	Mûg	Smoke
Naing. A Mother	Nain. A Grandmother	
Nathair	Neidir	A Snake
Paipear	Pappyr	Paper
Piob	Pîb	A Pipe
Plaftar	Plaſtr	A Plaiſter
Poball	Pobol	A Nation, or People
Prais. Koper	Pref. Kopr	Brass, Copper.
Rannam. Koivreanaim	Rhanny. Kyvranny	To divide
Sgadan	Yſgedenin	A Herring
Sgibol	Yſgybor	A Barn
Taval	Tavl	A Sling
Tig. Teâgh	T [^] y	An Houſe
Tighearna. Tiarna	Teyrn	A Tirant. A Lord.
* Tonn	Tonnen	A Skin
Tonn	Tonn.	A Wave
* Tul	Tâl	The Face, or Front
Teine	Tân	Fire
Trom	Trum	Heavy
Tûr	Tûr	A Tower
Ulyn. Ilin	Elin	An Elbow, or Cubit.

C H A P. IV.

Of the Diviſions and Dimenſion of IRELAND; and ſomething alſo of the Situation of it.

THE moſt antient Diviſion of *Ireland* (according to *Ware*) was into *Legh-Cuin*, or *Legh-con*, and *Legh-Moah*. *Legh-Cuin*, (being the Northern Part) extended its Bounds from the Mouth of the River *Liffy*, which runs through *Dublin*, the Metropolis of *Ireland* (called by *Ptolemy*, *Eblana*) as far as the Mouth of a River, which riſeth out of *Lough-Curb*, and takes its Courſe by *Galway*. The reſt of the Iſland, (being the Southern Diviſion of it,) is comprehended under the Denomination of *Legh-Moah*. [This Diviſion took the Name from two contending Princes for the Sovereignty, viz. *Conn*, or *Quintus*, King of *Ireland*, and *Mogha-Nuada*, King of *Munſter*; who having wearied themſelves out in many Battles, fought with alternate Succeſs, at laſt agreed to divide the Iſland between them,

and the Northern Part fell to *Conn's* Share, and from him was called *Legb-Cuin*, or rather *Leth-Cuin*, that is *Conn's* Half, as the other was, *Leth-Mogha*, or *Mogha's* Share. It was made about the Year of *Christ* 192, and is said by *Flaherty* (a) to have continued but one Year; yet in Reputation it subsists among the *Irish* to this Day.] With this agrees *Bede's* (b) Division of *Ireland*, into the Northern and Southern *Scots*.

[Yet there are many more antient Divisions of *Ireland*, than this mentioned by *Ware*, to be found in the Historians of that Country. As 1st, *Partholanus*, (c) (who arrived in this Island upwards of 300 Years after the universal Deluge) is said to have divided it into four Parts, and to have allotted an equal Share to each of his four Sons. 2dly, *Nemethus* (d) is said to have brought a Colony into *Ireland* in the Year of the World 2029; some time after which, the whole Country was divided between his three Sons, *Beothach*, *Simon*, and *Britan*. 3dly, The *Firbolgian* Colony arrived in *Ireland*, A. M. 2657, under the Conduct of the Five Sons of *Dela*, who divided the Country among them into Five Parts. And this seems to have been the first Original of the *Pentarchy*, which continued, with a few Interruptions, until the Arrival of the *English*; though others carry it lower down, viz. to the Year, 2936. 4thly, The *Milesian* Adventurers arrived here with the *Scottish* Colony A. M. 2934, and the Island was divided into Two Parts, between the two principal Invaders, i. e. *Heber* and *Herimon*: But *Heber* being slain by his Brother the Year following, the whole Island became the Property of *Herimon*, who, A. M. 2936, distributed it into Five Parts among his Followers, according to the *Firbolgian* Scheme before mentioned; from which Year some date the beginning of the *Pentarchy*. 5thly, *Cearmna* and *Sobairce*, two Brothers, were Kings of *Ireland*, A. M. 3045, which they governed, some say, alternately, others, jointly, for Forty Years. For the better Administration they divided the Kingdom into Two Parts; *Sobairce* had the Northern Division from *Droghedab* to *Limerick* in a strait Line, and *Cearmna* had the South. 6thly, *Ugainmor*, or *Hugh* the Great, King of *Ireland*, had Twenty-two Sons and Three Daughters, and about the Year of the World 3623; he divided the Kingdom into Twenty-five Territories, which he distributed among his Twenty-five Children; and this Division is said to have continued 300 Years, until, 7thly, *Eochaid Fedloch*, King of *Ireland*, A. M. 3923, restored the *Pentarchy*, which had been interrupted by the Partition made by *Hugh* the Great. The Eighth Division was that before mentioned into *Lethcuin* and *Lethmoab*.]

There is another antient Division of *Ireland* into Five Provinces, *Munster*, *Leinster*, *Ulster*, *Conaught*, and *Meath*, [which I take to be the *Pentarchy* before mentioned,] and concerning this Division, a Book in Manuscript of the *Franciscan* Friars of *Multifernan* (as it is thought to be) hath this Passage. “*Munster* contains Seventy Cantreds, *Leinster* Thirty-one, *Conaught* Thirty, *Ulster* Thirty-five, and *Meath* Eighteen, [in all 184 Cantreds.] A Cantred contains Thirty Town-lands. Every Town-land can pasture three hundred Cows; and if the Cows be divided into four Herds, none of the Herds shall come near the others. Every Town-land contains eight Plow-lands.” The Book, from whence this Division is taken, was written about the Beginning of the Reign of King *Edward* the First, [as is judged from the Close of the said Annals, which are carried no lower than the Year 1274, in the third Year of that Monarch's Reign,] and it is yet extant in the choice Library of Primate *Usher* [of which also there is a Copy in my Possession,] The like Division of *Ireland* is to be met with in the Registry of the Abby of *Duisk*, with this Difference; that *Conaught* is there said to contain only Twenty-six Cantreds. The Author of this Division is called *Fyntin*. It doth not appear when this *Fyntin* lived; nor can I take upon me to be positive, that he was the same Person with St. *Fintan*, who died A. D. 603. By the Division (according to the Book of *Multifernan*) the Number of Cantreds amount to 184, i. e. 5520 Town-lands, or 44160 Plow-lands

Cambrensis (e) frames a Division of *Ireland* different from that of *Fyntin*.

(a) Ogyg. p. 316.
p. 169.

(b) Lib. 3. Cap. 4.

(c) Keat. p. 3.

(d) Ogyg.

(e) Topog. Hib. Dist. 1. Cap. 6.

“ This Country, (*says he*) was antiently divided into Five almost equal Parts, “ *i. e.* *Munster* into Two Parts, North and South *Munster*, *Leinster*, *Ulster* and *Conaught* ” [which agrees with the *Firbolgian* Division before mentioned]. And a little after he says ; “ But it is to be observed here, that the two *Munsters* comprehend the South Parts of *Ireland*, *Ulster* the North, *Leinster* the East, and “ *Conaught* the West.” He differs also in the Quantity of the Cantred. “ A Cantred, (*says he*) (*f*) “ is such a Portion of Land, as usually contains an “ hundred Towns.” So that the Quantity of a Cantred or Century, which is the same with the *Saxon* Hundred, is no Way ascertained by any fixed Measure. And as the Quantity of a Cantred is variable and incertain, so also is the Quantity of a Carucate or Plowland ; which is greater or less, according to the Nature or Quality of the Soil ; though it is commonly reputed to be such a Portion of Land as can give Employment to one Plow through the Year.

In later Times, there are only four Provinces reckoned in *Ireland*, *i. e.* *Leinster*, *Munster*, *Conaught* and *Ulster*. For *Meath*, (which formerly contained not only *Meath*, that County, I mean, which now passes under the said Name, but also *Westmeath*, *Longford*, *Fercall*, [being a Part of the *King's-County*, bordering on *Westmeath*] and some other Territories) is now looked upon as Part of the Province of *Leinster* : yet there is no Evidence of the Time when it first began to be so accounted. At this Time therefore, these four Provinces are thus divided into Counties or Districts. In *Leinster* there are twelve Counties, *i. e.* *Dublin*, *Louth*, *Meath*, *Westmeath*, *Longford*, *Kildare*, *King's-County*, *Queen's-County*, *Catherlogh*, *Kilkenny*, *Wexford*, and *Wicklow*. *Munster* contains six Counties, *viz.* *Waterford*, *Cork*, *Kerry*, *Limerick*, *Tipperary*, (to which *Gross-Tipperary* is now annexed) and *Clare*, antiently called, *Tuomond*, [or *Tuadmuin*, that is, *North-Munster*.] In *Conaught* are reckoned five Counties. (*viz.*) *Galway*, *Mayo*, *Sligoe*, *Roscoman*, and *Leitrim* ; and in *Ulster*, nine, *i. e.* *Armagh*, *Down*, *Monaghan*, *Antrim*, *Donegal*, *Cavan*, *Fermanagh*, *Tirone*, and *London-Derry*. I say nothing in this Place of those Cities which enjoy the Priviledges of Counties, and have their own distinct Sheriffs. [Of these Counties, twelve in *Leinster* and *Munster* were erected by King *John*, A. D. 1210, *viz.* *Dublin*, *Kildare*, *Meath*, *Uriel*, or *Louth*, *Catherlough*, *Kilkenny*, *Wexford* in *Leinster* ; and *Waterford*, *Cork*, *Limerick*, *Kerry*, and *Tipperary* in *Munster*. *Meath* was afterwards by Act of Parliament, (*g*) divided into two Counties, (*viz.*) *Meath*, and *Westmeath*, and distinct Sheriffs, Coroners, and other Officers appointed for each. The Districts or Territories of *Leix*, *Slewmargin*, *Irry*, and such Part of *Glenmalire*, as lay on that Side of the River *Barrow*, whereon *Maryburgh* stood, were also by Act of Parliament (*h*) erected into a County, and called the *Queen's-County*, in Honour of Queen *Mary* ; as by the same Act, the Territorie of *Offaly*, and such Portion of *Glenmalire* as lay on that Side the *Barrow*, whereon *Philipstown* stood, was erected into a County and called the *King's-County*, in Honour of King *Philip*, and proper Officers appointed for the Distribution of Justice, and the Execution of the Laws in each. At the same Parliament another Act (*i*) passed, giving Power to the Lord Chancellor for the Time being to authorize Commissioners appointed by the Chief Governor for the Time, to divide all waste Grounds into Counties and Hundreds ; which Act was afterwards (*k*) renewed. By Vertue of the First of these Acts Sir *Henry Sidney*, Lord-Deputy of *Ireland* Anno 1565, made *Analy* a County, and called it by the Name of the County of *Longford*, and also divided *Conaught* into six Counties, (*viz.*) *Clare*, *Galway*, *Sligoe*, *Mayo*, *Roscoman*, and *Leitrim* : Though afterwards, Anno 1602, *Clare* was re-annexed to *Munster*, of which it was antiently a Part, at the Petition of the Earl of *Tuomond*. Sir *John Perrot*, Lord-Deputy, A. D. 1584, reduced the unreformed Parts of *Ulster* into seven Counties, *viz.* *Armagh*, *Monaghan*, *Tirone*, *Colerain* (now the County of *Derry*) *Donegal*, *Fermanagh*, and *Cavan*, called before *Brenny* ; though Sir *Richard Cox* says, (*l*) *Tirone* was not made a County till 1591 ; in which particular he is mistaken : And if he means,

(*f*) Itiner. Cambr. Lib. 2. Cap. 7.

(*h*) Stat. 3. 4. Philip and Mary. ch. 2.

(*l*) 1. Vol. p. 401.

(*g*) Stat. 24. Hen. 8. Sess. 1. Ch. 1.

(*i*) Chap. 3d.

(*k*) Stat. 11. Eliz. chap. 9.

that a Sheriff was then placed over it, he is there also out. For we are told by a then living and Eye-witness, (m) "That the Lord-Deputy Cary did in " the first Year of King James the First's Reign, A. D. 1603, appoint the first " Sheriffs that ever were made in *Tirone* and *Tirconnell*." The other two Counties of *Ulster*, viz. *Antrim* and *Down*, were before reduced into Shires; though at what particular time I am not certain; and *Wicklow*, (called before the *Birnes* and *Ranelaghs*) was made into a Shire, Anno 1605, in the Government of Sir *Arthur Chichester*. These Counties are also subdivided into Baronies and Parishes. So that, according to the present Division of *Ireland*, it contains four Provinces, thirty-two Counties, two hundred and sixty seven Baronies and Districts, and two thousand two hundred and ninety three Parishes.

Besides Counties, there were other Districts called, *Crocea*, or Cross-Lands; in which though Bishops and Abbats had large Jurisdictions, yet the King had also Sheriffs or other Ministers distinct from the Sheriffs of the Counties. Thus we find mentioned in many antient Records,

Vicecomes Croceæ Kilkenny, Anno, 1298, 1346, 1395.

Vicecomes Croceæ Tipperary—1337.

Crocea Ultoniæ—1347.

Crocea Villæ de Navan, 1407.

Com. Dublin, Meath, Kildare, Louth, & *Crocea eorundem*, 13. H. 4. *Blundelston* in *Grenoch de Croceâ & Fædo Archiepiscopi*. Dublin, 1308.

Crocea Fernensis, 1312.

Crocea Catherlagh, 1342.

Crocea Weysford, *Crocea Kerry*, 1340.

Crocea Midie, 5 Rich. 2. and again 1373.

Crocea Leighlinensis, and many others.]

As to the Extent of this Island; it contains in Length from South to North upwards of two hundred *Irish* Miles, and in Latitude from East to West, one hundred and twenty. [The greatest Longitude is reckoned from *Missenhead* (the *Notium* of *Ptolomey*) in the County of *Cork*, to *Cape-Fair Foreland*, in the County of *Antrim*, opposite to the Island of *Rackline*; and the Latitude is taken from *Carnfore* Point in the Barony of *Forth* and County of *Wexford*, to the Mullet in the County of *Mayo*. The whole Area, or superficial Content of this Island is computed to take up about 11067712 *Irish* Acres, Plantation Measure, which amounts to 17927864 Acres, *English* Statute Measure, the Difference between *English* and *Irish* Acres being as 16 and a half is to 21; and it is held to bear Proportion to *England* and *Wales* as 18 is to 30.] On the East-side opposite to *England*, it is washed by the *Irish* Sea, commonly called by Sea-faring Men, *St. George's Channel* [which Name it took up ever since King *Edward* the III^d. A. D. 1350 chose *St. George* for the Patron of *England*; but was antiently, at least the North Part of it, called by *Gildas*, the *Scythian Vale*.] On the West it is bounded by the vast Ocean [called the *Atlantick* Ocean, which separates it from *America*] on the North by the *Deucalidonian* Sea, and on the South by the *Vergivian* Sea, called by the *Britains*, *Morweridh*, as much as to say, the *Irish* Sea. [For *Môr* in *British* signifies, the Sea, and *Everdhon*, *Ireland*] and from that Word *Humphry Lhuid* thinks the old Word, *Vergivium*, is derived. But *Camden*, in his Description of *Ireland*, will have (*Vergivium*) called either from that Word, (*Morweridh*) or from *Farigi*, [or *Fairrge*] which [the Letter *F* being pronounced like a *V* Consonant] signifies in *Irish*, the Sea. What little Agreement was among the Antients about the Dimensions of *Ireland* will appear to the Reader, if he takes the Pains to compare *Cæsar*, *Strabo*, *Pliny*, *Solinus*, and *Ptolomey* together.

(m) *Davis's Historical Relations.*

C H A P. V.

An Appendix to the foregoing Chapter, proving that Counties were instituted in Ireland before the Reign of King John.

A POPULAR Opinion has prevailed and been universally received, that King *John* in the twelfth Year of his Reign, (*viz.*) A. D. 1210, was the first Person who instituted *Counties* in *Ireland* in Number 12, as appears in the foregoing Chapter, and that the other 20 Counties now subsisting in this Kingdom were erected in the subsequent Reigns of Queen *Mary*, Queen *Elizabeth* and King *James* 1st; yet I think it can be proved by undoubted Records, that there was not an Inch of Ground in *Ireland* but what anciently lay within some *County* before any of the three last mentioned Reigns, and that it can be made appear by Evidence not to be controverted, that when King *Henry* II. Anno 1172, granted the *English Laws* to *Ireland*, he at the same Time divided the Kingdom into *Shires*, appointed *Sheriffs* over them for the more orderly Administration of Justice, and the execution of those Laws he had granted; and that what King *John* afterwards did was only a revival of the Political Institutions of Government before established by his Father, which the *Irish* had shaken off in such Places where their Power prevailed.

It is agreed by the most authentic and early *English* Historians, that while King *Henry* 2d. was in *Ireland* he not only made a Reformation in Church Affairs, but granted to the *Irish* the Laws of *England*, which they thankfully received and swore to obey, as *Matthew Paris* (a) says, *Leges Angliæ sunt ab omnibus gratanter receptæ, et juratoriâ cautione præstitâ confirmatæ*: If therefore *Henry* 2d. granted to the *Irish* the Laws of *England*, he must of Necessity have granted them every Thing essential for the Execution thereof, as *Sheriffs* and other Ministers of Justice, without whom the Laws would have been only a dead Letter. It appears also by the Statute of 2d *Rich.* 3. Chap. 8. that *Henry* 2d. held a *Parliament* in *Ireland*, and made Laws therein, and one particularly for the Election of a Chief Governour in time of Vacancy, which the Statute of *Rich.* 3. (b) ratifies and confirms.

It would lead me too far to enter minutely into all the Instances that might be given in Proof of what I have alledged; I shall therefore confine myself to a few Particulars.

That there were *Sheriffs* and other Ministers of Justice in *Ireland* in the Reign of King *Henry* 2d. may be collected from a Patent granted by that Monarch to *Nicholas de Benchi* of Lands in *Ireland*, which is enrolled in the Chancery Office 2d. *Edw.* 2d. among other Grants intitled *Antiquissimæ Literæ Patentes & Commissiones*, which he directs to all *Archbishops*, *Bishops*, *Sheriffs*, *Ministers*, *Justices*, &c. of *Ireland*: From whence it follows, that King *Henry* 2d. could not act so absurdly as to direct a Patent to *Sheriffs*, and *Justices*, if there were no such Officers then established in *Ireland*; and if there were *Sheriffs*, they must be *Sheriffs* of *Counties*, *Cities*, or other Districts of the same Nature, as *Counties*, or *Cities*. But there is a Patent, though not so early, yet more expresse to this Purpose granted to the City of *Waterford* on the 3d of *July* in the 7th Year of King *John*, which is five Years before the Period generally allowed for the Distribution of *Counties* in *Ireland*; by which that King grants several Franchises and Liberties to the Citizens of *Waterford*, and among others, that no *Itinerant Justices*, nor *Justices of Assize* in the *County* of *Water-*

(a) Edit. ult. p. 126.

(b) In Rot. Canc. 2. Rich. 3.

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ford should for the future vex or disturb the *Citizens*, or oblige them to appear without the Bounds of the *City*, either at the King's Suit, or at the Suit of any other Complainant. By the whole Tenor of this Patent it appears, that it was only a Recital and Confirmation of former Liberties and Franchises granted to the Citizens of *Waterford*; and the Charter expressly mentions the County of *Waterford* as a distinct District from the *City*.

Anno 1565 Sir Henry Sidney divided *Conaught* into six Counties (viz.) *Clare*, *Galway*, *Sligo*, *Mayo*, *Roscommon*, and *Leitrim*: But it is apparent from the publick Records, that this Province was much more antiently divided into Counties, and in a different Manner from what was afterwards done by Sir Henry Sidney; as into the County of *Conaught* and County of *Roscommon*. In a Record (c) of 32, 33. *Edw. 1. Richard Blake* is called *Sheriff of Conaught*; and again; (d) the *Sheriff* of the County of *Roscommon* is commanded to levy out of the Goods and Chattels of *David de Burgo* Money in arrear out of the King's Lands of *Offritbes*, and to pay it into the *Exchequer* in *Craslino Purificationis* following. So (e) *Girald Tirrel* is called *Sheriff of Roscommon*, and (f) *Henry Bermingham* is called late *Sheriff of Conaught*. So in a Plea Roll of the Court of Common Pleas of *Hillary Term 15 Edw. 2.* the *Sheriff of Conaught* is commanded to seize into the King's Hands by the View of twelve Men the third Part of the Manor of *Foran* and *Rymnel*, as the Dower of *Mary* the Wife of *Odo de Barry*, &c. So in the Plea Roll of 17 *Edw. 2.* a *venire facias* issued to the *Sheriff of Roscommon* to cause a Jury to appear in the C. B. out of the Vicinage of *Athtruim O-Many*, upon an Issue to be tried between *Edmund de Valle*, and *Richard Fitz-Richard de Valle*; to which a Plea in Abatement was pleaded, that the Fact laid in the Declaration was committed at *Athtruim O-Many* in the County of *Conaught*, and not in the County of *Roscommon*; upon which another *venire* was awarded to the Sheriff of the County of *Conaught*, who returned, that *Athtruim O-Many* was not in his County, but in the County of *Roscommon*. So *Rot. Pat. 11 Edw. 2.* Writs were directed to the Sheriffs of *Dublin*, *Meath*, *Kildare*, *Tipperary*, *Limerick*, *Cork*, *Conaught* and *Roscommon*, to seize for the King all the Lands and Tenements, Goods and Chattels of *Walter de Lacy* for Felony by him committed, and to seize his Body. Let this suffice among Numbers of other Records that might be cited to this Point, as to *Conaught*; and from hence it may reasonably be judged, that as confessedly King *John* made but twelve Counties in *Ireland*, of which Number none lay in *Conaught*, so that the more ancient Division of *Conaught* into Counties by King *Henry 2d.* was into the two Counties of *Conaught* and *Roscommon*, of which the former comprehended, perhaps, the modern Counties of *Clare*, *Galway* and *Mayo*, and the other the Counties of *Roscommon*, *Sligo*, and *Leitrim*; into which six Counties Sir Henry Sidney afterwards divided those two.

In *Leinster* seven Counties were made by King *John*, viz. *Dublin*, *Kildare*, *Meath*, *Uriel* or *Louth*, *Carlow*, *Kilkenny*, and *Wexford*. Anno 1565. Sir Henry Sidney erected the Territory of *Analy* into a County under the Name of the County of *Longford*. The Territories of *Leix*, *Slicu-Margie*, and *Irry*, and such Part of *Glenmalire* as is situated on that Side of the River *Barrow* next *Maryborough*, was made shire Ground, and called the *Queen's County*, by Statute 3d and 4th *Philip and Mary*; and by the same Act the Territory of *Offaly*, and the other Part of *Glenmalire*, were erected into the *King's County*. *Meath*, one of the ancient Counties of King *John*, was divided into the Counties of *East-meath*, and *West-meath* by Statute 34. *Hen. 8.* The Territories of the *Birnes* and the *Ranelaghs* were taken out of the County of *Dublin*, and converted into the County of *Wicklow* so lately as the Year 1603. Yet we shall see, that the greatest part (I may venture to say all) of those Counties were included within some of the Bounds of the ancient Counties. Thus in the

(c) Offic. Remem. Rot. 4. 5
Edw. 1. Rot. 13.

(d) Rot. 23.
(f) Ibid. Rot. 12.

(e) Ibid. 31, 32, 33, 34.

black Book of the *Exchequer* of Ireland, (g) and in sundry *Pipe Rolls* in the Reign of *Edw. 3d.* it appears, that the Territory of *Cryngidagh*, now a Part of the *King's County* on the *West-meath* Side, was charged with Royal Services as lying within the County of *Meath*. The Manor of *Geashill*, now in the *King's County*, was the antient Inheritance of the *Earls* of *Kildare*, containing near fourty Plow Lands, and was antiently reputed to stand in the County of *Kildare*, as is manifest from an Inquisition taken at *Naas*, in the last mentioned County *Anno 3. Edw. 2.* recited in a Record in *Birmingham Tower* of the said Year, importing, that *Maurice Fitz-Girald* was seized thereof, and that he had issue *Girald*, who conveyed the same to *John Fitz-Thomas* the said Earl's Ancestor. In the *black Book* aforesaid (h), and in divers *Pipe Rolls* it appears, that the Territory of *Offaly*, Part whereof is now in the *King's County*, is charged with twelve Knights Fees to the King, in the County of *Kildare*. So in a Plea Roll of 6th *Edw. 3.* (i), *Simon*, Son of *John Delahoid* brought a *Formedon* in the *Descendre* against Sir *Maurice Fitz-Girald* for twelve Plow-Lands lying in the remotest Part of *Leix*, (which is now a Barony in the *Queen's County*) as then lying in the County of *Kildare*. So in *Birmingham's Tower*, (k) by an Inquisition taken at *Salmon-leap* in the County of *Kildare*, *Anno 20, Rich. 2.* it appears, that Sir *Robert Preston* held by the Curtesy of *England*, as the Inheritance of his late Wife *Margaret*, the Manor of *Sion* (now called *Shane*) in *Leix*, of *Roger Mortimer*, as of his Manor of *Donemaske*, or *Dunamause*. Now it is well known, that *Dunamause* lies within a Mile of *Maryborough*, and *Shane Castle* about three Miles from it, both in the *Queen's County*. A Plea Roll of 21 *Edw. 3.* (l) in *Birmingham's Tower*, shews, that *Connel O-Moore* of *Leix*, who had after Rebellion submitted himself at *Atby* to the Lord Justice *Birmingham*, acknowledged that he held his Manor of *Bellet*, and other his Lands in *Leix*, of *Roger Mortimer*, as of his Manor of *Dunamaske*; and by the whole Tenor of the Record it appears, that these Lands were then in the County of *Kildare*. By an Office in the same Place taken *Anno 8, Hen. 5.* at *Naas*, in the County of *Kildare*, upon a Writ of *devenerunt* (A) it appears, that the Manor of *Court-break* (now *Castle-break*) and the Lordship of *Oregan*, both now in the *Queen's County*, were then in the County of *Kildare*, and had been in the Hands of King *Henry* the 4th by the Death of *John Fitz-Gerald*, Earl of *Desmond*, and in the Hands of *Hen. 5.* by Reason of the Minority of *Thomas* his Son. As to the County of *Carlow*, it appears by an Inquisition in the *Exchequer* taken 6 *Edw. 6.* at *Carlow*, that King *Hen. 8.* was seized of the Lands of *Ballintubber*, *Killishen*, and other Lands in *Slieu-margie* in the County of *Carlow*, and that others were seized of the Residue of the Lordship of *Slieu-margie* in the County of *Carlow*, and that *Congall O-Moore*, and other Rebels had entred and intruded into the same. Now it is well known, that *Slieu-margie* is a Barony in the *Queen's County*, though at the Time of the Inquisition taken, it was adjudged to lie in the County of *Carlow*. *Upper-Offory* was not made a part of the *Queen's County* till the Year 1600, when on the 21st of *July* that Year *Queen Elizabeth* at the Petition of *Florence*, Lord Baron of *Upper-Offory*, directs by Privy Seal, that the Territory of *Upper-Offory* should by Letters Patent be reduced into Shire Ground, and annexed to, and made parcel of the *Queen's County*, by such effectual Way and Form of Law, as the *Queen's* and Baron's Council should think meet; and (were it not to avoid Prolixity) it could be made manifest, that every Particular Territory in the *King's* and *Queen's* Counties were found by Records to be Parcel of some one of the antient *Counties* first made (as the general Opinion is) by King *John*

That

(g) Fo. 81.
Office. 20. Rich. 2.

(h) Fo. 84.
(l) Rot. 62.

(i) Offic. Rem. 6. Edw. 3.

(k) Bundel.

(A) *Devenerunt* is an antient Writ so called from the formal Words in it, commanding the Escheator to enquire by the Oaths of lawful Men what Lands or Tenements by the Death of an Heir of a Tenant in *Capite* within Age, and in the King's Custody, *devenerunt*, came to the King.

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That the Bounds and Limits of Counties were often altered in antient Times is manifest from an Ordinance of Parliament, transcribed at large in the *black Book of Christ Church, Dublin*, and of which, as it is to be found no where else, that I know of, I shall translate so much, as serves to illustrate this Subject. It bears no Date, nor is the Name of the Lord Justice mentioned in it, he being called therein only *Justiciarius* at large ; but it seems to me to have been passed in the Government of *John Wogan*, Anno 1295, in which Year a Parliament was held ; at least it was enacted between the Years 1289, and 1303. For *William*, Archbishop of *Tuam*, and *Nicholas*, Archbishop of *Armagh*, are mentioned in it ; the Former of whom was advanced in the first of these Years, and the other died in the last of them. “ *Quia visum est, &c.* (says the Ordinance,) because it appears that the County of *Dublin* is too much disordered and confused, and the Parts of it are too remote and scattered from each other, to wit, into *Ulster* and *Meath*, and afterwards into *Leinster*, and the *Vale of Dublin*, &c. by which Means it is less competently serviceable to the King in the Execution of his Precepts, and those of his Courts ; and also his Subjects are thereby not so sufficiently ruled without a Governour. It is therefore agreed, that for the time to come, there be appointed a Sheriff in *Ulster*, as well of the *Cross Lands* of it, as to make Executions in the Liberties of *Ulster*, when Defect is found in the Seneschal of that Liberty ; and that the Sheriff of *Dublin* shall not hereafter intermeddle in *Ulster*. It is also agreed that *Meath*, be a County of itself, to wit, as well the Land of the *Liberty of Trim*, as the Lands of *Theobald de Verdon*, and all the Lands of the *Crosses* (i. e. the Church Land) lying within the Precincts of *Meath* ; And that for the Future, there be therein a certain Sheriff, who shall hold his County Court at *Kells* every *Thursday* after the County Court of *Dublin* ; and the said Sheriff shall make Executions in the said Liberty of *Trim*, when Defect is found in the Seneschal aforesaid. And the said *Theobald de Verdon*, for himself and his Tenant, *Almarick de St. Amand*, and their Heirs, grants, that they for the Time to come shall do Suit to the said County of *Meath*, on Condition, that they be discharged from the Suits, which they owe to the County of *Dublin*. And the same is granted to them. The County also of *Kildare*, which for the Time past was a Liberty attendant on the County of *Dublin*, shall for the Time to come be a County of itself, together with the *Cross-lands*, and other Lands of the Coparceners of the Principality of *Leinster* contained within the Precincts of the same, and that it be totally discharged from the Jurisdiction of the Sheriff of *Dublin*, and that there be in it a Sheriff, as now there is.”

From hence it appears what Alterations Time had made in the Counties established by King *John* in the Year 1210 ; for though that Prince had then (among others) instituted as well the Counties of *Kildare* and *Meath*, as *Dublin*, yet before the passing this Ordinance it is manifest, that the Sheriff of the County of *Dublin* exercised his Jurisdiction within both the other Counties, as he did within some Part of *Ulster*. This probably happened after this Manner. As the Counties of *Kildare* and *Meath*, as well as the Province of *Ulster*, or a great Part of it, were cantoned into *Palatinates*, and governed by Seneschals of the Lords *Palatine*, who executed their Powers loosely within their several Jurisdictions, so the State, who had the superintendence of the whole, found it often necessary to interpose, and by consent of the Lords *Palatine*, or by Acts of Parliament, now lost, to enlarge the Jurisdiction of the Sheriff of the County of *Dublin*, and extend it into those Parts, where originally he had no Power ; and this was done to supply the Defects of Seneschals. Besides, the Jurisdictions of Sheriffs appointed within the *Pale* were often enlarged, or diminished, as the Power of the *English* Arms prevailed or declined.

The Counties of *Ulster* were laid out by Sir *John Perrot* A. D. 1584 ; yet we have Instances in the publick Records of Counties and Sheriffs therein some Centuries before. Thus in a Patent Roll of 20 *Edw. 2.* (1325) the King granted to *John de Mandeville* the Office of Sheriff of *Down* and *Newtown*, during Pleasure,

Pleasure, with such Fees as other Sheriffs of the said *Counties in Times passed* used to receive, and he commands all Bailiffs and other Subjects of the said *Counties* to be obedient to him in the said Office. By the Words (*in Times passed*) in this Record it may be plainly collected, that the Counties of *Down* and *Newtown* were of antient Establishment, and probably erected when *John de Courcey* carried his victorious Arms into that Country about the Year 1177. The same Year that K. *Edward II.* granted the foregoing Patent to *John de Mandeville*, he granted to *John de Athye* the Office of Sheriff of the Counties of *Carickfergus* and *Antrim*, during Pleasure, with the same Fees and Powers as in the Patent granted to *Mandeville*; and *Robert Savage* was at the same time made Sheriff of the County of *Coulrath* i. e. *Colerain*. There was also a Sheriff of the County of *Ardes*, and a Sheriff of the County of *Lecale*, which are now only Baronies in the County of *Down*. To avoid prolixity I shall wave saying any Thing further upon this Subject, and shall only observe, that the *Irish* chose rather to be governed by their own Brehon Laws, than by the mild and equitable Laws of *England*; by which it happened, that when they gained Strength by the Quarrels of the *English* among themselves, and by the degenerating of the *English* into the *Irish* barbarous Customs, as well as by the desolations which War brought upon the Kingdom, that the Circuits and Districts of many of the antient Counties, and the Mears and Bounds of them were utterly lost, together with the Names of many of them, which are now only to be found in Records, that few have taken Pains to search upon this Occasion.]

CHAP. VI.

Of the People and Places of antient Ireland, mentioned by Ptolomey, who flourished in the Reign of Antoninus Pius: to which are added the more modern Names.

I HAVE here taken in Hand a Subject so full of Difficulties, and involved on every Side with such great Obscurity, that the most accurate and quick-sighted would find enough to do to discover any Degree of Exactness and Certainty in it. For antient Names have received such great Changes by the Revolutions of Time, that very often scarce the least Traces remain of them in the Modern ones; and as *Seneca* (a) says, “New Foundations of Cities are laid, and new Names of Nations have arisen, the former being either quite extinguished, or changed into Names more prevailing.” Therefore, as the best Guides, we shall observe the Situations of Places, in the Manner as they are described by *Ptolomey* for the most Part out of *Marinus Tyrius*. I freely own, that *Camden* has given me much Light in many Particulars; and yet I cannot deny, but that in not a few Things the love of Truth hath obliged me to differ from him. I hope others will spy out more Faults fit to be amended. In the mean Time, the following Particulars, such as they are, I present unto the Reader, digested into an Alphabetical Method, together with a *Chorographical Map* of antient *Ireland*, according to *Ptolomey*, having added only the *Luceni* out of *Orosius*, who flourished in the Reign of *Theodosius* the younger. See Plate 1. N^o. 1. As to the Notation of the Degrees of Longitude and Latitude, see the Rule laid down by *Ptolomey* (b); which you are always to observe for gaining the better Knowledge of the true reading.

A.

ARGITA, the Mouth of a River.

Now a Port or Lake called *Lough-foil* in the County of *Londonderry*, which *Camden* [erroneously] seems to take for *Lough-swilly* [in the County of *Donegall*, being the *Vidua* hereafter mentioned. Mr. *Baxter* (c) thinks it was called

Argita,

(a) In Consol. ad Albinum.
VOL. II.

(b) Geogr. lib. 2. cap. 1.

(c) Glossar. under the Word *Argita*.

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Argita by the *British* Mariners, *quasi Ergid, projectio*, as it stretches far into the Land.]

A U S O N A, a River, by some called A U S O B A.

A River, which takes its rise out of *Lough-Curb*, and washes *Galway*. I take it to be the same with the River *Galvia* or *Galiva*, mentioned in the *Annals of Roscommon* under the Years 1171 and 1190. The River *Galvia* seems to have given Name to the Town of *Galway*. I must leave it to others to hunt after the Reason of the Name.

A U T E R I, a People so called.

These People inhabited some part of the Countries, at present called the Counties of *Galway* and *Roscommon*. The Town of *Attenry* [antiently called *Aterith*] discovers itself something in the Name of *Autery*.

B.

B O R E U M, a Promontory.

At present it is called *Saint Helens Head*, or *Telen*, in the County of *Donegall*; [and signifies no more than the North Cape. I must observe that our Author has in his Map misplaced this Promontory, and given it a different Position from what *Ptolomey* has done, by fixing it South West of the *Venicnii*, whereas *Ptolomey* places it North of them.]

B R I G A N T E S, a People so called.

They inhabited the Countries now called the Counties of *Carlow*, *Kilkenny*, and *Queen's County*. [These People are esteemed to be a Colony from a People of the same Name in *Yorkshire*, and are said to have retired into *Ireland* upon the Invasion of the *Romans* in the Reign of the Emperor *Vespasian*, about the Year of *Christ* 76, and in the Government of *Petilius Cerealis* in *Britain*; and they are said (*d*) “to have fled into *Ireland*, some for the sake of Ease” and Quietness, others to keep their Eyes untainted with the *Roman* Insolence, “and others again, that they might not lose Sight of that Liberty in their” old Age, which in their younger Years they had received pure and un- “corrupted from Nature.” Some have called these People *Birgantes* from the River *Birgus*, the *Barrow*, about which they inhabited.]

B R I G U S, or B I R G U S, a River.

A River called now the *Barrow*, which, increased by the *Neor*, after a Course of some Miles unites with the *Suir*. These three Rivers take their Rise out of the *Bladin* [or *Bladma*] Mountains, [called also *Sliev-Smoil*] in *Irish*, *Sliev-Bloom*, and running a great way in separate Beds, they at last unite in one Channel, and discharge themselves into the Sea near *Hook Tower* in the County of *Wexford*; and for this Cause they were antiently called *the three Sisters*. [The *Barrow* is called the *Berba* by some Writers.]

B U V I N D A, a River.

The old Name of this River is not quite lost; for it is at present called the *Boin*, and by *Necham*, the *Boand*, in *Meath*: It takes its Name, as some think, from the Word *Boan*, which both in *British* and *Irish* signifies *Swift*.

C.

C A U C I, a People so called.

They formerly inhabited the Countries called at present the Counties of *Wicklow* and *Kildare*, and seem to have had their Origin from the *Cauci* of *Germany*, of whom see *Ortelius* (*e*)

C O R I O N D I and U D I Æ, or *Vodii*, a People so called.

They antiently were planted in the Countries now called the Counties of *Cork*, *Tipperary* and *Limerick*. *Cork*, (*Corcagia*) a City of the *Coriondi*, seems to discover itself in the Name *Coriondi*. Whether these *Coriondi* were a Colony from the *Coritani* of *Britain* is very doubtful; and yet in Truth their Names are not much unlike. [The *Vodii*, according to *Baxter*. (*f*) have taken that Name from their Situation in a woody Country; for that the

British

(*d*) *Camd. Britan.* p. 842, Edit, 1722.
verb. *Vodii*.

(*e*) *Thesaur. Geogr. in Caucis.*

(*f*) *Glossar.*

British word, *Uydbieu* or *Guydbieu* denotes Woods. But I cannot agree with him that they were a *Mediterranean* People of *Munster*, being placed by *Ptolomey* on the Coast South of the *Coriondi*. Nor is *Camden's* (g) Conjecture very satisfactory, who thinks a Resemblance of the Name *Vodii* remains clear in *Idou* or *Idouth*. Whereas *Idough* was a noted Territory comprehending the Modern Barony of *Fassagh dining* in the County of *Kilkenny*, and is very far removed from the *Vodii* on the south Coast of the County of *Cork*.]

D.

D A R N I I or D A R I N I, a People so called.

This People inhabited the Countries, which at present are commonly called, the Counties of *Londonderry*, *Antrim* and *Tir-oen*. Some remains of the Name *Darnii* yet appear in the Word *Derry* (antiently called *Daire-Calgac* or the Oak Grove of *Calgaick*, as also in *Dalrieta*, by which Name the County of *Antrim*, or a great Part of it, now called, *Routs*, was antiently known. [The Name may be indifferently derived either from the *British* or *Irish*, in both which Languages *Dâr* or *Dair* signifies an Oak, and *Gein* or *Ein* an Offspring, i. e. People sprung from the Oak.]

D A U R O N A, a River.

According to *Camden*, the River which runs by *Cork* is called *Daurona*, which *Giraldus Cambrensis* (as *Camden* says) calls *Saverennus*. *Cambrensis* (h) indeed affirms, that the *Saverennus* and *Luvius* run through *Cork*, that is, the County so called, not the City. But the River which flows round the City of *Cork* is at this Time called the *Lee*, and, I am of Opinion, is the same with the before-mentioned *Luvius*. But (if I am not mistaken) the *Daurona* is now called the *Aven-more*, i. e. the great River, which falls into the Ocean near *Youghall*. [*Daurona* seems to be a *Latin* Termination given to two old *British* Words, i. e. *Dav-Rian*, or the *Queen-River*, and signifies much the same thing as *Avon-More*, or the great River.]

D U N U M.

Dunamause, in the *Queen's* County, as may be gathered from the Situation of the Place in *Ptolomey*, who enumerates it among the inland Towns. Some Ages since the Earls of *March* had a Castle there very strongly fortified, and seated on an Eminence, the Ruins of which are yet to be seen. *Camden* places it, as it were, in another Climate, and would make it the same with *Dunum* (*Down Patrick*) in the County of *Down*. *Dunum*, among the antient *Gauls*, *Britons*, and *Saxons*, denoted a Mountain or Hill; from whence came *Lugdunum* in *France*, and *Dunelmum*, *Camalodunum*, *Sorbiodunum*, and the like in *England*. [It bears the same Sense in *Irish*, and signifies also a *Fort*, and sometimes a Dwelling or Place of habitation.]

D U R, a River.

The Bay of *Dingle*, or the Mouth of the River *Maing* in the County of *Kerry*, which *Camden* erroneously calls the little River running by *Traley*. *Dur* in the *British* Language signifies *Water*, as *Humphry Lbuid*, a *Welshman*, informs us; and he that searches after any other Original of the Word seems to take Pains to little Purpose.] So that *Dur* signifies only the *Water*, and is no Appellative proper of a River. *Dovar* in old *Irish*, pronounced *Dour*, bearing the same Sense.]

E.

E B L A N A, a City.

Dublin, the Metropolis of *Ireland*, called by *Jocelin*, *Ath-Cliath*, by others, *Ballecliath*, i. e. a Town built upon Hurdles; for being a marshy or boggy Soil the Town was first raised upon Hurdles. [*Baxter* (i) has a Conjecture, not indeed unsatisfactory, that the Word *Eblana* in *Ptolomey* has been maimed, and that it ought to be written *Deblana*, which is a foreign Termination of two *British* Words, *Duv Lbun*, i. e. *black Water*, or a *black Channel*; and corresponds with

(g) Britan. p. 1333.
Eblana.

(h) Topogr. Hib. dist. 1. Cap. 6

(i) Gloss. verb.

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with the Nature of the Bed of this River, which is boggy and black. It is certain antient Geographers have often truncated the initial Letters of Names ; as for *Pepiacum* and *Pepidii* in *Wales*, *Ptolomey* writes *Epiacum* and *Epidii*, and *Dulcinium*, now called *Dolcigno* in *Dalmatia*, was called *Ulcinium*, and *Olcinium*.]

E B L A N I, or B L A N I I, a People.

They inhabited the Country near *Dublin*, now called the County of *Dublin*, as also *Meath* or the greatest Part of it. [See what is said in the foregoing paragraph. To which may be added a probable Conjecture that the *Deblani* or *Eblani* were antiently Natives, and took the Name from their Situation near *Eblana*.]

E D R I an Island.

Called by *Pliny*, *Andros*, [and *Adros*, as some Copies have it] and is placed by *Ptolomey* among those Islands which lie off the East of *Ireland*. I take it to be the same with that Island which we call *Beg-eri*, or *Little-Ireland*, and lies off the mouth of the River *Slain* in the County of *Wexford*. *Camden* will have it to be *Berdsey* or *Eubly*, which belongs to *Caernarvon-shire* in *Wales*, and reasons, that *Ader* in *British* signifies a *Bird*, from whence the *English* in the same Sense call it *Berdsey*, or the Island of Birds.] But I think he is mistaken.

E R D I N I a People.

These People antiently inhabited the Tract of Country lying near the Lake and River *Ern*, particularly both *Brennys*, and the Country now called the County of *Fermanagh*. Some remains of the Name *Erdini* continue in the Word *Ern*. [Perhaps it would not be a fruitless Conjecture to draw the Name *Erdini* from *Eri-Dinn*, i. e. *Eriginæ Montium*, or *Mountain Irish*.]

G.

G A N G A N I a People

They inhabited *Thuomond*, and some of the Southern Parts of the County of *Galway*. *Camden* is of Opinion that these People derived their Original from the *Concani* of *Spain*, who sprang from the *Scythians*.

H.

H I E R O N, i. e. the sacred Promontory.

Grenore, not far from the Port of *Wexford*. [From the Situation in *Ptolomey* I think this Promontory rather answers *Carnfore-point* than *Grenore*, and it seems to have been a Place of *Druidical* Worship, from whence it might have taken the Name of *Hieron*, or sacred. *Carne-soir* in *Irish* signifies the *Eastern Heap*; and these Carnes or Heaps, especially the larger Kind, were in the Times of Heathenism applied to religious Purposes. *Banna*, where the *English* landed upon their first Invasion, according to *Camden* (i), *Byaun*, or sacred, lies in the Neighbourhood of this Place.] Some will have it to be called antiently *Salanga*, and afterwards *Mons Domini*, or *Dominici*, the Mountain of St. *Dominick* of *Ossory*, of whom *Cambrensis* (c) speaks.

I.

I E R N U S a River.

The River *Kilmare* in the County of *Kerry*, where there is a noble Haven. [Some substitute *Ibernus* here instead of *Iernus*.]

I S A M N I U M a Promontory.

By Seamen called St. *John's Foreland* in the County of *Down*. [*Camden* conjectures that it was called *Ifamnium* from the *British* Word *Ifa*, which signifies *low* or *lowest*, as being a low Promontory.]

I U E R N I S.

Camden takes this Place to be *Dunkeron*, near the River of *Kilmare*. I know not what Judgment to make of the Matter; but must confess myself wholly in the dark.

L A

(i) Brittan: p. 1361;

(k) Topog. Hib. Dis. 1 Cap. 5.

L.
LABERUS.

Perhaps this Place may be *Cenanus* or *Kenanuse*, now in Process of time come to be commonly called *Kells* in *Meath*. Antiently it was reckoned among the Cities of best Account. *Joseph Moleſius* calls it *Ampreſton*; but I am at a Loſs where to find ſuch a Place. *Camden* takes it to be *Killair* in *West-Meath*, [a Caſtle ſo called, which ſtands in the Center of *Ireland*, *Lair* ſignifying in *Iriſh* the Middle or Navell. But how a Caſtle can be reckoned among the Cities of beſt Account is difficult to conceive. *Baxter* (l) conjectures that it was a Place where Councils or Parliaments were held; for that *Lbavar* in the *Britiſh* Language ſignifies *Concio*, or *Sermo*, as *Lavra* does in *Iriſh*. If this be admitted to carry any Weight, then *Tarah* antiently called *Liath-truim* may put in its Claim to be the *Laberus* of *Ptolomey*; for there the Monarchs of *Ireland* held their Courts and public Aſſemblies.] But I muſt leave the taſk to others to make a more ſatisfactory Inquiry into this City.

LIBNIUS or LIBOEUS, a River.

The River of *Sligoe*, which *Cambrenſis* calls the *Slichney*; and the Situation in *Ptolomey* points it out to be the Bay of *Sligoe*. *Camden* is miſtaken in making this River the ſame with the *Liffey*, which runs through *Dublin*.

LIMNI, an Island.

Now *Lambay*, an Iſland near the Shore belonging to the County of *Dublin*; and this ſeems to be pointed out both by the Name, and by the Situation given to it by *Ptolomey*. *Camden* makes it the Iſland of *Ramſey* in *Pembrokeſhire* in *Wales*. The Expoſition of *Lambay* is the Iſle of *Lambs*, as *Ramſey* is the Iſle of *Rams*, and *Shepey* in *Kent*, the Iſle of *Sheep*.

LOGIA, a River.

The River *Bann*, which riſes out of a large Lake, called *Lough-Eagh*, in the eaſtern Bounds of the County of *London-Derry*, famous for a plentiful Salmon-Fiſhery. *Villanovanus* corruptly calls it *Bone*, and *Camden* miſtakes it for *Lough-Foil*.

M.
MACOLICUM.

Mercator and *Camden* call this Place *Malc*; but I am utterly at a Loſs where to find a Place of that Name. I am of Opinion it is *Melick*, which is waſhed by the River *Shanon*, and lies in the County of *Galway*. Nor do the Names found much unlike. [But *Ptolomey* places this among the maritime Cities; which may give ſome doubt; ſince we never read that *Melick* was remarkable for any thing but a *Franciſcan* Convent founded in latter Times. *Baxter* has another Conjecture, that *Kilkenny* is the *Macolicum* of *Ptolomey*, and that it was called ſo from the *Iriſh* Words *Mack-Collack*, i. e. the Field of the *Cornel-trees*, and he labours to deduce the modern Name *Kil-kenny* from the ſame Fountain (*viz.*) *Coill*, a *Cornel-tree*, and *Cean* or *Kend*, a Head or Hill. But this overthrows the popular Notion, that *Kilkenny* took its Name from *St. Canic* or *Kenny*, to whom the Cathedral there is dedicated. Nor can *Baxter's* notion poſſibly ſquare either with the Situation or Deſcription of *Malcolicum* in *Ptolomey*.]

MENAPIA.

The Situation in *Ptolomey* points out this Place to be *Wexford*; yet ſome think it is *Waterford*, called by the *Iriſh* and *Welſh*, *Port-Largi*. The Word *Ford* in the latter Part of both Names gives them a Reliſh of a foreign Original. Among the *Engliſh* and *Germans* it ſignifies *Vadum*, or a ſhallow Place in a River eaſily paſſable, or *Trajectus*, a Paſſage. So *Oxford* in *England*, and both *Frankfords* in *Germany* deduce their Names from *Fords* or *Paſſages*.

M E-

(l) Gloſſ. verb. *Laberus*.

M E N A P I I, a People.

They inhabited the Countries now called the Counties of *Wexford* and *Waterford*. One cannot safely affirm whether *Carausius*, (who assumed the imperial Purple in *Britain* in the joint Reigns of *Diocletian* and *Maximinian*) was of these *Menapians*, or of the *Menapians* of *Belgick Gaul*. Yet he seems to have been of the *Menapians* of *Ireland*; for *Sextus Aurelius Victor* calls him in express Words, *Civem Menapiæ*, a Citizen of *Menapia*; and *Camden* justly observes, that the City of *Menapia* is placed by *Ptolomey* in *Ireland*, and not in *Belgium*, though the People called *Menapii* are placed by him in both Countries, [and he thinks that the *Menapii* of *Ireland* were the Off-spring of those of the same Name upon the Sea-Coast of the *Lower Germany*.]

M O D O N U S, a River.

The old Name is grown out of Use, and it is now called the River *Slainy*, in the County of *Wexford*, as the Situation in *Ptolomey* points out to us, [The Word *Modonus* may be drawn from two *Irish* Words, *Modh-ean*, that is the greater Water, this being the greatest River in that Tract.]

N.

N A G N A T A or M A G N A T A.

Ptolomey calls this an eminent City, and by the Situation he seems to point out some Place not far from *Sligoe*: But I cannot discover the least Foot-steps of a City so called in all that Tract of Country; so all-devouring is Time! [And this Instance is very apposite to that of the Capital City of the *Veii*, “ the Ruins (e) of which are now so far lost, that Geographers are not able to determine the Place where it once stood, so literally “ is that noble Prophecy of *Lucan* fulfilled of this and other Places of *Latium*.” Lib. 7

——Gentes Mars iste futuras
Obruet, et Populos ævi venientis in Orbem
Ereptos natale feret, tunc omne Latinum
Fabula Nomen erit : Gabios, Veiosque, Coramque
Pulvere vix testæ poterunt monstrare Ruinæ,
Albanosque Lares, Laurentinosque Penates,
Rus vacuum, quod non habitet nisi Nocte coactâ
Invitus——

Succeeding Nations by the Sword shall die,
And swallow'd up in dark Oblivion lie ;
Almighty *Latium* with her Cities crown'd
Shall like an antiquated Fable sound ;
The *Veian* and the *Gabian* Tow'rs shall fall,
And one promiscuous ruin cover all ;
Nor, after length of Years, a Stone betray
The Place where once the very Ruins lay :
High *Alba's* Walls, and the *Lavinian* Strand,
(A lonely Desert, and an empty Land)
Shall scarce afford, for needful Hours of Rest,
A single House to their benighted Guest.]

ADDISON.

There are indeed some Remains of the Place in *Magio*, now called *Mayo* (which is mentioned in *Bede*) a noted Village of the adjoining County southward. But the Distance of its Situation will by no means admit it to be the *Magnata* of *Ptolomey*. Yet perhaps it may be imagined by some, that *Ptolomey* has misplaced this City a little. But I must leave that Matter to the Enquiry of others. [*Baxter* judges this Place to be the modern *Galway*, and would

(e) See Addison's Travels.

would have it mean *Cuan-Na-Guachtie*, i. e. *the Port of the small Islands*, alluding to the three Islands of *Arran* that make a Bar in the Mouth of the Bay of *Galway*, and other little Islands lying nearer to the Town; and he derives the Name from *Cuan*, which signifies a Port, *Na*, a Prepositive of the Genitive Case, and *Vaet* or *Guaet*, a little Island, i. e. *Na-guachtie*; for *Nagnata* he will have to be a small Error of Transcribers instead of *Naguata*. And indeed the Situation of *Galway*, according to *Ptolomey*, is pretty near the truth of this Notion.]

N A G N A T Æ or M A G N A T I, a People.

The *Nagnatae*, or (according to Variety of Copies) the *Magnati*, inhabited the Country now called the County of *Sligo*, and possibly also the Town of *Mayo*. [See what is said upon this under the foregoing Head.]

N O T I U M, or the south Promontory.

This Promontory is by Sea-men called MISSEN-HEAD, in the County of *Cork*. [Others call it *Biar-head*.]

O.

O V O C A or O B O C A, a River.

The River *Aven-more*, or *Owen-more*, as it is commonly called, i. e. the great River, which takes its Course by *Arcklow*, in the County of *Wicklow*. But *Joseph Moletius* is mistaken in calling it *Arcelius*.

R.

R A V I U S, a River.

The River *Ern*, or that Part of it which rising out of *Lough-Earn* passes through a Part of the County of *Donegall*. It is called by *Giraldus Cambrensis*, *Samarius*, and by *Camden*, *Mercator*, and *Spencer*, erroneously; *Trowis*.

R H E B A.

Rheban, seated on the River *Barrow* in the County of *Kildare*, formerly a City, but now only a Castle.

R I C I N A, an Island.

The Island *Recran*, commonly called *Rachlin*, [and by the *Irish* now *Rachry*] is by *Pliny* mentioned under the Name of *Ricnea*, [and by *Antoninus*, of *Riduna*.] It is now looked upon as Part of the County of *Antrim*, [and lies about Three Miles northward of *Fair-head Point*.]

R I G I A or R E G I A.

Gerhard Mercator takes this Place to be *Limerick* [which cannot well be, in regard it is enumerated by *Ptolomey* among the mediterranean Cities.] *Camden*, from its Name and Situation, thinks it is some Place not far from *Lough-Rie*, a large Lake full of Islands, which receives the River *Shanon*.

Another R I G I A or R E G I A.

By *Camden* called *Reglis*, in the rocky Island of *Lough-Derg*, in the County of *Donegall*, where *St. Patrick's Purgatory* stands. But the Situation in *Ptolomey*, as well as the Narrowness of the Island, containing scarce Three Quarters of a common *Irish Acre*, will not admit of this Opinion. I rather take it to be *Athenrie*, in the County of *Galway*, [the last Syllable of which imports something like *Regia*, signifying Royal.]

R O B O G D I I or R H O B O G D I I, and V E N N I C N I I, a People.

They inhabited the Country now called the County of *Donegall*, and Part of the County of *London-Derry*.

R H O B O G D I U M, a Promontory.

The extreme Promontory of all *Ireland*, hanging over the *Deucaledonian* or Northern Sea, in the Peninsula of *Inis-owen*. [The Situation in *Ptolomey* will not admit this Promontory to be the *Fair-Fore-Land*, as *Camden* judges it to be. *Rath-both*, now called *Raphoe*, seems to carry some Foot-steps of the *Rhobogdii* in it.]

S.

S E N U S, a River.

The River *Shanon*, by *Orosius* called *Sena*, the most noble River of all *Ireland*. It has its Course in a plentiful Stream from *Slieunerin* (a Mountain

tain

tain so called from the Veins of *Iron* with which it abounds) in the County of *Leitrim*. [Etymologists have been busy with the Explanation of the Word *Shanon*, and differ widely in their Accounts. Some make it to signify *Shan-awn*, or *Shan-Avon*, i. e. the antient River; some *Senn-Aun* or *Synn-Avon*, two *British* Words signifying the Slow or Stagnating River, from its slow Course, and the many Loughs it stagnates into in its long passage from the Source to its Mouth. But the most singular Notion of all is, that it does not bear the Name of the *Shanon* till its Union with the *Inny*, being before called only the *Shann*, and that from thence it incorporates with it a Part of the Name, as well as its Waters, and is called *Shann-Inny*, or *Shannin*. But I fear it will be judged that I give too great a Countenance to Trifles by only mentioning them.]

V.

Udie or *Vodii*. See *Coriondi*.

V E L A B R I, a People, in some Copies called *Vellibori*.

These People inhabited the northern Parts of *Kerry*; but whether they took their names from the *Iberi*, a People in *Spain*, is a Point to be doubted [and yet some have thought so from their Position opposite to *Spain*; and more especially as] *Orosius* makes the *Luceni* [who derive their Name and Original from the *Lucenfi* of *Gallicia*] their neighbours on the Mouth of the *Shanon*. [Camden seems to contradict this Notion, and to draw their Name from the British word *Aber*, which signifies an *Æstuary* or *Firth* of the Sea; for that they dwelt among *Fritbs* on Parcels of Land separated from one another by great inlets of the Sea; and he adds that the *Artabri* and *Cantabri* of *Spain* took their Names from the same Cause. To which may be added *Bel* or *Vel* (the B and V being indifferently pronounced in the *British* and *Irish*) which signifies the *Head* or *Mouth* of a Thing, and then *Velabri* will signify *Caput* or *Os Æstuarii*, the Inhabitants of the Mouth or Head of the *Æstuaries*.]

Vennicnii a People. See *Rhobogdii*.

V E N N I C N I U M, a Promontory.

Called by Sea-faring Men *Rams-Head*, by others *Horn-Head*, because it is pointed like a *Horn*, and lies in the County of *Donnegall*; [and is usually called the *North-Cape* S. E. of *Tory-Island*. Some *Welsh* writers strain to deduce the Word from their Language, and make it *Vend-ne-Cniu*, i. e. the *Head* of a young *Ram*; for that *Cniu* in the *British* Language is the Young of any Animal. But this must be understood of some particular Dialect of that Language].

V I D U A, the Mouth of a River so called.

Lough-Swilly, in the same County of *Donnegall*. [As *Camden* has run into an Error in making the *Argita* before-mentioned to be *Lough-Swilly*, so he is under a necessity of looking out for another place to fix the River *Vidua*, which he makes to be the River *Crodagh*; perhaps he means the *Clandagh* in the Barony of *Kilmacrenan* in this County. For I must profess my Ignorance of any River under the name of *Crodagh*. The *Welsh* Writers draw the Word *Vidua* from *Vi-Dov* for *Down*, i. e. a deep River.].

V I N D E R I U S, the Mouth of a River so called.

The Bay of *Carick-Fergus*, or the Mouth of the River *Lagan*, which there dischargeth itself into the Sea. [The *British* again in some of their Dialects deduce *Vinderius* from *Vind-e-Riu*, or the Head of the River or *Æstuary*, and they say that in the antient Dialects of the *Welsh* *Vand*, *Vend*, *Vind*, and *Vond*, are the same as *Cand*, *Kend*, *Kind*, and *Cend*, all which signify the head, as the other part of the Compound does a River.]

V O L U N T I I, or *Uluntii*, a People so called.

They inhabited the Country antiently called *Ullagh* or *Ulidia*, now the County of *Down*. Perhaps *Ulster* is indebted for its Name to these People, if not (as others affirm) to *Olomainus*, an antient Heathen King of *Ireland*. [As these
People

People were in *Britain* a Part of the *Brigantes*. See under that Head a Conjecture as to the Time when they removed into this Country.]

U T E R I N I, a People so called.

Or, (according to a variety of Copies) *Iberni*, *Iberi* and *Iuënni*, inhabited the more Southern Parts of *Desmond*. Perhaps they were a Colony of the *Iberians*. One may venture to make this Conjecture from their Name and Situation, which is opposite to the *Spanish Coast*.

We have digested the foregoing Particulars into an Alphabetical Method. But it will not be foreign to the Purpose to observe here, of how little Moment soever it may appear to be, that *Ptolomey* in his Geography first described the North Side of *Ireland*, then the West, afterwards the South, and at last the East. Then, after he had described the Sides, he fell upon the inland Cities, and last of all the Islands adjacent to *Ireland*. But many of these are at this Day reckoned among the Islands of *Great Britain*, to which they are nearer, as the *Ebudæ*, *Maleos*, *Epidium*, *Mona-æda* and *Mona*; and for that Reason we have omitted them in this Inquiry. [Another Thing to be observed is, that many of the preceding Names are drawn from *British* Fountains, and probably have been given them by *British* Sailors frequenting the *Irish* Coasts; which may also add some Weight to the Opinion often before-mentioned, viz. that the early Colonies of the *Irish* had their Original from *Britain*.] Finally, as the Subject we are upon is of *Antient Ireland*, we must not conceal what *Marcianus Heracleota*, (A) says, “ *Ireland*, (says he) has Sixteen Nations or Provinces, Fifteen famous Cities, Five remarkable Promontories, and Six noted Islands.” But let this suffice for the Description of antient *Ireland*.

(A) In a Tract called *περίπλους*. But *Marcianus* reckons up the Particulars in a different Manner from what our Author has done here. “ *Ireland* (says he) has sixteen Nations, eleven famous Cities (not 15.) five remarkable Promontories, six noted Islands, and fifteen principal Rivers. *Burton* (l) affirms, that there were two Writers of the Name of *Marcianus*, and both of *Heraclea*, who writ each of them a Treatise of Geography, the Elder in *Iambick Verse*, which he stiled *περίγυσις*, and the Younger in *Greek Prose*, which he called *περίπλους*. But this perhaps cannot be easily proved. It is certain there is extant a short *Iambick Piece* of Geography of about 750 Lines, intitled *περίγυσις*, published under the Name of *Marcianus Heracleota*, first by *Heschelius*, among other Tracts on the same Subject, *Augsbourg*, Anno 1600, and afterwards by *Morellus*, *Paris* Anno 1606, and translated into *Latin Verse* by the same *Morellus*. There is also extant a geographical Work in Prose under the name of *Marcianus Heracleota*, called *περίπλους*, published by the said *Heschelius* Anno 1600, among the Tracts before-mentioned. But *Gerard John Vossius* (m) makes these two Authors (contrary to *Burton*) one Person. Yet it seems both these curious Inquirers have been since detected in an Error. For instead of two Writers of Geography under the Names of *Marcianus Heracleota* (according to *Burton*) or that one Man was the Author of both Pieces (according to *Vossius*) later Writers have left it past a Controversy, that the *περίγυσις* was written by *Scymnus Chius*, though fathered on *Marcianus*. See for this *Holstenius*’s Notes to *Apollonius Rhodius*. Lib. 4. v. 284. p. 187. where he says that this Work, “ *Haftenus sub falso Marciani Heracleotæ nomine delituit*.” See also *Theodorus Rickius*’s Preface to the Notes of the said *Holstenius* on the Tract of *Stephen of Bizantium* de Urbibus, and *Fabricius*’s *Bibliotheca Græca*, and Mr. *Dodwell*’s Dissertation de *Scymno Chio*.

(l) *Burton* upon *Antoninus*, p. 12. & 162.

(m) *De Historicis Græcis*, p. 384.

C H A P. VII.

Of the Antient Territories of Ireland, both before and after the Arrival of the English.

S E C T. I.

AFTER the several general Divisions of *Ireland*, it remains that we proceed to lay down the antient Territories thereof, as they stood in times antecedent to the *English* Invasion, and since that Period. The Reader cannot reasonably expect any degree of exactness in this Account, or that we should pretend to circumscribe the particular Bounds of these Districts; for that would be impossible, in regard of the great Alterations which they daily received from the good Success or ill Fortune of their several Lords or Proprietors from Time to Time; and the Difficulty still presses more, as there are no Guides to follow, who have particularly handled this Subject.

For the Explanation of the Initial Words of several Articles mentioned in the following List, it is to be understood, that the Words *Dal*, *Hy*, or *Ibh*, *Sioll*, *Clan*, *Kinell*, *Mac*, *Maicne*, *Muintir*, *Teallach*, and many others, are common Adjectives in the *Irish* Language, which in their primary Signification denote the heads or founders of Families, or the Parts or Branches descending from such Heads; but in a more lax Sense they are taken for the Territories or Tracts of Country possessed by them. The venerable *Bede* (a) truly interprets the Word, *Dal*, to signify in the Language of *Ireland*, a *Part*, *Share*, or *Portion*, and so is applicable either to a Part of a Country, or to a Part or Tribe of a Family. If I am not mistaken, the following alphabetical Lists will be some Help to the more easy reading the antient *Irish* Histories, and will prevent in some Measure, that Confusion which must arise from the Perusal of such Pieces.

Note, B. stands for Barony, C. for County, S. for South, E. for East, N. for North, and W. for West.

AIDHNE, a Territory in the S. of the C. of *Galway*, now called the Barony of *Kiltartan*.

AMANGHMORE was Part of the County of *Clare*, and contained the Castles of *Donasby*, *Ricu*, *Cowlesbag*, and *Nadaunvry*.

ANNALY, now the County of *Longford*, antiently a Territory of the *O-Ferrals*, called also *Conmacne*. See *Conmacne*.

ARADH-CLIACH, a Territory lying N. E. of *Limerick*, perhaps the now half Barony of *Arra* in the County of *Tipperary*, which answers to the Situation described; it was the Country of the *O-Briens*.

ARDES, an antient Territory, now a Barony, in the County of *Down*, antiently Part of *Lower Claneboy*, being a narrow Peninsula about eighteen Miles long, and of a various Breadth, formerly belonging to the *O-Neils*, but since the *English* Invasion to the *Savages*.

BEARE, a Territory in the West of the County of *Cork*, now divided into the Barony of *Beare* and *Bantry*, the Country of the *O-Sulleavans*.

BREIFNE, BREFINIA, *Brenny*. There were two large extended Territories of that Name, called, the upper and lower *Breifne*, or *East* and *West Breifne*. The Upper or *East Breifne* comprehended the County of *Cavan*, and was the Country of the *O-Reilies*; the Lower or *West Breifne* took up the County of *Leitrim*, and was the Territory of the *O-Roirks*; and they are called

(a) Eccl. Hist. lib. i. cap. i.

in History *Breifne O-Reily*, and *Breifne O-Roirk*. *Breifne* extended also into a Part of *Annaly* or the C. of *Longford*, and was the Territory of the *O-Farrells*.

BREGIA, and *Bregmagia*, two Territories in the County of *Meath*, the former lying about *Tarah*, and the other about *Trim*.

BREGMUIN, a small Territory on the S. W. of the County of *West-Meath* bounded by *Lough-ree*, now called the Barony of *Brawny*, the antient Inhabitants of which were the *O-Braoins*.

CALRUIDHE, usually *Calrigia*. There were several Territories of this Name in *Conaught*; but it is difficult to fix their Situations. *Calrigia*, bordering on *Lough-Gill*, in the County of *Sligo*, now Part of the Barony of *Carbury*. *Calrigia-Luirc*, *Calrigia Anchala*, *Calrigia-Inse-nisc* (which three Districts I know not where to place) and *Calrigia-Muighe-Murisk*, in the B. of *Tirawly* and C. of *Mayo*.

CARBURY, a Territory of the *Macartys* in the South of the County of *Cork*, now divided into the two Baronies of East and West *Carbury*; another *Carbury* was in the County of *Kildare*, now a Barony so called, the Country of the *Berminghams*.

CLAN-BRESSAIL, a Territory in the C. of *Armagh*, on the South of *Lough-Neagh*, in the B. of *O-Neland*, the Country of the *Mc-Canes*, or *Mc-Cabans*, called also *Le Braskeelough*.

CLANEBOY or *Clan-Hugh-boy*, (South) or Upper *Claneboy*, a Territory antiently possessed by some Septs of the *O-Neils*, out of which they were driven by the *Savages* and other *English* Adventurers; who, in Queen *Elizabeth's* Reign were expelled from a good Part thereof by the *O-Neils*. It comprehended the Sub-territory of the *Ardes*, and the Tract extending from the *Dufferin* to *Carrickfergus* Bay, in the County of *Down*.

CLANEBOY (North) or Lower *Claneboy*, a Territory in the County of *Antrim*, bounded on the East and South by the Bay by *Carrickfergus*, and the River *Lagan*, on the West by the Territory by *Kilultagh*, and on the North by the Territories of *Rout*, and *Glinnes*, the antient Possessions of some Septs of the *O-Neils*.

CLAN-COLMAN, a Territory in the County of *Meath*, *O-Melagblin's* Country.

CLAN-MAURICE, a Territory in the N. of the C. of *Kerry*, now a Barony, so called from *Maurice*, Son of *Reymund le Gros*, who obtained it on the early Invasion of the *English*, and settled it on his Son; from whom the *Fitz-Maurice's*, Earls of *Kerry*, are descended.

CLAN-MORRIS, a Territory, now a Barony, in the C. of *Mayo*, which took its Name from a Sept of the *Mac-Morris's* of *Berries*, in the said County, of which *Richard Mac-Morris* surrendered the said Territory to Queen *Elizabeth* in 1585, and took an Estate back to him and his Heirs according to the Law of *England*.

CLANCKONOW, a Territory in the Counties of *Galway* and *Roscommon*, possessed by a Sept of the *Bourks*; who, after the Confusions following the Murder of the Third Earl of *Ulster* of the Name of *Bourk*, assumed the *Irish* Name of *Mac-David*.

CLAN-RICKARD. See *Moenemoia*;

CLAN-KETHERN. See *Kierrigia-Ai*.

CLAN-FERGAIL, an antient Territory, comprehending twenty-four Town Lands, seated on the East Side of *Lough-Curb*, in Part of which the Town of *Galway* now stands, and was the antient Seat of the *O-Hallorans*.

CLAN-MALUGRA, or *Glenmalire*, a Territory extended on each Side of the River *Barrow*, Part in the King's County, and Part in the Queen's County; the Country of the *O-Dempsies*. What of this Territory lay on *Maryburgh* Side of the *Barrow*, was made a Part of the Queen's County, and the other Part, which lay on the *Philipstown* Side of the said River, was made a Part of the King's County by the Stat. III. IV. *Philip* and *Mary* Chap. 2.

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COLCONNEL, see *Ranilough's*.

CONAL-MUIRTHEMNE, an antient large Territory, comprehending the modern County of *Louth*, or the greatest Part of it, called also *Hy-Conal*, and *Macbaire-Conal*.

CONMACNE. There were several Territories of this Name in *Ireland*, as *Conmacne de Moirein*, in *Brenny* in the County of *Longford*, and *Conmacne* in the C. of *Leitrim*; the former was the Country of the *O-Farrells*, the latter of the *Magrannells*. *Conmacne de Kinel-dubbain*, since called *Conmacne de Dunmor*, now the Barony of *Downamore* in the C. of *Galway*. *Conmacne Mbara* or *Maritima* in the C. of *Galway* also, now the Barony of *Ballinebinch*, bounded N. W. and S. by the Western Ocean. *Conmacne Cuil-tola*, now the Barony of *Kilmair* in the County of *Mayo*. *Conmacne-Rein*, a very antient Territory, afterwards called *Muintir-Eolas*, and since, the County of *Leitrim* (*Lieth-Druim*), or a great Part of it: the *O-Roirk's* County.

CORANNA, a Territory antiently comprehending *Galenga* (now the Barony of *Galen*, in the County of *Mayo*) *Lugna*, (now the B. of *Leny*) in the C. of *Sligo*, and *Coranna* (now the B. of *Corran* in the same County).

CORCOBASKIN, a maritime Territory in the W. Part of the County of *Clare* or *Thomond*, on the N. Side of the *Shanon*, comprehending the now Barony of *Moyarta*.

CORCUMRUAIDHE, a Territory in *Tuomond*, now the B. of *Corcumroe* in the County of *Clare*, antiently inhabited by two Septs of the *O-Connors* and *O-Loghlins*.

CORCA-EATHRACH, a Territory in the County of *Tipperary*, extended about *Holy-Cross* and *Casbel*, and taking in a good Part of *Goulin-Vale*, in which the City of *Casbell* stands.

CORCACHLANN, a Territory in the most northern Part of the County of *Roscommon*, formerly the Habitation of two Septs of the *O-Hanly's* and *O-Breenans*.

CRIOCH-CARBURY, See *Siol-Morey*.

CRIOCH-CUALAN, a Territory in the East and Maritime Part of the County of *Wicklow*, comprehending the north Parts of the B. of *Arcklow*, and the S. of the B. of *New-Castle*, the Seat of a Branch of the *O-Kelly's*.

CUALGNE, a Territory in the County of *Louth*, but by whom inhabited, or under what particular Bounds I am at a loss.

CUIGH-ULAGH, or *Ulagh's* fifth, a general Name for the Province of *Ulster*.

CUIRCNE, or *Macbaire-Cwirckny*, a Territory in *West-Meath*, now the Barony of *Kilkenny-west*.

DALARADIA, a large Territory in *Ulster*, comprehending the S. and S. E. parts of the County of *Antrim*, and the greatest Part, if not all, the C. of *Down*. The Barony of *Ards* has some Footsteps of this antient Name in it. It extended from *Newry* to the Mountain *Mis*, in the Barony of *Antrim*, and was subdivided into many inferior Territories, and was also called *Ulidia*.

DALRIEDA, a Territory comprehending a good Part of the County of *Antrim*, sometimes called *Reuta* and *Routs*, extending thirty Miles from the River *Bofus* (*Bush*) to the Cross of *Glenfrinaght*; and from hence proceeded the *Dalrbeudini* of *Scotland* mentioned by *Bede*. This Tract in Queen *Elizabeth's* Time was called *Mc Surley-Boy's* Country.

DARTRIGIA, a Territory in the Barony of *Carbury* and County of *Sligo*, near *Lough-Gill*.

DEALBNA, (DELVIN). There were seven Territories of this Name in *Ireland*. 1. DEALBNA-MOR, the Country of the *O-Finallans* in *Westmeath*, till they were dispossessed by *Hugh de Lacy*, who granted the same to *Gilbert de Nugent*, whose posterity became Barons of *Delvin*. 2. DEALBNA-BEG, or the lesser *Delvin*, contiguous to the Former; out of which two the Modern Barony of *Delvin* was formed. 3. DEALBHNA-EATHRA in the *King's* County,

County, the *Mac-Coghlan's* Country. 4. *DEALBNA-Teamnoy*, somewhere in the ancient Territory of *Meath*, but the particular Situation I know not. 5. *DEALBNA-NUADHAT*, in the County of *Roscommon*, between the Rivers *Suck* and *Shanon*, comprehending the Baronies of *Athlone* and *Moycarne*. 6. *DEALBNA de Cuilfabhair*, in *Conaught*, but uncertain where. And 7. *DEALBNA-PEADHA*, in *Tir-da-loch*, or the Territory of the two Lakes, in *Conaught*, lying on the west of the Town of *Galway*, between *Lough-Curb* on the North, and *Lough-Lurgan*, or the Bay of *Galway* on the South, comprehending the Modern Barony of *Moy-Cullen*.

DESMOUN, or *DESMOND*, see *Kierigia Luachra*.

DESIES (North) a Territory in *Meath*, now the Barony of *Decy*, in the County of *Meath*.

DESIES (South) a Territory, now the Barony of *Decy*, in the C. of *Waterford*. Some Writers, though they admit of *Desies* in *Meath*, yet make both N. and S. *Desies* to lie in *Munster*; the former called *Tuasgirt*, or N. *Desie*, comprehending all the Plains of *Cashell*, called, *Corca-eatbrack*, (which see before) from the River *Suir* by *Clonmell* N. to beyond *Cashell*; and the other, called *Deasie*, *Disceart*, or S. *Deasie*, extending from the *Suir* Southward to the Sea, and from *Lismore* to *Credan Head*, takes in the whole County of *Waterford*. All these *Desies*, are also called *Nan-defy*; and were the Country of the *O-Fao'ons*.

DUFFERIN a Territory, now a Barony in the C. of *Down*; a part of the *Mac-Artaines* Country, inhabited in Queen *Elizabeth's* time by the *Whites*.

ELY-O-CAROL, a Territory lying on the Confines of the Territory of *Ormond*, and N. E. of it, comprehending the modern Baronies of *Clonliff* and *Ballybrit*, and, perhaps, *Egliff*. It formerly belonged to *Munster*, but was made a Part of the King's County in *Leinster*, when that was made Shire Ground Anno 3, 4. *Philip* and *Mary*. It was the Country of the *O-Carolls*, Chieftanes of *Ely*.

EOGANACHT, a Territory and Sept seated near *Cashell*, and to the North of it, in the County of *Tipperary*, about *Thurles*. There were six other Territories and Septs of the same Name in *Ireland*; but it is difficult to fix their Situations.

FEARCALL, a Territory in the antient *Meath*, now a Part of the King's County, comprehending the Baronies of *Ballycowen* and *Ballyboy*, the Country of the *O-Molloys*.

FEARMORE, see *Hy-Conall Gaura*.

FERA-MUIGH-FENE, a Territory in the C. of *Cork*, now contracted into *Farmoy*, comprehending the *Roche's* and *Condon's* Country.

FERMANAGH, a large Territory, now a County, the Country of the *Maguires*.

FEWS, a Mountain Territory, now a Barony in the C. of *Armagh*, formerly possessed by a Branch of the *O-Neills*.

FERTULLAGH, a Territory, now a Barony, in the C. of *Westmeath*, the Country of the *O-Dowleys* afterwards, of the *Tirrels*.

FINGALL, a Territory on the north Side of the River *Liffy*, comprehending a good part of the County of *Dublin*, antiently divided into divers little Territories; but at the Time of the Arrival of the *English* possessed wholly by the *Danes* or *Ostmen* of *Dublin*, from whom it took the Name of *Fingall*, i. e. the *White Foreigners*; or perhaps it signifies a Progeny of Foreigners, the word *Fine* importing a Tribe or Family, and *Gall* a Foreigner.

GALENGA, a Territory in the County of *Mayo*, now the Barony of *Galen*. See under *Coranna*. *Galenga-beg* was another Territory in *Bregia*, in the County of *Meath*. See *Bregia*.

GLENMALIRE. See *Clanmalugra*.

GLYNS, a Tract of Country stretching from the Haven of *Old-Fleet* to the Route, in the C. of *Antrim*.

GREGRAGIA, a Territory in the C. of *Sligo* about *Lough-Techet*, now called *Lough-Gara*, comprehending the half Barony of *Coolavin*.

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HYBH-SEN, an antient Territory spread about *Lough-Curb*, or *Lough-Orbsen* in the County of *Galway*, and comprehending a Part of the two Baronies of *Moy-Cullen* and *Clare*. I take the true Name of it to be *Hy-Orbsen*, or the Territory about *Lough-Orbsen*, and that *Hybh-sen* is an Abbreviation or Corruption of that Word.

HY-BRIUN-RATHA, a Territory eastward of *Galway*, comprehending 14 Town-lands in the Barony of *Athenry*.

HY-BRIUN-CUALAN, a Territory in the County of *Wicklow*, the same as *Crioch-Cualan*, which see.

HY-BRIUN-SINNA, a Territory in the County of *Roscommon*, extended along the *Shanon*, called also *Tirmbruin*.

HY-BRIUN (*North*), a territory in the County of *Tirone*, commonly called *Muintir-Birne*. There were other *Hy-Briuns*, whose Situations are not easily guessed at, as *Hy-briun-Ai*, *Hybriun-Breifne*, and *Hy-briun-Seola*.

HY-CORMAIC, a District within the larger Territory of *Hy-Macarthen*, lying on *Lough-Foyle* in the C. of *Londonderry*. See *Hy-macarthen*.

HY-CONALL, See *Conall-Muirthemne*.

HY-CONALL-GAURA, called also *Fearmore*, a Territory lying in the S. Parts of the B. of *Conilloe*, and C. of *Limerick*.

HY-FALGIA, *Offaly*, an antient Territory extending into part of the County of *Kildare*, part of the *King's County* and part of the *Queen's County*, seems to have been a part of the Territory of *Clanmalugra*. *Philipstown* and *Geashill* stood in this Territory, and it was antiently possessed by a Sept of the *O-Connors*, called *O-Connor Failge*, by the *O-Dempsys* and *O-Duins*. The Barony called *Offaly*, now lies wholly in the C. of *Kildare*. In this Territory of *Hy-falgia* lay a smaller District called *Hy-bressail* in *Hy-falgia*, to distinguish it from *Hy-bressail-Macha* in the larger Territory of *Hy-Meith-tire* now the Barony of *Orior*, and C. of *Ardmagh*.

HY-FIACHRIA, a Territory in the C. of *Tirone* and *Londonderry*, extended on both Sides the River *Derg*. The antient Bishoprick of *Ardstra*, formerly united to the See of *Clogher*, and afterwards to that of *Derry*, lay in this Territory.

HY-FIACHRIA-AIDKNE, a Territory in the County of *Galway*, part of that which was since called *Clanriccard*.

HY-FIACHRIA-MUAIDHE, a Territory in the County of *Mayo* on the River *Muadus* (*Moy*) about *Kilalla*.

HY-FIGINTE, a Territory comprehending the north Parts of the Barony of *Conilloe*, and County of *Limerick*, and a part of the B. of *Iraghticonnor* and *Clanmorris* in the C. of *Kerry*.

HY-FOGARTA, a Territory about *Thurles* in the C. of *Tipperary*, the Country of the *O-Fogarties*.

HY-KERIN or IKERIN, a Territory, now a Barony, bounded on the W. by *Upper-Ormond*, on the S. by *Eliogurty*, and on the E. and N. by part of the *Queen's* and *King's Counties*, the Country of the *O-Meaghers*.

HY-KINSELLAGH, a Territory containing a great part of the County of *Wexford*, from the *Barrow* to the River *Slain*, and Eastward of it, antiently possessed by the *O-Kinsellagh's*.

HY-LIATHAIN, a Territory in the S. of the County of *Waterford* in the Barony of *Decies*, on the Sea coast, opposite to *Youghall*.

HY-MAIRCHE, a Territory in the *Queen's County*, now called the B. of *Sliev-Margie*, which retains yet some Foot-steps of the antient Name.

HY-MACARTHEN, a Territory on *Lough-Foyle* in the County of *Londonderry*.

HY-MACHUAIS, or *Hy-Macvais*, a Territory lying on the River *Inny* in the County of *West-Meath*, which yet almost retains its antient Name in the B. of *Moy-Goish*.

HY-MAINE, a Territory in the C. of *Galway* bordering on the C. of *Roscommon*, and at Times extended by Conquest into it, usually called *Mainech*, the *O-Dailys Country*, and the *O-Kellys*.

HY-MALIA,

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HY-MALIA, UMAILLE, an antient Territory in the S. W. of the County of Mayo, comprehending the Baronies of *Morisk* and *Carragh*, or at least a Part of the latter; the Country of the *O-Mailys*.

HY-MEITH-MHARA, or *Maritima*, a Territory in the County of *Louth*, adjoining the Eastern Sea, the Country about *Carlingford*.

HY-MEITH-TIRE, or Inland *Hy-meith*, a Territory adjoining the former, and comprehending the B. of *Orior* in the C. of *Ardmagh*, the Country of the *O-Hamlons*.

HY-NIELLIA (South) another Name for the whole Territory of *Meath*, after it was possessed by the Posterity of *Neill-Mor K.* of *Ireland*; and was divided into many inferior Territories.

HY-NIELLIA (North) a large Territory in *Ulster* possessed by several Septs of the *O-Neills*, and divided into *Tirone*, *Tirconnell*, and other Tracts.

HY-ONACH, a Territory comprehending a good Share of the large B. of *Roscommon* in the C. of that Name, and wherein *Elphin* stands; the Country of *O-Connor-Roe*, and *O-Connor-Don*.

HY-REGAN, or *O-Regan*, a Territory in the *Queens County*, now the Barony of *Tenebinch*, the Country of the *O-Duins*, or *O-Duns*, but more antiently of the *O-Regans*.

HY-SEMNIÁ, an inferior Territory in the antient *Dal-Aradia*.

HY-VEACH, usually written *Iveach*, a Territory in the antient *DALARA-DIA*, comprehending the two Baronies of upper and lower *Iveach*, and some other Tracts in the County of *Down*, the Country of the *Magenis's*, or the *Mac-Enos's*.

IDRONE, a Territory, now a Barony in the County of *Carlow*, inhabited by a Sept of the *Mac-Murroughs* alias *Cavenaghs*, in *English Times* the Estate of the *Carews*.

IMAYLE, a Territory in the C. of *Wicklow*, inhabited by the *O-Tools*.

IDOUGH, a Territory now comprehending the Barony of *Fassa-Dining* in the C. of *Kilkenny*.

IMOCVILLE, an antient Territory, which has but little varied its Name, being now the Barony of *Imokilly* in the C. of *Cork*.

INIS-EOGHUIN, a Territory, now the B. of *Enis-Owen*, or *Owen's Island*, in the C. of *Donegall*, the Country of the *O-Dogbartys*.

IRROSDOMHNON, an antient Territory in *Conaught*, in the C. of *Mayo*, comprehending the B. of *Erris*, inhabited by the *Fir-dombnon*, a Sept of the *Firbolgs*, and afterwards divided and distinguished into Territories of other Names.

KINEL-FIACHIA, a Territory in the S. Parts of *West-Meath*, in the B. of *Moycashell*, the Country of the *Mac-Geoghans*, called also *Kinalyagh*, and *Kineleagh*.

KINEL-EOGUIN, Part of North *Hy-Niellia*, comprehending the County of *Tyrone*, the Territory of the great *O-Neill*.

KINEL-CONAIL, KINELCUNIL, or TIRCONNELL, now the County of *Donnegall*, the Territory of the *O-Donnells*, divided into several Septs.

KINEL-CAIRBRE, a Territory in the C. of *Sligo*, now the B. of *Carbury*, which comprehends also a Part of *Calrigia*. See *Calruidhe*.

KINEL-ENDA, a Territory near the Hill of *Usneach* or *Usny* in *W. Meath*, the Country of the *O-Broenans*, in the B. of *Rathconrath*.

KIERRIGIA-LUACHRA, called also CIARUIDH, now *Kerry*, a large Territory in *Munster*, the Country of the *O-Connors* of *Kerry*, comprehending a great Part of what was afterwards called the Territory of *DESMOND*, or *West-Munster*, and now the whole County of *Kerry*.

KIERRIGIA-AI, a Territory in the C. of *Roscommon*, called afterwards *Clan-Kethern*.

KIERRIGIA de *Lough-Nairn*, a Territory in the C. of *Mayo*, now the Barony of *Costello*, the Country of the *Mac-Costelos*. It is called also some times the B. of *Belahaunes*.

KILWARLIN,

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KILWARLIN, an antient small Territory in the County of *Down*, Part of the antient Territory of *Iveach*, now of the Barony of *Lower-Iveach*.

KILULTA, a Subterritory in the C. of *Antrim* in the Territory of North or Lower *Claneboy*, and extending also into the upper *Claneboy*, in the C. of *Down*.

LAGISIA, LESIA, LEIX, a Territory in the *Queen's County*, comprehending the modern Baronies of *Maryburrough* and *Cullinagh*, and perhaps some other Parts, reduced into Shire Ground An. 3. 4. Phil. and Mary. *Abby-Leix*, and *Fort-Leix*, or *Maryburrow*, retain Part of the old Name.

LIETH-DRUIM, see CONMACNE.

LUIGNE, a Territory in the C. of *Sligo*, now the Barony of *Leny*. It was Part of the more antient CORANNA. See CORANNA.

MAGHINIS or MOY-INIS, a Territory in the C. of *Down*, now the B. of *Lecale*. In antient Times it is supposed to have belonged to the *Magenis's*; but in latter Times the *Savages* intruded into it, and it is called in Records the Territory of the *Savages*, as well as the *Ards*.

MAGH-MURTHEMNE, see CONAL-MURTHEMNE.

MACHAIRE-CONAILL, see CONAL-MURTHEMNE, which is the same Territory.

MOENMOYA, an antient Territory in the C. of *Galway*, afterwards called the Territory of *Clanriccard*, when the *Bourks* possessed it in the *English* Times; but it is hard to ascertain the Bounds of it, which enlarged or diminished as the Power of Arms prevailed or otherwise. However the main Parts of it comprehended the Six Baronies of *Clare*, *Dunkellen*, *Loughbrea*, *Kiltartan*, *Athenry*, and *Leitrim*.

MOY-LURG, a Territory extended along the River *Shanon* in the North of the C. of *Roscommon*, and comprehending a great Part, if not all the Barony of *Boyle*, the Country of the *Mac. Dermots*.

MAGHULLIN, or MOYCULLEN, the antient Territory of the *O-Flabertys*, now the Barony of *Moy-cullen*, in the C. of *Galway*.

MUGDORNA, a mountainy Territory in the South of the County of *Down*, now the Barony of *Mourne*.

MUINTIR-EOLAS. See CONMACNE.

MUINTIR-BIRNE. See Hy-Briun (North.)

MUINTIR-HAGAN. See Teffia.

MUSCRAIGHE, an antient Territory in *Munster*, now called the Barony of *Muskerry*, in the C. of *Cork*, and other Districts, the Country of the *Mac. Carthys*, divided into *Muscrighe-Breoguin*, and *Muscrighe-Mitine*. In a Charter of K. John 9°. Regni to Richard de Cogan, a Cantred of Land called *Muscry-O-Millane* is mentioned, lying between the Port of *Cork*, and the Port of *Insovenach*, which seems to me to be a Part of the antient *Muscraighe*, and probably is the *Muskry-Mitine* before mentioned. *Muskerry-donegan* is also mentioned in the same Charter as granted to William de Barry, and is also within the Bounds of the old *Muscraighe*, now the Barony of *Barrymore*.

MUSCRAIGE-THIRE, a Territory in the County of *Tipperary*, comprehending the Baronies of upper and lower *Ormond*, antiently the Country of the *O-Kennedys*.

NAN-DESY. See Desies.

OFFALY. See Hy-falgia.

O-MOEROUGH, a Territory in the B. of *Ballaghkeen* on the Sea-coast N. of *Wexford*, usually called the *Murrowes*.

OIRTHER, or ARTHER, a Territory in the County of *Armagh*, so called from its Situation Eastward of *Uriel*; for the Word implies the East. It is now called by Corruption the Barony of *Orior*, and was formerly the Country of the *O-Hanlons*, and called also *Hy-meith-tire*. See *Hy-meith-tire*.

ORGIEL, ORIEL, URIEL, an antient large Territory governed by its proper Kings, comprehending the now Counties of *Louth*, *Monaghan*, and *Ardmagh*,

Ardmagh, and including therein many smaller Territories. Of *Monaghan*, called in *Irish*, *Uriel*, *Mac-Mahon* was the chief Lord.

ORMOND. See *Muscrighe-thire*.

O-REGAN. See *Hy-Regan*.

OSSRAIGH, OSSORY, an ancient Territory, now a Barony; in the *Queen's* County, the Country of the *Mac-Gill-Patricks*, or *Fitz-Patricks*.

PARTRIGIA DE KIARA, a Territory comprehending the North Parts of the Barony of *Kilmair* in the C. of *Mayo*, Part of the ancient *Connacne*. See *Connacne de Cuil-tola*.

PARTRIGIA DE LACU, the South Parts of the aforesaid Barony, and County, Part of the ancient *Connacne* as aforesaid.

PARTRIGIA DE MONTE, a Territory extending from *Groagh Patrick*, in the County of *Mayo*, to *Lough-Corrib* in the C. of *Galway*, inhabited by various Septs.

POBLE-BRYEN, a Territory, now a Barony in the C. of *Limerick*, inhabited by a Sept of the *O-Briens*.

POBLE-O-CALLAGHAN, or *O-Callaghans* Country, a Territory in the County of *Cork*, the Bounds of which I cannot ascertain.

RANILLOUGHS, called also *Colconnell*, and *Feagh Mac-Hughs* Country, the Western Part of the County of *Wicklow*, possessed by a Sept of the *O-Birnes*, who were a shifting faithless People, and chose to dwell in Caves, Glynns and Mountains; while another Branch of the *O-Birnes*, who inhabited the East of the County along the Sea-Coast, from *Windegates* almost to *Arcklow*, were more obedient to the Laws.

ROUTS, *Reuta*. See *Dalrieda*.

SILANMCHADIA, *Silanchia*, a Territory in the C. of *Galway*, comprehending the Barony of *Longford*, the Country of the *O-Maddens*.

SIOL-MOREY, a Territory extended about *Sligo*, comprehending a good share of the Barony of *Carbury*, antiently called *Criach-Carbury*, the Country of *O-Connor-Sligoe*.

SIOL-EOGHUIN, the same as *Inis-Eoghuin*, which See.

TEFFIA, a very large extended Territory, comprehending more than half the County of *West-meath*, and all, or near all, of the County of *Longford*, and including many other inferior Territories. *Teffia*, in *West-meath*, comprehended the *Foxe's* Country, a Tract called *Calrigia*, and also *Muintir-Hagan*, now the B. of *Kilcoursey*; as also *Bregmuin*, or the B. of *Brawney*, *Cuirania*, or the B. of *Kilkenny* West, and the Estates allotted after the Conquest to the *Tuits*; the *Petits* and the *Daltons*. *Teffia* in the C. of *Longford* was divided into North and South *Teffia*. The North *Teffia* was called also *Carbria-gaura*, in which *Granard* stands. The South *Teffia* was the Southern part of that County, in which the Episcopal See of *Ardagh* was planted. *Analy* was another Name for the whole County of *Longford*.

THUOMOND, a Territory in *Munster*, now the County of *Clare*, the Country of the *O-Briens*; which gave the Title of Earl to that Family, lately extinct.

TIRCONNELL. See *Kinelocnail*.

TIR-AMALGAID, an ancient Territory in *Conaught*, now the Barony of *Tirawly* in the County of *Mayo*, the Country of the *O-Haras*, and which gives the Title of *Baron* to one of that Family.

TIR-DÁ-LOCH, or the Land between two Loughs, a Territory in *Conaught* in the C. of *Galway*, now the Barony of *Moy-Cullen*. See *Dealbna-Feadha*.

TIRM-BRUIN. See *Hy-Briun-Sinna*.

ULIDIA. See *DALARADIA*.

URIEL. See *ORGIEL*.

S E C T. II.

An Alphabetical List of the Modern Names of the foregoing Territories, referring to the Antient.

B. stands for Barony, C. for County, S. for South, E. for East, N. for North, W. for West.

- A** NTRIM C. S. and S. E. Parts of it.—See *Dalaradia*.
 Arra, B.—*Tipperary*, C.—See *Arad-Gliach*.
 Athenry, B. Part of it.—*Galway*, C.—See *Hy-Briun-Ratha*.
 Athlone, and Moycarne. B.—*Roscommon*, C.—See *Dealbna-Nuadbat*.
 Ballineinch, B.—*Galway*, C.—See *Conmacne-Mhara*.
 Barrymore, B.—*Cork*, C.—See *Muscraighe*.
 Beare and Bantry. See *Beare*.
 Boyle, B.—*Roscommon*, C.—See *Moylurg*.
 Brawny, B.—*Westmeath*, C.—See *Bregmuin*.
 Bermingham's Country. Carbury, B.—*Kildare*. C.
 Byrnes. See *Raniloughs*.
 Bourks. See *Clanckonow*.
 Bourks. See *Moenmoya*.
 Carragh, B.—*Mayo*, C.—See *Hy-Malia*.
 Carbury, B.—*Sligo*, C.—See *Kinel-Cairbre*, and *Calrigia*.
 Carlingford, and about it. See *Hy-Meith-Mara*.
 Carbury, E. and W. two B. in *Mac-Carthy's* Country called *Carbury*.
 Carbury, B.—*Sligo*, C.—See *Dartrigia*.
 Carew's Country. See *Idrone*.
 Casbell, and about it. *Tipperary*, C.—See *Corca-Eathrach*.
 Cavan, C.—See *Breifne*, E. or Upper.
 Cavenagh's Country. See *Idrone*.
 Clanrickard, See *Moenmoia*, and *Hy-Fiachria-Aidhne*.
 Clanmaurice, B.—*Kerry*, C.—See *Hy-figinte*.
 Coolavin, B.—*Sligo*, C.—See *Gregragia*.
 Condon's Country, *Cork*, C.—See *Feramuigh-fene*.
 Conilloe, B.—*Limerick*, C.—See *Hy-figinte*.
 Conilloe, B. S. of it.—*Limerick*, C.—See *Hy-Conal-gaura*.
 Corran, B.—*Sligo*, C.—See *Corran*.
 Corcumroe, B.—*Clare*, C.—See *Corcumruaidh*.
 Costelo, B.—*Mayo*, C.—See *Kierrigia de Lough-nairn*.
 Croagh-Patrick, and near it. See *Partrigia de Monte*.
 Dalton's Country. See *Teffia*.
 Deece, B.—*West-Meath*, C.—See *Desies*, N.
 Decyes, B.—*Waterford*, C.—See *Desies*, S.
 Delvin, Several Territories. See *Dealbhna*.
 Desmond. See *Kierrigia-Luachra*.
 Derg, River, about it. See *Hy-fiachria*.
 Downamore, B.—*Galway*, C.—See *Conmacne de Dunmore*.
 Down, C.—See *Dalaradia*.
 Ennis-Owen, B.—*Donnegall*, C.—See *Inis-Eoghuin*.
 Erris, B.—*Mayo*, C.—See *Irrosdombnon*.
 Farmoy, B.—*Cork*, C.—See *Fera-Muigh-fene*.
 Fitz-Maurice's. See *Clan-Maurice*.
 Fitz-Patrick's Country. See *Osfraigh*.
 Foxe's Country. See *Teffia*.
 Galen, B.—*Mayo*, C.—See *Coranna*.
 Iraghticonnor, B.—*Kerry*, C.—See *Hy-figinte*.
 Imokilly, B.—*Cork*, C.—See *Imocuille*.

- Iveach*, Upper and Lower B.—*Down*, C.—See *Hy-Veach*.
Kilcourcey, B.—*W. Meath*, C.—See *Teffia*.
Kilkenny, West, B.—*W. Meath*, C.—See *Guircny*.
Kilmain, B. (North.) *Mayo*, C. See *Partrigia de Kiara*.
Kilmain, B. (South) *Mayo*, C.—See *Partrigia de lacu*.
Kilmain, B.—*Mayo*, C.—See *Conmacne de Cuiltola*.
Kiltartan, B.—*Galway*, C.—See *Aidbne*.
Kinelearty, more properly *Kinelartan*, an antient Territory, now a Barony in the County of *Down*, the Country of the *Mac-Artanes*.
Lecale, B.—*Down*, C.—See *Maghinis*.
Leitrim, C.—See *Breifne*, W. or Lower.
Leny, B.—*Sligoe*, C.—See *Luigny and Coranna*.
Longford, B.—*Galway*, C.—See *Silannmhadia*.
Lough-Curb, *Lough-Orbsen*, See *Hybh-sen*.
Lough-Foil, and about it. See *Hy-Cormac*, and *Hy-Machartben*.
Louth, *Monaghan* and *Armagh*, C.—See *Orgiel*.
Louth, C.—See *Conal-Muirthemne*, also *Hy-conal*, and *Machaire-Conal*.
Mac-Cabans Country. See *Clan-Bressail*.
Mac-Artanes's Country. See *Dufferin*.
Mac-Carthy's Country. See *Cabury*.
Mac-Carthy's Country. See *Muscraigh*.
Mac-Costelo's Country. See *Kierigia de Lough-Nairn*.
Mac-Coughlan's Country. See *Dealbna-Eathra*.
Magenis or *Mac-Enos's* Country. See *Hy-veach*.
Mac-Gilpatrick's Country. See *Offraigh*.
Mac-Murrough's Country. See *Idrone*.
Mac-Geoghan's Country. See *Kinelfiachia*.
Magenis's Territory. See *Maghinis*.
Mac-Dermot's Country. See *Moylurg*.
Mac-Mahon's Country. See *Orgiel*.
Mac-Gilpatrick or *Fitz-Patrick's* Country. See *Offraigh*.
Magrannel's Country. See *Conmacne*.
Mac-Surley-boy. See *Dalrieda*.
Maguire's Country. See *Fermanagh*.
Maryburrugh and *Cullinagh*, B.—See *Lagisia*, *Lesia*, *Leix*.
Morisk, B.—*Mayo*, C.—See *Hy-Malia*.
Mourne, B.—*Down*, C.—See *Mugdorna*.
Moyarta, B.—*Clare*, C.—See *Corkobaskin*.
Moycashell B.—*Westmeath*, C.—See *Kinelfiachia*.
Moy-Cullen, B.—*Galway*, C.—See *Dealbhna Feadha*.
Moy-Cullen, B.—*Galway*, C.—See *Maghullen*.
Moy-Cullen, B.—*Galway*, C.—See *Tirdalach*.
Moy, River, a Territory about it. See *Hyfiachbria-Muaidhe*.
Moygoish, B.—*Westmeath*, C.—See *Hy-Machuais* or *Hy-Mac-Vais*.
Murrows. See *O-Mcerough*.
Muskerry, B.—*Cork*, C.—See *Muscraighe*.
Nugent's Country. See *Dealbna*.
O-Braoin's Country. See *Bregmuin*.
O-Broenan's Country. See *Corcachlan* and *Kinel-Enda*.
O-Byrnes. See *Raniloughs*.
O-Bryen's Country. See *Aradb-Gliach*, and *Poble O-Brien* and *Thuomond*.
O-Callaghan's Country. See *Poble O-Callaghan*.
O-Carrol's Country. See *Ely-O-Carrol*.
O-Connor's Country. See *Corcumruaidh*.
O-Connor-Failge. See *Hy-falgia*.
O-Connor Dun's Country. See *Hy-Onach*.
O-Connor Roes Country. See *Hy-Onach*.
O-Connor Kerry's Country. See *Kierrigia Luackra*.

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- O-Connor-Slego's Country.* See *Siol-Morey*.
O-Daily's Country. See *Hy-Maine*.
O-Dempsie's Country. See *Clanmalugra*.
O-Dempsey's Country. See *Hy-falgia*.
O-Dogharty's Country. See *Inis-Eoghuin*.
O-Dooley's Country. See *Fertullagh*.
O-Donnell's Country. See *Kinel-Conail*.
O-Duin's Country. See *Hy-Falgia* and *Hy-Regan*.
O-Faolan's Country. See *Desies*.
O-Farrel's Country. See *Breifne, Analy, and Conmacne*.
O-Finallan's Country. See *Dealbhna*.
O-Flaherty's Country. See *Maghullin*.
Offaly, B.—See *Hyfalgia*.
O-Fogarty's Country. See *Hy-Fogarta*.
O-Hara's Country. See *Tir-Amalgaid*.
O-Halloran's Country. See *Clanfergail*.
O-Hanly's Country. See *Corcachlann*.
O-Hanlon's Country. See *Hy-Meith-tire, and Oirthir*.
O-Kelly's Country. See *Crioch-Cualan, and Hy-briun-Cualan, and Hy-Maine*.
O-Kennedy's Country. See *Muscraigh-thire*.
O-Kinsellagh's Country. See *Hy-Kinsellagh*.
O-Loughlin's Country. See *Corcumruadb*.
O-Madden's Country. See *Silannmhadia*.
O-Meagher's Country. See *Hy-Kerin*.
O-Maily's Country. See *Hy-Malia*.
O-Melagblin's Country. See *Clancolman*.
O-Molloy's Country. See *Fearcal*.
O-More's Country. See *Lagisia*.
O-Neil's, S. See *Hy-Niellia, S.*
O-Neil's, N. See *Hy-Niellia, N.*
O-Neil the Great, his Country. See *Kinel-Eoghuin*.
O-Neil. See *Claneboy and Fews*.
O-Regan's Country. See *Hy-Regan*.
O-Reily's Country. See *Breifne, E.*
O-Roirk's Country. See *Breifne W. and Conmacne-Rein, and Muintir-Eolas*.
O-Tool's Country. See *Imayle*.
Ormond. See *Muscraigh-thire*.
Orior, B.—*Armagh, C.*—See *Hy-Meith-tire and Oirthir*.
Offory, B.—*Queen's C.*—See *Offraigh*.
O-Sullivan's Country. See *Beare*.
Petit's Country. See *Teffia*.
Roscommon, B.—and *C.*—See *Hy-Onach*.
Routs. See *Dalriada*.
Röche's Country. See *Fera-Muighe-fene*.
Savages, their Territories. See *Ards, and Magh-Inis*.
Shanon, and about it, in Roscommon, C.—See *Hy-briun-Sinna, and Tirm-Bruin*.
Slieu-Mairge, B.—*Queen's C.*—See *Hy-Mairche*.
Tarah, and about it. See *Bregia*.
Tenehinch, B.—*Queen's C.*—See *Hy-Regan and O-Regan*.
Thurles, and about it. See *Eogonacht*.
Tirrel's Country. See *Fertullagh*.
Tirawley, B.—*Mayo, C.*—See *Calruidh*.

Tirawley,

Tirawly, B.—*Mayo*, C.—See *Tir-Amalgaid*:
Tirconnell or *Donnegall*, C.—See *Kinel-conail*.
Tirone, C.—See *Kinel-Eoghuin*.
Trim and about it. See *Bregia*.
Tuit's Country. See *Teffia*.
Ulidia. See *Dalaradia*.
Ujny or *Ujneach*. *Westmeath*, C.—See *Kinel-Enda*.
Whites. See *Dufferin*.

C H A P. VIII.

Of the Surnames of the antient Irish; and when Surnames began to be fixed and annexed to Families [To which are added the Names imposed by the English on the Irish after the Submissions of the latter People, and the Irish Names assumed by the degenerate English.]

S E C T. I.

SURNAMES have been added to the Proper Names of the antient *Irish* either from some remarkable Action, or from the Quality of the Mind, or from the Colour, or Mark or Defect in the Body, or from some Accident, and sometimes Ironically. Thus *Neill*, King of *Ireland*, was called *Nigialac* (A); because he had exacted nine Hostages from the petty Kings, and held them for some Time bound in Fetters. *K. Bryen* was called *Boruma* (B); because he had recovered from the Provincialists of *Leinster* an annual Tribute called by that Name. *Cenfela* was called the wise, *St. Barr*, *Fin-Barr*, or *Barr* the white, *St. Comin*, *Fada*, i. e. Long *Comin*, and *Æd*, *Clericus Barbofus*, the bearded Clerk, from an overgrown Beard he affected to wear. But he is erroneously called *Atdericus* by *Marianus Scotus* under the Year 1053, as it stands in the printed Edition of that Writer's Book. [So among the *English*, *Edgar* was called the *Peaceable*, *Ethelred*, the *Unready*, *Edmund*, *Iron-side*, and many other Instances.] The same practice prevailed among the *Grecians*. *Seleucus* the third K. of *Syria*, was called *Ceraunus*, i. e. the *Thunderbolt*, from his violent Temper. *Ptolomey*, the Seventh K. of *Egypt*, was known by the Name of *Physcon*, i. e. *Gor-bellied*, from the Grossness of his Paunch; and, to pass by other Instances, the last *Ptolomey* save one was called *Auletes*, or the *Piper*, from his excessive fondness of the Pipe. So among the *Romans*, *Marcus Valerius* was called *Corvus*, and his Posterity *Corvini*, because in a single Combat he slew a *Gaul*, who had challenged him, by the Help of a Raven. One of the *Scipio's* got the Name of *Africanus*, the other of *Asiaticus*, from Victories obtained by them in those two different Quarters of the World. So a Man born in the Absence of his Father was called *Proculus*, if after his Father's Death, *Posthumus*, and if lame, *Claudius*. Whoever is curious of learning a further Account of the Surnames of the *Romans* may turn to *Plutarch* (a).

But

(A) *Nyi* in the *Irish* Language signifies Nine, and *Geall* a Pledge or Hostage.

(B) *Borromba Laighean*, was a Tribute of Cattle, laid on the King and People of *Leinster* by *K. Tuathal Techmair*, about the Year of Christ 134. which was remitted by *Finacht* the Hospitable A. D. 693, at the Intercession of *St. Moling*. It was afterwards exacted by *K. Bryen* in the 11th Century; from whence he got the Name of *Boruma*. It was called so from *Eó* an Ox or Cow, as it consisted chiefly in Cattle, and *Boaria Mulcta* in Latin.

(a) In the Life of Caius Marcius Coriolanus.

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But to return to matters relating to *Ireland*. It is to be observed, that the old *Irish* besides *Surnames*, (of which before) took other Names by antient Custom from their paternal Names; as *Dermod Mac-Cormac*, or the Son of *Cormac*; *Cormac Mac-Donald*, or the Son of *Donald*, *Donald Mac-Tirdelbach*, or the Son of *Tirlagh*, &c.

At length in the Reign of *K. Bryen*, the *Surnames* of the *Irish*, or Family Names began to be fixed, and handed down to Posterity, with the Aspirate, *b*, or the Monosyllable, *Va*, prefixed, which was afterwards changed into the Vowel, *O*, and signifies one descended from some Chieftane or Head of a Principal Family, as *O-Brien*, *O-Connor*, *O-Neill*, &c. [and Women had the Word *Nigh*, pronounced *Ny*, which signifies Daughter, prefixed to their Names, as *Honora-Ny-Bryen*, i. e. *Nora* the Daughter of *Bryen*, &c. [A Custom prevails among the *Irish* to this Day, that if a Woman of a superior Family matches into an inferior, she retains her Maiden Name after Marriage, without assuming that of her Husband.] Yet it must be confessed, that for some Centuries after *K. Bryen's* Reign, Numbers of Families took no fixed or certain *Surnames*. It has been observed by Writers, that about the Year 1000, in *Bryen's* Reign, *Surnames* began also to be ascertained in *France*, *England* and *Scotland*, first among People of Distinction, and afterwards by Degrees among the inferior Sort. Finally, after *Surnames* were settled in *Ireland*, some particular Children of *Irish* Families had additional *Sorbiquets* or *Nick-names*, given them, as *Bane*, i. e. *White*, *Boy*, i. e. *Yellow*, *Bacca*, i. e. *Lame*, *Moil*, i. e. *Bald*, and the like; and the same Custom also gradually crept in among some Families of *English* Birth. Whoever is curious of being more fully informed of this Subject may consult the learned *William Camden's* Remains, written in *English*, where he will find a good Deal about the Origin of *English Surnames*.

S E C T. II.

[AFTER the *Irish* became subject to the *English* Power, many of them, especially within the Pale, conformed gradually to the *English* Customs and Manner of living, and assumed *English Surnames*; and this Usage was thought worthy of the Consideration of Parliament; it being enacted (b) by the Statute of 5th Edw. iv. (Anno 1465.) "That every *Irish* Man that dwells
" betwixt or amongst *Englishmen* in the Counties of *Dublin*, *Myeth*, *Uriel* or
" *Louth*, and *Kildare* (for within these four Counties was the *English* Power at
" that Time chiefly comprehended) should take upon him an *English*
" *Surname* of one Town, as *Sutton*, *Chester*, *Trim*, *Skryne*, *Cork*, *Kinsale*: or
" Colour, as *White*, *Black*, *Brown*: Art or Science, as *Smith*, or *Carpenter*:
" or Office, as *Cooke*, *Butler*, and that he and his Issue should use such Name,
" under the Penalty of forfeiting his Goods yearly." In Obedience to this Law, the *Sheanachs* took the Names of *Foxes*, the *Macangabbans*, of *Smiths*, the *Geals*, of *Whites*, and the *Brannachs*, of *Walsbes*, and many others; the said Words being only literal Translations from the *Irish* into the *English* Language (C). Some in latter times, following the antient Custom, assumed the Pre-nomen, or Baptismal Name of their Fathers, instead of a *Surname*; by which Practise many Men of obscure Account have by little and little crept into Families of high Rank. *Staniburst* (c) complains, "That many have assumed the
" Names of the *Geraldines*, or *Fitz-Giralds*, from their Names of Baptism,
" being that of *Girald*: so that if the Sons of *Girald* were afterwards baptized,
" *Thomas*,

(b) Ir. Stat. 5. Edw. iv. Chap. 3.

(c) Descript. of Irel. Chap. 6.

(C) *Sheanach* is *Irish* for a *Fox*, *Gabba*, (plurally *Gabban*) a *Smith*, and *Macangabban*, the Son of a *Smith*, *Geal*, *White*, and *Brannach*, a *Welshman* or *Britton*.

“ *Thomas, John, Robert, &c.* they took on them the Name of *Thomas, John,*
 “ or *Robert, &c. Fitz-Girald,* and the same Surname adhered to their Po-
 “ sterity ; and this Error prevailing not only in *Ireland,* but *Wales,* has in-
 “ troduced great Confusion and Destruction into many antient Families.”
 He tells us again, “ That many *Gerotts,* being by some erroneously called
 “ *Giralds,* at length assumed the Name of *Giraldines,* or *Fitz-Giralds :* But
 “ that these two Families are so far removed from each other in their Origi-
 “ nal, that he must be an excellent Genealogist that could reckon any Degree
 “ of Consanguinity between them.” This Practice has contributed much to
 the enlarging the List of the Families of the *Fitz-Giralds* in *Ireland,* which
 it must be confessed are very numerous.

S E C T. III.

UPON the Murder of *William de Burgo,* or *Bourk,* third Earl of *Ulster*
 of that Family, in 1333, and the Confusions that followed thereupon, many
 of the *English* degenerated into the *Irish* Customs and Manners, and assumed
Irish Surnames instead of their own. Thus the *Bourks* in *Conaught* took the
 Name of *Mac-William,* and were subdivided into two principal Branches, as
Mac-William Eighter and *Mac-William Oughter,* or the *nearer* and *further*
Mac-William ; the first, in the County of *Galway,* and the other in the County
 of *Mayo ;* from whom many *Septs* of other Surnames arose ; as the *Mac-Da-*
vids, Mac-Walters Mac-Hoberts, Mac-bugs, Mac-Redmonds, Mac-Sonins, Mac-
Philbins, and *Mac-Gibbons, &c.* The *Berminghams* took the Name of *Mac-*
Pheoris, from *Pierce* the Son of *Miler Bermingham,* who was one of the prin-
 cipal Heads of that Family in *Ireland,* and from whom others in process of
 Time were called *Mac-Robucks* and *Albanachs,* the former from one *Robuck*
Bermingham, a Man famous in his Generation, and the other from one of the
 Family who was driven out of his Country and took Refuge in *Albany* or
Scotland, from whence he afterwards returned, and possessed himself of his an-
 tient Estate. The *Barrets* in *Munster* took the Name of *Mac-Phadin,* from
 one *Padin,* a Man of account among them ; and the *de Exonia's* or *Dexters*
 submitted to be called *Mac-Jordans,* from one *Jordan de Exonia,* who was the
 first Founder of that Family. Of the *Kildare* and *Desmond* Branches of the
Fitz-Giralds were two *Mac-Thomas's,* one in *Leinster,* and the other in the County
 of *Waterford,* in *Munster.* The *Butlers* had their *Mac-Pierse,* and the *Poer's*
 their *Mac-Shere.* The *Stapletons* were called *Gall-Duffe,* or the black *English-*
men, the *Frains, Mac-rinki,* and the *Fitz-Simons's, Clan-Rider.* The *Barry's* also
 took the Name of *Mac-Adam.* Let these suffice among many other Instances that
 might be given of this Practice.]

C H A P. IX.

*Of the various Names given by the antient Irish to Foreigners, and
 especially to their Neighbours.*

IT was a common Practice with the antient *Irish* to call all Foreigners, es-
 pecially their *European* Neighbours, of what Nation soever they were,
 without Distinction by the Name of *Gauls.* [In the *Annals of Inisfall,*
 under the Year 964, mention is made of a Prey taken at *Kildare* per *Gallos*
Athcliatb, by the *Gauls* of *Dublin,* that is, by the *Danes* or *Ostmen* of *Dublin ;*
 for the *English* at that Time had no Footing in the Kingdom : and the same

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Annals under the Year 1192 relate, “ that *O-Bryen* made a great Slaughter of “ the *Gauls* in the battle of *Durlus-O-Fogarta*;” where by *Gauls* are understood the *English*, and by *Durlus O-Fogarta*, the Town of *Thurles* in the Barony of *Eliogurty* in the County of *Tipperary*, the Territory of the *O-Fogarty*’s.] From this Practice a little Territory near *Dublin*, northward, formerly inhabited by the *Norwegians*, took the Name of *Fin-gall*; and *Dermot Mac-Murrough*, King of *Leinster*, was called *Ni-Gall*, i. e. a Friend [or Champion] of the *English*, because in Aid of him the *English* in the Reign of K. *Henry II.* invaded *Ireland*. So the *Jews* sometimes called all Foreigners, *Grecians*, as may be gathered from St. *Paul*’s Epistle (a) to the *Romans*; and, to come to our own Times, in some of the Eastern Countries almost all *Europeans* are at this Day called, *Franks*. It is however not to be denied, that the *English* are commonly called by the *Irish*, [*Sacksonach*] *Saxons*. So the *Danes* and *Norwegians* (who in the 9th Century subdued a great part of *Ireland*, and held possession of *Dublin*, *Waterford*, *Limerick*, and other maritime Towns; even to the Arrival of the *English* in the Reign of K. *Henry II.*) were sometimes called *Nor-mans*, as it were *Northern Men*, and sometimes *Ost-men*, or Men from the *East*; and to these People the Northern Suburb of the City of *Dublin* is indebted for its Name, which to this Day is called *Ostman-town*, and corruptly, *Ox-man-town*. Some Writers divide these *Normans* or *Ost-men* into two Branches, i. e. *Fin-Galls*, and *Dub-Galls*, and by *Fin-Galls* or *white Foreigners* mean the *Norwegians*, as by the *Dub-Galls*, or *black Foreigners* they do the *Danes*; [and these latter were called also *Dubb-Lochlonnach*, or *black Mariners*, to distinguish them from the former, who were called *Fin-Lochlonnach*, or *white Mariners*; and all these northern People, who infested this Country, were by the *Irish* promiscuously called *Fomoraich*, or *Sea Rovers*.] Nor can we here omit to mention the *Scotch Britons*, whom the *Irish* commonly called *Albanach*, i. e. *Albanians*, nor the *Cambrians*, or *Welch*, whom they called *Brannachs*, i. e. *Britons*. But to return to the *Gauls*.

From what has been said it appears, that some Foot-steps yet remain in *Ireland* of the antient *Gauls*, whom *Edmond Spenser* (b) thinks formerly possessed the Southern parts of that Kingdom; and he strengthens his Conjecture from the *Menapii*, a People of antient *Gaul*, whom *Ptolomey* has placed among the Inhabitants of the South-East parts of the Island. This Conjecture also receives further Force from observing certain Arms used by the *Irish*, which bear a great Resemblance to the Arms of the antient *Gauls*. These were Darts used by the light-armed Foot called, *Kernes*, and Axes and Coats of Mail wore by the heavy-armed Foot, called, *Gallo-glasses*; and further, because the antient wild *Irish* wore their Hair curled commonly called, *Glibbs*, after the Manner of the antient *Gauls*, and wild *Britons*. I am aware, that *Saxo Grammaticus* (c) has asserted, “ that the antient *Irish* were accustomed to thin “ their Hair, and shave close all the hinder parts of their Heads, to prevent “ their being seized by the Hair in a Flight.” But his Fictions are sufficiently notorious. Of the Hair of the antient *Britons* see what we said before Chap. 2; and as to the Hair wore by the *Gauls* the Reader may have Recourse to *Diodorus Siculus*, (d), *Pliny* (e), and *Dion* (f) the latter of which Authors asserts, “ that one part of *Transalpine Gaul* was called *Comata*, be- “ cause the Inhabitants thereof wore their Hair very long, and that thereby “ they were distinguished from the Inhabitants of the other Parts.” Nor did the *Irish* follow the Fashions of the antient *Britons* and *Gauls* in their Hair only, but also in their Beards, which (as we said before) they wore only on their upper Lip. In such Manner did the *Britons* antiently wear their Beards by the Testimony of *Cæsar*; (g) and *Diodorus* (h) says the same Thing of the

(a) Chap. 1. v. 16:

Danica Lib. 5.

(g) Comment. Lib. 5.

(b) Dialogue of the State of Ireland. p. 33.

(d) Lib. 5.

(h) Lib. 5.

(e) Lib. 3. Cap. 20.

(c) Hist.

(f) Lib. 46.

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the *Gauls*. That the same Custom afterwards prevailed among the *English* in *Ireland*, especially among the Inhabitants of the Marches, appears by an Act made in a Parliament held at *Trim* in the Year 1446, in the Government of *John Talbot*, Earl of *Shrewsbury*, Lord Lieutenant of *Ireland*, by which, as a Mark of Distinction between the *English* and *Irish*, the wearing a Beard on the upper Lip [alone] was prohibited under a grievous Penalty [that the Offender should be taken for an *Irish* Enemy.]

From whence *Donegall* in *Ulster* is derived, whether as having antiently been possessed by the *Gallicians* in *Spain*, or by the *Gauls*, I must leave as a Subject for the Enquiry of others, being myself ignorant of it [as to any Certainty ; yet it may be conjectured, that the Word, *Dun-a-Gall*, signifies the High Lands of the *Gauls* or *Foreigners* ; for *Dún* signifies a Mountain in the *Irish*, *British* and *Gaulish* Languages.] That almost all Foreigners of *Europe* were in old Times often called *Gauls* by the *Irish* (besides the Proofs brought before) is further confirmed by the Saying of a certain *Irishman*, taken Notice of by St. *Bernard* in the Life of *Malachy*, Archbishop of *Ardmagh* (b). “ *Scoti sumus, non Galli*—We are *Scots*, not *Gauls*.

C H A P. X.

Of the Form of Government, which obtained among the antient Irish. [By what Ceremonies the Kings of Ireland were inaugurated, and whether they wore a Crown.]

IT is necessary to premise this Chapter by observing, that though Sr. *James Ware* appears on most Occasions to have had a just Regard to the Honour of his Country, yet here he hath given an imperfect Copy of the antient Form of its Government, and hath propagated the Slanders of *Giraldus Cambrensis* without entring into any Examination of the Truth of the Particulars. As I have confined myself to a certain Method, viz. not to omit any Thing that my Author hath written, so I shall not deviate from it here ; but endeavour by making a few Observations to give the Reader a just Idea of the *Irish* Form of Government, as far as can be fairly supported from the Historians of our Country, which are the best Guides upon the Occasion. *Ware* proceeds thus.]

During the *Pentarchy*, whoever of the most powerful among the *Kings* usurped the Dominion of the whole Island, was commonly stiled *King of Ireland*, and by some, *King of Kings* : yet not in that Sense as *Agamemnon* of old was called, *Rex Regum* ; for he indeed was only *Dux Ducum*, or Captain General in War. But our *Irish* Monarch was such a King, to whom the other Kings, or rather petty Kings, allowed the supreme Government both in Peace and War. “ The said Kings of *Ireland* (says *Giraldus Cambrensis*) (a), obtained “ the Monarchy of the whole Island, not by any Coronation Solemnity, nor “ Sacrament of anointing, nor by hereditary Claim, or any Right of Suc- “ cession, but only by Force of Arms, and laid hold of the Reins of Go- “ vernment according to their own Customs.” This account, with very little Variation, is also to be met with in the black Book of *Christ-Church, Dublin* ; [the Compiler of which, without Question, took it from *Cambrensis* ; and

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and from thence it was echoed by Sir. *John Davis* (b) and others ; so that in the main the whole Force of the Evidence rests upon the single Testimony of *Cambrensis* ; in which however, I dare venture to affirm, he hath committed many Mistakes, as will appear upon an Examination of particular Facts.

1st. Whether the *Irish* made Use of any Solemnity at the Inauguration or Investiture of their Kings ? And whether such Solemnity was by Unction, or in what other Form ? The particular Ceremonies used at the Inauguration of the Kings of *Ireland*, before the Introduction of Christianity, are no-where mentioned by the *Irish* Historians or Records, that I know of ; from whence it may be concluded, that Unction was not early in Use. Nor will this seem strange, since it was very late before such Ceremony was introduced among Christian Princes. This Custom was so common in the East both among *Jews* and *Gentiles*, that to ordain a King, and to anoint him, are used as synonymous Terms. Thus *Jotham's* Parable (c), where *Abimelech* had usurped the Kingdom. “ The Trees went forth to anoint a King over them.” So the Prophet *Elijah* (d) was commanded by God “ to anoint *Hazael* King over *Aram* or *Syria*, and “ *Jehu* the Son of *Nimshi*, King over *Israel*.” So God commanded *Samuel* to anoint *Saul* (e) and *David* (f) Kings over *Israel*, and many other Instances. It was very late before the Custom of Unction was introduced among Christian Princes. *Onuphrius Panvinius* (g) affirms, “ that none of the Eastern Emperors “ used the Ceremony of Unction before *Justinian*, or, immediately on his “ Death, his Son *Justin*, about the Year 565. The Emperors of *Germany* took up the Practice from those of the eastern Empire, as the same Writer (b) thinks ; and *Charlemagne* was the first of the western Emperors, who was inaugurated by this Ceremony A. D. 800. But he had no Occasion to draw his Pattern from the eastern Emperors, since he might have taken it from one of his own Family. For his Father *Pepin* was consecrated and anointed King of the *Franks* A. D. 756, (i) by *Boniface*, Archbishop of *Ments*, by Virtue of an Apostolick Authority from Pope *Stephen* the 2d. The *French* are fond of challenging the Propriety of Unction to their Sovereigns before other Princes, and tell an idle Story of Oil descending from Heaven, and preserved in a Phial at *Rheims*, with which their Kings have been always anointed, and refer it to a Miracle in the Baptism of *Chlovis* the I. about the Year 500 ; of which one of their Poets (k), speaking of the Coronation of *Philip Augustus*, King of *France*, thus unmusically sings.

—Sceptrifero fulsit redimitus Honore
Magnanimus sacro Rex delibutus Olivo,
Quo Deus, angelicis Manibus Virtute parato
Divinâ, nostris concessit Regibus uti ;
Ut sacrentur eo soli specialiter illi,
Qui successivè Francorum Sceptra capeffunt.
Quo major nostri patet Excellentia Regni
Dignior ut verè Rex noster Rege sit omni.
Quem sacrare suis Remorum Metropolitæ
Cum Compræfulibus habet illo Chrismate sacro,
Hoc ad opus solum, quod Cælica fudit Oliva.

Our Monarch shone, for valiant Deeds renown'd,
With regal Pomp, and scepter'd Honour crown'd,
With Oyl anointed, such the mystic Dews,
Which Heaven permits our sacred Kings to use,
That they should use, and only they alone,
Who are exalted to the *Gaulish* Throne.

Hence

(b) *Histor. Relat.* p. 6. (c) *Judges*, Chap. 9. v. 8. (d) *1 Kings*. Chap. 19. v. 15,
16. (e) *1 Sam.* Chap. 9. v. 16. Chap. 10. v. 1. (f) *Ibid.* Chap. 16. v. 12, 13.
(g) *De Comitibus Imperatoribus*, Cap. 2. (h) *Ibid.* Cap. 5. (i) *Palmer: Chron.* ad
An. 756. (k) *Gul. Brito, Philipeid*, 1,

Hence highest Honours to the Nation spring,
Superior Triumphs to her God-like King,
Whom *Rheim's* good Archbishop and his Train,
Of Brother Prelates, Dignify, and Stain
With that blest Unction, which in holy Showers,
The heav'nly Olive for this Purpose pours.

Selden (l) exposes this Tradition, and wonders why *Bignon*, (m) a French Antiquary, should be so vain to affirm, that their royal Unction had its Commencement in *Chlovis*, when the more judicious of their Historians, (n) not flattering the idle Traditions of their Nation, deny, "that any of the first, or
" *Merovingian* Line (of which *Chlovis* was) were anointed at *Rheims*, or any where
" else; but that the Kings of the second and third, or of the *Carolin* and
" *Capetan* Lines (of which *Carolin* *Stock* *Pepin* was the first) were for the
" most Part consecrated and anointed in other Places than at *Rheims*; although
" the Archbishops of *Rheims* claimed this Right as appertaining to them and
" their Church." Nor is it likely that *Gregory* of *Tours*, who dealt so much in Miracles, would have omitted the Story, had he looked upon it as true. It is certain many of the less intelligent French Writers hold this Tradition of the holy Oil descending from Heaven, and yet preserved at *Rheims* without diminution, and say, that all the Kings of *France* from *Chlovis* to this Time have been anointed with it; and this Tradition hath found the way out of their Writings into their Coins; to which alludes the Money struck in the Beginning of the Reign of *Lewis* 13th, wherein an Arm appears extended out of a Cloud, and holding the holy Phial with this inscription,

———*Francis data munera Cæli.*

Other Writers (o), besides the French, have given into the Belief of this Tradition; of which the early French Writers, who have touched the History of *Chlovis*, though they mention his Baptism by *St. Remigius*, yet are silent as to this heavenly Oil: Nor, had it then been known, would this Tradition have passed unmentioned in the sharp Controversy maintained between the Archbishops of *Rheims* and *Sens* about the Year 1109, to which of them the Office of crowning and anointing *Lewis* the Fat, King of *France*, belonged. The Archbishop of *Rheims* would have drawn an invincible Argument from this Tradition to support his Pretensions; but not one Word of it is mentioned in the History of that Controversy, which is extant in *Aimonius*; (p) from whence may be gathered, that the Tradition was either propagated after that Age, or was not then believed.

Were a Passage in *Gildas* to be taken in a literal Sense, it might be concluded from it, that the Solemnity of inaugurating their Kings by Unction was in use among the antient Britons long before it was practised by other Christian nations. For he talks of the anointing of the Kings of Britain, and of their anointers: *Ungebantur Reges non per Deum, sed qui cæteris crudeliores extarent; et paulo post ab unctoribus non pro veri examinatione trucidabantur, aliis electis trucioribus.* But this Passage must be taken in a figurative Sense, and to be drawn by *Gildas* from the manner of speaking in the Holy Scriptures; though some Writers (q) deny this to be a genuine Passage in *Gildas*, and affirm, that it was ascribed to him falsely by *Geffry* of *Monmouth*. Others (r) say "the
" Phrase might be used by him, as at this Day an hereditary King after the death
" of his Ancestor is said to be *Rex salutatus*, alluding to the old Roman form
" of Salutation in making their Emperor; or, as the Phrase, in *Imperium*
" *evectus*

(l) Tit. Hon. p. 148.

(m) Del' Excell. des Roys, liure. 4.

(n) Du Hailan

des. aff. du France Liure. 1. Tilliuf de rebus Gallicis. lib. 2. p. 100.

(o) Ægid. Roman.

de Reginine principum lib. 2. ch. 16. S. Antonius Hist. pars. 2. Cap. 2. tit. 11, Sect. 7.

Baron. tom. 6. ad Ann. 499. Azor. Institut. moral. pars. 2. lib. 10. Cap. 3.

(p) De

Gest. Reg. Franc. lib. 2. Cap. 50.

(q) Cambr. Ever. p. 312.

(r) Seld. tit.

Hon. p. 133.

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“ *eveſtus eſt*, is derived from the Cuſtom of taking up the deſigned Empe-
 “ rors on Shields in the Camp”; ſo might *Gildas* have uſed the Word *ungi*
 for *inaugurari* from the like Word uſed in that Senſe in Scripture.

That the *Anglo-Saxon* Kings, before the *Norman* Conqueſt, uſed the Ceremony
 of *Unction* in the Coronation of their Kings, is manifeſt from the Rites prac-
 tiſed on ſuch Occaſions, and yet preſerved in Records, although the exact
 Time of the Commencement of ſuch Cuſtom is uncertain; nor do I think it
 took its Riſe very long before the aforeſaid Invaſion. For though *William*
 of *Malmſbury* mentions *Egferth* to be anointed King of the *Mercians* about the
 year 790, and though *Aſſerius* and other Hiſtorians relate that *Alphred*, 4th
 Son of K. *Ethelwulph*, being about the Year 854 ſent to *Rome*, was by
 Pope *Leo* 4th anointed *tanquam in futurum Regem, as a King that was to be*;
 Yet as it is ſhewn before what little weight is to be laid on the Expreſſion
 of *Gildas*; ſo that of *Malmſbury* has not much greater Force: For by the
 beſt Opinions, he ſpoke of the Cuſtoms and Ceremonies of antient Times in
 Phraſes familiar to his own, when *inauguration* by *Unction* was common; and
 as to the other Inſtance of *Alphred*, Mr. *Selden* is of Opinion, that the *Chriſm*
 given to him by the Pope was the *Chriſm of Confirmation*, and not
 an anointing him King; though the *Engliſh* Monks afterwards applied it
 to the latter Purpoſe. For how could the Pope anoint a Child of ſeven
 Years old, as a King, in Hope of Succeſſion, when his Proſpect of a
 Crown was ſo remote, his Father, and three Elder Brothers, *Ethelbald*,
Ethelbert, and *Ethelred*, who all reigned before him, being then living?
 But if, after all, there be thoſe who are willing to admit the Expreſſions
 of *Gildas*, *Aſſerius*, and *Malmſbury* in a literal Senſe, ſuch may ſafely conclude
 it probable, that the *Iriſh* made uſe of the ſame Cuſtom of *Unction* in the
 inauguration of their Kings; there being (as is ſhewed before Cap. 2d.) a near
 Conformity between the ſacred Rites and Ceremonies of the *Britiſh* and *Iriſh*,
 the latter owing their Origin to the former: And as to the *Saxons*, it may
 be judged, that they either borrowed the Cuſtom from their Countrymen,
 the *Germans*, or from the *Iriſh*, with whom in thoſe Ages they had a con-
 ſtant Commerce on the Account of Trade and Learning. In this obſcure
 Diſpute, I ſhall not take upon me to conclude either in the Affirmative or
 the Negative, but leave the Force of what I have ſaid to the Judgment of
 the candid Reader; to which I ſhall add, that in ſome Copies of the old
Roman Provincial, the Kings of *Ireland* are enumerated among thoſe Monarchs,
 who received the Ceremony of *Inauguration* by *Unction*; though in the Copy
 furniſhed by Mr. *Selden* (s) they are omitted, in which however, there ſeems
 to have been ſome Miſtake; for therein the Provincial Kings of *Ulſter*, *Conaught*,
 and *Munſter* are recited as ſuch, who were not crowned by *Unction*, and (which
 is ſtrange) the ſupreme King of *Ireland* is not mentioned either one way or the
 other. To this may be further added, that a Book of the Number of Car-
 dinales, Archbishops, and Biſhops, printed at *Rome* in 1533, is expreſs, “ that
 “ the Kings of *Caſtile*, *Aragon*, *Ireland*, *Scotland*, *Poland*, *Hungary*, &c. were
 “ inaugurated by the Ceremony of *Unction*”.

2dly, As to the Ceremony of *Coronation*, I muſt repeat what I did before,
 “ that no early domeſtick Monument remains to give us any light into it.”
 It is ſtrange, and ſcarce worthy of Credit, what *Cambrenſis* (t) relates concern-
 ing the barbarous Rites in old Times uſed by the People of the Territory of
Tirconnel in the Creation of their Kings, “ There is (ſays he) in the Northern
 “ and more remote Parts of *Ulſter*, namely at *Kenelcunil*, a certain People who uſe
 “ ſavage and abominable Rites in the Creation of their Kings. The whole
 “ People of that Territory being aſſembled together, a white Horſe is led out
 “ in the miſt of them; to which the Perſon to be created, not a *Prince*,
 “ but a *Beaſt*, not a *King*, but an *Out-law*, makes his Approaches on all-fours,
 “ in the Preſence of the whole Aſſembly, and there, without any Senſe of Shame,
 “ or Regard to civil Prudence, profeſſes himſelf to be alſo a *Beaſt*. Preſently
 the

(s) Ibid. 146.

(t) Topog. Hib. diſt. 3. Ch. 25.

“ the Horse is slain, cut in Pieces and boiled ; a Bath is prepared of the
 “ Broth for the new Monarch, in which he seats himself, and he and his
 “ Subjects in a Circle round him eat up the Meat. This done, he drinks
 “ of the same Broth wherein he was bathed, without using any Vessel or his
 “ Hand, but laps it up with his Mouth. The Ceremony thus barbarously fi-
 “ nished his Kingdom and Dominion is confirmed to him.” [But the falsity
 of this filthy Fable will best appear by giving a candid Relation of the true
 Ceremonies used at the Initiation of the Kings of *Tirconnel*, which were performed
 in this Manner. “ When any Person was to be invested with the Title of
 “ *O-Donnel*, i. e. to be created King of the Territory, the Nobility and People
 “ assembled themselves on the Summit of a certain Hill, when one of the
 “ Principal of the Nobility arose, and performing the usual Complements of
 “ Salutation, presented the new King with a Wand perfectly white and strait,
 “ and upon the delivery of it used this Form of Words. *Receive, O King,*
 “ *the auspicious Badge of your Authority, and remember to imitate in your Con-*
 “ *duct the straitness and whiteness of this Wand, that neither Malice to your Ene-*
 “ *mies, nor Affection to your Friends, may bend your Mind from walking in the*
 “ *exact Paths of Justice. Enter therefore upon your rightful Government with*
 “ *auspicious Omens, and safely take upon you the Ensigns and Ornaments of this*
 “ *State.*” To this may be added the large Stone placed on the Ascent to the
 Church of *Cashel*, whereon (according to Tradition) every new King of *Mun-*
ster was antiently, according to Custom, solemnly proclaimed.] I must not omit
 to mention here that uncouth Ceremony antiently made use of in the Election
 of *O-Neil*, by casting a Shoe over the Head of the Person elected. But enough and too
 much of these barbarous and rude Customs ; [all I would infer from them
 is, that if these petty Kings of small Provinces were initiated into their
 respective Governments by the Ceremonies before-mentioned, then the su-
 preme Monarch of all *Ireland* must have been inaugurated by some (and pro-
 bably) more august Solemnities ; or else we must against all Rules of Logick
 deny in the *Genus* what we admit in the *Species*. It is said by *Hector Bo-*
etius (u) “ that the Kings of *Scotland* from the Time of *Fergus*, their first
 “ King, to the Reign of *Achais*, who died in 819, wore a plain Crown of
 “ Gold, *Militaris Valli formâ*, in the Form of a military Palisade.” It is no
 improbable Conjecture that in this Practice they imitated their Ancestors, the
Irish Kings, *Fergus* being of that Race : This Conjecture receives some Strength
 from the Golden Crown (x), which in the Year 1692 was dug out of a Bog
 on the Top of a Hill called *Barnanely*, or the *Devil's-bit*, in the County of
Tipperary, which was supposed to have been a Crown belonging to some pro-
 vincial King : It weighed about five Ounces, the Border and the Head were
 raised in Chasework in the Form represented in Plate 1. N^o. 2. and seems to
 bear a resemblance to the close Crown of the Eastern Empire, which was com-
 posed of the Helmet and Diadem (y). It is not unreasonable to suspect that
 this Crown is of great Antiquity, and that it belonged to some *Irish* King,
 who reigned before the planting of Christianity in *Ireland* ; because it is de-
 stitute of any Ornament of the Cross, which was the usual Ensign of Christian
 Princes, at least from the Time of *Constantine the Great*. It fell into the Hands
 of one Mr. *Joseph Comerford*, who carried it to *France*, where it is supposed to
 remain among his Descendents. The royal Ornament for the Head both of
 the provincial Kings and Queens, and of the supreme Monarch of *Ireland*,
 was antiently called *Afon*, pronounced in one Syllable *Afn*, and was of Gold ;
 perhaps it was so called from the Word *Affain*, which signifies Plates, as being com-
 posed of several Foldings or Ribs of that Metal. It was afterwards applied
 in a religious Sense to signify the Reliques of the Saints ; and in process of
 Time the Word *Afon* and *Coroin*, a Crown, came to be promiscuously used one
 for the other. It is related in the *Irish* Histories, that eight Years before the Birth
 of

(u) Lib. 2. & 10.
 VOL. II:

(x) Keat. Pref.

(y) Seld. tit. Hon. part. 1. ch. 8. p. 166.
 R

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of Christ, *Fergusius Rogius*, the deposed King of *Ulster*, and *Maud* Queen of *Conaught*, marched an Army into *Cuailgne*, a Territory so called in the County of *Louth*, and from thence drove an immense Booty of Cattle; which Action has been ever since remarked under the Name of *Tain-bo Cuailgne*, i. e. the Herd or Drove of Cattle of *Cuailgne*. The Queen is said in this Expedition to have marched in an open Chariot, surrounded by four other Chariots so disposed as to keep the Bands of Horsemen at a Distance from her, "that the Dust and Foam of the Horses should not stain the *Golden Asion* with which her Head was encircled." A. D. 174, the Queen of *Cathair-Mor*, King of *Ireland*, had her *golden-Asion* stolen from her at the Convention of *Tarah*; and *Hugh Ward* (z), an Antiquary of great Reputation, tells us, "that all the Kings of *Ireland* in Battle and other publick Solemnities appeared crowned with a *Diadem*." In the memorable Battle of *Clontarfe*, *Brien Boroimbe*, Monarch of *Ireland*, fell (a) by the Hands of the *Danes*, being discovered by the *Royal Crown* on his Head.] Some Writers affirm that many of the Family of the *O-Briens* were, with great Solemnity, created Kings of *Ireland*, and crowned with a *Golden Crown*; and in particular we read in the *Irish* Histories that *Donat-O-Brien*, [Son to the said *Brien Boroimbe*] in the Year 1065 undertook a Pilgrimage to *Rome*, and carried with him the *Royal Crown* of his Ancestors. [What *Cassaneus* says (b) may add som Weight to these Instances, where he gives for the antient Arms of the Kings of *Ireland*, a King holding a golden Lilly, and sitting in Majesty in a black Field. For what can be understood by a King sitting in Majesty, but sitting on his Royal Throne, and adorned with his Crown and other Ensigns of Majesty? to which may be added the History of the fatal Stone, on which the Kings of *Ireland* are said to have been antiently crowned, removed first into *Scotland*, and from thence by King *Edward* the first to *Westminster Abby*, where it now remains; an Account of which may be seen before, Chap. 1. p. 10.

3dly, The next Thing advanced by *Cambrensis* is, "that the Kings of *Ireland* did not obtain the Monarchy by Hereditary Claim, or any Right of Succession, but by Force and Arms, and laid hold of the Reins of Government, according to their own Customs." The latter Part of this Assertion is undoubtedly true: For the *Irish*, like all other Nations, followed their municipal Customs, in advancing and recognizing their Kings; but the rest of the Charge is a groundless Calumny. It is true; if a Succession by Hereditary right be considered in a strict Sense, as an uninterrupted Descent from Father to his eldest Son, in Course of Inheritance, there was no such Thing; for the Monarchy of *Ireland*; and all the inferior Dynasties, were elective; but the Electors were always confined in their Choice to a certain Family. Thus to instance in the supreme Monarchy; from the *Milesian* Conquest to the preaching of the Christian Religion by *St. Patrick*; being a Period of above 1400 Years, not one Candidate was ever put in Election for King of *Ireland*, who did not draw his Pedigree from one of the three Sons of *Milesius*, except three of the Line of *Ith*, Uncle to *Milesius*, and one *Pleybean*, called *Cairbre Cinait*, who by a detestable act of Treason usurped the Throne in the 90th Year after the Birth of Christ: And from the Time of *St. Patrick* to the Arrival of King *Henry* the 2d, taking up the Space of above 640 Years, all the Kings of *Ireland* were elected from one of these Branches. The same may be said of the several *Pentarchs*, and of the Governours of lesser Territories; they were all elective, but the Elections were restrained to certain Families. Ambition often made havock among the Subjects upon those Occasions, and the Candidates (as it frequently happens in elective Monarchies) supported their respective Pretensions by Violence and Arms; but it does not from thence follow, that the Candidates asserted no Title but that of Arms; and therefore the Charge of *Cambrensis* is vain and groundless.]

There

(z) Vita Rumoldi p. 170.
Mundi. pars. 1. Confid. 38. Conclus. 17.

(a) Marianus Scotus ad. An. 1014.

(b) Catalog. Gloriar.

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There were sometimes in *Ireland* two Kings at once of the same Kingdom; after the Manner of *Sparta* [and that not only in the *Milesian*; but in the *Firbolg* and *Tuathdedanan* Lines, as *Gannius* and *Genannius* A. M. 2660; *Macuil*, *Maceacht*, and *Mac-Greine* A. M. 2904; *Heber* and *Heremon* A. M. 2935; and many other Instances. *Ware* confesses himself unsatisfied when the *Pentarchy* began; but alledges, that it had existence in the fifth Age from the Birth of Christ. If by the word *Pentarchy* be understood five Kingdoms distinguished and severed from each other in the absolute Rights of Dominion, like the Saxon *Heptarchy*, the Nature of the supreme Monarchy of *Ireland* can admit of no such Thing. For if *Munster*, *Leinster*, *Ulster* and *Conaught* were to be ruled by an independent Supremacy in each of the Pentarchs, nothing would remain for the King of all *Ireland*, but the small Territory of *Meath*; which was reckoned the private Estate of the supreme Monarch; and allotted to him for the Maintenance of his Table. But if by the Word *Pentarchy* be understood five Kings governing their respective Provinces in one Republick, and under one Head, viz. the supreme Monarch of *Ireland*, then it is manifest that the *Pentarchy* had its Beginning with the Original Form of Government in *Ireland* under *Slainge*; the first Monarch of the *Firbolgs*, A. M. 2657; and this Form of Government continued with a few Interruptions until the Arrival of the *English*. See before p. 30. The *Pentarch* therefore, or Governour of the Province was called *King*, there being no other Title in *Ireland* by which the Possessor of large Domains was distinguished; yet such *King* had not a supreme and absolute Authority over his Province, but was subject to the supreme Monarch of all *Ireland*, and collected and paid the allotted Tributes and Taxes for the Support of the Government to him, and was to be considered in the Light of a Substitute or Viceroy to the supreme Monarch, though elected as *King*, and as such often appeared in Arms against the King of *Ireland*, and attempted to mate his Power.] It is remarkable, that there were few of those Kings before the Arrival of the *English* in *Ireland* under King *Henry* the 2d; but what died by some violent Death; and, as among the *Romans*, *Otho* killed *Galba*, *Vitellius* slew *Otho*, and fell himself by the Hands of *Vespasian*, so it happened in like manner among many of the *Irish* Kings; those who had polluted their Hands with the Blood of their Predecessors met with the just Punishment of Retaliation. But to proceed,

In the early Times of Antiquity *Temoria* or *Temra*, now called *Tarab*, in *Meath*, was the principal Palace of the Kings of *Ireland*: There they formerly held their solemn Festivals, and public Assemblies, at stated Times, of which frequent Mention is made in the Annals of *Ireland*; and more particularly A. D. 455 under King *Leogair*, and A. D. 468; under King *Ailil Molt*.

Thus far of the Kings of *Ireland*, who lived before the Arrival of the *English* under K. *Henry* II. But even after that Period, some, though Subjects, enjoyed the Regal Title; and were stiled Kings even by the Kings of *England*. For *Hoveden* cites the following Passage under the Year 1175. *Hic est Finis & Concordia*, &c. “ This is the final End and Concord, which was made at “ *Windsor* on the Octaves of St. *Michael* in the Year of Grace 1175, between “ our Lord *Henry* King of *England*, Son of the Empress *Maude*, and *Roderick* “ King of *Conaught*, by *Catholicus*, Archbishop of *Tuam*, and *Cantord* Abbot “ of St. *Brendan*, and Master *Laurence*, Chancellor of the King of *Conaught*; “ viz. that the King of *England* grants to the said *Roderick*, his Liege Man, “ King of *Conaught*, that as long as he shall faithfully serve him, he shall be “ King under him, ready to do him Service as his Liege Man, &c.” The Letters patent of King *Henry* the 2d. by which he committed the Management of his *Irish* Affairs to *William Fitz-Adelm*, his Sewer, shew us the Rank in which these nominal Kings were at that time placed. They begin thus. “ *Henricus*, &c. *Henry*, by the Grace of God, King of *England*, Lord of “ *Ireland*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Arch- “ bishops,

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“ bishops, Bishops, **KINGS**, Earls, Barons, and to all his faithful Subjects of “ *Ireland*, Greeting.” It appears also out of the close Roll *An. 6th* of King *John* in the Tower of *London*, that the Successor of *Roderick* was in like Manner called King of *Conaught*. So in the close Roll of the *5th* of *Henry* the 3d. some of the Kings Letters patent were directed, among others, to K. King of *Conaught*, and to O. King of *Kinel-ean*; and in the following Year, the same King granted to the King of *Tosmond*, the Land of *Tosmond*. For thus it is in the Charter Roll of the *6th* of *Henry* 3d. Membr. 2. “ *Rex*, &c. The “ King to the King of *Tosmond*, Greeting. We grant unto you the Land of “ *Tosmond*, (i. e. *Thucmond*) which you formerly held at the Farm of 130 Marks, “ to be held of us until we come of Age.” Concerning the Suit exhibited at *London* by *Fedlimid O-Connor* before K. *Henry* the III. and his Court, see *Matthew Paris* under the Year 1140, where that Writer calls him, “ *Petty* “ King of that Part of Ireland, which is called *Cunnoch*, i. e. *Conaught*,” And that *Fedlimid* himself took upon him the Name of King of *Conaught* appears from his Seal, the impresson of which is exhibited to the Reader, Plate 1. N^o 3. ————— [It appears by the Lord *Strafford*’s Letters (c), that the Seal here mentioned was presented to K. *Charles* the 1st in the Year 1636.]

That the same Custom prevailed of old among the *Romans* in the Countries brought under their Subjection appears from *Josephus* (d), and from *Tacitus* in the Life of *Agricola*; “ It was (says he) an antient Custom for a long Time “ received among the *Romans* to make even Kings themselves Instruments to “ keep the People in Servitude.” But enough in this Place of those petty Princes, who were Kings only in Name, but in Reality were Subjects. For *Martial* justly observes

Qui Rex est Regem, Maxime, non habeat.

The curious Reader, who is desirous of knowing more on this Subject, may consult Mr. *Selden*, in that excellent Treatise of his concerning the Titles of Honour through *Europe*. —————

[Sir. *James Ware* hath annexed to this Chapter a Catalogue of the Kings of *Ireland*, from *Leogair Mac-Neill*, to the Arrival of King *Henry* the 2d. collected out of the Histories and Annals of *Ireland*. But this seems more properly to belong to the Subject of our subsequent Volume; I mean, the Annals and Civil History of this Kingdom.]

Roderick Mac-Tirdelvac O-Connor was the last Monarch of *Ireland* of the *Milesian* Race, to which Station he succeeded from being King of *Conaught* in the Year 1166, and dying in 1198, was buried in the Abby of *Cong*. In his Time *Ireland* submitted to the *English* power; and although the Kings of *England* were from that Time called *Lords of Ireland*, until King *Henry* the 8th, in a Parliament held at *Dublin*, *An. 1541*. was declared *King of Ireland*, “ yet under the former Name the said Kings (as the Statute then enacted speaks) “ had all manner of kingly Jurisdiction, Power, Pre-eminence and Authority “ Royal, belonging or appertaining to the Royal Estate and Majesty of a “ King; and his Royal Majesty, and his most noble Progenitors justly and “ rightfully were, and of Right ought to be, Kings of *Ireland*, and so to “ be reputed, taken, named and called.”

(c) Vol. 2. p. 50.

(d) Antiq. Jud. Lib. 18. Ch. 11.

C H A P. XI.

Of the antient Laws of Ireland, and particularly of the Law of Tanistry, the Brehon-law, and of the Customs called, Gossipred, Fostering and Gavel-kind.

[T H E antient *Druids* were the Legislators and Judges of the Law; for which Reason it cannot be expected that much can be discovered of the particular Laws and Customs which prevailed in *Ireland* in the early Times of Heathenism; because *it was not lawful for the Druids to commit their Laws or Decisions to Writing*, as *Cæsar* (a) informs us; who adds, *that the Arts and Learning of the Druids were first found out in Britain*: from whence (as I have often observed) we may conclude, that as the first Colonies of the *Irish* came from *Britain*, so they brought this among others of their Customs from thence; (*viz.*) of not committing their Laws to Writing; unless with *Bolandus* (b) we should hold, that the *Irish* were unacquainted with Letters in those early Times, the Absurdity of which Opinion is handled before, p. 21.

But in the latter Times of Heathenism, and in the early Ages of Christianity this Practice was altered, and many Bodies of *Irish* Laws have been from time to time compiled, of which an Account may be seen hereafter in the first Chapter of the *Irish* Writers.] I am informed that there are to this Day extant many Volumes, in which the Laws of some of the antient Kings of *Ireland*, before the Arrival of the *English*, are written in the *Irish* Language [some of which are among Primate *Usher's* Mss. in the Library of Trin. Coll. *Dub.* and others in the public Library founded by Primate *Marsh.*] These without doubt are very useful for the Discovery of the Form of Government among the antient *Irish*, and deserve a thorough Search. [To many Authors are ascribed the Publication of *Axioms of the Law*, under the Title of *Judicia Cælestia*, or *Divine Decrees*, like the *Diæta Sapientum* of the Grecians; for which I must refer the Reader to the Place above cited, and to Mr. *Flaherty* (c), and shall hasten to give an Account of the particular Laws and Customs practised in latter Ages, of which we have more certain Accounts.]

It is not to be denied that the *English* Laws and Customs were introduced into *Ireland* at the very first Arrival of the *English* there in the Reign of King *Henry 2d.* and that they were afterwards more firmly established by *K. John*, and deposited under his Seal in the Exchequer at *Dublin*; but it is manifest, that for many Centuries after that Period they did not extend their Force and Efficacy further than to the Countries in Possession of the *English*. For in the other Parts of *Ireland*, the Law of TANISTRY remained in its full Vigor, together with the BREHON-LAW, and that of GAVELKIND; which Laws and Customs by Degrees also crept in among some of the *English* (even among those of better Note) as appears by a Statute made in a Parliament held at *Kilkenny* in the 40th Year of *Edward 3d.* under the Government of *Lionell* Duke of *Clarence*, Lord Lieutenant of *Ireland*; by which the *English* are commanded in all Controversies to govern themselves by the common Laws of *England*, and whoever submitted himself to the *Brehon* Law, or to the Law of the *Marches* is declared a Traitor. Yet notwithstanding that Act, those *Irish* Laws and Customs were afterwards here and there received by many of the *English*; nor were the *English* Laws universally acknowledged and submitted to through all *Ireland* until the final Settlement made in the Reign of *K. James I.*

By

(a) Comment. Lib. 6. (b) Tom. 2. in Comment. præv. ad Vit. S. Patricii. (c) Ogygia. p. 217.
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By the Law of *Tanistry* (which is the Matter now in Hand) an hereditary Right of Succession was not observed among the *Grandeess* or *Dynasts* of Territories; but whoever was most powerful in Followers and Dependents, for the most Part the eldest and most worthy of Blood and Surname, succeeded the deceased *Dynast*; and he, being in the Life-time of his Predecessor elected Successor by the common Suffrages of the People, took upon him the Title of *TANIST*, as much as to say, *Second* [or Successor, *i. e.* one next to the Prince in Possession, and who had the Right of succeeding him upon his Decease.] The Name *TANIST* seems to be derived from the *THANES*, who were Men of great Dignity among the *Saxons*; of whom, those who were of the upper Rank were called the King's *THANES*, or Ministers of State, [and those who served under them were the lesser *Thanes*, in the Nature of Lords of Manors, who had a restrained Jurisdiction over their own Tenants. Perhaps the Word *Tanist* may be not unnaturally derived from the *Irish* Word *Tánaiste*, which signifies the middle or second Finger, as he was next or second in Rank to the *Dynast*; and from thence in a Metaphorical Sense *Tánaiste* is used for a *Lord* or *Governour*, and *Tánaisteas* for *Dominion*.

As the *Dynast* or *Chieftane* was made by Election, so for Misfortunes or Male-Administration he was sometimes deposed, and another by Election substituted in his Room. Thus in certain anonymous Annals under the Year 1178, *Donell O-Garmleay* was deposed from his *Chieftainry*, and the Clans elected *Rory O-Laitbvertag* Chieftane in his Room: and in the supreme Monarchy, *Melschechlin* the 2d. was in the Year 1002 deposed for his Indolence and Want of Success against the *Danes*, and *Brien Boroimke* elected in his Place.]

The *Dynast* or *Chieftane*, being elected, supported himself and his Train partly out of certain Lands set apart for the Maintenance of his Table, called *Loghty*, [or *Logh-tee*] but principally out of some tributary Exactions called *COSHERINGS*, which he imposed at his Pleasure on all Lands, except those of the Church, and of such to whom he granted special Privileges of Exemption. So that every *Lord* among the *Irish* was a *Tyrant*. The *Dynast*, or *Chieftane* had certain *Judges* under him called *BREHONS* (A), who at stated times sat in the open Air (generally upon some Hill) on a Bench raised with green Sods, where they distributed Justice to the Neighbours, who pleaded their Causes before them. These *Judges* were unskilled in the *English* Laws; but when any Matter was debated before them, they directed their Judgment partly by Principles drawn from the *Civil* and *Canon* Laws, and partly by Prescriptions and Customs in Use among the *Irish*. And as the *Dynast* had *Brehons* (B), who were always of one *Sept* or *Family*, so he had also *Historians*, *Physicians*, *Surgeons*, *Poets* and *Harpers* of other *Septs*, to every one of whom particular Lands were allotted for their Support. The *Dynast* also (if he were one of the more powerful of the *Chieftanes*) assumed to himself the Prerogative of declaring War against his Neighbours, and of making Peace; Robberies committed in any Territories but their own were esteemed honourable, after the Manner of the *Spartans* and antient *Gauls*. By the *Brehon* Law, Murders, Rapes and Theft were punished by a Fine called *Eric*, which was raised out of the Substance of the Delinquent; [or for want of that, out of the Territory where the Offence was committed]; of which Fine the *Brehon* had for his Sallary the 11th Part. [As Murder was punished by an *Erick*, so a bare Attempt to commit it, though unsuccessful, was subject to the like Fine. Thus in the anonymous Annals under the Year 1148, *Donald O-Ferral*, and several of his Clan, conspired to kill

(A) *Brehon* or *Breathaw* in *Irish* signifies a Judge, from *Breath*, Judgment.

(B) The *Brehons* were divided into several Tribes, and the Office was hereditary; yet their Laws were wrapped up in an obscure Language, intelligible only to those who studied in their Schools, in Order to succeed the Family *Brehon*. The 11th Part of the Matter in demand was the *Brehon's* Fee, and the Loser paid no Costs. The *Irish* Historians mention the *Mac-Kiegans*, *O-Deorans*, *O-Brislans*, and *Mac Tholies*, as *Brehons*.

kill *Tiernan O-Roirk*, whom they set upon and grievously wounded, and *Mortagh O-Brenan*, and *Mac-Aircghatay O-Radow*, two of the Conspirators, were slain in the Attempt; notwithstanding *O-Roirk* escaped with Life, yet his *Erick* was exacted from the *Connacne* (a Territory of the *O-Ferrals* so called) in the same Manner as if they had killed him. This Law of *Erick* is said to have been introduced by *Fedlimid*, surnamed *Reachtair*, or the Law-giver, so called from his great Care in making good Laws (however the present Law may be considered) and seeing them exactly observed. He began his Reign *A. D.* 164. and died in 173. Before the Reign of this Monarch the Law of *Retaliation* prevailed in Ireland, (*viz*) an Eye for an Eye, and a Tooth for a Tooth, &c. but he changed it into this milder Punishment of the *Erick*, or Fine, in Proportion to the Quality of the Offence.] This kind of *Mulct* was antiently in Use among the *Albanian Scots*, and called *Cro* [or *Weregelt*, and signified the Price of Homicide, which was paid partly to the King for the Loss of his Subject, partly to the Lord, whose Vassal the deceased was, and partly to the next of Kin. The same kind of *Weregelt* or *Erick* was established among the *Anglo-Saxons* by the Laws of King *Atbelstane*; as the Price of the King's Life was 30000 Pieces of Silver, called *Thrymsas* (C) or Groats, whereof one half was paid to the King's Relations, and the other half to the People; the Price of an Archbishop or Earl, 15000 *Thrymsas*, to be divided as the former; the Life of a Bishop or Earlderman, 8000; the Life of a *Field-Marshal*, *Knight-Marshal*, or *General* at 4000, the Life of a *Mass-Thane* or *Priest*, and of a *secular-Thane* at 2000, and the Life of a Countryman, or Peasant, at 267 *Thrymsas*. The *Saxons* seem to have drawn their *Weregelt*, or *Æstimation Capitis*, from their Ancestors the *Germans*, of whom *Tacitus* (d) has this Passage; “*Luitur etiam Homicidium certo Armentorum ac Pecorum Numero, recipitque Satisfactionem universa Domus.*—Homicide is ransomed by a certain Number of Oxen and Sheep, and the whole Family receives Satisfaction.” This *Weregelt* is often met with in the *Salique* Laws, and in those of *Childebert* and *Clothair* of the *Ripuarrians*, and something not unlike it may be seen in the Laws of the old *Almaines* (e) “If any Man slays a Servant of the King or Church, he shall pay Three-fold, that is 45 Shillings. Whoever slays a free Tenant of the Church, he shall compound, as other *Almaines* do.” See also *Sextus Pompeius* (f) and *Aulus Gellius* (g), that the antient Punishments among the *Romans* consisted principally in *Mulcts* of Oxen and Sheep.

Notwithstanding the *Statute of Kilkenny* before-mentioned, by which those who submitted to the *Brehon* Law were to be adjudged Traitors, yet we see many Instances whereby it appears, that the said Law, together with the Law of *Tanistry*, was observed among some of the *English* in Blood, as well as among the *Irish*, long after. In the Depositions of Witnesses examined before the Lord Deputy and Council at *Limerick* *A.* 36. *H.* 8. (b) in Proof of the Marriage of the Earl of *Clanrickard* to *Grany O-Kerwill*, one of the Witnesses is stiled *Hugh Mac-Donnell, Mac. Egan, Brehon of Cloghketinge in Ormond*; and among the Articles made with the Earl of *Desmond*, (i) one is, “that the *Brehon* Laws, according to the Act of Parliament therein provided, be abolished in all the Shires under the Jurisdiction of the Earl.” And as to the Law of *Tanistry*, by an Inquisition taken (i) at *Mallow* on the 25th of *October*, 1594, before Sir. *Thomas Norris*, Vice-

(d) De Moribus Germanorum. (e) Tit. 8. 9. (f) Verbo Ovibus (g) Noct. Attic. Lib. ii. Chap. 1. (h) Irrot. in dorso Rot. An. 9°. Eliz. (i) Irrot. An. 6° Eliz. (k) Irrot. 36° Eliz.

(C) *Thrymsa* was a German Coin estimated at the 3d. Part of a Shilling, and is a Contraction of the Latin Word *Tremissis*. *Tremissis est tertia Pars Solidi, & sunt Denarii quatuor.* Lambert deduces it from the Saxon Word *Thrim*, i, e, *Three*, and makes it an old Piece of Money of three Shillings. But *Selden* in his *Titles of Honour*, p. 604 reduces it to a Groat.

Vice-president of *Munster*, *William Saxey Esqr*; and *James Gould Esqr*; Chief and Second Justice of the said Province, by Virtue of a Commission from the Lord Deputy and Council, dated the 26th of *June* before, it is found, among other Things, “ that *Conoghor O-Callaghan*, alias the *O-Callaghan*, “ was and is seized of several large Territories in the Inquisition recited in “ his Demesne, as *Lord* and *Chieftane* of *Poble-Callaghan*, by the *Irish* Custom “ time out of Mind used; that as *O-Callaghan* aforesaid is *Lord* of the “ said Country, so there is a *Tanist* by the Custom of the said Country, who is “ *Teig O-Callaghan*, and that the said *Teig* is seized as *Tanist* by the said “ Custom of several Plow-lands in the Inquisition mentioned; which also “ finds, that the Custom is further, that every Kinsman of the *O-Callaghan* had “ a Parcel of Land to live upon, and yet that no Estate passed thereby, “ but that the Lord (who was then *Conoghor O-Callaghan*) and the *O-Callaghan* for the “ Time being, by Custom time out of Mind, may remove the said Kinsmen to other “ Lands; and the Inquisition further finds, that *O-Callaghan Mac-Dermod*, *Irrelagh O-Callaghan*, *Teig Mac-Cahir O-Callaghan*, *Donogho Mac-Thomas O-Callaghan*, *Conogh- or Genkagh O-Callaghan*, *Dermod Bane O-Callaghan*, and *Shane Mac-Teig O-Callaghan*, were seized of several Plow-lands according to the said Custom, subject nevertheless to certain Seigniories and Duties payable to the *O-Callaghan*, and that they “ were removeable by him to other Lands at his Pleasure.” It is not therefore to be wondered at, that the Improvements of *Ireland* should be so slow and inconsiderable before the final Settlement of the Kingdom in the Reign of *K. James I.* when the Law of *Tanistry* was condemned (l) as a lewd and barbarous Custom by a final Judgment in the King’s Bench. For where Men have no fixed Estates in their Lands, which their Issue or next Relations of Blood may inherit, they are ignorant for whom they labour, and are therefore negligent in turning them to the best Advantage and Profit, in building Houses of Continuance, in making lasting Improvements on them, or in giving civil Education to their Children; but having Respect to the present Time only, are utterly careless of Posterity; and this was the true Cause of all that Barbarism and Desolation conspicuous through the *Irish* Territories, where this Custom of *Tanistry* prevailed, and was also the Source of those continual Felonies and Treasons committed by the *Irish* in former Times. For when they knew that their Wives were not endowable, nor their Issue inheritable, they committed Crimes with the greater Audacity, as knowing, that they themselves could only be Sufferers in the evil Success of their Attempts.]

There were among the *Irish* two other Customs called GOSSIPRED or Compaternity, and FOSTERING, or the nursing of Children, which by the Corruption of Times were the Fountains of many Evils: From hence proceeded strange Combinations and Confederacies of Factions in all Things either lawful or unlawful, when any Dissention arose among the Men of Power. So that from what has been said, it is easy to be seen, that the Condition of the Subject was most miserable where these Customs prevailed; [which Customs, together with intermarriages of the *English* among the *Irish*, were declared Treason by the famous Statute of *Kilkenny* before-mentioned; (m) yet in many Instances they were long after practised with impunity even as low down as the Reign of Queen *Elizabeth*; witness the Recognizance of *Conat* Earl of *Thomond* dated the 27th of *September* 1572, whereby he binds himself to her Majesty in 10000*l.* and one of the Conditions of the Recognizance is, “ that “ he should not marry, Gossip, nor Foster contrary to the Statute in “ that Behalf provided, without the special Licence of the Lord Deputy or “ Governour for the Time being.” As to the particular of *Fostering*, whatever Mischiefs might have flowed from the Abuse of the Custom, yet it cannot be denied but that it antiently proved a strong Link to bind Affec-
tions

(l) Davis’s Repts. Case of *Tinistry*. p. 28. &c. (m) Enacted An. 40th Edw. 3d. (n) Rot. Canc. 14th. Elix.

tions and Interests together for laudable Purposes, not only of the Fosterers and Fostered, but of the Friends and Relations on each Side: An antient Writer (*m*) of the Life of St. Cadroe has this Passage. “*Moris est, &c.* It is (says he) “the Custom of Ireland, that they who nurse the Children of Noblemen, “think themselves ever after intitled to the Aid and Protection of such Children, “in as high a Degree as if they had been their Parents.” Staniburst (*n*) carries the Point very far in regard to the Fidelity between Foster-brethren. “You “cannot (says he) find one Instance of Perfidy, Deceit, or Treachery among “them; nay, they are ready to expose themselves to all manner of Dangers “for the safety of those who sucked their Mother’s Milk; you may beat them “to a mummy, you may put them upon the Rack, you may burn them on a “Grid-Iron, you may expose them to the most exquisite Tortures that the cruellest “Tyrant can invent, yet you will never remove them from that innate Fidelity, “which is grafted in them, you will never induce them to betray their Duty.” Even Cambrensis (*o*), (who upon other Occasions could not afford a good Word to the Irish) in this particular is forced to own, though with an ill Grace, “that if any Love or Faith be to be found among the Irish, you must look “for it among the Fosterers and their Foster-Children.”]

It remains that we say something of the Custom of *Gavelkind*; concerning the Etymology of which Word writers have held different Opinions. Lambard (*p*) and his Followers explain it to be, *an Inheritance descendible to all the next of Kin*, from the Saxon Words *Gyfe-eal-Cyn*, given to each of Kin. [*Verstegan*, (*q*) in much the same Sense, calls *Gavelkind*, as it were, *Give all Kind*, i. e. to give to each Child his Part. Taylor (*r*) derives it from the British Word *Gafael*, a Holding or Tenure, and *Cennedh*, a Family or Lineage; and in that Sense it may signify the Tenure or Holding of a whole Family or Lineage. That this Custom continued in Force among the Britons for a long Time will appear hereafter.] Somner, (*s*) perhaps with more Probability, derives the Word from the Saxon, *Gafel*, a Tax, Tribute, or Pension, and *Cynd*, Nature, Kind, or Condition; so that *Gavelkind* signifies *a taxable or tributary Estate liable to an annual Rent, and to other Services and Duties of Plebeian Estates*. [Yet whatever the true Etymology of the Word may be, it signifies in Law, *a Custom whereby the Land of the Father is at his Death equally divided among all his Sons, or the Land of the Brother among all his Brethren, if he have no Issue of his own*.] But by this Custom among the Irish, the Inheritance of the deceased (if he were below the Degree of a Tanist) was equally divided amongst the Sons, whether Bastards or Legitimate; and upon failure of such, among the next Heirs Male, the Females being intirely excluded from any Share of it. In these Particulars this Custom was different from the antient *Gavelkind* of the Anglo-Saxons, by which, if there were a Failure in the male Line, the Inheritance descended on the Females, and Bastards were excluded. From this Custom every one of the Sons, though labouring under the most shameful Poverty, looked upon himself as a Gentleman, and disdained to exercise Husbandry, Merchandize, or any mechanical Art; [though his partible Share was ever so mean and insignificant. From hence followed many Inconveniencies; for the often Gavelling of Estates, in the End, of necessity created a poor and mean Gentry; yet these poor Gentlemen were so affected to their small Portions of Land, that they rather chose to live at home by Rapine, Extortion, Oppression, and Coshering, than to seek more ample Fortunes abroad. From hence their *Septs* increased into such great Numbers, that as Sir John Davis (*t*) observes, “there were not to be found “in any Kingdom of Europe so many Gentlemen of one Blood, Family and “Surname, as there were of the O-Neals of Ulster, of the Bourks in Conaught, “and of the Geraldines, and Butlers in Munster and Leinster.” And the same may

(*m*) Colgan. Act. Sanct. p. 496. ch. 10.

(*n*) Lib. 1. p. 49.

(*o*) Topog. Hib.

Dist. 3. ch. 23.

(*p*) Expos. of Saxon Words verb. terra & Scripto.

(*q*) Reffit.

or decay'd Intelligence ch. 3.

(*r*) Hist. of Gavelkind.

(*s*) Glossary.

(*t*) Hist.

Relat. fo. p. 37.

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may be observed of the inferior *Septs* and Families. From hence ensued those strong Combinations of Parties formed in Times of Dissention and Trouble, who adhered to one another with great Constancy, as being knit together by the Ties of Blood and Kindred: whereas, Rebels and common Malefactors, having no such Ties, are easily broken.] I cannot but remark, that this *Irish* Custom of Gavelkind prevailed also in *Venedotia*, or north *Wales*, even down to the 12th Year of King *Edward* the First, when it was reformed by the Statute of *Rutland*, and so continued, till by another Statute made *Anno* 34th *Hen.* 8. it was utterly abolished.

C H A P. XII.

Of the Antient Irish Exactions, called, Bonaght, Sorothen, [Kernetty, South, Gyllicone, Musterowne, Gilletinny,] Coshery, [Affaut, Bode, Garty, Caan, Alterage, Byenge, Sauls, and Slaunciaghs,] Cuddies, Shragh, Mart, [and Cuttings;] and of the Taxes introduced by the English in the Room of Bonaght, called Coyne and Livery, [Refectiion and Cesse.]

BONAGHT was an Exaction imposed at the pleasure of the Lord for the maintenance of his Horsemen, his Foot called *Gallo-Glasses*, and his other eight-armed Foot called *Kerns*; and these Soldiers, thus supported, were sometimes without Distinction called *Bonaghti*, *Bonaghts*. [There were two Sorts of this Imposition, (*viz.*) *Bonaght-bur*, which was free Quarter at Discretion or in Specie, and *Bonaght-beg*, which was a commutation for it in Money or Provisions according to Agreement with the Lord; though it was generally imposed at his Will, which the Tenant could not contradict. *Anno* 1572, the Earl of *Thomond* covenanted with the Lord Deputy and Council, that he would not exact any Tax, Tallage, or *Byenge*, of any Subject contrary to the Good Will of the Giver. Perhaps that Word means the same as *Bonaght*.]

SOROHEN is [said to be] a Tax imposed four times a year on all Frank-Tenants, or such who held Lands descendible to their Heirs, for the Maintenance, Entertainment and Pay of the aforesaid *Bonaghts*. [But though it is some times taken for an Imposition or Tax, yet it is often understood to be a Reservation according to Tenure, or Grant, between the Lord and Frank-Tenant, for Maintenance of some *Gallo-Glasses*, more or less, at certain Times; and was not always restrained to four times a year, but was often taken one Day in every fourteen. In an Inquisition taken on the fourth of *November* 1584, after the Rebellion of *Girald*, Earl of *Desmond*, it appears, that the *Sorohen* was paid for twenty-four Hours once every Fortnight, and the *Rents* equally at *Easter* and *Michaelmas*; and it is mentioned in that Record, “That the Plowland of *Ballyadam*, besides *Sorohen*, paid 6*s.* 8*d.*” I take the Name to come from the Word *Srone*, which was a Measure of Oat-meal containing three Pottles, and that *Sorohen* was a charge of a certain Quantity of *Oat-meal* for the Maintenance of so many *Gallo-Glasses* as were stipulated for between Landlord and Tenant, three Pottles for each Head, and that seldomer or oftner according to the Terms of the Tenure. See in the Rolls Office, Stat. III. IV. *Philip* and *Mary*, N^o. 13, where it is made High Treason to give the *Scots* any Wages, *Bonaght*, *Soreyn* or other Entertainment. There were two

Sorts

Sorts of *Soroben*, (viz.) *Soroben-Mor*, or the large *Soroben*, which was an Equivalent or Commutation for the other *Soroben*, in *Quirreens* of Butter and *Srones* of Oat-meal; a *Quirreen* being a Pottle or Four Pound. The said Inquisition mentions other Charges payable to the Earl of *Desmond*, as 10 s. out of every Plowland in half-faced Money, (which was a third Part worse than Sterling) as also *Coyne* and *Livery* (explained hereafter) *Kernetty*, being a Tax on every Plowland for the Maintenance of the Lords *Kern*; called *Kern-tee*, and by Corruption *Kernetty*; which I find also called *Kerneton* in a Grant (a) made to *William Carter* in order to re-people *Munster*; *South*, a Tallage or Contribution on extraordinary Occasions, much the same as *Cuttings* hereafter mentioned, which was often levied for the Payment of the Lords Debts. *Gillycone*, an Imposition in Money, or Victuals, or both, for the Maintenance of the Lords Huntsman, or Dog-keeper, and is the same as I imagine, with *Guillimquillicon*, which is mentioned as a Tax or Imposition in a Grant from Queen *Elizabeth*, (b) to Sir *George Thornton*. *Musterowne*, called in the said Inquisition, *Mosyorcowne*, was an Imposition in Money or Victuals to support the Lords Workmen or Builders. *Gilletipny* was another Kind of Imposition, the Sense of which I am ignorant of, unless it means a Tax for finding Fewel for the Lords House, *Gilla* signifying a Servant, and *Teine* Fire. *Gillitin* and *Gillicon* are both mentioned in the Grant to *William Carter*, before hinted at. All these Tallages are recited in the said Inquisition to be chargeable on the Barony of *Kerrycurriby*, when manured or grazed, but not otherwise.]

COSHERY was an Exaction of Provisions and Lodging, for himself and his Retinue, laid by the *Chief Lord* or *Dynast* on his Tenants and others under his Protection. [I take it to come from the Word, *Cus*, which signifies a Subsidy or Tribute, and is not a Living, or Quartering, on the Subject, as some expound it, but a compensation to excuse such Quartering. There was also an Imposition called in Latin *Satellitum Poturae*, which was in the nature of *Cosbery*, and was a Provision of Drink for the Lord's Retinue. This was an Exaction either introduced by the *English*, or taken up by them from the Practice observed among the *Irish*, and seems to have been leviable without Tenure or Reservation. There is an Exemption (c) from this Imposition to be met with in an antient Grant made by Sir *John Tyrrell* to the Abby of *Tristernagh* in the thirteenth Century.

ASSAUT was an amends claimed by the Kindred of a Person slain on all of the same Name with the Murderer, and seems to me to be in the nature of the *Erick*, or *Fine* in compensation of Murder. This was prohibited by the Statute of 10. H. 7. Cha. 11. under the Penalty of Life and Member; in the Original of which Act in the Rolls Office, and in the printed Copy, there is a great Mistake committed; for the Preamble mentions, "That it was used by divers of the Land for the death of their Friends" or Kinsmen, to bren, slay or rob as many as beareth the Name of *him that is slain*," (instead of the slayer) which does not agree with the enacting Part, which provides, that if any Person in such Case causes the King's Subjects to pay an *Affaut*, or claims any Amends but according to the King's Laws, that upon Conviction he shall have Judgment of Life and Member. And the Act describes *Affaut* to be *an obliging the Kindred to depart with most Part of their Goods by way of Amends*.

BODE was a Pledge or Security taken for Damages or Trespasses done, and seems to be the same as *Bote* in the *Saxon*, which signifies Compensation, as *Man-bote*, Amends for a Man Slain. *Donald O-Brien* covenanted (d) not to take *Vadium*, commonly called *Bodes*, for Trespasses done to him or his by the King's Subjects, but shall submit his wrongs to the Judgment of the Law or

Ar-

(a) Pat. 2. March. 34. Eliz.

(b) Pat. 29. Eliz.

(c) Arch. Tristernagh. Pat 34.

(d) Rot. pat. in Canc. 3. H. 4. Dorset.

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Arbitration. *Garty* and *Caan* seems to bear much the same Sense as *Bode*, and to import an Amends for Felony or Murder; *Alterages*, *Bienges*, *Saults*, (the same as *Affaut*) and *Slaunciaghs*, are also Amends claimed for other Offences. See the Instructions (e) given to *John Allen*, when he was sent to acquaint King *Henry VIIIth* with the Decay of *Ireland*.]

There were other Exactions called *Cuddies* [or *Quid-ibys*] *i. e.* a Supper or Entertainment for a Night; [which was often commuted for an Equivalent in Honey, Aqua-Vitæ, or Money;] and others (especially in *Munster*) called *Sbragh* and *Mart*, (A) the latter of which was a yearly Rent in Beef or other Meat, the former in Money, and imposed for the most Part by the Lord at his pleasure, [though sometimes they were ascertained by Tenure, and differed from *South* and *Cuttings*, as these latter were alway laid on *ad libitum* upon extraordinary Occasions] It may easily be perceived, that from these Plunderings and other Exactions, called in *English*, *Cuttings*, imposed either when the Lord undertook a Journey, or made a great Entertainment for any Person, or on the like Occasions, that the antient Condition of the Common People of *Ireland* was very little different from Slavery.

Maurice Fitz-Thomas, (who was afterwards Earl of *Desmond*) treading in the Footsteps of the *Irish*, is said to have been the first of the *English*, who imposed on the Subjects those grievous Taxes called *Coyne* and *Livery*, *i. e.* Money, Food and Entertainment for the Soldiers, and Forage for their Horses. He is said to have introduced these Taxes in the Reign of King *Edward II^d* for the Support of the King's Army against the *Scots*, who then ravaged the Country far and near, under the Conduct of *Edward Bruce*, who had caused himself to be proclaimed King of *Ireland*. But whether he were the first or not, yet after the *Scots* were reduced, and Peace restored, these Taxes

*Per longas invaluerunt Moras,
Gathered Strength by long Use;*

for in most Parts of *Ireland* they were for many Years after imposed, and were a grievous burthen on the miserable People, notwithstanding some Acts of Parliament, by which these Pillagings and Exactions were prohibited under the Penalty of Treason. But, (as *Tacitus* justly observes,) *plus valent boni mores quam bonæ leges*, the Reformation of Manners is more prevalent than good Laws. See *John Clyns* Annals under the year 1345, that this Earl's Seneschal, *John Cotterell*, was punished with Death by the Command of *Ralph de Ufford*, Lord Justice of *Ireland*, "because he had introduced, invented and "practised many grievous, foreign, and intolerable Laws." Some have observed, that these kind of Exactions proved fatal to one of the Posterity of the said Earl *Maurice*. For that *Thomas*, Earl of *Desmond*, for imposing the like Taxes on the Subject, was beheaded at *Droghedab* on the 15th of *February* 1467, by the Command of *John Tiptoft*, Earl of *Worcester*, Lord Deputy of *Ireland*. But *Thomas Russel* in his History of the *Geraldines* (f) affirms, (from what Authority I am not able to say) that the Earl of *Desmond* was taken off by the Contrivances of *Elizabeth* Wife of King *Edward IVth* in Revenge for some Words he had spoken to the King to her prejudice. [Per-
haps

(e) Cox. 1. v. p. 225.

(f) M. S. Chandois.

(A) *Sbragh* is in the Table to the Red Council Book of 24. *Hen. VIII.* explained to be an Exaction in Money taken by great Lords to bear their Charges in coming to Parliaments, Councils, or Burrough Towns. *Mart* is the *Irish* Word for a Beef. In the said Council Book *Teig O-Duin* was obliged to pay six Fat Marts (*i. e.* Beeves) to the King yearly, and to bring to Hostings 24 Foot. Beeves or Marts, reckoning each at 13 s. 4 d. were reserved as Rent at the Settlement of *Conaught* in 1585, by Sir *John Perrot*, or Money in lieu thereof.—At which Time also *Magwire* and his Captentry were pardoned, but were mulcted in 200 Beeves or Marts; 100 of which the said Lord Deputy granted towards rebuilding the Walls of *Christ-Church, Dublin*.

haps the taking of *Coyne* and *Livery* might have been the real Cause of this Disaster to the Earl, yet it is certain it was not made the Pretence : For he was attainted by an Act of Parliament (g) made at *Drogheda* Anno 7th, *Edward IVth.* for *Alliances, Fosterage and Alterage with the King's Irish Enemies, and for furnishing them with Horses, Harness and Arms, and supporting them against the King's Loyal Subjects* ; and this Act was grounded on the Statute of *Kilkenny*, made Anno 40th of *Edward III.* which makes *Marriage, Fostering, or Gossiping with the Irish* to be Treason. This Extortion of *Coyne* and *Livery* was originally an *Irish* Custom under the Name of *Bonaght*, which was imposed upon the People instead of Pay for the Soldiers. But when the *English* got a Taste of it, they used it with greater Insolency,] for it was not a temporary Oppression nor limited to particular Places and Occasions ; [but because there was every where a continual War, either Offensive or Defensive, and every *Lord* of a Country and *Marcher* made War and Peace at Pleasure, it became ununiversal and perpetual, and was the most heavy Oppression ever practised in any Christian or Heathen Kingdom.] From thence the Depopulation, Exile and Extirpation of many of the Prime Subjects proceeded, while others grew Careless and Indolent in expectation that some End would be put to their Miseries, and the misfortunes of the Times. So for the most Part says Sir *John Davis*, (h) who for a Time was Attorney-General to King *James Ist.* in *Ireland* : To which Miseries may be added (out of the Statute of 10th H. VIIth the Murders, Rapes and Robberies frequently committed by those very Soldiers, who were supported by the said Exactions. In the End, these *Irish* Exactions before-mentioned, or the greatest Part of them, grew by Degrees into Use among some *English* of eminent Rank, and in particular among the Earls of *Desmond*. But at length Peace being restored in the Reign of King *James Ist.* the Laws of the Land were universally obeyed, and then these grievous Taxes and Plunderings vanished. — As to the signification of the Words *Coyne* and *Livery*. *Coyne* is an *English* Word denoting *Money*, [and is understood to mean here an Exaction in *Money* ;] and *Livery* in the most moderate Sense signifies *Necessaries provided for Magistrates, Strangers, or Travellers, either as a just Due, or furnished out of Respect*, as *Spelman* says, [To which Mr. *Edmond Spencer's* (i) Notion may be added (viz.) “ That it is an Allowance “ of Horsemeat, as *Coyne* was of *Money* ;” and he explains *Livery* from the use of the Word in Stabling, as to keep Horses at *Livery* signifies the *Livering* or *Delivering* forth their nightly Food. So also in great Houses, that the *Livery* is said to be served up for all Night, that is, their Evening's Allowance of Drink.

There were other Exactions used in *Ireland*, sufficient to be just hinted. As *Refectio*n, which was a privilege the Lord claimed of being entertained for one Meal only, and which seems to be much the same in *English* as *Cuddy* is in *Irish* : and *Cesse*, which was a Tax of five Marks on every Plowland discretionally levied under pretence of Prerogative by the Chief Governors of *Ireland* from the Time of *Edward III.* for the Maintenance of their Families, and the Soldiers in Garrison. This Tax in Queen *Elizabeth's* Reign was arbitrarily stretched to eight or nine Pound, a Plowland, and gave great Discontent to the Lords and Gentlemen of the Pale ; but upon Application to the Queen was reduced within its first Bounds,]

(g) Rot. Parl. in Canc. 7th. Edw. IV. No. 17.
of Ireland, p: 24.

(h) Hist. Relat. Fo. p: 37: 38: (i) View

C H A P. XIII.

[Of the Common and Statute Laws introduced by the English into Ireland;
and of the Settlement of the Legislature there.]

IN Chap. XI. I have given a succinct Survey of the antient Laws and municipal Customs practised among the *Irish*; and shewed some of their Inconveniencies. In Chap. XII. I have set forth the antient Exactions of the *Irish*, and the miserable Condition of the People under them. I shall now proceed to shew the Beginning and Progress of the *English* Laws in *Ireland*, together with their natural Concomitants, a Reformation of Manners, and a firm Enjoyment of Property, and Civil and Religious Rights, which by the Blessing of Almighty God, under the Protection of a well regulated *English* Government we fully enjoy.

The generality of Historians have been mistaken in ascribing to King *John* the Introduction of the *English* Laws into *Ireland*, which indisputably had an earlier Source. For upon the Successful Expedition made into that Country, Anno 1172, by King Hen. II. it was then reduced to the Model and Form of the *English* Government both in Church and State. “For (a) he assembled a Synod at *Cashell*, wherein appeared *Christian*, Bishop of *Lismore*, the Pope’s Legate, *Donat*, Archbishop of *Cashell*, *Laurence*, Archbishop of *Dublin*, and *Catholicus*, Archbishop of *Tuam*, with all their Suffragan Bishops, Abbots, Archdeacons, Priors, Deans, and many other Prelates of the Church of *Ireland*, and on behalf of the King appeared *Ralph*, Abbot of *Bildesborough*, *Ralph*, Archdeacon of *Landaffe*, and *Nicholas*, the King’s Chaplain, and divers other good Clerks. The Primate of *Armagh*, on account of his Weakness and great Age, was not present at the Synod; but he afterwards came to *Dublin*, and gave his full Consent to the same.” In this Synod several Ecclesiastical Constitutions were made, and among the rest, “That all Divine Service in the Church of *Ireland* should be kept, used and observed in the like Order and Manner as it is in the Church of *England*. For it is meet and right, that as by God’s Providence and Appointment, *Ireland* is now become subject to the King of *England*, so it should take from thence the Order, Rule and Manner how to reform themselves, and live in better Order. For whatsoever good thing is befallen to the Church and Realm of *Ireland*, either concerning Religion or peaceable Government, they are indebted for the same to the King of *England*, and are to be therefore thankful unto him.” Thus far *Giraldus Cambrensis*, a contemporary Witness.

Whether this Synod may be considered as meerly Ecclesiastical, or as a mixed Assembly convened for Civil as well as religious Purposes, is not clear from History; though I am inclined to look upon it in the latter Light, and the Words of *Cambrensis* seem to imply as much. For having set forth the Ecclesiastical Canons agreed on in that Synod in number Eight, he concludes, “That sundry good Statutes and wholesome Laws were there devised, which were after subscribed by the King himself, and under his Authority.” It is certain that in this mixed Assembly (if such it were) or in a Parliament convened for that Purpose the same Year at *Lismore*, as some alledge, the King granted the Laws of *England* to the People of *Ireland*, which were joyfully received (A) by them all, and confirmed by the King, having first accepted their Oaths for the Observation of them.

Whatever

(a) Girald. Cambr. lib. 1. ch. 35.

(A) Math. Paris ad an. 1172.—*Ubi leges Angliæ sunt ab omnibus gratanter receptæ, et juratoriâ Cautione prestitâ confirmatæ.*

Whatever Laws were enacted at this Time are lost ; but the Traces of one of them remain yet in the Rolls Office, and we find the same mentioned in a Statute made in a Parliament held at *Trim* (b) *Anno 2d. Rich. 3.* where it is enacted, “ that the Statute of *Henry Fitz-Empress* (i. e. *Henry 2d.*) made “ for the Election of a Governour of *Ireland*, when it shall happen to be “ void of any lawful Governour, be by the Authority of this Parliament, “ ratified and confirmed ; and that *Thomas Fitz-Gerald*, Chancellor of *Ireland*, “ *Sir Rolana Fitz-Eustace*, Treasurer of *Ireland*, *Philip Bermingham* chief Justice “ of the *King’s Bench* of *Ireland*, *Thomas Plunket*, Chief Justice of the *Com-* “ *mon Pleas* of *Ireland*, *Oliver Eustace*, Chief Baron of the *Exchequer* of *Ire-* “ *land*, or his Deputy for the Time being, *Thomas Dowdal*, Clerk and Keeper “ of the Rolls and Records of the *Chancery* of *Ireland*, *John Estrete*, the “ *King’s Serjeant at Law* of *Ireland*, and every of them, severally be ad- “ judged to hold their several Offices for their Lives. And that it be law- “ ful for them or the Majority of them, as well as for all others, who shall “ so severally hold any of the said Offices by reason of the Death of any “ Officer of the said Offices, by Gift under the Teste of *Girald Earl of Kil-* “ *dare* in any Manner as Governour of this Land, according to the Tenor, Usage “ and Execution of the said Statute of *Henry Fitz-Empress*, with the Assent of “ the Nobles of this Land, as is specified in the same Statute, upon every such “ Avoidance to chuse a Noble Lord to be Governour, and have the Govern- “ ment, as Justice of *Ireland*, according to the antient Usage used and executed “ from that Time ; and that it shall be lawful for such Governour so chosen “ to hold Parliaments and great Councils, and what they shall do therein, “ shall be as good and effectual in Law as if done by any other Governour “ in Times passed. Provided that such Election be made by the Lords “ Spiritual and Temporal, and the Nobles of the Land.” It is apparent from hence, that *K. Hen. 2.* made Laws and Statutes for *Ireland*, and by pointing out this Statute concerning Government in particular, which the Statute of *Rich. 3.* was then about confirming, it is no way improbable, that there were other Statutes made by that Monarch for *Ireland*. It is manifest also from the Words of the Statute of *Rich. 3d.* that *Hen. the 2d.* did first institute the Courts of Justice in *Ireland*. For the Words are, *that they* (i. e. the Chancellor, Treasurer, &c.) *do with the Assent of the Nobles of the Land, and according to the Tenor, Usage and Execution of the Statute of Henry Fitz-Empress, as is specified in the same Statute, elect a Governour ; which Governour was to have the Government, as Justice of Ireland, according to antient Usage used and executed from that Time,* (i. e. from the Time of enacting the Statute of *Henry Fitz-Empress*.) From whence it necessarily follows that the Chancellor, Treasurer, Chief Justice, &c. were named particularly in that Statute of *Henry Fitz-Empress*, or else how could it be said in this Statute of *Rich. 3d.* that the Election must be made according to the Tenor of the said Statute, and as it is therein specified ? Which great Officers without all peradventure did administer the Laws of *England* to the Subjects of *Ireland*, then lately received and established there ; and with this agrees the Preamble of the *Irish* Statute of 33d. *H. 8. sess. 2. Ch. 2.* which says, “ that ever since the Conquest of the Realm “ of *Ireland* it has been used therein, that upon every Avoidance of a Gover- “ nour the Council should elect a Justice, &c.” And of the Council have these great Officers before-mentioned always been ; and to this may be added as a further Proof, the Resolution of the two Houses of Parliament of *Ireland* on the 11th of *May 1641*, called, the Declaration and Protestation of the Lords Spiritual and Temporal and Commons in Parliament assembled, which is entered in their Journals, in the Beginning of which Declaration are these Words (viz.) “ that in the Reign of *King Hen. the 2d.* the common Law, and lawful “ Customs of *England* were received planted and established in this his Majesty’s “ Kingdom of *Ireland*.”

From many other Records coeval with *Hen. 11.* it appears by natural Consequence, that the said Monarch granted the *English* Laws to *Ireland*. Thus in

in all his Grants to *Fitz-Stephens, Cogan, Lacy* and others, he reserves certain *Knights Fees*; which Reservations were never before heard of among the *Irish*, who held their Lands by the *Brehon Law* in a Course of *Tanistry*; nor would so wise a Prince suffer them to be ruled by that Law, which the Statute of *Kilkenny*, long after enacted, calls a *lewd Custom*. To these Reservations of *Knights Fees* were incident *Wardships, Marriages, Reliefs, Ayd for making the King's son a Knight, and for the Marriage of his Daughter, &c.* Now the King could not receive these Incidents, if the Laws had not given him Means to come by them, which of Necessity must be by *Sheriffs, Officers of Justice, and other Ministers* according to the Course appointed by Law in his Courts; and therefore it necessarily follows, that he granted the Laws of *England* to *Ireland*, erected Courts for the Execution of them, and for bringing in the Profits of his Grants; otherwise his Reservations would have been idle and fruitless. The same may be said of the Grants and Reservations made by *Earl Strongbow*, who died in 1176, about four Years after the Submission of the *Irish*; and he also reserved *English Tenures*, which necessarily imply the *English Laws*; and the same may be said of many other Grants made in the Reign of *K. Hen. the II.*

King Hen. the 2d. not only settled the *English Laws* and Ecclesiastical Jurisdiction in *Ireland*, but also soon after his return to *England*, transmitted thither a *Modus tenendi Parliamenta*, or an antient Formulary transcribed in a Parchment Roll, directing the People of *Ireland* in what Manner to hold Parliaments there; which Modus here follows (*viz.*)

A Modus [or Form] for holding Parliaments and Councils in *Ireland*.

‘ *Henry King of England, Conqueror, and Lord of Ireland, &c.* sends this Form to the Archbishops, Bishops, Abbots, Priors, Earls, Barons, Justices, Sheriffs, Mayors, Provosts, Ministers, and all his faithful Subjects of his Land of *Ireland*, for holding a Parliament. First,

I. SUMMONS:

‘ The Summons of a Parliament ought to precede the first Day of the Sessions 40 Days.

II. SUMMONS of the Clergy.

‘ All Archbishops, Bishops, Abbots, Priors, and all Clerks, who hold by the Tenure of an Earldom, or intire Barony, ought to be summoned and come to Parliament, and none others, who hold by more inferior Tenures, ought to attend at their own Costs by reason of their Tenures.

‘ Also Archbishops, Bishops, Abbots, Priors, Deans, and Archdeacons exempt, and other Privileged Persons, who have Jurisdiction, ought to be summoned, that they by Assent of the Clergy cause to be elected for every Deanery and Archdeaconry of *Ireland*, and for themselves the Deans and Archdeacons, two wise and competent Proctors for the said Deaneries and Archdeaconries, to come to and remain in Parliament, to answer, support, consent to and do whatever each and every of the said Deaneries and Archdeaconries might do if they were personally present; and that the Proctors shall come with duplicates of their Warrants sealed with the Seals of their Superiors; of which one Part shall be delivered to the Clerk of the Parliament to be enrolled, and the other shall remain with themselves.’

III. SUMMONS of the Laity.

‘ All Senators, and every Earl and Baron, and their Peers, (*viz.*) such who have Lands, or Rents to the Value of one intire Earldom, or twenty *Knights Fees*, each computed at twenty Pounds, which make four hundred Pounds, or to the Value of an intire Barony (*viz.*) thirteen *Knights Fees*, and the third part of a *Knight's Fee*, which make four hundred Marks, ought to be summoned and come to Parliament; and none others of the Laity or Clergy of lesser Possessions ought at their own Costs to appear on Account of their Tenures, unless the King should summon his Councillors or other wise Men for some necessary Cause, to whom he usually sends, praying them to come to and remain in Parliament at the Charges of the King himself.’

IV. KNIGHTS of SHIRES.

‘ Also the King ought to send by Writ to every Seneschal of Liberties, and Sheriff of his in *Ireland*, that each of them by the Assent of the Community of his Liberty and County, do cause to be elected two competent honest and wise *Knights* to come to Parliament, to answer, support, consent to and do, whatever all and every of the Community of the said Liberty and County might do, if they or every of them were personally,

personally present. And that the Knights shall come with their Warrants in the same Manner as is said of the Proctors, and that without Licence of Parliament, they shall not depart from Parliament; and that after such Licence obtained they shall have a Writ directed to the Seneschal or Sheriff, that he cause the said Knights to receive from the Community their reasonable Costs and Expences from the Day of their Removal towards Parliament, to a reasonable Day in which they may return home; and that these Expences shall not exceed a Mark a Day for the two Knights.

V. CITIZENS and BURGESSES.

Also, after the same Manner, the Mayors, Bailiffs, Provosts of Cities, and Burgesses of Franchises are to be sent to, that they by the common Assent of their Commons do elect two Citizens or Burgesses, &c. as is before-said of Knights, and that the Expences of the two Citizens or Burgesses do not exceed half a Mark a Day.

VI. The PRINCIPAL CLERK.

Also, that the King shall find at his Charges a Principal Clerk of Parliament, to enrol the Common Pleas and Businesses of Parliament, who shall indifferently be subject to the King and Parliament, in Common; and when the Peers in Parliament are assigned to examine Petitions by themselves, and are agreed in their Judgments, then the said Clerk shall repeat the Petitions and the Proceedings on them, and the Peers shall give Judgment in full Parliament. And the said Clerk shall sit in the middle Place of Justice.

Also, that no Justiciary shall be in Parliament, nor have by himself a Power to make a Record in Parliament, unless a new Power be assigned him by the King and Peers of Parliament in Parliament. And the said Clerk shall deliver his Rolls into the Treasury before the End of the Parliament.

VII. The CLERK of the PARLIAMENT.

Also, the King is wont at his own Charges to appoint one good and approved Clerk to write down the Doubts and Answers which the Archbishops and Bishops shall make to the King and Parliament, and a second Clerk for the Proctors in the same Manner; nay, a third for the Earls, Barons, and their Peers; in the same Manner a fourth for the Knights of Liberties and Counties, and a fifth for the Citizens and Burgesses; which Clerks shall be always present in their Councils: But if they or any of them should happen to have Leisure from their Employment, that then they ought to be assistant to the Principal Clerk in his enrolments, and at least he ought to assign one for the Lords Spiritual and Commons Spiritual, and another for the Temporal Lords and Commons. Also the King shall assign with each of the said Clerks one Door-keeper, and one Cryer.

VIII. The Degrees of the Parliament.

The first Degree of the Parliament is of the King alone, who is the Head, Beginning and End of Parliament. The second Degree is of the Arch-bishops, Bishops, Abbots, Priors, and their Peers, holding by the Service of an Earldom or Barony. The third Degree is of the Proctors. The fourth Degree is of the Earls and Barons, and their Peers. The fifth Degree is of the Knights of Liberties and Counties. The sixth Degree is of the Citizens and Burgesses; and if it should happen that any one of the said Degrees, (the King excepted) should be absent from Parliament, nevertheless the Parliament is adjudged to be full.

IX. Of the Presence and Absence of the King.

The King is obliged to be always personally present in Parliament, unless he be hindered by Sickness; and in such Case the Parliament ought to assemble within his Manor-house or Villa; and he ought to send for two Bishops, two Earls, two Barons, two Knights of Counties, two Citizens, and two Burgesses, to visit his Person, and be Witnesses of the Condition of his Health; in whose Presence also he ought to give Commission to the Archbishop of the Place, the Earl of the Country, and his chief Justice, empowering them to begin and continue the Parliament in his Name. And the King cannot absent himself from Parliament, except in the Manner and for the Cause aforesaid, unless it be by the Assent of the Peers of Parliament.

X. Sitzings in Parliament.

The King shall sit in the middle of the first Bench, and at his Right Hand the Archbishop of the Place, whether of *Armagh* or *Dublin*; and if the Parliament be held without their Bounds, then on the Right Hand of the King shall sit the Arch-bishops of *Armagh* and *Cashel*, and on the Left Hand of the King the Arch-bishops of *Dublin* and *Tuam*. Then on the Right shall sit the Bishops, Abbots, and Priors on the second Bench according to their Ranks, and on the Left Hand on another Bench the Earls, Barons, and their Peers according to their Ranks. At the Right Foot of the King shall sit the Chancellor, and chief Justice with their Associates and Clerks; and at the King's

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‘ Left Foot shall sit the Treasurer, Chamberlanes and Barons of the Exchequer, the
 ‘ Justices of the Bench and their Clerks, if they be of the Parliament, and in the last
 ‘ Place shall sit the Proctors of the Land.

XI. The Amerciaments of the Absentees.

‘ The King with his Council is obliged to be in the Parliament the first Day,
 ‘ and on the fourth Day all who are summoned to Parliament shall be called over,
 ‘ and the Defaulters recorded; and by the Consideration of the King and all the Peers
 ‘ of Parliament the Amerciaments of the Defaulters shall be taxed.

XII. The Days and Hours of Parliament.

‘ The Parliament ought not to be held on the *Lord's Day*, nor on the Festivals of
 ‘ *All-Saints*, nor *All-Souls*, nor on the Nativity of St. *John* the Baptist. On all other
 ‘ Days the King, with the Degrees of Parliament, ought to be in Parliament Half an
 ‘ Hour before one o' Clock; but on Festival Days by Reason of Divine Service at
 ‘ one o' Clock; and the Parliament shall always sit in an open Place.

XIII. The Order of deliberating in Parliament.

‘ Petitions must be filed as they are delivered, and read and answered in Order.
 ‘ Namely, first those Things shall be determined which belong to War, next what re-
 ‘ lates to the Persons of the King, the Queen and Prince, and the Governance of
 ‘ them, and afterwards of the common Affairs of the Land; as of making and amen-
 ‘ ding Laws, namely, Original, Judicial, and Executory after Judgment given; and after
 ‘ these, then private Petitions, as they stand upon the File. And Proclamation shall be made
 ‘ the first Day of Parliament through the Town or Place of Sitting, that all People,
 ‘ who have grievances or Petitions to lay before the Parliament, should do it within the
 ‘ fifth Day following.

XIV. The Opening of the Parliament.

‘ On the Fourth or Fifth Day of Parliament a Sermon shall be preached by some solemn
 ‘ Clergy Man of the same Diocese; and after Sermon the Chancellor, or some other
 ‘ wise, eloquent and worshipful Man, elected in the Room of the Chancellor, shall in
 ‘ a standing Posture set forth the Causes of summoning the Parliament, first in general,
 ‘ and afterwards specially. Because, every one who speaks in Parliament is obliged to
 ‘ stand while he speaks, (except the King) that he may be heard by every one present;
 ‘ and after the Opening of the Parliament, the King ought to exhort the Clerks and
 ‘ Laicks, that every one in his Degree should labour diligently, studiously, and cor-
 ‘ dially to handle and debate the affairs of Parliament, as the principal Intention is, that
 ‘ it should first extend to the Pleasure of God, and afterwards to the Honour and Pro-
 ‘ fit of the King and all present.

XV. Of demanding Aids.

‘ The King is not wont to demand Aids of his People, except for his Wars, or for
 ‘ marrying his Daughters; which Demands ought to be delivered in Writing in full
 ‘ Parliament to each Degree of Parliament, and also be answered in Writing; from
 ‘ whence it is to be known, that in such Concessions it is necessary that the Majority
 ‘ of each Degree should give their Consents, and that the two elected Knights have a
 ‘ fuller Voice in granting or denying for their Shire than the Earl of the same Shire;
 ‘ and after the same Manner the Proctors of the Clergy have a fuller Voice in granting
 ‘ or denying than their Bishops; which appears from hence; because the King with
 ‘ his Commons may hold a Parliament without Bishops, Earls and Barons, if, being
 ‘ by reasonable Time summoned, they should not come; for the time was, that there
 ‘ was neither Bishop, Earl, nor Baron, and then Kings held Parliaments: And if the
 ‘ Commons of the Clergy and Laity be duly summoned to Parliament, and for a rea-
 ‘ sonable Cause will not appear, or if they assign special Causes of the King's evil
 ‘ Government, then the Parliament shall be held as void, although the other States
 ‘ should be fully present in it; and therefore it is necessary, that all Concessions, Acts,
 ‘ Affirmations and Donations made by Parliament, be granted by the Commons of
 ‘ Parliament, who are constituted of three Degrees, namely, of the Proctors of the
 ‘ Clergy, Knights of Shires, Citizens and Burghesses; and every one of the Peers
 ‘ in Parliament appears for himself in Parliament, and all the Peers of Parliament are
 ‘ Judges and Justices in Parliament, and shall sit, unless when they speak. But the
 ‘ Commons are Complainants and Succourers in Cases of Exigence, and shall
 ‘ stand.

XVI. The Judgment of a doubtful Case.

‘ If a doubtful or difficult Case concerning War or Peace should happen in the Land or
 ‘ out of the Land, let the Cause of it be written in full Parliament, and debated and
 ‘ handled there among the Peers of Parliament; and then, if Necessity requires it, let the
 ‘ King enjoin each Degree, that each Degree do adjourn by themselves with a Clerk and the
 ‘ Cause in Writing, where they shall read over the Cause, so that they may Order and Consider
 ‘ among

‘ among themselves of the best and justest Manner of Proceeding in that Case, as they will
 ‘ answer it before God to the King, themselves, and those whom they represent. And so let
 ‘ them bring back their Answers in writing, that all their Answers and Advices being heard, the
 ‘ proceedings may be had according to the best Advice. As if there be any disagreement between
 ‘ the King and the other Peers, or between the People, by which the Peace of the Land should
 ‘ be broken, so that it should seem expedient to the Parliament that such a Case should
 ‘ be debated by all the Degrees of the Land, and by their Consultations amended; or if
 ‘ the King or the Land be imbroiled by War, or if a difficult Case should happen before
 ‘ the Chancellor or Justice, or a hard Judgment be given, or any other the like Case, al-
 ‘ though in such Deliberations all, or at least the Major Part of each Degree should not be of
 ‘ one opinion, then out of each Degree of Parliament, the King excepted, let there be elected
 ‘ one, all of whom or at least three of them shall elect two Bishops, three Proctors for all
 ‘ the Clergy, two Earls, three Barons, five Knights of Shires, five Citizens and five Bur-
 ‘ gesses, making up in the whole twenty-five Persons, *and these Six Degrees shall be divided*
 ‘ *into Three, and these three shall agree in one, which one cannot disagree with himself,* and
 ‘ his Orders shall stand for the whole Parliament, unless the Major Number may agree
 ‘ in the Resolutions of one of these Degrees, saving to the King and Council, also the
 ‘ Power of Examining and Correcting such Orders, after they are written, if they can
 ‘ do it in full Parliament, and not otherwise, and that by the Assent of Parliament.

XVII. Transcript.

‘ The Clerks of Parliament shall not deny to any Person the Transcripts, or Proceedings
 ‘ or Records of Parliament, who will pay a Penny for every ten Lines, containing ten Inches
 ‘ in Length, which is the Measure of a Roll of Parliament.

XVIII. A Perjured King.

‘ The Parliament shall be held in a Competent Place of the Land, where the King
 ‘ pleases; and the Parliament ought not to be dissolved while any Petition is depending
 ‘ undetermined; and if the King does contrary he is perjured. And the Parliament ought
 ‘ not to be adjourned unless by Consent of all the Peers of Parliament; and of all the
 ‘ Degrees of Parliament no one alone can or ought to depart from the Parliament without
 ‘ the Licence of the King, and of all the Peers of Parliament, and that in full Parlia-
 ‘ ment.

XIX. Of the End of the Parliament.

‘ So that mention be made thereof in the Rolls of Parliament. And if any Member of
 ‘ the Parliament should during the Parliament be detained by Sickness, so that he cannot
 ‘ come to Parliament, in such Case within the fourth Day let him send his Excusators to
 ‘ Parliament, on which Day if he does not appear let some of his Peers be sent to him to
 ‘ see and testify his Sickness, that he may be excused by their Record, or be amerced for
 ‘ his Default; because the Suspicion of his Sickness might be feigned. Then let him send
 ‘ some sufficient Person to appear for him in Parliament; because a Sound Man of Sound
 ‘ Memory cannot be excused from being absent in Parliament. First, it ought to be given
 ‘ in Charge and proclaimed openly in Parliament, that if any one has delivered a Petition
 ‘ to the Parliament, to which no answer has been made, and that none votes against it,
 ‘ it is to be supposed that to every Petition some reasonable Remedy has been applied, and
 ‘ then the Chancellor, or some other Person appointed by the King and Parliament, ought
 ‘ to say with a loud Voice, we give the Parliament Licence to be dissolved, and so the
 ‘ Parliament ends.

XX. Of Councils.

‘ And the King also Wills, that in Councils the same Form should be observed by Sum-
 ‘ mons, except that for the King and the Laws in Councils, Ordinances shall be made, but
 ‘ in Parliament, Statutes.

XXI. The Constitution of a Justice in *Ireland*.

‘ And the King Wills, that in his Absence from the said Land without leaving a Pro-
 ‘ curator for it by whatever Name he be called, [that a Justice be appointed by the
 ‘ Council.]

This *Modus* agrees for the most Part with a *Modus* said to be granted to
England by *William* the Conqueror, and where it is altered from that, it
 is only to adapt it better to the Circumstances of the Kingdom of *Ireland*.
 The Lord *Coke* (c) affirms it to be a genuine Piece of Antiquity, and says
 that in the 6th of *Henry* 5th, it was in the Custody of *Sir Christopher Preston*,
 and the same Year exemplified under the great Seal by the Assent of *Sir John*
Talbot,

Talbot, the King's Lieutenant there, in these Words. "*Henricus, Dei Gratia, Rex Angliæ & Franciæ & Dominus Hiberniæ omnibus, &c. Inspeximus tenorem diversorum Articulorum in quodam Rotulo Pergameneo scriptorum cum Christo- phero de Preston milite, tempore arrestationis suæ apud Villam de Clane, per De- putatum dilecti & fidelis nostri Johannis Talbot de Halomshire chevalier, locum nostrum tenentis terræ nostræ Hiberniæ, nuper factæ, inventorum, ac coram nobis & Consilio nostro in eadem terrâ nostrâ apud Villam de Trym, nono Die Janu- arii ultimo preterito ostensorum in hæc verba. Modus, &c.*" Dr. Anthony Dopping, late Bishop of Meath, published this *Modus* An. 1692, with a Preface in Vindication of its Antiquity and Authority, and tells us that he was of Opinion that he then had the Original Record in his Custody, which was left him as a Legacy by his Uncle, Sir William Domville, late Attorney General of Ireland, who had it from Sir James Cusse, Deputy-Vice-Treasurer of Ireland; who found it among the Papers of Sir Francis Aungier, Master of the Rolls of this Kingdom, who had it out of the Treasury of Waterford, as the Earl of Longford, Grandson to Sir Francis, told the Bishop.

"It is scarce credible (says the Bishop) that an Exemplification should be so solemnly transacted, referring to a *Modus* transmitted by K. Henry the 2d, and affirming that it was produced before the Lord Justice and Council at Trim, if no such thing had been done; that were to call in question the Truth of all former Records and Transactions, and make the Exemplification contain an egregious Falshood in the Body of it."

Yet the Antiquity of the *English* *Modus*, and consequently of this (they being in a Manner the same) is combatted by Men of great Reputation, particularly by Mr. Selden (d), and Mr. Prynne (e) the former of whom holds it to be the Imposture of some bold Fancy, and no antienter than the Reign of Edward 3d. and the other reduces it to the Age of Henry 6th. I shall not take upon me to settle the Dispute between these two eminent Men, and the Lord Chief Justice Coke (f), who maintains its Antiquity, but refer to them; and shall only take Notice of two Arguments made Use of in Favour of their Opinion. First, that the Name, *Parliament*, so often found in both these *Modus*'s, was not a Word known for the great Council of England, so early as these *Modus*'s pretend to; and 2dly, that *Sheriffs* were not established in Ireland in the Reign of Henry 2d. when it is pretended this *Irish* *Modus* was sent thither, and yet the Word *Vicecomes* is found therein. As to the first Argument, it can admit of no difficulty to conceive, that the Word was brought in by the Normans in the Room of the *Wittenagemot*, or the *Great Council* of the Saxons, and that William the Conqueror, who introduced many of the Norman Laws, and in vain endeavoured to establish the French Language through the Kingdom, introduced also this Word for the *Great Council* of the Nation. Mr. Molyneaux (g) answers the second Argument in this Manner. "That Henry 2d. intending to establish the *English* Form of Government in Ireland, as the first and chief Step thereto, he sent them Directions for holding of Parliaments, designing afterwards by Degrees, and in due time, to settle the other Constitutions agreeable to the Model of England. If therefore England had then Sheriffs, it is no Wonder to find them named in the *Irish* *Modus*, though they were not as yet established in Ireland; for they were designed to be appointed soon after, and before the *Modus* could be carried regularly into Execution." But in my Opinion this Objection is capable of receiving a more solid Answer. For we see before Chap. v. that Henry 2d. granted the *English* Laws to Ireland, and that he actually established Counties and *Sheriffs*, and other Ministers of Justice there, so that the Objection as to *Sheriffs* being named in the *Modus* falls to the Ground.

Though Henry 2d. gave the Laws of England to the *Irish*, and erected the Courts of Law, and Officers for the Administration of Justice in Ire- land;

(d) Tit. Hon. part. 2. Chap. 5. p. 739. (e) Animadv. p. 6. (f) 4th. Inst. p. 12:
(g) Case of Irel. p. 21.

land ; yet this being done immediately upon the Submission of the *Irish*, and at the End of a War, it is not probable that he had present with him Men learned in the Laws, to assist him in establishing those Matters by Writing, and in due Form ; nor could the Meaning of those Laws be well understood, or carried into Execution by military Men, of which Sort his Followers were for the most Part composed : Therefore his Son, King *John*, to perfect what the Father had begun, in the 12th Year of his Reign landed at *Waterford* with a great Army, took anew the Submissions of the *Irish*, who had been mostly in Rebellion, caused *English* Money to be coined, and did many other things for the Settlement of a civil Government, and the Reformation of the State. Among other of his Actions, he, at the Instance of the *Irish* ordained and appointed the *English* Laws to be observed by them, reduced them into Writing, and left them under his Seal in the Exchequer at *Dublin*. And this appears by a Record of 11th. *Henry* 3d. cited by Lord *Coke* (b) in these Words. “ *Rex, &c. Baronibus, militibus, & omnibus liberè tenentibus salutem. Satis, ut credimus, vestra audivit discretio, quod quum bonæ memoriæ Johannes quondam Rex Angliæ, Pater noster, venit in Hiberniam, ipse duxit secum Viros discretos, & Legis peritos in Hiberniam, quorum communi consilio, & ad Instantiam Hibernensium statuit et præcepit Leges Anglicanas in Hiberniâ, ita quod Leges easdem in Scripturas redactas reliquit sub Sigillo suo ad Scaccarium Dublin.*” So that King *John*, to perfect what his Father had begun, brought with him Lawyers from *England* to settle the Laws in *Ireland* in due Course and Form, and reduced them into Writing, and left them there under his Seal in the Exchequer, for their better Direction ; and from thence he was called *the Law-giver to the Irish*.

King *Henry* 3d. Son to King *John*, in the first Year of his Reign (1216) to gratify the *Irish* for their eminent Loyalty to his Father and himself, granted to them a *Magna Charta* or *Charter of Liberties*, the same in Effect which had been before granted to the *English* by King *John* ; and this Charter was reduced into Writing with a Writ affixed, and sent into *Ireland* under the Seals of *Gualo*, the Pope’s Legate, and *William*, Earl *Mareschal*, the King’s Protector and Governour ; because (as the Writ says) the King had then no Seal of his own. The same King in the 12th Year of his Reign (1228) impowered *Richard de Burgh*, Lord Justice of *Ireland*, “ to summon all the Archbishops, Bishops, Abbots, Priers, Earls, Barons, Knights, Freeholders, and Sheriffs of each County, and to cause to be read the Charter of King *John*, with his Seal appendent, granting to them the *Laws* and *Customs* of *England*, to which they had sworn Obedience, and that he should cause the same Laws to be proclaimed and observed in the several Counties of *Ireland*, that none presume to act contrary to his Commands.”

By these Steps the Government of *Ireland* grew up conformable to that of *England*, and the common Law, and Law of Parliaments of both Countries became the same.

Such Parts of the Statute Law of *England*, as are in force in *Ireland*, became so by Degrees, and we are indebted for them to the Confirmations made by *Irish* Parliaments in several Ages. But here we speak of Statutes introductory of new Laws ; for Acts made in *England*, declaratory of the common Law, have no Need of Confirmation by an *Irish* Parliament ; because the common Law, which such declaratory Statutes confirm, was in full Force before they were enacted.

The first Account we have of *English* Statutes being confirmed by Act of Parliament in *Ireland* is in a marginal Note affixed by Sir *Richard Bolton* to his Edition of the *Irish* Statutes ; where in a Note to the Statute of 10 *Hen.* 7. Chap. 22. he tells us, “ that the Statutes of *Merton*, made 20th *Hen.* 3d. (1235)

(b) 1st Inst. fo. 141. 7th Rep. fo. 22.

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“ (1235) the Statutes of *Marlebridge* made 52. *Hen.* 3d, (1267) the Statute
 “ of *Westminster* the 1st. made 3d. of *Edw.* I, the Statute of *Gloucester*,
 “ made 6th of *Edw.* I. and the Statute of *Westminster* 2d. made 13th *Edw.*
 “ I. were all confirmed by an Act of Parliament made in *Ireland* in the
 “ 13th of *Edw.* II; and that all other Statutes, which were of Force in
 “ *England*, were referred to be examined in the next Parliament, and that
 “ so many, as were then allowed and published, to stand likewise for
 “ Laws in *Ireland*. That by Stat. 19. *Edw.* II. and 29. *Hen.* 6. it was
 “ enacted in *Ireland*, that the Statutes made in *England* should not be of
 “ Force in *Ireland*, unless they were allowed and published in *Ireland* by Par-
 “ liament.” And he further adds, “ that these Statutes are not to be found
 “ in the Rolls, but that he had seen them exemplified under the great Seal,
 “ and that the Exemplification in his time remained in the Treasury of
Waterford.”

It is certain many Rolls and Records have been in divers Ages lost, either by the Distractions and Confusions of the Times, by Fire, by the Giddiness, shameful Negligence, and sometimes the Villany of Officers, who had the keeping of them; insomuch that from the Arrival of King *Hen.* II. in *Ireland* Anno 1172, to the 3d of *Edw.* II. Anno 1310, being a Period of 138 Years, and from the 3d. of *Edw.* II. to the 7th of *Hen.* VI. Anno 1428, taking up the Space of 118 Years, there are no Parliament Rolls to be found, except one in the 5th. of *Hen.* VI. which contains only a Judgment in a Writ of Error brought by the Prior of *Molingar* against the Prior of *Lbanthony*: And yet it is indisputable, that many Parliaments were held in *Ireland* during those Times, of which our Histories mention above forty. Anno 1404 most of the Parliament Rolls were destroyed by the accidental burning of *St. Mary's* Abby, which was the Repository of them in that Age; insomuch that of all the antecedent Rolls only two escaped the Flames. After this Period during the Reigns of *Hen.* VI. *Edw.* IV. and *Rich.* III. many Acts are in the Rolls which recite other Acts, of which mentioned Acts great Numbers have not now existence. The same thing may be said of some Statutes in the Reigns of *Hen.* VII. and *Hen.* VIII, from which Time the Rolls have been preserved with greater Care. There are few Parliament Rolls in *Bermingham's* Tower, that I could meet with; but of Patent and Clause Rolls there are about 40, which seem to belong properly to the Rolls Office; viz. one of 31 *Edw.* I. nine of *Edw.* 3. two of *Rich.* 2. eleven of *Hen.* 4. five of *Hen.* 5. and twelve of *Hen.* 6.

By the *Irish* Statute of 18 *Hen.* 6. chap. 1. all *English* Statutes enacted against the Extortions of Purveyors are made of Force in *Ireland*. By the *Irish* Stat. 32 *Hen.* 6. ch. 1. all Statutes made before that Time in *England* or *Ireland*, against Provisors were enacted to be revived and of Force in *Ireland*, and the like Statute is again enacted Anno 10. *Hen.* 7. chap. 5. By the *Irish* Statute of 8. *Edw.* 4. ch. 1. the *English* Statute concerning Rapes, made in the 6th. of *Rich.* II. is made of Force in *Ireland*; and further, that all other Statutes made by Authority of Parliament in *England* before that Time be confirmed and adjudged of Force in *Ireland*. The Statute of Absentees made in *England* Anno 3. *Rich.* 2. and acknowledged in *Ireland*, was by the *Irish* Statute of 19 *Edw.* 4. authorized and confirmed. Lastly, by the *Irish* Statute of the 10th *Hen.* 7. chap. 22 all Statutes late (i. e. before that time, as the Lawyers expound it) made in *England* concerning the common and publick Weal of the same, were enacted from that time to be good and effectual in *Ireland*, and to be used and executed within the said Land of *Ireland* in all points, and at all times requisite, according to the Tenor and Effect of the same, and that all Laws hereafter made to the contrary should be void and of no Effect.

Thus the Statutes of *England* antecedent to the 10th Year of *Hen.* 7. came to be of Force in *Ireland*, that is, such Statutes as were of general and publick Concern; but such *English* Statutes as were local and concerned particular Persons

or Places could not by any general Confirmation or Approbation become of Force in *Ireland*.

It would be foreign to our Purpose to enter into the Controversy, whether Statutes made by the Legislature of *England*, where the People of *Ireland* have no Representatives, shall bind *Ireland*. This Matter has already been handled on the Part of *Ireland* by Sir *Richard Bolton*, Chief Baron of the Exchequer of *Ireland* An. 1644, in a Treatise entitled, *A Declaration setting forth how, and by what Means, the Laws and Statutes of England, from time to time, came to be of Force in Ireland*; which on the Part of *England* was answered by Serjeant *Samuel Mayart* in another Treatise, entitled, *An Answer to the Book entitled, how and by what Means the Laws and Statutes of England from time to time came to be of Force in Ireland*. Whether these Pieces were ever printed I know not; but they are in M. S. in the Library of Trin. College, *Dub.* among those bestowed by the late Bishop *Stearne*. The Subject was afterwards resumed in 1697 by *William Molyneux* Esq; L. L. D. and Member of Parliament, in a Treatise entitled, *The Case of Ireland's being bound by Acts of Parliament in England stated*; to which Replies were made the same Year by Mr. *Atwood* and Mr. *Cary*, and to these several Pieces I refer the Reader, the Subject being in a Manner exhausted by them.

In the same Parliament of 10. *Hen. 7* the Legislature of *Ireland* received an Alteration. For whereas before it consisted of the King, by his Representative, the Chief Governour or Governours for the time being, and the Lords and Commons, it was now enacted, Chap. 4. "That no Parliament be holden for the time to come in *Ireland*, but at such Season as the King's Lieutenant and Council there do first certify the King, under the great Seal of that Land, the Causes and Considerations, and all such Acts as to them seemeth should pass in the same Parliament, and such Causes, Considerations and Acts affirmed by the King and his Council to be good and expedient for that Land, and his Licence thereupon as well in Affirmation of the said Causes and Acts, as to summon the said Parliament under his great Seal of *England* had and obtained; that done a Parliament to be had and holden after the Form and Effect afore-rehearsed: And if any Parliament be holden in that Land hereafter, contrary to the Form and Provision aforesaid, it be deemed void and of none Effect in Law." By this Act the Privy Councils as well of *England* as *Ireland* became Parts of the Legislature of this Kingdom: And whereas before the Chief Governour or Governours of *Ireland* could hold Parliaments at Pleasure, and pass Laws without consulting the King, (which Power it must be confessed was often abused) now by this Act it was made necessary, 1st. That the Causes and Considerations of holding the Parliament, and the Acts therein to be passed should be certified to the King and Council of *England* by the Lord Lieutenant and Council of *Ireland*, under the great Seal of that Kingdom. 2dly. That such Causes, Considerations and Acts be approved of by the King and Council of *England*. And 3dly. That the King's Licence under the great Seal for summoning such Parliaments be obtained; otherwise such Parliaments were declared void. This Law is generally known by the Name of *Poinings Act*, being passed while Sir *Edward Poinings* was Lord Deputy of *Ireland*.

A Statute in the 3d. and 4th. of *Philip and Mary* explains and enlarges *Poinings Act*. For as in that Act the King's Lieutenant and the Council were the Persons only named to certify the Acts necessary to be passed, and the Causes and Considerations of holding a Parliament, it was doubted whether such Certificate sent by a Lord Deputy, Justice or Justices, or other Chief Governour or Governours and Council were sufficient within the Terms of *Poinings Act*, it was therefore by the said Statute of *Philip and Mary* declared, that the Certificate of any of the said Chief Governours and Council should be sufficient. It was also provided, that after the Summons of every Parliament, and during the Sessions, such Chief Governour or Governours and Council, may under the great Seal

Seal certify all such other Considerations, Causes, Tenors, Provisions and Ordinances, as they shall think good to be enacted, and upon Return thereof under the great Seal of *England*, such and no other shall and may pass and be enacted in the Parliament of *Ireland*, in Case the same be agreed and resolved upon by the three Estates of the Parliament of *Ireland*.

Notwithstanding what has been said, it cannot be affirmed, that by the Steps aforesaid all *Ireland* became subject to the Common and Statute Laws of *England* at the times mentioned. The Benefit of these Laws were only extended to the *English* Colonies, inhabiting those Counties that were established upon the early Invasions of the *English*. But such Provinces and Territories as were inhabited by the meer *Irish*, and were out of the Limits of all Shire-ground, still remained subject to the *Brehon* and other antient barbarous Laws; it being impossible that the Laws could have their Course in such Places, to which Sheriffs and other Ministers of Justice could not resort to execute and return the King's Writs. The meer *Irish* were out of the Protection of the King, and in all Records and Acts of Parliament before the Stat. 33. Hen. 8. Chap. 1. wherein Mention is made of Wars and Troubles, Distinction with Regard to the disobedient Inhabitants and Natives constantly runs in these Words, *English Rebels*; and *Irish Enemies*; which Distinction ceased after that Statute was enacted, whereby the King of *England* assumed the Stile and Title of King of *Ireland*, and the Work was much forwarded by reducing the unreformed Parts of *Ireland* into Shire-ground in the Reign of *Philip* and *Mary*, and Queen *Elizabeth*. It is true, there were five principal Septs of *Irish*, who from the early times of the *English* Acquisitions in this Kingdom, enjoyed the Benefit of the *English* Laws, and could plead and be impleaded in the King's Courts, as the *O-Neills* of *Ulster*, *O-Connors* of *Conaught*, *O-Briens* of *Thomond*, *O-Melagblins* of *Meath*, and the *Mac-Murroughs* of *Leinster*; and this Benefit they acquired by their early Submissions. King *James* the 1st. fully compleated what was wanting, and in the 3d. Year of his Reign issued a Proclamation, whereby he published and declared, "that he received all the Natives of *Ireland* into his Protection," from which time the common Law of *England* became universally established through *Ireland*, and every Subject without Distinction has ever since enjoyed his Estate, Property and Liberty, by the just and honourable Law of *England*, except in the Cases of such, who for Treason or other Demerits have forfeited the Benefit of it.]

C H A P. XIV.

[Of the great Officers of the Crown in Ireland, both before and since the Arrival of the English.]

WE RE we to content ourselves with the Assertions of the *Irish* Historians, drawn from the Poetical Compositions of the Bards, and the Plans laid down by their Antiquaries, we should be obliged to own, that the Government of *Ireland* was in antient Times exceedingly well regulated, and the Administration of it carried on with great Decency and Order. For they say (a) "that the Monarch of *Ireland* had always in his Retinue ten Officers, a Lord, a Judge, a Druid, a Physician, a Poet, an Antiquary,

(a) Keating's Hist. p. 139.

“ tiquary, a Musician, and three Stewards of his Household, the three first
 “ to assist him with their Council, the three last to regulate and conduct the
 “ Affairs of his Family, and the other four to take Care of his Health
 “ and Diversions.” They further tell us, “ that a Triennial Parliament was
 “ always held at *Tarab*, called *Feis-Teamrach*, or the Convention of *Tarab*,
 “ in which were assembled all the Nobility, Gentry, Priests, Historians,
 “ and Men of Learning, distinguished by their Abilities in all Arts and
 “ Professions, wherein they enacted new Laws, repealed such as were use-
 “ less or burthensome to the Subject, and consulted nothing but the Weal-
 “ publick in all their Resolutions.” This is in Miniature the Picture they
 draw of the antient Government of *Ireland*.

But if the Complexion of the whole *Irish* History be considered, it will
 appear probable, that the Monarchy, though elective, was *seignioral*, and *despotic*,
 and the Administration of the Government, *military* and *violent*; other-
 wise how can it be accounted for, that of 178 Monarchs of the *Milesian*
Colony, from *Heber* and *Heremon* to *Roderick O-Connor*, who was King of
Ireland, at the Time of the *English* Invasion, only 47 died natural Deaths,
 60 were treacherously or barbarously murdered, and for the most part suc-
 ceeded by the Assassins, and 71 slain in Battle, as far as can be collected
 from the Relations of those dark Ages? To what else can this be attributed,
 but to the extreme Looseness and Disorder of the *Irish* Government?

In the Times of Heathenism the *Druids* were much consulted in publick
 Affairs, and were both Legislators and Judges, of whom, see more in the
 next Chapter save one.

Towards the last Period of the *Irish* Monarchy, we read of *Prime Mini-
 sters* and *Chancellors*, and in the Concord made at *Windsore*, between King
Henry II. and *Roderick* King of *Conaught*, *Laurence*, *Chancellor* to the King
 of *Conaught*, is mentioned by *Roger Hoveden*, as one of the Parties who
 brought about the said Agreement.

When the *English* established themselves here in the Reign of *K. Henry*
II. the Government of *Ireland* was constituted much upon the Model of
 that of *England*, and the three great Officers of the *Crown* for conducting
 the publick Affairs were (together with a Privy Council) the *Chief Governour*,
 the *Lord Chancellor*, and *Lord Treasurer*, of whom in Order.

The Government of *Ireland* is administered sometimes by a single Person,
 in the Nature of a *Pro-Rex*, or *Viceroy*, like the *Pro-Consuls* of the antient
Romans; and sometimes by two, sometimes by three Persons, and once by
 four, called *Lords Justices*, who, derived their Authority by Commission,
 sometimes from the *Viceroy*, and sometimes from the *Crown*, but still under the Di-
 rections of the King, who take Care of the Weal-publick when necessary
 Affairs carry the *Chief Governour* out of the Kingdom. The *Chief Governours*
 in the early Ages of the *English* Power here have been called by divers
 Names, as *Custos*, or *Keeper*, *Warden*, *Justiciary*, *Procurator*, *Seneschal*,
Constable, *Lord Lieutenant*, and *Lord Deputy*, which last drew his Power from
 the superior Governour, or from the *Crown*, in the Manner the *Lords Justices*
 did.

The Jurisdiction and Authority of the *Chief Governour* is ample and royal;
 though in some Instances it has been restrained, and in others enlarged, ac-
 cording to the Pleasure of the King, the Favour the *Chief Governor* had
 with the *Crown*, or the Exigencies of the Times.

K. Hen. II. is said (b) to have made his Son *John*, King of *Ireland*, in
 a Parliament held at *Oxford*, *Anno 1177*; But it is manifest both from
 History and Records, that *John* had no more than a Vicarial, though large,
 Authority, and is to be considered only as *Chief Governour* of the King-
 dom,

(b) Hoved. ad An. 1177.

dom, with the meer nominal Title of King. In any other Light the Actions of K. *Henry*, after this Creation, would be unaccountable, and not to be understood. For he after this Grant ordered the great Affairs of *Ireland* at his Pleasure, issued Writs in his own Name, made Donations of large Dominions, and placed and displaced Officers upon all Occasions, as he thought proper; and in particular, being not pleased with the Behaviour of his Son *John*, he revoked him after a few Months Stay in *Ireland*, and substituted *John de Courcy*, under the Title of *Lord Lieutenant*, in his Place.

The same may be observed of Prince *Edward*, to whom and his Heirs, his Father, K. *Hen. III.* granted the Kingdom of *Ireland*, in as ample Manner as himself enjoyed it, except the Cities of *Dublin* and *Limerick*, yet so as that *Ireland* should not be separated from the Crown of *England*; whereupon *Ireland* was called the Land of the Lord *Edward*, and the Officers there were stiled the Officers of *Edward*, Lord of *Ireland*, and Writs issued in the Name of the *Prince*, who had his Chancery and other Courts, as if the absolute Sovereignty had been vested in him. Yet notwithstanding it is plain from many Instances, that the *Prince* enjoyed only a limited Power, and in the Case of the Bishop of *Lismore*, the King by his Writ (c) controuled a Writ of Entry issued out of the Chancery of the *Prince*, as being illusory of the Laws of *England*, and contrary to the Forms of Writs there used: And when the *Prince*, under Colour of the Grant made to him, would have removed the *Lord Justice*, and have substituted another in his Room, the King, by Advice of the Barons of *England*, sent a Precept to the Archbishops, Bishops, Abbots, Priors, Barons, Knights, &c. “that he heard his Son de-
“ signed to make a new Justiciary in *Ireland*, without his Consent, and to
“ put his Castles into such Hands, as it might be of great Damage to them,
“ and not without Danger of their disinheriting; and therefore he commands
“ them not to be obedient to any such Justiciary, Constables or Keepers
“ of Castles, made or appointed without his Letters patent, by the Assent and
“ Advice of his Council.” He wrote also to all Mayors, and Commnities of Cities and Towns in *Ireland*, and to the Constables of Castles to the same Purpose, and commanded *Alan de la Zouch*, his Justiciary, “not to obey
“ or give up his Authority to any new Justiciary or Constable, that should
“ come without his Letters patent.” By these Writs and Precepts, it appears, that the King made the *Prince* only his *Viceroy* or *Lord Lieutenant* of *Ireland*, with more ample Powers than usual, and had no Intention to divest himself of the Sovereignty of that Kingdom; and the *Prince* himself was of the same Opinion some time after. For having succeeded his Father in his several Dominions, he in the 27th Year of his Reign, recovered by Writ of Right of Advowson against *Mac-Donogh*, Bishop of *Cork*, certain Patronages, which (while he was Prince, and after his Father had made to him the Donation of *Ireland*) he had granted to the Predecessor of the said Bishop, and to his Successors in Fee; and the Judgment was grounded upon this Principle, “because K. *Edward*, at the time he made the Grant had no Right
“ in the said Advowsons, his Father, K. *Henry*, being then alive, and he (K. *Edw.*) having at that time nothing in *Ireland*, but by the Gift of his Fa-
“ ther,” *i. e.* as it would seem, at the will of his Father, which proves, that notwithstanding the King’s Donation of *Ireland* to the *Prince*, yet that the Sovereignty of it remained in the King, and that the Prince was only in the Nature of a *Viceroy* or *Lord Lieutenant*, and had not even Power of disposing of a Patronage without the Consent of his Father.

The great Minion of K. *Rich. II.* was *Robert de Vere*, Earl of *Oxford*, whom that Monarch nominated *Lord Lieutenant* of *Ireland*, in the Year 1385, soon after created him Marquis of *Dublin*, and by another Patent the Year following, Duke of *Ireland*. The Powers granted to him by his Patent of No-

mination.

mination were great and royal. Besides 500 Men at Arms at 12*d.* a Day, and 1000 Archers at 6*d.* a Day, appointed him for two Years towards the Conquest of *Ireland*, and besides an Assignment made by the Parliament of *England*, (who were willing to get rid of him on any Terms) of a Debt of 30000 Marks due by the *French* King, upon Condition that he should pass into *Ireland* after *Easter*, to recover the Lands the King had given him there, he was intrusted with the whole Dominion of the Realm, during Life, without being accountable for any of the Profits of it, and had Power to pass all Writs under his own Teste, and place and displace all Officers how great soever, even the Chancellor, Treasurer, Admiral, &c. to name his own Deputy, and all other Ministers; and to pardon all Treasons and Felonies, with many other Powers of less Consideration. But these were not thought sufficient by the King, or his ambitious Favourite. For by the Patent creating him Marquis of *Dublin*, dated the 1st of *December* 1385, his Powers were enlarged, and the King granted to him, “ the Lands and Dominion of “ *Ireland*, with all Castles, Cities, Burghs, Towns, Ports, Honours, Manors, “ Forests, Chases, Parks, Fee-farms, Wards, Marriages, Reversions, Escheats, “ Fees, Homages, Obediences, Vassals, Services, Recognitions of all Earls, “ Barons, Knights, and all other the King’s free Tenants in the said Land; “ together with the Rights of *mixt* and *unmixt* Empire, and with all other “ Jurisdictions high or low; as also all Money, Subsidies, Rents, Icomes, “ Confiscations, Emoluments, Profits, Advowsons, and Patronages of Metro- “ political, Cathedral, and other Churches, Vicarages and Chappels, and all “ other Things belonging, or which might belong to the King’s Royalty, “ as fully as the King-holds, or his Progenitors heretofore held the same. “ To hold by Liege Homage during Life. Saving to the King the Liege “ Homages, Ressort, and Superiority of Dominion of the said Land, “ and the Ligiances specially reserved to himself. And further, that he may “ hold to him and his Heirs, of the King and his Heirs, all Lands and Te- “ nements, and all Goods which he should conquer from the King’s Ene- “ mies, except those Lordships which used to remain in the King’s or his “ Progenitor’s Hands, and which used to appertain to the antient Dominion “ of the said Land, as it were annexed to the Dignity of the Crown, and “ such as are of the Inheritance of the Earls, Barons, Peers and Grandees “ of the said Land, under Liege Homage only in Lieu of all Services for “ ever. Yielding to the King and his Heirs yearly, at the Exchequer of “ *England* 5000 Marks, during his Life. And that he might coin Gold “ and Silver Money in the said Dominions, so that the same be of the same “ Alloy and Assay as the Money of *England*. That he may make and “ constitute a Chancellor, Treasurer, Justices of the King’s and common “ Bench, Barons of the Exchequer, and all other Officers, Sheriffs, Co- “ roners, Escheators, Mayors, Provosts, Seneschals, and all other Officers “ necessary for the Government of the Land, as to him should seem ex- “ pedient, notwithstanding some Grants made by the King, or his Prede- “ cessors to the contrary.” The Marquis surrendered this Patent the Year following, and on the 13th of *October* 1386, the King, by Consent of Parliament created him Duke of *Ireland*, and in his Patent of Creation made some few Alterations from what was contained in the former, in the Particulars following. For 1st. whereas he had granted him in the former Patent the *Lands and Dominion of Ireland*, in this the King added the *Islands bordering upon Ireland*. 2dly, all *Woods, Moors, Marshes, Warrens, Lands, Tenements, Rents, Services, Waters, and Fisheries, in Ireland, and the Islands bordering on it*, which were omitted in the former Patent, were added in this. 3dly the *Recognitions of Prelates, and all other the King’s Subjects, either Natives or others in Ireland or the said Islands*, were added here. 4thly, the Advowsons and Patronages of *Abbys, Priors, Hospitals, Dignities, Prebends, Religious Houses, and Collegiate Churches, with all Royalties, Regalities, Liberties,*

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Franchises, Commodities, Customs, Payments, were added in the new Patent. 5thly, the yearly Reservation of 5000 Marks, which was absolute in the former Patent, was by this only made payable, after the Duke should make a Conquest of Ireland. 6thly, To the Power of Coining Gold and Silver, of the Alloy and Assay of *English* Money, is here added the Coinage of all other Money heretofore used in the said Land and Islands. And 7thly, whereas by the former Patent he had Power to hold all Lands, Tenements and Goods, which he should conquer from the King's Enemies, *Except those Lordships which used to remain in the King's and his Progenitors Hands, and which used to appertain to the antient Dominion of the said Lands, as it were annexed to the Dignity of the Crown.* In this new Patent there is a Proviso, *that if the said Duke should happen to conquer any Lordships, Castles, Towns, Honours, Manors, Territories, Countries, Lands or Tenements, or any other Particulars, by whatever Names known, within the said Lands, Dominions and Islands, which used to remain in the Hands of the King or his Progenitors, as appertaining to the antient Dominion of the said Land, as it were annexed to the Dignity of the Crown, that the said Duke should hold and enjoy all such of the King and his Heirs, during his Life, under the Tenure of Liege Homage, without any other Payment.*

After the first of these Patents, all publick Affairs of Ireland were transacted in the Name of the Marquis, the Army, the Officers of Justice, the Chancellor, the Treasurer, the Privy Council, the Barons of the Exchequer, &c. were all nominated by the Marquis, and acted in his Name. The Grants of Crown Lands all began thus. *Robertus, Marchio Dublin, & Camerarius Angliæ, &c.* and by that Name he made Sir John Stanley his Lieutenant, and gave him Regal Power (*d*) to pardon Treasons, Felonies, &c. the Indictments of that Time were, *coram Johanne Stanley, Locum tenente Marchionis Dublin*, and the Conclusion of them, *contra Pacem Domini Regis, & contra Pacem ipsius Marchionis (e).*

The Duke of Ireland never came over to exercise in person his unheard of Powers; but in 1389 Sir John Stanley was appointed Lord Justice by the King, and he had Power (*f*) given him by his Commission “to receive
“to Peace both *English* Rebels and *Irish* Enemies, and to pardon them
“for Homicides, Robberies, Felonies, Treasons and Rebellions committed
“in Ireland, to grant them the King's full Peace, upon their paying Fines
“and Ransoms—to supervise the Behaviour of all the King's Ministers, and to
“remove the insufficient from their Offices, and to place others in their
“Rooms, by Advice nevertheless of the Council; except the Chancellor,
“Treasurer, Chief Justices of both Benches, Chief Baron of the Exchequer,
“and such who by Patents held their Offices for Life. He had Power
“also to remove the Common Pleas and Exchequer, by Advice of Council,
“to such Places as he should think proper, &c.”

The Powers (*g*) to the Duke of Lancaster, Lord Lieutenant, in 1401, were much of the same Sort with those to Stanley, with these Additions only, (*viz*) “that he had the Disposal of all Ecclesiastical Benefices, Dignities,
“Archdeaconries, Prebendaries, Parsonages, Vicarages, Chappels, Chantries as well in Cathedral as Collegiate Churches, and all Offices belonging to the King's Donation, excepting such Benefices as were in the
“Donation of the Chancellor *Ratione Officii*. He had also Power to dispose of all forfeited Lands of the *Irish*, either in fee-simple, fee-tail, for
“Life or Years, and to remove Officers; the Chancellor, Treasurer, and
“Chief Baron only excepted.”

The Year following he had an Enlargement of his Powers by a new Commission, and the Perquisites of his Office made more ample. For the
King

(*d*) Rot. tur. Birm. 10 Rich. 2. (*e*) Pl. Cor. 10. Rich. 2. in tur. Birm. (*f*) Rot. Canc. 13. Rich. 2. (*g*) Rot. Canc. 2 Hen. 4.

King thereby grants him “all the Revenues and Profits belonging to him in
 “*Ireland*, as well out of Cities, Burrows, Towns, Castles, Lordships, Lands,
 “Rents, Fee-Farms, Offices, and all other Possessions whatsoever,
 “as well as of Wards Marriages, Escheates, Reliefs, Liberties, Franchises,
 “Fines, Amerciaments, Confiscations, Forfeitures, Payments, Customs, Sub-
 “sidies, Quotas, Taxes, Tallages, and all other things whatsoever, arising
 “either by Land or Sea of Right belonging to the King, to levy to his
 “own Use by his proper Servants and Ministers, as long as he should
 “continue Lord Lieutenant, to be employed on the Support and Defence
 “of the Land, as shall by him, by Advice of Council, be thought expedi-
 “ent, without Account or yielding any thing to the Crown; and he had
 “Power given him to ratifie and confirm all Liberties, Franchises, and
 “Privileges granted by the King or his Predecessors, and to do all other
 “things in the King’s Name, that the King could do if he were person-
 “ally present; to constitute all Officers and Ministers, both Chancellor,
 “Treasurer, Chief Justices of both Benches, Chief Baron, and other Barons
 “of the Exchequer, Keeper of the Rolls, and all other Officers who have
 “not Estates in Fee or for Life in their Offices, and (such only excepted)
 “to remove, and depute others in their Rooms. But he was obliged to pay
 “the Wages, Fees and Annuities of the King’s Officers and Ministers,
 “and support the Charges and Burdens of the King’s Castles, Towns,
 “Houses, and of the King’s Wards within Age, and to bring all accountable
 “Officers, as well Treasurer as others, to account, and to make Inquisitions
 “into all forfeited or concealed Goods and Chattles.

The Powers to the Chief Governours continued in much the same Strain
 as the former for 60 Years, when in 1461 they were enlarged to *George*
 Duke of *Clarence*, Brother to *K. Edw. IV.*, who on the 28th of *February* that
 Year, was constituted Lord Lieutenant for 7 Years, not for Life as Sir
Richard Cox says. “He had Power to make a Deputy as often as he pleased,
 “and he and his Deputy had Power (among other minuter things) to grant full
 “Pardons both general and special for *Treasons, Homicides, Robberies, Fe-*
 “*lonies, Murders, Rapes, Thefts, Adherences to the King’s Enemies, Utlaries,*
 “*Trespases, Contempts, Forfeitures,* and other *Rebellions and Murders*, and
 “to grant them the King’s Peace under the great Seal of *Ireland*, to re-
 “ceive their Fines and Ransoms, to war upon, chastise, and punish both
 “*English* Rebels and *Irish* Enemies, who would not justify themselves according
 “to Law. To grant to proper Persons in the King’s Obedience all Lands
 “and Tenements taken and seized from *Irish* Enemies or *English* Rebels, and
 “all other Lands and Tenements of which the *Irish* Enemies were antiently
 “or then seized, and all other Lands, Tenements, Rents, Services,
 “Knights Fees, and Advowsons of Churches, with all other Ecclesiastical
 “Benefices forfeited or to be forfeited to the King, or his Progenitors, to
 “hold to such Grantees or their Assigns in Fee-simple, Fee-tail, for Life or
 “Years, excepting such Lands as have been annexed to the Church. Provided
 “Proclamation be first made by Advice of Council, that if any *Englishman*
 “claims the said Lands, &c. and his Claim be found just, that he shall have
 “the Preference. That the Lord Lieutenant from time to time may grant
 “Licences in Mortmain of Advowsons of Churches, and Rents and Services
 “to such Persons as he pleases, of appropriating Churches, and founding
 “Chantries and Fraternities in Perpetuity. That he or his Deputy may
 “present to all Ecclesiastical Benefices, Vicarages, Parsonages, Prebends,
 “Chappels Chantries, Dignities, Archdeaconries as well with, as without
 “Cure, and all other Benefices in Cathedral or Collegiate Churches
 “of the King’s Collation, then void, or to become void; to receive the
 “Fealties and Renunciations of *Archbishops*, and *Bishops*, to restore them to the
 “Temporalties, and take their Homages, and the Homages of all other the
 “King’s Tenants. To constitute for Life or Years all Officers and Ministers,

“ both Chancellor, Treasurer, Chief Justices of the Common Pleas and
 “ King’s Bench, Chief and other Barons of the Exchequer, Keeper of
 “ the Rolls in Chancery, and other the King’s Officers and Ministers, not
 “ having their Offices in Fee or for Life, and to remove the said Officers
 “ from their Offices, except as aforesaid, and to constitute others in their Stead.
 “ To remove the Common Pleas and Exchequer to such Places as he should
 “ think convenient; to take by the Providors of the Household sufficient
 “ Victuals and Necessaries for the Expences of the Household and the Sol-
 “ diers, with Carriages for the same, as well within Liberties as without,
 “ excepting in the Fees of the Church, for their Money, according to the Form
 “ of the Statutes of Provissors; to compel all Officers and Ministers to ac-
 “ count, and to charge and discharge them upon such Accounts; to make
 “ Inquisitions after all forfeited and concealed Goods and Chattles, and to do
 “ all other Things for the Peace and good Government of the Land, with
 “ as full Powers as any other Governour ever had. *Provided if the said*
 “ *Lord Lieutenant, or his Deputy, should act any thing contrary to the Laws,* that
 “ they should be corrected and reformed by the Council, notwithstanding
 “ any Act, Statute or Ordinance to the contrary.”

Sir *William Skeffington* was constituted Lord Deputy to the Duke of *Rich-
mond*, during the King’s Pleasure, *An. 1530*, and his Powers were large,
though in many Particulars more restrained than those before-mentioned to
be granted to the Duke of *Clarence*. “ For 1st, he was to preserve the
“ Peace, Laws and Customs of the Kingdom. 2dly, to punish Delinquents:
“ 3dly, *to make Laws and Statutes for good Government by Advice of the*
“ *Council, and to see them by Proclamations carried into Execution.* 4thly, To
“ receive all Rebels and Enemies, *English and Irish* to Peace and Composi-
“ tion, and to grant them Pardons. 5thly, to pardon Suit of Peace for
“ Homicide, Felony, Robbery, Murder, Rape, Perjury, and other inferior
“ Offences. 6thly, To pardon Treason, not touching the King’s Person,
“ and except the Coining of false Money. 7thly, To constitute all Officers
“ during the King’s Pleasure, and to appoint them the Fees, Wages and
“ Rewards of old accustomed, (the Chancellor, Treasurer, Vice-Treasurer,
“ Chief Justices of both Benches, Chief Baron, and Master of the Rolls
“ only excepted.) 8thly, To confer all Ecclesiastical Benefices with or without
“ Cure in the King’s Presentation (except *Archbishopricks and Bishopricks*). 9thly,
“ To take the Fealties and Renunciations of Provisions of all *Archbishops* and
“ *Bishops*, and to restore them to the Temporalties, reserving the King’s
“ Rights during Vacancy. 10thly, To receive the Homages of all both
“ spiritual and temporal Tenants and Subjects, and of all others in the
“ King’s Name, and to remove his Hands from their Lands. 11thly, To
“ take sufficient Victuals and necessaries for his Houste and Soldiers, and
“ Carriages for the same, either within or without Liberties, (the Lands of
“ the Church excepted) according to the Statutes of Provissors. 12thly,
“ To summon only one Parliament, and to prorogue and adjourn the same as often
“ as shall be necessary, to dissolve it within two years after its first Sitting,
“ and to fine all Absentees, who have no lawful Cause of Absence. 13thly,
“ To bring all accountable Officers to account (except the Treasurer and
“ Vice-Treasurer) before the Barons of the Exchequer. 14thly, To cause In-
“ quisitions to be held after all forfeited Goods and Chattles. And 15thly,
“ to do all things belonging to the Office of a Lord Deputy, as the King
“ may do in proper Person.”

There is very little Variance to be observed between the foregoing Com-
mission of *K. Hen. VIIIth*, and those granted by *Queen Elizabeth* to the Earl
of *Suffex* in 1559, except a power added in the latter to use and exercise Mar-
tial Law, and to appoint as many Officers for the same as the Lord Lieutenant
should think proper.

But

But in her Majesty's Commission of Lieutenancy to her Favourite, the Earl of *Essex*, in 1599, are many powers not usually before that Time granted. As First, "A Power to grant Pardons for counterfeiting the Great Seal, and for Striking, Counterfeiting, Washing or Clipping any Sort of Coin used in the Kingdom; and for the burning of Houses and Corn (which was made High Treason by Stat. 13. *Hen. VIII.*) Secondly, of restoring to all Rebels and Traitors their Dignities, Honours, Titles, Ranks, Stiles, Preheminences, Arms, and Ensigns of Honour, as also their Territories, Countries, Dominions, Manors, Castles, Lands, Tenements, Services, Hereditaments, Goods and Chattles, forfeited by their Treasons, Felonies and Offences, and that his Warrant to the Lord Chancellor, or Lord Keeper, should be sufficient for Sealing such Pardons. Thirdly, Power to appoint all Pensioners and Officers of the Crown, (the Offices of Chancellor, Treasurer, Vice-Treasurer, Treasurer at Wars, Justices of both Benches, Chief Baron of the Exchequer, Master of the Rolls, Serjeant at Law, Attorney, and Solicitor General only excepted,) to hold during the Queen's Pleasure. Fourthly, Power of making and constituting Laws and Statutes for the better Government of the Army, and for inflicting such punishments on delinquents against such Laws as to the Lord Lieutenant should seem necessary. Fifthly, Of granting or demising all Territories, Countries, Dominions, Manors, Castles, Lands, Tenements, and Hereditaments, lying within the Territories or Countries of *Tirone*, *Tirconnel*, or *O-Donnell's* Country, within the Counties of *Leitrim*, or *O-Roirks* Country, *Fermanagh*, or *Maguires* Country, and *Le Route*, or *Mac-Surley-Boys* Country, in the Provinces of *Ulster* and *Conaught*, then in the Queen's Hands, or which ought to be so, or which in Time to come should be in her hands by Means of any Act of Parliament, Surrender, Treason, Rebellion, or Forfeiture whatsoever, committed by *Hugh* Earl of *Tyrone*, or any other Rebel or Traitor. To hold to the Grantees and the Heirs Male of their Bodies, at the best Rents. Sixthly, Of removing all Presidents or Commissioners of any Province, Governours, Conducters, Captains, Lieutenants, Pensioners, and other Officers of the Army, not holding for Life or during good Behaviour, (the Offices aforesaid excepted) and of sequestring and suspending all who do hold for Life, or during good Behaviour, and appointing others to execute their Places. Seventhly, To give Honours, Arms and Knighthood to meritorious and deserving Subjects in the Army or others. Eighthly, Power to command and govern two Ships, two Pinnaces, and four Flee-boats appointed by the Queen to cruize on the *Irish* Coasts, and all other Ships, Pinnaces and Flee-boats, which the Queen should for the time to come appoint to guard the said Coast; except when the Queen should appoint the Admiral of *England* with the Grand Fleet upon the said Service, and should give Express Directions that the said Ships, Pinnaces and Flee-boats, should join with the said Fleet under the Command of the High Admiral. And, Ninthly, He had Power to issue his Warrant to the Treasurer at Wars for the Payment out of the Treasure sent or to be sent from *England*, as well of all Stipends due to himself, or the army, or for any other Matters of War, as of the Sallaries, Fees and Wages of all other Officers of *Ireland*, and of the Provinces of the same, and for Payment of all the Charges, Rewards and Expences of the said Kingdom, expressed in two Establishments of the 25th and 26th of *February* 1598, and signed by the Lords of the Privy Council of *England*; which Establishments he had power to alter by Consent of Council as necessity should require, so as the Alteration should not exceed the Sums contained in the Establishments." It would not be suitable to the Subject of Antiquity to carry this Inquiry further down, and therefore I shall close it here with the reign of Queen *Elizabeth*, and proceed to the Entertainments and Sallaries allotted from Time to Time for the Support of this great Office.

96 *The Antiquities of IRELAND.*

The Chief Governours were appointed sometimes to hold at the King's Pleasure, sometimes for a Term of Years, and sometimes for Life; and as their Powers were various, so their Entertainments and Sallaries differed. In the early Times of the *English* Government we do not read of any Sallaries they had; for as they were nominated out of the Grandees, who were instrumental in the Conquest, and whom the King had advanced to immense Estates, it probably was thought superfluous to give Sallaries to such, who, were past Measure opulent by the King's Bounty before; and they were content with the Profits of the Land to sustain the Government of it. This was the Case of *Hugh de Lacy, Strongbow, Reymund le Gros, and William Fitz-Adelm de Burgo*; if it were otherwise, we have no Records or History to inform us of it.

Geffry de Mariscis, who was Lord Justice *Anno* 1226, is the first we read of who had a Sallary payable out of the Exchequer; which was only 500 Marks. *John de Bermingham*, Earl of *Louth*, Lord Justice in 1321, had the same. *Stephen de Fulburn*, Lord Justice in 1277, had 500*l.* per Annum. Sir *Edmund Butler* in 1314 had the same, and for which he was to maintain Twenty Men at Arms, with as many Horses provided for War, that is, as it is expressed in his Patent, (a) he himself was to be *Vicissimus ad arma cum tot equis coopertis*; so that he was to maintain nineteen Men at Arms and himself. *James Butler*, Earl of *Ormond*, Lord Justice in 1376, had the same Sallary, and was obliged to the same Condition; and so were many other Chief Governours, who had the same Entertainments, both before and after him. Sir *Thomas Mortimer*, Chief Justice of the Common Pleas, was constituted Lord Deputy to *Roger Mortimer*, Earl of *March*, in 1381, on Account of his Minority, and had an Allowance only of 200 Marks; but we do not find him obliged to any Conditions of supporting Men at Arms. But these small Entertainments were supplied by the Administration of the Revenues of the Kingdom, for which they were accountable; and they often had Rewards granted to them by Writs of *Liberate*, when they either did good Services, or were put to extraordinary Charges. The usual Entertainment of the chief Governour for a long Time was 500*l.* and it appears by the Constitution of Sir *Roger Darcy* in 1346, that he was to have that Sum, *prout alii Justitiarum ante hæc tempora recipere consueverunt*; i. e. as other Governours in Times past usually received.

But this Rule was not Universal. *Pierse de Gaveston* was appointed Lord Lieutenant in 1308, and had all the Revenues and Profits of the Realm assigned him for the Support of the Government. In 1374, Sir *William de Windesor* undertook the whole Charge of the Government for 11214*l.* 6*s.* 8*d.* and had nothing to say to the Revenues. On the 23d of *December* 1381, a *Liberate* issued to pay *Edmund Mortimer*, Earl of *March*, Lord Lieutenant, 10000 Marks; and it appears by the said Record, that he was to hold the Government three Years, and to have 20000 Marks for the said three Years, for himself, Men at Arms, and Archers in his Retinue. In 1392, *James Butler*, the Third of the Name of *James*, who was Earl of *Ormond*, Lord Justice, was by Indenture between the King and him to receive 3000 Marks a Year for his Entertainment, and the usual Method was to agree with the Crown for the Quantity of the Sallary, which was reduced into Indentures, many of which remain among the Rolls in Chancery. In 1408, the Duke of *Lancaster* had 7000 Marks granted him for Seven Years, for the Exercise of the Office of Lord Lieutenant. *Richard*, Duke of *York* in 1459 was appointed Lord Lieutenant for ten Years, and to support the Burthen of the Government, was to receive the whole Revenues of the Kingdom, certain and casual without account; and was further to receive from *England* 4000 Marks the first year,

(a) Pat. tur. Birm. 4. Jan. 8. Edw. 2.

year, of which 2000 *l.* was to be advanced in Hand, and for the other nine Years, 2000 *l.* a Year. But it appears, that these latter Conditions were not performed to him from *England*; for by a Statute made in *Ireland* in 1450, it was enacted, “ That the Duke of *York*, *having no Payment from the King*, “ *for the Guard of the Land*, and as it was enacted by a Statute made in 1445, “ that the Royal Service due to the King should not be proclaimed for “ ten Years, then to come; it was now provided, that the Lord Lieutenant “ may, for this Time, cause the Royal Service to be proclaimed and levied, “ notwithstanding the said Statute, and after this Time, the Statute to continue “ in Force.

James Butler, the Fifth Earl of *Ormond* of the Name of *James*, was constituted Lord Deputy by Patent dated the 12th of *May* 1453 for ten Years, and by Indenture dated three Days before, he was to have received in Hand 1000 Marks for the first half year of his Government, and 1000 Marks at the Beginning of the second Half Year, and 1000 *l.* every Half Year after during the remaining nine Years. He was also to have all the Profits of *Ireland* belonging to the King, and sufficient shipping to convey him and his Retinue to and from *Ireland* from Time to Time.

The Entertainments of Sir *John Perrot*, Lord Deputy in 1584, was for his Ordinary Diet 100 *l.* sterl. every Lunar Month, or 1300 *l.* a Year, and in his Warrant it is expressed to be according to an Establishment made in 1579. He was also to have for his Retinue fifty Horse, and fifty Foot, with such Wages for each and their Officers as were allowed to Sir *William Fitz-Williams* and Sir *Henry Sidney* in their Governments.

In 1597 the Military and Civil Parts of the Government of *Ireland* were placed in different Hands, the Earl of *Ormond* being appointed Chief Governour for Martial Affairs, and *Adam Loftus*, Archbishop of *Dublin*, Lord Chancellor, and Sir *Robert Gardiner*, Chief Justice of the King's-Bench, Lords Justices for all other Purposes but the Military. Queen *Elizabeth* by Privy Seal, dated the second of *November* that year, reciting this alteration, and adding, “ That the Ordinary Entertainment of the Lord Deputy having been 100 *l.* “ a Month, and fifty Horsemen and fifty Footmen in Wages”, Her Majesty directs, that the Earl should have for his Entertainment 100 Marks a Month, and thirty Horsemen and thirty Footmen in Pay, and the Justices should have divided between them 33 *l.* 6 *s.* 8 *d.* a Month, and ten Horsemen and ten Footmen each. And for the Ordinary Allowance (A) towards the Charge of Hospitality and supporting the Household in Recompence of a Composition with the Country called *Cesse*, which in the Pale amounted to 2100 *l.* a Year, whereof the Lord Deputy had for his Household 1000 *l.* a Year, the Queen orders, that the Earl should be allowed two Parts of the said Sum, and the Lords Justices the third.

The Second great Minister of the King in *Ireland* was the Lord Chancellor, or Lord Keeper of the Great Seal, whose Office was coeval with the *English* Government, of which see before Chap. 13, though from the loss of Records we can point out no Chancellor of this Kingdom by Name, earlier than *Stephen Ridell* in 1186, which was fourteen Years after King *Henry II.* had received the Submissions of the *Irish* Potentates.

Writers differ as to the meaning of the Name, *Chancellor*, and draw their Arguments from Etymologies, which are the most flattering and uncertain Proofs in the World. Some derive the Word from *Cancellare*, to *Cancel*, or dash with Cross Lines *lattice-wise* such Writs or Judgments as were against Law, or prejudicial to the State: While others draw the Name a *Cancellis*, *i. e.* from *Rails*,

(A) This Composition in lieu of *Cesse* was first made with the Pale in 1587, amounting to 2100 *l.* a Year, and Sir *William Fitz-Williams*, on the 8th of *March* that Year, was the first who had the Allowance of 1000 *l.* out of the said Composition, in lieu of the former Custom of levying *Cesse* for the Maintenance of the Chief Governour's Household.

Rails or *Ballifters*, called in Latin, *Cancelli*, within which this Officer antiently sat in Judgment to defend him from the Prefs of the People.

In *England* the Offices of *Lord Chancellor* and *Lord Keeper*, vary in nothing but in Name, since the Statute of 5. *Eliz.* The Constitution of *Ireland* differs in this Particular; and the two Offices may at the same Time subsist in different Persons; as before that Statute they frequently did in *England*, and sometimes have done so here. We often find in Patents the Office of *Lord Chancellor*, and that of *Lord Keeper* granted to the same Person by express Words; and when the Great Seal is put in Commission, other Commissioners are appointed for hearing and determining Causes in Chancery, who have the full Power of a *Lord Chancellor*. The *Lord Keeper* cannot among us determine Causes in Equity, unless he has a Power granted to him for that Purpose. Thus in the Year 1385 *Thomas de Everdon* was constituted *Keeper of the Seals*, in the Absence of the *Chancellor*, with a Power to hold Pleas proper to the Court; and in 1558 *Hugh Curwen*, Archbishop of *Dublin*, was constituted *Lord-Keeper*, and the same Day had Power granted to him by another Patent of hearing and determining Causes.

The antient Manner of creating this High Officer was by hanging the Great Seal about the Neck of the Person appointed by the King. But now the *Lord Keeper* is constituted by the delivery of the Great Seal to him, and by the Solemnity of an Oath for the due Execution of the Office; and to these Ceremonies the *Lord Chancellor* has a Patent added. By his Oath he obliges himself to do Justice to all Manner of Persons, Poor and Rich, according to the Laws and Customs of the Realm, to counsel the King truly, and to keep the King's Counsel secret, nor, according to the best of his Power, to suffer the Rights of the Crown to be diminished.

His Place is of great Trust; he has the custody of the great Seal, without which and the Mace he never appears in Publick. All Patents, Commissions and Warrants from the King are perused by him, and sealed or cancelled as he judges them beneficial, or otherwise to the Crown. In virtue of his Office he is of the King's Privy Council, which he attends without summons. His Power is of two Sorts, Ordinary and Absolute. By his ordinary Power he is, like other Judges, obliged to pursue the strict Letter of the Law; but by his absolute or extraordinary Power he judges according to the Rules of Equity and Conscience, and moderates the Rigour of other Courts that are tied to the strict Letter of the Law.

In *Ireland* the *Lord Chancellor* was antiently constituted sometimes during Life, sometimes during good Behaviour, but oftner during the King's Pleasure. But then in all these Cases the Death of the King was judged to determine his Commission. In 1460 *John Dynham* Esq; was constituted *Lord Chancellor* for Life; but King *Henry VIth* dying that Year, Sir *William Wells* was the Year following advanced to that Office by a Patent to hold for Life. Sir *Roland Fitz-Eustace*, *Lord Portlester*, and *John Taxton*, Clerk, were constituted *Lord Chancellors* for their Lives and the Survivor of them by Patent dated the 16th of *April* 1472, which Patent was confirmed by Act of Parliament the same Year; notwithstanding which Patent and Confirmation, *Gilbert de Venham* held that Office two Years after, as several others did from that Time to the Year 1486, when the *Lord Portlester* was again advanced to it by a new Constitution. Sir *John Talbot*, Son and Heir to the Earl of *Shrewsbury*, Lord Lieutenant, was constituted *Lord Chancellor*, *quam diu se bene gesserit*, in 1446, and so were others. But the general Form was during Pleasure, from which it has never varied since *Robert Weston*, L. L. D. filled that Post in 1567.

The Parliament sometimes assumed the Power of naming a *Lord Keeper*; as they did *John le Battail* in 1343; but, this being looked upon as an Invasion of the King's Prerogative, was seldom practised, and I do not remember to have met another Instance; but there are many examples of their confirming those whom the King had appointed Chancellors.

They often executed this Office by a Deputy or Vice-Chancellor; but then they were authorized to appoint such either by a Clause or Power in their Patents for that Purpose, or by special Acts of Parliament, of which there is an Instance

Instance in the Rolls Office A°. 25th *Henry VI*th (1446) whereby Sir *John Talbot*, Lord Chancellor was authorised to constitute a Deputy, with Power to act all Things belonging to the said Office, which was not to expire by the presence of his Employer.

Antiently the Entertainments for supporting this high Officer were no way adequate to the Trust reposed in him. They for the most Part had but 40*l.* a Year, and the Profits of the great Seal. *Ralph* of *Norwich*, Lord Chancellor in 1237, had 60 Marks, and *Roger Outlaw* in 1335 had 160 Marks. The Sallary of *Laurence Merbury* in 1407 was 6*s.* 8*d.* a Day, which in 1415 was encreased to Archbishop *Cranley* to 10*s.* a Day ; and Archbishop *Talbot* in 1423 had the antient Fee of 40*l.* and 10*s.* a Day, which in his Constitution is mentioned to be for the Maintenance of his Clerks and Horfes in the King's Service ; and so it continued for the most Part till 1538, when the Sallary of Chancellor *Allen*, who at the same Time was Master of the Rolls, was reduced to 100 Marks. Sir *Richard Read* in 1546 had 300 Marks for his Sallary, besides the antient Fees and Wages. By such Establishments as have fallen in my Way, made since the Year 1598, the Entertainments of the Lord Chancellor have been thus laid down, viz.

				<i>l.</i>	<i>s.</i>	<i>d.</i>
In 1598	_____	_____	_____	415	6	8
In 1629	_____	_____	_____	415	17	8
In 1666	_____	_____	_____	1000	0	0
In 1676	_____	_____	_____	1000	0	0
In 1709	_____	_____	_____	2000	0	0
In 1727		<i>l.</i> 2000	0 0 }			
		<i>l.</i> 500	0 0 }			
And Augmentation	_____	_____	_____	2500	0	0

The third great Officer of the Crown in *Ireland* is the Lord *High Treasurer*, whose Office is as antient as the Establishment of the *English* Government there, of which see before Chap. 13. He is constituted by Letters Patent, sometimes at Pleasure, sometimes for Life, and in the last Century, the Earl of *Cork* was created Lord *High Treasurer* in Fee ; though his Descendents take out new Patents upon every Demise of the Crown. They often executed the Office by a Deputy, or Vice-Treasurer, and, like those of the Chancellor, the Entertainments of it were various. In 1559 Sir *Henry Sidney*, Vice-Treasurer, had 13*s.* 4*d.* a Day ; but then he had the Office of Treasurer at War besides, and the same Sum was the Fee of both. By the Establishment of 1598 the Fee of the Earl of *Ormond*, Lord Treasurer, was but 40*l.* a Year, and the Treasurer at War had 66*l.* 13*s.* 4*d.* In 1629, the Lord *Mount-Norris*, Vice-Treasurer, and Receiver-General, had 66*l.* 13*s.* 4*d.* In 1666, *Arthur* Earl of *Anglesey*, Vice-Treasurer, and General Receiver, had 50*l.* Fee, and *Richard* Earl of *Cork*, Treasurer, 365*l.* In 1676 the Earl of *Burlington*, Lord Treasurer had 365*l.* a Year, and a Vice-Treasurer 50*l.*

This Office is partly *Judicial*, and partly *Ministerial*.

1st. *Judicial*. For the Lord Treasurer is a Judge in all Causes that are instituted by *English* Bill in the Chancery or Equity Side of the Exchequer ; and the Stile of the Court in such Cases is, *before the Treasurer, Chancellor, and Barons* ; whereas in Common-Law Proceedings, it is, *before the Barons* only ; and this was the antient Course as appears by *Britton*, who writ his Book in the Reign of *Edw.* I. The Antiquity of this Office in *Ireland* is partly manifested by an Entry in the Red-Book of the Exchequer of that Kingdom, wherein it appears, “ that in the Year 1304, *William de Wymundbam*, “ Keeper of the King's Exchange in *England*, by Precept from the Bishop “ of *Bath* and *Wells*, Lord Treasurer of *England*, sent to Sir *William de* “ *Essendon*, Treasurer of *Ireland*, 124 Stamps for Coining Money there.” There are Writs extant earlier than the said Year, directed to the Treasurer and Barons of the Exchequer (*viz*) in 1254, 39. *Hen.* 3. which prove the Antiquity of the Office ; and it is to be noted, that the same Person, who is

now

now called Lord *High Treasurer*, is in all antient Writs and Records called, *Treasurer of the Exchequer*.

2dly, As a *Ministerial* Officer; the Practice has constantly been to direct Writs of Search out of the Chancery to him, and to the Chamberlanes, commanding them to search the Records for a Discovery of the *King's* Title, which is done in every Petition of Right, and in many other Cases. It appears also in Sir *Thomas Wroth's* Case (*b*), that the *Treasurer* and *Chamberlanes* had the Custody of the *King's* Revenues, where it was adjudged, that Sir *Thomas* should recover an Annuity granted to him by K. *Hen. VIII.* to be payed by the *Treasurers* and *Chamberlanes* out of the *King's* Treasure in their Hands; and upon that Judgment a Writ of Execution was awarded to the *Treasurer* and *Chamberlanes* accordingly.

Besides these Incidents to the Office of *Treasurer*, many Additions have been made thereto by Statute Laws both in *England* and *Ireland*; the former of which have been all made of Force in *Ireland* by *Poyning's* Act, passed 10 *Hen. VII.*

By an *English* Statute of 9 *Edw. II.* Sheriffs shall be appointed by the Chancellor, *Treasurer*, Barons of the Exchequer, and Justices; and in the Absence of the Chancellor, by the *Treasurer*, Barons and Justices.

By an *English* Statute of 14 *Edw. III.* Chap. 7. No Sheriff shall continue in Office above one Year, and then another shall be chosen in his Place by the Chancellor, *Treasurer* and Chief Baron, taking to them the Chief Justices, if they be present. Escheators to be chosen the same Way.

By an *English* Statute 14 *Edw. III.* Chap. 12. The *Treasurer* is to make Standard Weights and Measures of Brasses, and send the same into every County, whereby all other Weights and Measures are to be tried.

By an *English* Statute 20 *Edw. III.* Chap. 6. The Chancellor and *Treasurer* have Power to hear Complaints of Maintenance, Embracery, and Bribery.

By an *English* Statute 31 *Edw. III.* Chap. 12. The *Treasurer* is joined with the Lord Chancellor to examine erroneous Proceedings in the Exchequer, and to correct the same.

By an *Irish* Statute 28 *Hen. VI.* The *Treasurer*, together with the Chancellor, Justices of the two Benches, Barons of the Exchequer, and the *King's* Serjeant or Attorney, or one of them, were to be in all Commissions of Oyer and Terminer, and of the *Quorum* in the Counties of *Dublin*, *Kildare*, *Meath*, and *Uriel*, to inquire into Treasons, Felonies, Goods of Felons, and Men out-lawed for Trespases, and were to be present at the Time of taking such Inquisitions; otherwise the Commission to be void.

By an *English* Statute 31 *Hen. VI.* Chap. 5, the Lord *Treasurer* shall have the making of all Searchers, Guagers of Wine, Aulnagers, Finders, Weighers, Collectors of Customs and Subsidies, and Comptrollers, and the leasing of the Aulnage of Cloath: and a Bill signed by the Lord *Treasurer*, and sent into Chancery, shall be a Warrant to make Grants of the said Offices, or leasing of the said Aulnage by Letters patent under the great Seal; and all Letters Patent made of the said Offices or Aulnage by any other Warrant, than that of the Lord *Treasurer*, shall be void.

By an *English* Statute 4 *Edw. IV.* Chap. 1. and another 1st. *Rich. III.* Chap. 8. Seals for sealing of Cloaths were to be appointed by the Lord *Treasurer*, who had Power to make as many Keepers of such Seals as he should think necessary.

The *English* Statute 12 *Edw. IV.* Chap. 9. provides, that a Deputy named by an Escheator shall be certified to the *Treasurer* and Barons of the Exchequer within 20 Days after Deputation, under the Forfeiture of 40*l.* to the *King* and the Informer.

By

(*b*) Plowd Comment. f. 452.

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By the *Irish* Statute 12, 13 *Edw.* IV. Chap. 8, All Assignments made by the *Treasurer* to any of the Officers of the King's Courts upon the Issues, Profits, Fines, Amercements, and divers Debts accruing to the King within his Counties and Liberties shall be good and effectual in Law, any Grant, Statute, Act, or Ordinance notwithstanding.

By an *English* Statute 17 *Edw.* IV. Chap. 5. The Lord *Treasurer* had Power to farm the Subsidies and Aulnage of Cloaths, and the Moiety of the Forfeiture of Cloaths not duly sealed.

By an *Irish* Statute 18 *Edw.* IV. Chap. 14. The *Treasurer's* Power was in some Manner restrained, and he was prohibited from making Tallies or Assignments on the Revenues, but by the Advice or Assent of the Lord Lieutenant or Deputy, by whom the Warrants for such Assignments were to be signed.

By an *English* Statute 3 *Hen.* VII. Chap. 1. The Lord *Treasurer* is appointed a Judge of the Court of *Star-Chamber*.

By an *Irish* Statute (i) 8 *Hen.* VII. Chap. 26. It is recited, that the *Treasurer* of *Ireland* used always to account in 3 Years, but that Sir *Roland Fitz-Eustace* had been *Treasurer* of *Ireland* for 40 Years, and had not once accounted during that Time; but had converted the Revenues of the Land to his own Use. It was by this Statute provided, that he should appear in Person before the Barons of the Exchequer in *Michaelmas* Term following, and there remain in Custody of the Marshal of the Court until he gives an intire Account of the Revenues during the Time he was *Treasurer*, and until he satisfies the Arrears of his Account. And if he does not appear, that he shall forfeit all his Lands and Goods, and his Body to be at the King's Will.

By an *Irish* Statute 10 *Hen.* VII. Chap. 1. It is enacted, that the *Treasurer* of *Ireland* should have as ample Power in all Things belonging to his Office, as the *Treasurer* of *England*, as to make all Customers, Comptrollers, Farmers, and other Officers Accountants for the greater Increase of the King's Revenue in *Ireland*; and that the *Treasurer* of *Ireland* should thence forward every Year make a Declaration of his Account of the Revenue of the said Land before the Barons of the Exchequer of *Ireland*, and before such of the King's Council there, as shall be appointed by the King's Lieutenant or Deputy; the same Declaration to be certified into the King's Exchequer in *England*, and there the Account to be determined before the Barons of the Exchequer in *England*.

Notwithstanding all these Acts, and particularly that immediately before recited, are all of Force in *Ireland*, yet the Lord *Treasurer* enjoys very few of these Privileges, which by the Statutes aforesaid belong to his Office. For the King by Letters Patent appoints a *Vice-Treasurer*, who has the receiving and issuing of all the Revenues both annual and casual; and all the said Offices are granted by the Chief Governours for the time being by their own Warrant, and not by the Warrant of the Lord *Treasurer*.

(1) Rot. Canc.

C H A P. XV.

A Synoptical TABLE of the Chief Governours, Lords Chancellors, and Lords Treasurers of Ireland.

Abbreviations used for shortning the ensuing T A B L E.

A. signifies Archbishop. Ab. Abbot. B. Bishop. C. A. Commissioners of Government under the Army. C. B. Chief Baron. C. C. Commissioners for hearing Causes in Chancery. C. J. Chief Justice. C. P. Commissioners of Government under the Parliament. C. Pl. Common Pleas. C. T. Commissioners of the Treasury. C. R. *Custos Rotulorum*, or Master of the Rolls. Cust. *Custos*, a Governour under that Name. D. Duke. D. C. Deputy Lord Chancellor. D. T. Deputy Lord Treasurer. E. Earl. G. Governour. K. B. King's Bench. L. Lord. L. C. Lord Chancellor. L. C. J. Lord Chief Justice. L. Con. Lord Constable. L. K. Lord Keeper of the great Seal. L. T. Lord Treasurer. L. W. Lord Warden. P. Prior. Proc. *Procurator*, a Governour under that Name. Sen. *Seneschal*, a Governour also under that Name. V. T. ViceTreasurer. V. C. Vice-Chancellor.

CHIEF GOVERNOURS:

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
HEN. II.									
Hugh de Lacy L. of Meath.	L. I.	April.	1173						
Rich. de Clare, E. of Pembroke, surnamed, Strong-bow.	L. V.		1173						
Reymond le Gros, by the Council elected.	Proc.		May, 27. 1177						
John E. of Morton, Son to K. Hen.	L. of Irel.		1177						
William Fitz-Adein de Burgo, the King's Sewer.	Sen.		1177						
Hugh de Lacy L. of Meath.	Proc.		1179						
John de Lacy, Constable of Chester, Baron of Halton Castle.	L. J.	May 1.	1181						
Richard de Peche, B. of Coventry.									
Hugh de Lacy L. of Meath.	L. J.	Aug.	1181						
Philip de Braos, alias, Philip of Worcester.	Proc.		Sept. 1. 1184						
John E. of Morton, Son to K. Hen.	Gov.	April,	1185						
John de Courcy, E. of Ulster.	L. L.	Sept.	1185						
RICH. I.				Stephen Ridel.	L. C.	1186			
Hugh de Lacy, the younger L. of Meath.	L. J.		1189						
William Petit.	L. J.		1191						
Will. E. of Pembroke, E. Marshal of Eng. and Seneschal of Leinster.	Gov.		1191						
Peter Pipard.	L. D.		1194						
Hamo de Valois a Gent. of Suffolk.	L. J.		1197						
K. JOHN.									
Meiler Fitz-Henry, Natural Son to K. Hen. I.	L. J.		1199						
Hugh de Lacy, the younger L. of Meath.	L. D.		1203						
Meiler Fitz-Henry, returns.	L. J.	April 3	1205						
Hugh de Lacy, now E. of Ulster.	L. D.	Octob.	1208						
K. John in Person.	L. of Irel.	June 8	1210						
John de Gray, B. of Norwich.	L. J.	Aug. 30	1210						

The Synoptical TABLE continued.

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CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
Hen. de Loundres, } A. of Dublin.	L. J.	July 23	1213						
Geffry de Mariscis.	Cust.	July 6	1215						
K. H E N. III.									
The same continued.	Cust.		1216						
Hen. de Loundres, } A. of Dublin.	L. J.	Apr. 23	1219	John de Worchely	L. C.	1219	John de St. John	L. T.	1217
William E. Marsha, } the younger	L. J.		1224						
Geffry de Mariscis.	L. J.	Aug. 1	1226						
Hubert de Burgh, } after E. of Kent,	L. J.	Mar. 10	1227						
L. of Conaught,									
and C. J. of Engl.									
Richard de Burgo.	L. D.	Mar. 10	1227						
Maurice Fitz-Girald.	L. J.		1229						
Geffry de Mariscis.	L. D.		1230	Fromund le Brun	L. C.	1230			
Maurice Fitz-Girald, returned.	L. J.	Sept. 2	1232	Ralph Nevil, B. of Chichester	L. C.	Sept. 28, 1232	Peter de Rivalis	L. T.	July 28, 1232
Sir John Fitz-Geffrey de Mariscis.	L. J.	Nov. 4	1245	Geffry Turville Archdeacon of Dublin	V. C.	Sept. 28, 1232	Eustace, C. of Chichester	L. T.	1233
Theobald Butler, L. of Carrick, and John Cogan.	L. J.		1247	Alan de Sancta Fide	L. C.	1235	Geffry de Turville, Archdeacon Dub.	L. T.	1234
Sir John Fitz-Geffry de Mariscis.	L. J.		1248	Robert Lutterel, Tr. of S. Patrick's, Dub.	V. C.	1236			
Prince Edw. eldest Son to K. Henry III.	L. L.		1252	The same	L. C.	1236			
Alan de la Zouch formerly C. J. of the K. B. in Eng.	L. J.		1255	Geffry Turville Archdeacon of Dublin	L. C.	1237			
Stephen de Long Espée, or Long Sword, Son to the E. of Salisbury.	L. J.		1259	Ralph, B. of Norwich	L. C.	1237			
William Den.	L. J.		1260	William Welward	L. C.	Nov. 4, 1245			
Sir Richard de Rupella or Capella.	L. J.		1261	Ralph, B. of Norwich	L. C.	July 9, 1249	Hugh de Mapilton, B. of Offory	L. T.	June 1251
Sir John Fitz-Geffrey de Mariscis.	L. J.		1266				Hugh III. B. of Offory	L. T.	1258
Sir David de Barry.	L. J.		1267						
Sir Robert de Ufford.	L. J.		1268						
Richard de Exonia, or D'exter.	L. J.		1269						
Sir James Audley or de Aldithel.	L. J.		1270						
Maurice Fitz-Maurice Fitz-Girald, elected	L. J.	June 23	June 23 1272						
K. E D W. I.									
The same continued by Commission.	L. J.		1272	From. le Brun continued by K. Ed. I.	L. C.	1272	Hugh de Tachmon, B. of Meath, continued by K. Ed. I.	L. T.	1272
Sir Geffry de Geneville.	L. J.	Octob.	1273				Stephen de Fulburn, B. of Waterford	L. T.	1274
Sir Robert de Ufford.	L. J.		1276				Robert Poer	L. T.	1277
Stephen de Fulburn, B. of Waterford.	L. D.		1277						
Sir Robert de Ufford, returned.	L. J.		1277				Stephen de Fulburn	L. T.	1278
Stephen de Fulburn, B. of Waterford, and L. Tr. of Ir.	L. D.		1279						
Sir Robert de Ufford returned.	L. J.		1280						
Stephen de Fulburn, B. of Waterford, after A. of Tuam.	L. J.		1282				Hugh de Tachmon, B. of Meath	L. T.	1281
John Saunford, A. of Dublin, elected	L. J.		1287	Walter de Fulburn	L. C.	1283			
William Vescy, a Yorkshire Man.	L. J.	Nov. 15	1290	William de Beverlaco	L. C.	1288	Nicholas le Clerk	L. T.	1289
William de la Hay, C. J. of the K. B. of Ireland.	L. D.		1293	Thomas Cantoc, afterwards B. of Emly	L. C.	1292			
William de Odinges, or Dodinges	L. J.		1294	Walter de Thornbury	L. C.	1293			
Thomas Fitz-Maurice, Fitz-Girald, Nappagh, elected.	L. J.	Apr. 3	Apr. 3 1295	Adam Wodington	L. C.	1294	John ap Rees, or Rice, Clericus	L. T.	1294
Sir John Wogan.	L. J.	Oct. 18	1295				Sir William de Essendon	L. T.	1294
William de Roff, P. of Kimainham.	L. D.		1296	Thomas Cantoc, afterwards B. of Emly	L. C.	1295			

CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
Sir John Wogan returned	L. J.	Octob.	—	1298					
William de Roff, P. of Kilmainham.	L. D.	—	—	1301			Richard de Bereford	L. T.	— 1300
Sir Maurice Rochford	L. D.	—	—	1302			Sir William de Effendon	L. T.	— 1304
Sir John Wogan returned	L. J.	—	—	1302			Richard de Bereford	L. T.	— 1305
K. E D W. II.							Rich de Sahan	D. T.	— 1305
Sir John Wogan contin.	L. J.	—	—	1307	L. C.	— 1307	Alexander Bicknor, Clericus	L. T.	— 1307
Sir William Bourk	D. Cust.	August	—	1308					
Pierce de Gaveston, E. of Cornwall	L. L.	June 16	Mar. 10	1308			John de Hothum	D. T.	— 1309
Sir John Wogan	L. J.	June 23	—	1309			John Lech, A. of Dublin	L. T.	— 1312
Sir Edmund Butler	D. Cust.	—	—	1312					
Sir Theobald de Verdun	L. Con.	—	Dec. 31	1314	L. C.	— 1314			
Sir Edmund Butler	Cust.	Janu. 4	Febr. 27	1314					
Sir Roger Mortimer, after E. of March	L. J.	Apr. 23	—	1317	L. C.	July 10, 1317	Walter de Iflep	L. T.	Febr. 2, 1315
William Fitz John, A. of Cashel, L. C.	D. Cust.	Mar. 6 1317	May 6	1318			John de Hothum	L. T.	— 1316
Alexander Bicknor, A. of Dublin	L. D.	—	Oct. 7	1318			Walter de Iflep	L. T.	July 10, 1317
Sir R. Mortimer returned	L. J.	—	—	1319					
Thomas Fitz-John Fitz-Girald, E. of Kildare	L. D.	—	—	1320					
John Bermingham, L. Atherdee, and E. of Louth	L. J.	June	—	1321	L. C.	— 1321			
Ralph de Gorges	L. D.	April	—	1322					
Sir John Darcy	L. D.	Febr. 2	—	1322					
Sir Thomas Bourk	L. D.	—	—	1323					
Sir John Darcy returned	L. J.	—	—	1324	L. C.	— 1325	Adam de Herwington	L. T.	— 1325
K. E D W. III.									
Thomas Fitz-John Fitz-Girald, E. of Kildare	L. J.	Febr.	—	1326	L. C.	— 1326	Walter de Iflep	L. T.	— 1326
Roger Outlaw, P. of Kilmainham, and L. C. elected	L. J.	Mar. 9 1327	April 6	1328			Robert Fitz-Eustace	L. T.	— 1326
Sir John Darcy	L. J.	—	—	1329					
Roger Outlaw, P. of Kilmainham, and L. C.	L. D.	Janu. 16	—	1329					
James Botiller, E. of Ormond	L. L.	Mar. 1	—	1329					
Roger Outlaw, P. of Kilmainham, and L. C.	L. D.	May 31	—	1330	L. C.	— 1330	Robert Poer	L. T.	— 1330
Sir Anthony Lucy	L. L.	June 3	—	1331	L. C.	July 17, 1331	Sir Tho. de Burgh, a Clergyman	L. T.	July 17, 1331
Sir John Darcy	L. J.	Febr. 13	—	1332	L. C.	— 1332			
Sir Thomas de Burgh, a Clergyman, and L. T.	L. D.	July 16	—	1333	L. C.	— 1332			
Sir John Darcy returned	L. J.	—	—	1334	L. C.	— 1334	William Cogan	L. T.	— 1334
Sir John Charlton	L. J.	—	Oct. 13	1337	—	— 1335	Sir John Elleker	L. T.	— 1336
Thomas Charlton, B. of Hereford, L. C. and Brother to Sir John	L. D.	May 15	July 31	1338	L. C.	Oct. 13, 1337	John de Glanville	D. T.	— 1336
Roger Outlaw, P. of Kilmainham, L. C.	L. J.	—	Apr. 10	1340	L. C.	— 1338	Stephen de Crophall	D. T.	— 1336
Sir John Darcy, for Life	L. J.	Mar. 13	—	1340	L. C.	— 1338	John ap Rees, or Rice, L. L. D.	L. T.	Oct. 13, 1337
Sir John Morris	L. D.	May	—	1341	L. C.	— 1338			
Sir Ralph Ufford, husband to the Countess of Ulster	L. J.	—	July 13	1344	L. C.	— 1340	Hugh de Burgh	L. T.	March 2, 1340
Sir Roger Darcy, second Son to Sir John Darcy, elected	L. J.	April 5	Apr. 10	1346	L. C.	— 1341			
Sir John Morris	L. J.	May 16	May 25	1346	L. K.	— 1342			
Sir Walter Bermingham	L. J.	—	June 19	1346	L. K.	— 1343			
John Archer, P. of Kilmainham	L. D.	May	Nov. 27	1347	L. C.	— 1344	John de Burnham, Canon of St. Patrick's, Dublin	L. T.	May 5, 1344
Sir Walter Bermingham returned	L. J.	—	—	1348	L. C.	May 20, 1346	Robert le Poer	D. T.	— 1346
John de Carew, Baron of Carew	L. J.	Oct. 2	—	1349	L. K.	— 1346	Robert de Emeldun	L. T.	Mar. 17, 1348
Sir Thomas Rokeby	L. J.	—	Dec. 20	1349	L. C.	— 1349	Hugh de Burgh	L. T.	— 1349
Maurice de Rochfort, B. of Limerick	L. D.	—	—	1351	L. K.	— 1350			
					L. C.	— 1350			

The Synoptical TABLE continued.

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CHIEF GOVERNOURS:

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.			
Sir Thomas Rokeby, returned.	L. J.	June	—	1353	Richard de Asheton.	L. C.	—	1354	William de Bromley	L. T.	—	1354
Maurice Fitz-Tho- mas, Fitz-Gerald, E. of Desmond, for Life, (ob. Jan. 25 following.)	L. J.	July 20	Aug. 9	1355	John de St. Paul A. of Dublin.	L. C.	—	1355	John Balfcot.	D. T.	—	1354
Sir Thomas Rokeby, (Ob. the same Year)	L. J.	—	—	1356	John de Frowick.	L. C.	—	1356	John de Colton, D. of St. Patrick's, Dublin.	L. T.	—	1356
Sir Almarick de St. Amand.	L. J.	—	Aug. 2	1357	Thomas de Burley, P. of Kilmain- ham	L. C.	—	1357	Nicholas Allen, B. of Meath	L. T.	March 10,	1357
James Botiller, E. of Ormond.	L. J.	April 18	—	1359	William de Beverlaco	L. C.	—	1357				
Maurice Fitz-Tho- mas, Fitz Gerald, E. of Kildare.	L. D.	Mar. 30	Mar. 31	1360	John de Frowick.	L. C.	—	1357				
James Botiller, E. of Ormond returned.	L. J.	Mar. 15	—	1360	Frier John de Mora, and Will. Draiton, Clerks	D. C.	—	1357				
Lionel D. of Clarence, E. of Ulster, L. of Conaught, 3d Son to King Ed- ward III.	L. L.	July 1	Sept. 8	1361	Thomas de Burly, P. of Kilmainham	L. C.	June 28	1359				
James Botiller E. of Ormond.	L. D.	Apr. 22	—	1364	Robert de Asheton	L. C.	—	1363	William Charnels, B. of Ferns	L. T.	Feb. 23,	1361
Lionel, D. of Cla- rence, &c. retur- ned.	L. L.	Dec. 8	—	1364					Thomas Minot, Pre- bendary of Mala- hidert	L. T.	Jan. 3,	1362
Sir Thomas Dale.	L. D.	—	—	1365					Walter de Dalby, Clerk	L. T.	—	1364
Lionel, D. of Cla- rence, &c. retur- ned	L. L.	—	—	1367	Thomas Scurlock, Ab. of St. Thomas Dublin	D. C.	Nov. 6,	1366	John Troy.	L. T.	Sept. 25,	1364
Girald Fitz Mau- rice, E. of Def- mond.	L. J.	—	—	1367	Thomas le Reve, B. of Waterford and Lismore	L. C.	—	1367				
Sir William de Windfor	L. L.	Jun. 20	July 12	1369	Thomas de Burley, P. of Kilmain- ham	L. C.	—	1368				
Maurice Fitz-Tho- mas, E. of Kil- dare	L. D.	—	Mar. 22	1371	John Botheby	L. C.	—	1370				
Sir Robert de Asheton	L. J.	Apr. 28	—	1372	William Tany, P. of Kilmainham	L. C.	—	1372	Stephen de Valle, B. of Meath	L. T.	Sept. 25,	1371
Ralph Shene or Cheney	L. D.	—	—	1372					Alexander Balfcot, B. of Offory.	L. T.	—	1372
William Tany, P. of Kilmainham, elect. upon Shene's relinquishing	—	Decem.	Dec. 3	1372								
Sir William de Windfor	L. C.	Sept. 20	May 4	1374	John otheby	L. C.	—	1374	John de Colton, D. of St. Patrick's, Dublin	L. T.	—	1374
Maurice Fitz-Tho- mas E. of Kil- dare	L. D.	Feb. 16	—	1375	William Tany, &c.	L. C.	—	1374				
James Botiller E. of Ormond	L. J.	July 24	—	1376	John Keppock, J. of the K. B.	D. C.	April 13,	1374	Thomas Scurlock, Ab. of St. Tho- mas, Dublin	L. T.	July 1,	1375
K. RICH. II.									Walter de Dalby, Clerk	L. T.	—	1376
The same continued by K. Rich. II.	L. J.	Jan. 20	—	1377	Robert de Wickford A. of Dublin	L. C.	—	1377	Alexander Balfcot, B. of Offory	L. T.	—	1376
Alexander Balfcot, alias, Petit, B. of Offory, & L. C.	L. J.	May 16	June 16	1378	Alexander Balfcot, B. of Offory	L. C.	—	1377				
John de Bromwich	L. J.	Nov.	—	1379	John Colton, Dean of St. Patrick's, Dublin	L. C.	—	1379				
Edmund Mortimer, E. of March and Ulster for 3 Years died 26 Dec. 1387	L. L.	Jan. 24 1379	May 15	1380								
John Colton, dean of St. Patrick's Dublin, and L. C. (elected)	L. J.	Dec. 27	Jan. 10	1381	William Tany, P. of Kilmainham	L. C.	—	1387				
The same by Patent.	L. J.	—	Jan. 20	1381	Ralph Shene, or de Cheney.	L. K.	—	1381				
Roger Mortimer, E. of March, and Ulster	L. L.	Jan. 24	—	1381								
Sir Thomas Mortim- er, C. J. of the C. P. on account of the Minority of Roger	L. D.	Mar. 3	—	1381								
Philip de Courtenay, the King's Cousin, for ten years	L. L.	—	—	1383								

CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.		Names and Titles before Constitution.	Titles of Office.	When constituted.		Names and Titles before Constitution.	Titles of Office.	When constituted.
James Botiller 3d E. of Ormond of the Name of James Philip de Courtenay, returned.	L. D.	—	—	1384							
Robert de Vere, E. of Oxford, Marquis of Dublin, and after D. of Ireland. [He never came over.]	L. L.	—	—	1385	Robert Wickford, A. of Dublin	L. C.	Nov. 9, 1385		William Chambers Archdeacon of Dublin	L. T.	— 1385
Sir John Stanley	L. D.	Sept. 18	—	1385	Robert Sutton, Cust. Rot.	V. C.	— 1385				
Philip de Courtenay	L. L.	—	—	1386	Alexander Balfcot B. of Offory	L. C.	Jan. 12, 1385				
Alexander Balfcot, now B. of Meath	L. J.	Apr. 26	—	1387	Thomas de Everdon	V. C.	Jan. 12, 1385				
Richard White, P. of Kilmainham	L. J.	—	—	1387	Thomas de Everdon [and had Power to hear Causes]	L. K.	Jan. 20, 1385				
Sir John Stanley	L. L.	Aug. 1	—	1389	Richard White P. of Kilmainham	L. C.	— 1387		Robert Crick	L. T.	— 1386
Richard White, P. of Kilmainham, L. Tr. and Sir Robert Preston, L. K.	L. D.	Oct. 4	—	1389	Sir Robert Preston	L. K.	— 1388		Richard White P. of Kilmainham	L. T.	— 1388
Sir John Stanley, return'd	L. L.	Oct. 22	—	1389	Alex. Balfcot, &c.	L. C.	Octo 25, 1389				
James Botiller, E. of Ormond	L. J.	July 25	—	1392	Sir Robert Preston	L. C.	— 1391				
Thomas of Woodstock, D. of Gloucester, [never came over]	L. L.	July	—	1393	Robert Waldby, A. of Dublin	L. C.	— 1392		Richard Metford B. of Chichester	L. T.	— 1392
Sir Thomas Scroop	L. J.	July 26	—	1394	Richard Northalis, B. of Offory	L. C.	May 31, 1393		John Shriegly	D. T.	— 1393
K. Rich. II. in Person landed	—	Oct. 2	—	1394	Alex. Balfcot, now B. of Meath	L. C.	— 1394		John de Thorpe, Clerk	L. T.	— 1393
Roger Mortimer, E. of March, and Ulster, L. of Wigmore, Trim, Clare and Conaught	L. L.	—	July 4	1395					Richard Metford, B. of Chichester	L. T.	Octo. 4, 1394
Roger Grey, elected on the Death of Mortimer	L. J.	July 21	—	1398	Robert Waldby A. of Dublin	L. C.	— 1395		Stephen, Ab. of St. Mary's Dublin	L. T.	Octo. 7, 1395
Thomas Holland, D. of Surry E. of Kent, L. Wake, and half Brother to K. Rich. II.	L. L.	—	Octo. 7	1398	Alex. Balfcot B. of Meath	L. C.	— 1397		William Baltham	L. T.	— 1396
K. Richard II. in person landed.	—	June 1	—	1399	Robert B. of London	L. C.	— 1397		Richard B. of Sarum	L. T.	Octo. 23, 1397
					Robert Sutton	D. L. K.	— 1397				
K. H. E. N. IV.					Thomas Cranley A. of Dublin	L. C.	— 1398		Richard Macclesfield	D. T.	— 1398
Sir John Stanley for 3 Years	L. L.	Dec. 1	Dec. 10	1399							
Alexander Balfcot, B. of Meath	L. D.	—	—	1400	The same continued by K. Hen. IV.	L. C.	Sept. 1, 1399				
Sir Wil. Stanley brother to Sir John	L. D.	May	—	1401	Alex. Balfcot B. of Meath	L. C.	Jan. 4, 1399		Robert de Faryngdon	L. T.	Sept. 10, 1399
Sir Stephen Scroop	L. D.	Aug. 23	—	1401	Thomas Cranley A. of Dublin	L. C.	Aug. 23, 1401		Tho. Batche, Archdeacon of Meath	L. T.	May 24, 1400
Tho. D. of Lancaster Sen. of Eng. L. of Holdernefs, and Son to K. H. IV. for 21 Years	L. L.	Mar. 10 1400	Nov. 13	1401							
Sir Stephen Scroope	L. D.	Nov. 11	—	1403	Thomas de Everdon C. R.	D. C.	Nov. 9, 1402		Sir Laurence Merbury	L. T.	— 1402
James Botiller, E. of Ormond, elected upon Scroope's Absence	L. J.	Oct. 26	Oct. 26	1404							
Girald Fitz Girald, (5th) E. of Kildare, elected on Ormond's Death	L. J.	Sept. 7	Sept. 7	1405	Richard Rede, C. J. of the K. B. and John Bermingham, 2d Just. of the C. Pl.	D. C.	Feb. 13, 1404				
Thomas D. of Lancaster, &c. for 12 Years	L. L.	Mar. 1	—	1405	Robert Sutton C. R.	D. C.	Mar. 7, 1404				
Sir Stephen Scroope	L. D.	Octo.	—	1406							
James Botiller (4th) E. of Ormond called James, in the Absence of Scroope	L. D.	Dec. 18	—	1407							
Tho. D. of Lancaster &c. for 7 Years	L. L.	June 4	Aug. 2	1408	Laurence Merbury	D. C.	July 14, 1407				
Tho. Butler, P. of Kilmainham	L. D.	Mar. 13	—	1408							
					Patrick Barret B. of Ferns	L. C.	June 13, 1410		Wil. Allington Esq;	L. T.	— 1409
					Robert Sutton	D. C.	May 4, 1411		William de Thinbegh	D. T.	— 1409

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CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
K. HEN. V.									
The same continued by K. Hen. 5.	L. D.	—	1412	ThomasCranley, A. of Dublin.	L. C.	— 1412	Sir Laur. Merbury	L. T.	Mar. 2, 1412
Sir John Stanley	L. L.	—	Sept. 25 1413	Sir LaurenceMerbury	L. C.	March 2, 1413	Hugh Burgh	L. T.	Feb. 23, 1413
ThomasCranley, A. of Dub. and L. C. elected after the Death of Stanley	L. J.	Jan.	Jan. 22 1413						
Sir John Talbot of Halomshire, L. Furnival, for 6 Years.	L. L.	Feb. 24 1413.	Nov. 10 1414				John Corynham	L. T.	— 1414
Thomas Cranley, &c.	L. D.	Feb. 3.	Feb. 8. 1414	ThomasCranley, A. of Dublin	L. C.	June 18, 1415	Hugh Burgh	L. T.	— 1415
Richard Talbot, A. of Dub. and Brother to Sir John	L. D.	July 22	— 1419	Patrick Barret B. of Ferns.	L. C.	— 1415			
JamesBotiller, E. of Ormond.	L. L.	Feb. 10 1419.	Apr. 10 1420	Sir Laurence Merbury	L. C.	— 1415			
K. HEN. VI.				William Fitz-Thomas, P. of Kilmainham	L. C.	— 1416	John Swift	D. T.	— 1417
The same continued by K. Hen. 6.	L. L.	Sept.	— 1422	Sir Laurence Merbury	L. C.	— 1419			
Edmund Mortimer, E. of March and Ulster	L. L.	May 9	— 1423	Hugh Danent	D. C.	Mar. 21, 1420			
Richard Talbot, A. of Dublin	L. D.	May 9	— 1423	William Fitz-Thomas, P. of Kilmainham	L. C.	Aug. 21, 1421	Sir Thomas Strange	L. T.	— 1421
Edward Dantsey, B. of Meath, but his Pat. judged insufficient by the Council, being under the Sign Manuel of Mortimer	L. D.	Aug. 4	— 1423	Sir LaurenceMerbury	L. C.	Octo. 4, 1422	William Thinbegh	L. T.	Sept. 20, 1421
James Botiller, E. of Ormond	L. D.	May 9	— 1424	William Young	D. C.	Octo. 19, 1422			
Edward Dantsey, B. of Meath.	L. D.	—	— 1424	Richard Sedgrave	L. C.	April. 8, 1423			
Sir John Talbot, L. Furnival	L. J.	—	— 1425	William Thinbegh	L. C.	— 1423			
JamesBotiller, E. of Ormond	L. D.	—	— 1425	Richard Talbot, A. of Dublin	L. C.	July, 13, 1423			
JamesBotiller, E. of Ormond	L. J.	April 15	— 1426				Hugh Danent	L. T.	Sept. 2, 1424
Sir John de Grey	L. L.	—	Aug. 1 1427	William Fitz-Thomas, P. of Kilmainham	L. C.	April 26, 1426	Edward Dantsey, B. of Meath	L. T.	Octo. 23, 1426
Richard Talbot A. of Dub. and L. C.	L. D.	—	— 1427	Sir RichardFitz-Eustace	L. C.	Sept. 15, 1426	John Blackston	L. T.	Dec. 21, 1426
Edward Dantsey, B. of Meath	L. D.	Mar. 26	— 1428	Richard Talbot, A. of Dublin	L. C.	Jan. 12, 1426			
Sir John Sutton L. Dudley.	L. L.	Jan.	— 1428	Robert Sutton, C. R.	L. K.	March 7, 1427	Sir Nicholas Plunket	L. T.	Octo. 3, 1427
Sir Thomas Strange	L. D.	—	— 1429	Thomas Chace, D. D.	L. C.	Feb. 26, 1433	Thomas Barry, B. of Offory	L. T.	Jan. 1, 1428
Richard Talbot, A. of Dublin	L. J.	—	— 1430				Sir Nick. Plunket	L. T.	Feb. 15, 1428
Sir Thomas Stanley	L. L.	—	— 1432				Thomas Scurlock P. of S. Peters near Trim	L. T.	— 1429
SirChristopherPlunket	L. D.	—	— 1432				John Blackston	D. T.	— 1429
Sir Thomas Stanley returned	L. L.	May	— 1435	Thomas Strange	D. C.	— 1435	Sir Thomas Strange	L. T.	Feb. 26, 1429
Richard Talbot, A. of Dublin	L. D.	Octob.	— 1436	Richard Fitz-Eustace	D. C.	— 1436	Christopher Barnwall	D. T.	— 1432
Lionel L. Wells [did not come over]	L. L.	—	— 1438	Robert DycheArch-deacon of Dublin and C. R.	L. K.	— 1436			
James Botiller, E. of Ormond	L. D.	—	— 1440				Ægidius Thorndon	L. T.	July 13, 1437
William Wells Esq; Brother to L. Wells	L. D.	—	— 1442	Sir Thomas Strange	L. C.	Aug. 3, 1441			
James Botiller E. of Ormond	L. L.	—	— 1443				William Cheevers, 2d. J. of the K. B.	V. T.	— 1443
Richard Talbot, A. of Dublin	L. J.	—	— 1445	Richard Wogan	L. C.	— 1444	William Cheevers	D. T.	— 1444
John Talbot, E. of Shrewsbury	L. L.	—	— 1446	William Cheevers	D. C.	— 1445	Robert Dyche Arch-deacon of Dublin	L. T.	Mar. 20, 1444
Richard Talbot, A. of Dublin	L. D.	—	— 1447	Sir John Talbot, Son and Heir to the E. of Shrewsbury L. L.	L. C.	Sept. 2, 1446	ÆgidiusThorndonEsq;	L. T.	— 1446
RichardPlantagenet, D. of York, E. of Ulster, March, Rutland andCork L. of Conaught, Clare, Trim and Meath, for 10 Years.	L. L.	July 5	— 1449	RobertDyche, Arch-deacon of Dublin	D. C.	— 1446			
Richard Nugent, Baron of Delvin	L. D.	—	— 1449	Thomas Fitz-Gerald P. of St. Thomas's Abby Dub.	L. C.	— 1448			
				Thomas Talbot, P. of Kilmainham	D. C.	— 1448	John Blackston	D. T.	— 1450

CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
James Butler, E. of Wiltshire	L. D.		1451	Sir John Talbot, &c.	L. C.	1451			
James Butler (5th.) E. of Ormond, of the Name of James, and E. of Wiltshire, for 10 Years	L. L.	May 12	1453	Sir Edward Fitz-Eustace	L. C.	1453	Sir Henry Bruin	L. T.	Sept. 7, 1452
John Mey, A. of Armagh	L. D.	June 19	1453						
Thomas Fitz-Maurice (7th) E. of Kildare	L. D.		1454	Sir John Talbot, &c.	L. C.	1454	Sir Roland Fitz-Eustace	L. T.	1454
Sir Edward Fitz-Eustace	L. D.		1454	Sir William Wells	D. C.	1454			
Tho. Fitz-Maurice E. of Kildare	L. D.		1455						
Richard Plantagenet, D. of York, &c. for 10 Years	L. L.		1459	Edmund, E. of Rutland, Son to the D. of York	L. C.	Feb. 24, 1459			
Thomas Fitz-Maurice E. of Kildare	L. D.		1460	John Dynham, Esq; for Life	L. C.	Nov. 5, 1460			
K. EDW. IV. The same under K. Edward 4.	L. J.	May 1	1461	The same under K. Edw. IV.	L. C.	May 2, 1461	The same continued by K. Edw. IV.	L. T.	May 23, 1461
George D. of Clarence Brother to King Edward 4. for 7 Years	L. L.	Feb. 28	1461	Sir Robert Preston	D. C.	May 2, 1461	Sir John Wenlock, and Sir Roland Fitz-Eustace, L. Portlester, for their Lives and survivor	L. T.	Dec. 21, 1461
Sir Roland Fitz-Eustace, L. Portlester, Visc. Balinglas, and L. Tr.	L. D.	June 12	1462	Sir William Wells, Son of Lionel, L. Wells, for Life, and confirmed by Act of Parliament 2d Edw. IV.	L. C.	July 8, 1461			
William Shirwood, B. of Meath	L. D.		1462	John E. of Worcester, for Life	L. C.	1462	Sir Robert Dowdall	D. T.	1462
Thomas E. of Desmond	L. D.		1463	Thomas Fitz-Girald 7th E. of Kildare, for Life, confirmed by Parliam. 3d Edw. IV.	L. C.	Jan. 25, 1463			
John L. Tiptoft and Powes E. of Worcester, Treas. and Constable of England	L. D.	Oct. 9	1467	Robert Allameston	L. C.	1468	John Fleming, Clerk	D. T.	1466
Thomas E. of Kildare	L. D.	Decem.	1468	Sir William Dudley	L. C.	1469	Sir Roland Fitz-Eustace, survived Wenlock, and confirmed by Act of Parliament	L. T.	1471
William Shirwood, B. of Meath	L. D.		1475	Robert Fitz-Eustace, L. Portlester	L. C.	1472			
George, Son to K. Edw. IV. for two Years	L. L.		1478	The same and John Taxton jointly, and to the survivor confirmed by Act of Parliament 12th Edw. IV.	L. C.	April 10, 1472			
Richard of Shrewsbury, D. of York, second Son to K. Edw. IV. for 2 Years	L. L.	May 5	1478	Gilbert de Venham	L. C.	1474			
Sir Robert Preston, after Visc. Gormanston	L. D.	May 7	1478	Sir Roland Fitz-Eustace	L. C.	1474			
Girald E. of Kildare	L. D.		1478						
The same by new Appointment	L. D.	Aug. 12	1480	William Shirwood, B. of Meath	L. C.	1480			
K. RICH. III. Edward Son to K. Rich. III.	L. L.		1483	Lawrence de St. Lawrence	L. C.	1481			
Girald E. of Kildare	L. D.		1483	William Shirwood, B. of Meath	L. C.	Aug. 5, 1481			
John de la Pole, E. of Lincoln	L. L.		1484	Walter Champflour, Ab. of St. Mary's	L. K.	1482			
Girald, E. of Kildare	L. D.		1484	Sir Rob. de St. Lawrence, Baron of Houth	L. C.	July 10, 1483			
K. HEN. VII. Jasper of Hatfield, E. of Pembroke, and D. of Bedford, Uncle to K. Hen. VII.	L. L.		1485	Tho. Fitz-Girald, of Lackagh, constituted by Parlia.	L. C.	1483			
Girald, E. of Kildare	L. D.		1485						
Jasper D. of Bedford, by a new Constitution	L. L.		1490	Roland Fitz-Eustace	L. C.	1496			
Walter Fitz-Simons, A. of Dublin	L. D.	June 11	1492	L. Portlester					
				Alexander Plunket	L. C.	June 11, 1492	Sir James Ormond, natural Son to the E. of Ormond	L. T.	June 15, 1492
							Sir William Preston	D. T.	1493

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LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.	
Robert Preston, Vif. Gormanston	L. D.	—	Sept. 6	1493						
Will. Preston, Son to Gormanston	L. D.	—	—	1493						
Henry D. of York, 2d Son to K. Hen. VIIth, afterwards K. Hen. VIII.	L. L.	Sept. 11	—	1494	Henry Dean, P. of Lhanthony, and B. of Bangor	L. C.	Sept. 13, 1494	Sir Hugh Conway Sir William Radcliffe	L. T. V. T.	Sept. 13, 1494 — 1494
Sir Edw. Poynings, afterwards Knight of the Garter	L. D.	Sept. 13	—	1494						
Henry Dean, P. of Lhanthony, B. of Bangor, and L. C.	L. J.	Janu.	—	1495						
Girald E. of Kildare	L. L.	Aug. 6	—	1496	Walter Fitz-Simons, A. of Dublin	L. C.	Aug. 6, 1496			
Henry the King's son	L. L.	—	—	1498	William Rokeby, L. D. afterwards B. of Meath	L. C.	— 1498			
Girald E. of Kildare	L. D.	—	—	1498	Walter Fitz-Simons, A. of Dublin	L. C.	— 1501	Girald Fitz-Girald, eldest Son to the E. of Kildare	L. T.	Feb. 18, 1503
Wal. Fitz-Simon, A. of Dub. to Kild.	L. D.	April	—	1503						
Gir. E. of Kil. returned	L. D.	Aug.	—	1503	Nicholas St. Lawrence, L. of Houth	L. C.	June 10, 1509			
K. HEN. VIII.					Walter Fitz-Simons, A. of Dublin	L. C.	— 1509			
Gir. E. of Kil. continued by K. H. VIII.	L. D.	May	—	1509	Sir William Comp-ton, for Life	L. C.	Nov. 6, 1513	Christ. Fleming, L. Slane	L. T.	Jan. 13, 1513
The same by new Patent	L. D.	—	—	1510						
Girald ninth E. of Kild. Son to the former E. elected upon the death of his Father	L. J.	Sept. 4	Sept. 4	1513	William Rokeby A. of Dublin	L. C.	Mar. 24, 1515			
The same by Patent	L. D.	—	—	1513				Barthol. Dillon, C. B. of the Excheq.	V. T.	July 2, 1516
Will. Preston, Vif. Gormanston	L. J.	—	June 13	1515				John Rawson, P. of Kilmmainham	L. T.	— 1517
Gir. E. of Kil. to the K.	L. D.	—	—	1515				Sir John Stile	V. T.	— 1520
Sir Mau. Fitz-Girald of Lackagh, to Kildare	L. D.	—	—	1519				John Barnwall, L. Trimelston	V. T.	Sept. 3, 1522
Tho. Howard, E. of Surry, Admiral of Eng. Wales & Irl. & Kt. of the Gart	L. L.	March 1519.	April	1521				Sir William Daicy	V. T.	— 1523
Pierce Butler, E. of Orm. and Offory	L. D.	Mar. 6	—	1521				John Barnwall, L. Trimelston	L. T.	Sept. 13, 1524
Girald E. of Kildare	L. D.	Aug. 4	—	1524						
Sir Ja. Fitz-Girald of Leixlip, Bro. to Kild. and his Dep.	L. D.	—	—	1526						
Rich. Nugent, B. Delvin	L. D.	—	—	1526	Hugh Inge, A. of Dublin, for Life	L. C.	— 1527			
Pierce Butler E. of Offory (the Ti. of Orm. being taken from him & conferred on Sir Tho. Bullen, elect. by the Cou. upon Nugent's being taken Pris. by O-Connor	L. J.	May 13	May 13	1528	John Alan, A. of Dublin.	L. C.	Sept. 19, 1528			
H. Fitz-Roy, D. of Richm. & Somer. natural Son of K. Henry VIIIth	L. L.	June 22	—	1529						
Girald E. of Kildare	L. D.	—	—	1529						
Sir William Skeffington	L. D.	June 22	Aug. 2	1530	George Cromer, A. of Armagh	L. C.	July 5, 1532	John Rawson, P. of Kilmmainham	L. T.	— 1530
Girald E. of Kildare	L. D.	July 5	Aug.	1532	John Barnwall, B. of Trimelston	L. C.	Aug. 16, 1534	James L. Butler, Son to the E. of Offory, after E. of Orm.	L. T.	July 5, 1532
Tho. Fitz-Girald, L. Offaly, Son & D. to Kildare	L. D.	—	—	1534				Wil. Bath of Dol-lardstown	V. T.	— 1533
Sir Wil. Skeffington, Maf. of the Ordinance in England	L. D.	July 30	Oct. 11	1534				William Brabazon. He continued V. T. till his death in 1552	V. T.	— 1534
Leon. L. Gray, Vif. Grany in Irel. son to the Marquefs of Dorset, elect. on Skeffington's death	L. J.	—	Janu. 1	1535	John Allen, C. R.— The same.	L. K. L. C.	July 31, 1538 Octo. 18, 1538			
Sir Wil. Brereton B. of Leighlin, after Marshal of Irel.	L. J.	—	—	1540						
Sir Anthony St. Leger, Gentl. of the King's Privy Chamber, and Knight of the Garter	L. D.	July 7	July 25	1540						
								James Butler	L. T.	— 1540
								James 15 E. of Desm.	L. T.	— 1542

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CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.		Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
Sir Wil. Brabazon, V. Tr.	L. J.	Oft. 12	Feb 10	1543						
Sir Anth. St. Leger, returned.	L. D.	June 11	—	1444						
Sir Wil. Brabazon, V. T.	L. D.	—	Apr 1	1546	Sir Thomas Cusack C. R.	L. K.	May 1,	1546		
Sir Anth. St. Leger, returned.	L. D.	Dec. 16	—	1546	Sir Richard Read —	L. C.	Decem. 6.	1546		
K. E D W. VI.										
Sir Anth. St. Leger, continued by K. Edw. 6.	L. D.	—	—	1546						
Sir Wil. Brabazon —	L. J.	—	—	1547	The same — —	L. K.	March 29,	1547		
Sir Edw. Bellingham Marshall of the Army.	L. J.	Apr. 22	May 18	1548	The same — —	L. C.	—	1547		
Sir Fran. Bryen, Marshall of the Army, elected on Bellingham's going for England.	L. J.	Dec. 27	Dec 29	1549	Sir John Allen —	L. C.	Apr. 2,	1547		
Sir Wil. Barbazon, V. Tr. elected on Bryen's Death.	L. J.	Feb. 2	—	1549						
Sir Anth. St. Leger - Sir James Croft, a Gent. of the Kings privy Chamber.	L. D.	Sept. 10	—	1550	Sir Tho. Cusack in } Allen's Absence. }	D. C.	Aug. 4,	1550		
Sir Tho. Cusack, L. C. Sir Girald Alymer, C. J. of the K. B. elected on Croft's going for England.	L. D.	—	May 23	1551						
Q. M A R Y.										
The same continued by Q. Mary.	L. J.	July	—	1553	Sir Tho. Cusack	L. C.	Oft. 2,	1553		
Sir Anth. St. Leger - Tho. Radcliffe, Vis. Fitz-Water, soon after E. of Suffex.	L. D.	Nov. 11	Nov 19	1553	Sir Wil. Fitz-Williams.	L. K.	July 3,	1555		
Hugh Curwen. A. of Dub. and L. C. and Sir. Henry Sidney, Tr. at Wars.	L. D.	Apr. 27	May 26	1556	Hugh Curwen, A. Dub.	L. C.	Sept. 12,	1555		
Sir Hen. Sidney —	L. J.	Nov. 12	Dec 5	1557						
Tho. Radcliffe, E. of Suffex.	L. J.	Jan. 18.	Feb 6	1557						
Sir Hen. Sidney, during Suffex's Expedition to Scotland.	L. D.	Mar. 9	May 1	1558	The same L. K. & by a distinct Patent had Power to hear Causes.	L. K.	Dec 14,	1558		
Tho. Radcliffe, E. of Suffex, by a new Commission.	L. D.	Aug. 4	Sept 18	1558						
Q. ELIZ.										
The same continued for a Time without a new Com.	L. D.	Aug. 17	Nov 10	1558						
Sir Hen. Sidney, elected by the Council.	L. D.	—	—	1558						
Tho. Radcliffe, E. of Suffex, and K. of the Garter.	L. J.	Dec. 12	Dec 13	1558						
Sir Wil. Fitz-Williams, in the Abfence of Suffex.	L. D.	July 3	Aug 30	1559	Hugh Curwen, A. of Dublin, during Pleasure.	L. C.	June 8,	1559		
Tho. Radcliffe, E. of Suffex.	L. D.	Jan. 18	Feb 15	1559	The same — —	L. K.	June 8,	1559		
Sir Wil. Fitz-Williams, in the Abfence of Suffex, by Com. from the Q.	L. L.	May 6	June 25	1560						
The E. of Suffex by new Pat.	L. L.	—	—	1560						
Sir Wil. Fitz-Williams	L. L.	Jan. 10	Feb 2	1560						
The E. of Suffex by new Patent.	L. L.	Jan. 18	Feb 2	1560						
Sir Nicholas Arnold.	L. L.	May 2	—	1564						
Sir Hen. Sidney, K. of the Garter, and L. P. of Wales.	L. D.	Oct 13	Jan 20	1565						

The Synoptical TABLE continued.

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CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
Ro. Weston, L.L.D.	L. J.	Oct. 9	Oct 14 1567	Robert Weston, L.	L. C.	Aug 8 1567			
L.C. Sr. W. Fitz-Wms, T. at Wars	L. D.	Apr. 27	Oct 28 1568	L. D. and Dean of the Arches London.					
Sir Henry Sidney	L. J.	Apr. 1	April 1 1571						
Sir W. Fitz-Williams, elect. in the Ab. of Sidney.	L. D.	Dec. 11	Jan 13 1572	Adam Loftus, A. of Dublin.	L. K.	Mar 25, 1573	Sir Edw. Fitton	V. T.	1573
Sr. W. Fitz-Wms by C.	L. D.	Aug. 5	Sept 18 1571						
Sir Henry Sidney	L. J.	Apr. 27	Sept 14 1578	Wim. Gerrard Esq; Dean of St. Patrick's Dublin.	L. C.	April 23, 1576			
Sir W. Drury, elected	L. J.	Oct. 11	Oct 11 1579	Adam Loftus, A. of Dublin, in the Abf. of Gerard.	L. K.	1577			
Sir W. Pelham, el. on Drury's death.	L. J.	Feb. 3	1579	The same	L. C.	June 22, 1578	Sir Henry Wallop	VT	1582
The same by Patent	L. D.	Aug. 12	Sept 7 1580						
Arthur L. Grey, B. of Wilton, and K. of the Garter.	L. J.		Sept 6 1582						
Adam Loftus, A. of D.L.C. Sr. H. Wallop, Tr. at Wars.	L. D.	Jan. 7	Jun 21 1584						
Sir John Perrot	L. D.	1583	1583						
Sir W. Fitz-Williams	L. D.	Feb 17	June 30 1588						
Sir W. Russell, young-est Son to Francis E. of Bedford.	L. D.	1587	May 16 1594						
Tho. L. Borrough, B. of Gainsborough, & K. of the Gar.	L. D.	Mar 5	May 22 1597						
Sr. Tho. Norris, C.C. for the Govern. of Munster, el. on the Death of Borough	L. J.	Aug 30	Aug 30 1597						
Sir T. Norris by Pat.	L. J.	Oct. 29	1597						
Adam Loftus, A. of Dub. and L. C.	L. J.								
Sir Rob. Gardiner C. J. of the K. B. for civil Affairs, and the E. of Ormond for the military, elect. by the Q. Command on Norris's death.	L. J.	Nov 15	1597						
The same by Com.	L. J.	Nov 26	1597						
Robert Devereux, E. of Essex, and E. Mar. of England.	L. L.	Mar 12	Apr 15 1599						
Ad Loftus A. of D. Sr. G. Cary T. at wars el. upon Essex's going for England.	L. J.	Sept 24	Sept 25 1599						
Sir Charles Blount, L. Mountjoy, and K. of the Garter.	L. D.		Feb 24 1599						
K. JAMES I.				Adam Loftus, A. of Dublin, under K. James.	L. K.	Apr 9, 1603	Thomas E. of Ormond continued by K. James	L. T.	May 28, 1603
The same continued by K. James.	L. D.	April 9	1603	The same	L. C.	Apr 20, 1603			
The same by new Pat.	L. D.	Apr 12	1603	Thomas Jones, B. of Meath.					
The same	L. L.	Apr 25	1603	Sir James Ley, C. J. K. B.	L. K.	Apr 26, 1605			
Sir G. Cary, Tr. at wars.	L. D.	May 30	June 1 1603	Sir Edm. Pelham C. B.					
Sir Arthur Chichester	L. D.	Feb 1	Feb 3 1603	Sir Anth. St. Leger C. R.					
Sir Art. Chichester by a new Commif.	L. D.	Feb 28	1606	Thomas Jones, now A. of Dublin.	L. C.	Nov. 8 1605			
Tho. Jones A. of Dub; and L. C. Sr. Ri. Wingfield, Mar	L. J.	Mar 4	1613						
Sir Arth. Chichester, Baron of Belfast.	L. D.		July 27 1614	Sir William Jones, L. C. K. B. Sir William Methwold, C. B. Sir Francis Aungier, or any 2 of them.					
T. Jones A. of D. L. C.	L. J.	Feb 10	Feb 11 1615	Adam Loftus, after Vis. Ely.	L. C.				
Sir John Denham, C. J. of the K. B.	L. D.	July 2	Aug 26 1616		L. K.	Apr 10, 1619	Sir Arthur Chichester, Baron of Belfast	L. T.	July 13, 1616
Sr. Oli. St. John, after Vis. Grandison.	L. D.	Feb 4	Sept 6 1622						
Hen. Cary Vis. Falkland, Comptroller of the Household.	L. D.	1621	1621						
Sr. A. Loftus V. Ely	L. J.	May 2	May 4 1622	Adam Loftus, Vis. Ely, cont. by K. Charles I.	L. C.	April 11, 1625	Sir Arthur Blundel	V. T.	April 12, 1625
L. C. Sir R. Wingfield, V. Powerfou.				James Usher, D. D, and A. of Armagh			Sir Fran. Annesly Bart.	V. T.	May 30, 1625
K. CHARLES I.	L. D.	Mar 29	1525	The Ld. Dockwra	L. K.	May 30, 1627	Sir Oliver St. John, Vis. Grandison.	L. T.	Aug 13, 1625
H. Cary V. Falkland, cont. by K. C. I.	L. J.	Oct 26	1620	Sir Wm. Parsons.					
Sr. Ad. Loftus, Vis. Ely. Sr. Ri. Boyle, E. of Cork.				Sir Adam Loftus in Ely's Absence.					
Tho. Wentworth V. Went. L. P. of the North.	L. D.	July 3	July 25 1633						

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
Adam Loftus Vif. Ely. L. C.	L. J.	—	July 3 1636	Lord Aungier. Sir Christo. Sibthorp Mr. Justice Philpot. Sir Laurence Parsons Hen. Manwarring. Thomas Cary, Esq;	C. C.	May 30, 1627	Sir Francis Annesley Barronet. Richard Boyle, E. of Cork	V. T. L. T.	May 30, 1629 Octo. 12, 1631
Christopher Wandeford Esq; C. R.	L. D.	Nov. 23	— 1636				Sir Adam Loftus	V. T.	May 6, 1636
Thomas Vif. Wentworth returned.	L. J.	—	Sept. 12 1639	Sir Richard Bolton	L. C.	— 1639			
Robert L. Dillon of Kilkenny-West	L. L.	Jan. 13	Mar. 18 1639						
Christopher Wandeford, Esq; C. R.	L. D.	April 1	April 3 1640						
Tho. Wentworth E. of Strafford.	L. J.	Dec. 30	— 1640						
Sir Christ. Wandeford, C. R.	L. J.	Feb. 9	— 1640						
Robert L. Dillon of Kilkenny-West.	L. L.	Mar. 12	— 1641						
Sir William Parsons, Bar. Master of the Court of Wards	L. J.	Mar. 31	May 12 1643						
Sir William Parsons	L. L.	Nov. 17	Jan. 21 1643						
Sir John Borlace, Master of the Or.	L. L.	—	Apr. 15 1647						
Robert Sidney, E. of Leicefter. [He never came over.]	C. P.	June 19	— 1647						
Sir John Borlace, Master of the Or.	L. L.	Feb. 17	— 1648						
Sir Hen. Tichborne, Gov. of Drogh.	L. L.	Aug. 14	— 1649						
James Butler Marq. of Ormond.	L. D.	May 29	— 1650						
Phil. Sidney L. Lifle Son to the E. of Leicefter, under the Parliament	L. D.	Dec. 6	— 1650						
Arth. Annesley, Esq; Sir Rob. King, Kt. Sir Ro. Meredith Kt. Colonel John Moor Col. Michael Jones	L. D.	March	1651						
James Butl. r Marq. of Or. returned	C. P.	—	1653						
K. CHARLES II. Oli. Cromwel, under the Parl.	L. D.	—	1654	Rich. Pepys C. J. K. B. Sir Gerard Lowther C. J. C. Miles Corbet Cb. B.	C. S.	Jun. 14, 1665	James Standish Esq; under the Par.	V. T.	— 1654
Hen. Ireton, Son-in-Law to Cromwell	L. D.	—	1655						
Ulick Bourk, Marq. of Clanr. and E. of St. Albans, to Ormond	L. L.	June 24	Nov. 17 1657						
Major Gen. Lambert under the Par.	L. L.	Oct. 6	Nov. 9 1658						
Charles Fleetwood, Lieutenant Gen.	C. P.	May 7	— 1659						
Edmund Ludlow, Lieutenant Gen. of the Horse	L. C.	Aug. 20	1656						
Miles Corbet, Esq; John Jones, Esq; John Weaver Esq; Charles Fleetwood, Lieutenant Gen. under the Par.	L. D.	—	1654						
Hen. Cromw. Commander in Chief of the Army.	L. L.	—	1657						
Matthew Thomlinson, Esq; Miles Corbet, Esq; Robert Goodwin to whom afterwards was added William Steel.	C. P.	—	1655						
Hen. Crom. Son to the Proteft. Oli.	L. L.	—	1657						
The same Brother to the Proteftor Ricb. for 3 Years	L. L.	—	1658						
Edm. Ludlow, Esq; John Jones Esq; Matth. Thomlinson, Esq;	C. P.	—	1659						
Miles Corbet, Esq; Major Wil. Bury.	L. C.	—	1656						

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LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
R. Boyle, L. Brogbill Sir Charles Coote Major Will. Bury K. CHA. II. restored. Gen. Geo. Monk, D. of Albemarle declared, but did not come over.	C.A.	Jan.	1659						
John Robarts, B. of Truro declared but did not come over	L. L.	June	1660	Sir Maurice Eustace	L. C.	Oct. 24; 1660	Arthur Annelly, Vis. Valentia, afterwards E. of Anglesey	V.T	Aug 21, 1660
S. Mau. Eustace L.C.	L. D.	June	1660				Richard Boyle, E. of Cork	L.T.	Nov. 16, 1660
Sir Char. Coote, E. of Mountrath	L. J.	April	Dec. 31 1660 Dec. 31 1660 Jan. 17 1660						
Roger Boyle, E. of Orrery									
S. Mau. Eustace L.C.	L. J.	Dec. 23	Jan. 14 1661						
Roger, E. of Orrery, upon the death of Mountrath									
Ja. Butler, D. Marq. & E. of Orm. &c.	L. L.	Feb. 21 1661.	July 28 1662						
Tho. Butler, E. of Offo. Son to Orm.	L. D.	May 21	May 31 1664						
Ja. Butler, D. of Ormond, returned	L. L.	Sept. 3	1665	Michael Boyle, D.D. and A. of Dub.	L. C. & L.K.	July 17, 1665			
Tho. Butler, E. of Offo.	L. D.	April 20	April 25 1668				Sir George Carteret, Baronet	V.T	July — 1667
John Robarts, B. of Truro, L. P. S.	L. L.	May 3	Sept. 18 1669						
John L. Berkley, B. of Stratton	L. L.	Feb. 4 1669.	May 10 1670						
Mich. Boyle, D. D. A. of Dub. & L.C.	L. J.	May 27	June 12 1671						
Sir Art. Forbes, Bt. Marshal General									
John L. Berkley, &c.	L. L.	Sept. 23	1671						
Art. L. Capel, E. of Effex	L. L.	May 21	Aug. 5 1672						
Mich. Boyle, A. of Dub. and L. C.	L. J.	July 5	1675						
Ar. Forbes, L. Granard									
Ar. E. of Effex, returned	L. L.	in spring	1676						
Ja. Butler, D. of Orm.	L. L.	May 24	Aug. 24 1677						
Rich. Butler, E. of Arran, son to Or.	L. D.	April 13	May 2 1682						
Ja. D. of Orm. returned	L. L.	Aug.	1684						
K. JAMES II.									
Ja. D. of Orm. con. by K. James II	L. L.	Feb. 12	1684	Michael Boyle, A of Armagh, under K. James	L. C.	Mar. 2, 1684			
Mich. Boyle, A. of Armagh	L. J.	Feb. 24	1684						
Sir Art. Forbes, L. Granard.									
H. Hyde E. of Clarendon	L. L.	Octo. 1	Mar. 20 1685	Sir Charles Porter	L. C.	Jan. 9, 1685 Sw. Ap. 16 1686	John Price, Esq;	V.T	June 27, 1685
Rich. Talbot, E. of Tircannel	L. L.	Feb. 11	1686	Sir Alexander Fitton	L. C.	Feb. 12, 1686	Tho. Keightly, Esq;	V.T	April. 3, 1686
Sir Alex. Fitton, L.C.									
Will. Bourk, E. of Clanrickard in the absence of Tircon.	L. J.	Aug. 18	1687						
Tirconnel returned	L. L.		1687						
K. Ja. II in person arriv.	at King's	at Dubl.	1688						
K. WILLIAM III. and Q. MARY II.				Richard Pyne, Esq;					
K. Wil. in person landed	at Car-		1690	Sir Rich. Ryves, Kt.	C.S.	Aug. 1, 1690	Ric. D. of Tirconnel		
Hen. L. Vis. Sidney	rickfer.			Rob. Rochfort, Esq;			Hen. L. Dover		
Sir Charles Porter.	June 14			Sir Cha. Porter, Kt.	L. C.	Dec. 29, 1690	Thomas L. Riverston		
Tho. Coningsby Esq;	Sept. 4	Dec. 24	1690				Bruno Talbot, Esq;	C.T.	July 6, 1689
Hen. L. Vis. Sidney	L. L.	Mar. 18 1691.	Sept. 4 1692				Sir Step. Rice, C. B.		
Henry L. Capel							Ric. D. of Tirconnel		
Sir Cyril Wyche							Jenico Vis. Gormanston. Vis. Fitz-		
Wil. Duncomb, Esq;	L. J.	June 26	1693				William of Mer-	C.T.	June 17, 1690
in the absence of Sidney							Thos. L. Riverston		
Sir Cha. Porter. L.C.	L. J.	July 1	July 3 1693	L. C. J. Reynell			Bruno Talbot, Esq;		
Sir Cyril Wiche				Sir Will. Temple, Cust. Rotulorum			Sir Step. Rice, C. B.	V.T	Dec. 11, 1690
K. WILL. III.				L. C. B. Hely & all the rest of the Justices of the K. B. & C.B. & Barons of the Exchequer and Masters in Chancery	C.C.	Octo. 31, 1693.	William Harbord, Esq;	V.T	Jan. 9, 1692
Henry L. Capel	L. D.	May 9	May 27 1695				Tho. L. Coningsby		
Murrough Boyle, Vis. Blessington									
Brig. Wil. Woolesey, Elec. by a Faction in the Coun. upon L. Capel's illness, but their Commis. not sealed nor they fav.	L. J.	May 6	1696	Francis, A. of Dub.					
				Edw. E. of Meath	C. S.	Oct. 31, 1693			
				Wil. Hill, Esq;					
				Edw. E. of Meath					
				Fran. E. of Longford	C. S.	Nov. 17, 1694			
				Murrough Boyle, Vis. Blessington					

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CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
Sir Charles Porter, L.C. elected on L. Capel's death	L. J.	June 2	June 2, 1696	L. C. J. Reynel The ma. of the Rolls					
Sir Cha. Porter L. C.				L. C. J. Pyne					
Charles Coote, E. of Mountrath	L. J.	July 10	July 29, 1696	L. G. B. Hely, with the other Judges of the K. B. and C. P. and B. of the Excheq. and Maf. ters in Chancery	C. C.	Nov. 17, 1694	Charles Boyle, L. Clifford, B. of Landebrough and Vif. Dungarvan	L. T.	May 4, 1695
Henry Moore, E. of Droghedah				Sir John Jeffreyson					
He. de Massue, Marq. Ruvigny, & E. of Galway. On Porter's death elected	L. J.	Feb 6	Feb 6, 1696	Tho Coote, Esq;	L. K.	Jan. 12, 1696			
Char. Poulet, Marq. of Winchester				Neh. Donellan Esq;					
Hen. E. of Galway	L. J.	May 14	May 29, 1699	Sir Richard Pyne					
Edw. Vif. Villiers				Lord Berkley					
Charles Poulet, D. of Bolton				Sir John Hely			Thomas L. Coningsby	V. T.	Octo. 17, 1698
Hen. E. of Galway				Robert Doyne, Esq;					
Edw. Villiers, E. of Jersey.	L. J.	May 18	1699	Sir Richard Cox	C. C.	Jan. 28, 1696			
Narcissus Marsh, A. Dub. or any two of them				Sir Henry Echlin					
Char. Poulet, D. of Bolton	L. J.	June 29	Aug. 22, 1699	Sir John Jeffreyson					
C. Berkley E. Berkly				Tho. Coote, Esq;					
Henry E. of Galway				Neh. Donellan, Esq;					
Lau. Hide E. of Rochester	L. L.	Dec. 28, 1700	Sept 18, 1701	and the four Maf. in Chancery					
Narcissus Marsh, A. of Dublin				John Methuen, Esq;	L. C.	Mar 11, 1696			
Henry Moore, E. of Droghedah	L. J.		Apr 4, 1701	Edw. E. of Meath	L. K.	Dec. 21, 1697			
Hugh Montgomery E. of Mount-Alexander				Frac. E. of Longford					
The same by new Commission	L. J.	Jan. 4	1701	Mur. Vif. Blessington					
Q. A N N E.									
Hugh Montgomery, E. of Mt. Alex.				John Methuen, Esq;	L. C.	Aug 26, 1702	Thomas L. Coningsby Charles E. of Burlington and Cork	V. T. L. T.	June 25, 1702 Sept. 12, 1702
Tho. Earl Esq; L. General	L. J.		Apr. 11, 1702						
Tho. Keightly, Esq;									
Ja. Butler, D. of Orm.	L. L.	Feb 19, 1702	June 4, 1703	Sir Richard Cox, Kt.	L. C.	Aug 6, 1703			
Sir Rich. Cox, L. C.									
Hugh E. of Mount-Alexander	L. J.	Mar 14	Mar 23, 1703						
Tho. Earl, Esq; L. General									
James Butler, D. of Ormond, returned	L. L.	Nov 16	1704				Henry Boyle, Esq; (after L. Carlton) during the minority of Rich. E. of Burlington and Cork	L. T.	May 5, 1704
Sir Rich. Cox, L. C.									
John Cutts, L. Cutts of Gowran, Gen. of the Army	L. J.		June 27, 1703						
Narcissus Marsh, A. of Ardmagh									
Sir Ric. Cox, L. C. [upon the death of L. Cuts.]	L. J.	Feb 15	Feb 15, 1706						
Tho. Herbert, E. of Pembroke	L. L.	Apr. 30	1707	Rich. Freeman, Esq;	L. C.	June 21, 1707			
Narcissus Marsh, A. of Ardmagh									
Rich. Freeman, Esq; L. C.	L. J.		Nov. 27, 1707						
Tho. Wharton, E. of Wharton	L. L.	Dec. 4, 1708	April 21, 1709						
Ric. Freeman, Esq; L. C.									
Rich. Ingoldby, Esq; L. Gen. and Master of the Ordon.	L. J.	Sept 13	Sept 19, 1709	Rob. E. of Kildare Wil. A. of Dublin	L. K.	Nov. 28, 1710	John Annesley, E. of Anglesey.	V. T.	Aug. 3, 1710
Th. E. of Wharton, returned	L. L.	May 7	1710	Tho. Keightly, Esq;					
Rich. Freeman, Esq; L. C.				Alan Broderick, Esq;					
R. Ingoldby, Esq; & c.	L. J.		Aug 29, 1710	Wil. L. Berkly					
Ja. Butler, D. of Orm.	L. L.	Oct 26	1710	Robert Doyne, Esq;					
Narcissus Marsh, A. of Ardmagh				Rob. Rochfort, Esq;					
R. Ingoldby, Esq; & c.	L. J.	Nov 28	Nov. 28, 1710	Henry Echlin, Esq;					
Sir Conft. Phipps, L. C.				Thomas Coote, Esq;	C. C.	Nov. 28, 1710			
R. Ingoldby, Esq; & c.	L. J.		Jan. 22, 1710	Rob. Johnson, Esq;					
				Ja. M. Cartney, Esq;					
				Sir Gilbert Dolben					
				Anth. Upton, Esq; and the 4 Masters in Chancery					

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CHIEF GOVERNOURS.

LORDS CHANCELLORS.

LORDS TREASURERS.

Names and Titles before Constitution.	Titles of Office.	When constituted.	When sworn.	Names and Titles before Constitution.	Titles of Office.	When constituted.	Names and Titles before Constitution.	Titles of Office.	When constituted.
James Butler, D. of Ormond, returned	L.L.	July 3	1711	Sir Constan. Phipps	L.C.	Jan 22, 1710			
Sir Constan. Phipps L.C.	L.J.	Nov. 19	Dec. 3 1711				Arthur Annesly, E. of Anglesey.	V.T.	Oct 11, 1710
Richard Ingoldsby, Esq; &c.							Henry Hide Esq; afterwards, E. of Clarendon and Rochester.		
Sir Constan. Phipps L.C.									
John Vesey, A. of Tuam, upon the Death of Ingoldsby.	L.J.	Mar. 10	Mar. 13 1711						
Charles Talbot, D. of Shrewsbury.	L.L.	Sept. 22	Oct 27 1713						
Tho. Lindsay, A. of Ardmagh.		Apr. 7	Apr. 20 1714	Alan Broderick, Esq; afterwards L. Middleton.	L.C.	Oct 1, 1714			
John Vesey, A. of Tuam.	L.J.	Apr. 7	Apr. 20 1714						
Sir Con. Phipps, L.C.		Apr. 7	June 7 1714						
K. GEORGE, I.									
Wil. King, A. of Dublin.									
John Vesey, A. of Tuam.	L.J.	Sept. 4	Sept 9 1714	A. of Tuam. L. Ferrard. L. Tullamore	C.S.	July 6, 1716	Henry Boyle, L. Carlton	L.T.	Jan 15, 1714
Rob. Fitz-Gerald, E. of Kildare.				Wil. Whitshed Esq; L. Berkly.			Arthur E. of Anglesey.	V.T.	Jan 15, 1714
Charles Spencer, E. of Sunderland. [He never came over.]	L.L.	Sept. 21	— 1714	John Forster, Esq; Jeffry Gilbert, Esq; Sir Gilbert Dolben.			Hen. E. of Rochester		
Charles Fitz-Roy, D. of Grafton.	L.J.	Sept. 6	Nov. 1 1715	Ja. Mc. Cartney, Esq; J. Pocklington, Esq; Sir John St. Leger.	C.S.	July 6, 1716			
Hen. de Massue E. of Galway.				W. Caulfield, Esq; The 4 Masters in Chancery.			Rich. Boyle, E. of Burlington and Cork.	L.T.	Aug 25, 1715
Char. V. Townshend [he never came over.]	L.L.	Jan. 22	— 1716	Edw. A. of Tuam			Charles E. of Sunderland.	V.T.	March 1, 1715
Alan Broderick, L. Broderick, L. C.	L.J.	—	Mar 20 1716	John B. of Meath, Hen. L. Ferrard.	C.S.	Jan 7, 1717	Hen. E. of Rochester	V.T.	July 16, 1716
W. King, A. of Dub.				W. Whitshed, Esq; John Forster, Esq; Jeffry Gilbert, Esq; Sir Gilbert Dolben.			Char. E. of Sunderland for Life.		
W. Conolly, Sp. of the H. of Commons				J. Mc. Cartney, Esq; J. Pocklington, Esq; Sir John St. Leger.	C.C.	Jan 7, 1717	Mat. Ducie Morton Esq; (after L. Ducy)	V.T.	May, 2, 1717
Char. Poulet, D. of Bolton.	L.L.	Apr. 27	Aug. 7 1717	W. Caulfield, Esq; Godfrey Boat, Esq; and the 4 Masters in Chancery.			Rich. E. of Scarborough.	V.T.	May, 31, 1717
Alan Broderick, Vif. Middleton, L. C.	L.J.	—	May 22 1718	Edw. A. of Tuam.			Mat. Ducie Morton	V.T.	May, 31, 1717
W. King, A. of Dub.				John B. of Meath.	C.S.	Nov 3, 1718	Hugh Boscawen, Esq; Mat. Ducie Morton.	V.T.	Oct 10, 1717
W. Conolly, Esq; Speaker.				Hen. L. Ferrard.					
C.D. of Bolton returned	L.L.	Mar 31	— 1719	W. Whitshed, Esq; John Forster, Esq; Jeffry Gilbert, Esq; Sir Gilbert Dolben.					
Alan Broderick, V. Middleton, L. C.	L.J.	—	Nov 20 1719	Ja. Mc. Cartney, Esq; J. Pocklington, Esq; Sir John St. Leger.	C.C.	Octob 4, 1718			
W. Conolly Esq; Sp.				W. Caulfield, Esq; Godfrey Boat, Esq; The 4 Masters in Chancery.					
Ch. Fitz-Roy, D. of Grafton.	L.L.	July 31	Aug 28 1721	Edw. A. of Tuam.					
W. King A. of Dub.				John B. of Meath.					
Ri. Boyle, V. Shannon, G. of the Army.	L.J.	Feb. 22	Feb 24 1721	Hen. L. Ferrard.					
W. Conolly Esq; Sp.				W. Whitshed, Esq; John Forster, Esq; Jeffry Gilbert, Esq; Sir Gilbert Dolben.					
Alan Broderick, V. Middleton, L. C.	L.J.	Mar 29	June 13 1723	Ja. Mc. Cartney, Esq; J. Pocklington, Esq; Sir John St. Leger.					
Ri. Boyle, V. Shan. G. of the Army.				W. Caulfield, Esq; Godfrey Boat, Esq; The 4 Masters in Chancery.					
W. Conolly, Esq; Sp.				Edw. A. of Tuam.					
Ch. Fitz-Roy, D. of Grafton, return.	L.L.	Sept. 7	— 1723	John B. of Meath.					
John Carteret, L. Cart. of Hawnes.	L.L.	May 6	Oct. 22 1724	Hen. L. Ferrard.	C.S.	Feb. 20, 1721			
Alan Broderick, Vif. Middleton, L. C.				John L. Tullamore.					
Ri. Boyle, V. Shannon.	L.J.	May 20	May 20 1724	W. Whitshed, Esq; Sir Ri. Levinge, Jeffry Gilbert, Esq; W. Caulfield, Esq; Geo. Gore, Esq; Ja. Mc. Cartney, Esq; and others.	C.C.	Feb 20, 1721			
W. Conolly, Esq; Sp.				W. Whitshed, Esq; Sir Rich. Levinge, Bernard Hale, Esq; W. Caulfield, Esq; Geo. Gore, Esq; J. Mc. Cartney, Esq; and others.					
Hugh Boulter, A. of Ardmagh.	L.J.	—	Apr. 2 1726						
Ri. West, Esq; L. C.									
W. Conolly, Esq; Sp.									
Hugh Boulter, A. of Ardmagh.									
Thomas Wyndham, Esq; L. C.	L.J.	—	Dec. 23 1726						
William Conolly, Esq; Speaker.									
							Hugh Boscawen, V. Falmouth.	V.T.	Apr. 7, 1724
							Rich. Edgcomb, Esq;		

LORDS TREASURERS.

[illegible]

C H A P. XVI.

Of the Druids, and their Superstitions ; and (by the Way) something of the Gods, antiently worshipped by the Irish, while they were Heathens : and of the antient Bards.

S E C T. I.

IT is most certain, that the *Druids* and *Bards* were antiently held in great Veneration among the *Gauls*, *Britons* and *Irish*. As to the *Druids*, they were the Flamens or Priests, Philosophers, Legislators, and Judges, as appears from the following Passage in (a) *Cæsar*, who has furnished a long Discourse of their Order, Office, Jurisdiction, and Doctrine, “ [The *Druids* (says he) “ always assist at Divine Offices, they take Order for publick and private “ Sacrifices, and interpret the Mysteries of Religion. To them great Numbers “ of Youth resort for Education, and all Persons hold them in high Reverence. “ For they generally determine all Controversies both publick and private ; “ and if any Outrage or Murder be committed, if any Suits arise touching “ Estates, or Disputes about Bounds, the whole is left to their Decision. “ They appoint Rewards and Punishments at their Discretion. If any Man “ of a private or publick Character refuses to obey their Decrees, they in- “ terdict him from the Sacrifices, which is esteemed among them the most “ grievous of all Punishments. Such who are thus interdicted are reputed “ among the Number of impious and accursed Men ; all Persons studiously “ avoid their Company, and refuse to have any Intercourse or Communication “ with them, as if they feared some Pollution : They are precluded from “ the Benefit of the Laws, as well as from the Honours due to their “ Rank. Over the whole Body of *Druids* one Primate or *Arch-Druid* “ presides, who holds the Supreme Authority among them ; upon whose De- “ cease some *Druid*, who excells the rest in Dignity, succeeds him ; but if “ there be many Competitors of equal Worth, a Successor is elected by the “ Suffrages of the whole Body, and sometimes they contend about the “ Primacy by Force and Arms. They meet at a certain Time every “ Year on the Confines of the *Carnutes* (or People residing about *Chartres*.) “ which is the middle Part of all *Gaul*, in a consecrated Place, to which “ all People, who have Controversies, resort, and obey their Decrees and “ Judgments. The Discipline of the *Druids* is thought to have been first “ found out in *Britain*, and from thence translated into *Gaul* ; and even “ at this Time such who have an Inclination to attain to a perfect Know- “ ledge in their Mysteries, for the most Part travel to *Britain* to learn it. “ They are exempted from military Duties and Tributes, and have an Im- “ munity from all other troublesome Offices. Encouraged by such Rewards “ many of their own free Will embrace that Discipline, and many are sent “ to learn it by their Parents and Friends. They are said in the Schools “ of the *Druids* to get by Heart a great Number of Verses, and some em- “ ploy themselves therein for twenty Years. It is not lawful for them to “ commit their Discipline to Writing, though in other Affairs, both pub- “ lick and private, they make Use of the *Greek* Letters. And this Practice “ seems to me to be founded on two Causes : First, that their Discipline “ may not be communicated to the Vulgar, and secondly, that their “ Scholars may trust rather to Memory than Writings ; because it often “ happens, that those, who rely on the Aid of Letters, dispense with the Be- “ nefit

(a) Comment. Lib. 6.

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“nefit [of Memory, and slacken in their Diligence of learning Things by
 “Heart. Their principal Doctrines is, that Souls do not die, but after Death
 “transmigrate from one Body into another; and this Doctrines they think
 “very important, for exciting Men to Virtue, from a Contempt of
 “Death. They dispute, and deliver many Things to their Disciples, touch-
 “ing the Stars and their Motions, the Magnitude of the Heavens and the
 “Earth, the Natures of Things, and the Might and Power of the Im-
 “mortal Gods.”

This entire Passage exhibits an early Account of the Quality and Condition of the *Druids*, reducible under five Heads. 1st. Their Office, being Two-fold, one Branch of which related to Matters divine, by Virtue whereof they executed the Office of *Priests*, and the second Branch had Respect to Things *Temporal*, by Virtue whereof they had the Education of Youth, and were the Judges and Arbiters of all publick and private Controversies. The 2d general Head comprehends their *Authority*, as having a Power to reward Virtue and punish Vice. 3dly, Their *Privileges* and *Immunities*, being exempted from Warfare, and all other Contributions and Burthens of the State. 4thly, Their Doctrines, being partly Theological, and partly Philosophical, and 5thly, The Manner of communicating their Instructions, which was also Pythagorical, without the Help of Letters or Books, and by committing their Doctrines to the Tradition of their Elders.

That the Discipline of the *Druids* was first found out in *Britain*, and from thence translated into *Gaul*, as *Cæsar* affirms, has no Appearance of Probability; since it is universally agreed, that *Britain* was first peopled by the *Celtæ* or *Gauls*, who carried the Religion and Discipline of the *Druids* with them; and for the same Reason *Ireland*, whose first Colonies were of *British* Original, is indebted to *Britain* for the like Religion and Discipline.

As most Countries had the *Druidical* Institution, or something like it, so various Opinions are held from what Language the *Druids* took their Names, each Nation endeavouring to force the Appellation from their own Tongue. The *Germans* draw the Name from the Word *Dru*, which in their Language signifies *true* or *faithful*; but this Notion seems forced and absurd, and the more so, if we may give Credit to *Cæsar* (b), who affirms, “that the *Germans* had neither *Priests* nor *Sacrifices*,” which however may seem a doubtful Point; since it is highly rational to think, that some System of Religion adhered to all Societies of Mankind in their several Migrations from the center of Dispersion at *Babel*, and was carried with them into the respective Countries, wherein they made their Settlements. If therefore the antient *Germans* had a Religion, they must have had *Priests*, or Administrators of it under some Name or other. As most of (I may say all) the *European* Tongues are founded upon the *Celtick* Language, so many of them retained the Foot-steps of the *Druid*. The *Saxons* had the Word *Dry*, which signified *Magus*, the *Irish*, *Dry* or *Dryithe*, the *Welsh*, *Cornish*, and *Armorick*, *Deruidhon*, or some Dialect like it, in the same Sense, and all of them deduce their Characteristick from the *Oak*; though Mr. *Baxter* (c), (who often affects to put himself in Opposition to Opinions universally received) thinks, that the Word *Deruidhon*, (*Druid*) in the *British* Language, rather signifies, *persapientes*, *very wise*, than that it has its Notation from the *Oak*. It seems therefore more safe to affirm, that] the Name *Druid* either comes from the *Greek* Word $\delta\rho\upsilon\delta$, an *Oak*, a Tree sacred to *Jupiter*, or (as others say) from *Derw*, a *Celtick* Word, which signifies the same thing, either because they practised their superstitious Ceremonies in Woods and *Oak Groves*, from whence, *Lucan*, Lib. 1.

—————*Remora alta remotis*

Incolitis Lucis.—————

Ye haunt the lonely Coverts of the Groves,

or

(b) Lib. 6.

(c) Glossary under the Word *Druid*.

or because they made Use of the Oak, or at least the *Misseltoe* of it in their sacred Rites, to which *Ovid* alludes,

Ad viscum Druidæ, Druidæ clamare solebant.

Run, *Druids*, to the *Misseltoe*, they fung.

The Reader may find a fuller Account of this Matter in *Apuleius's* first Apology. Some affirm, that *Ireland* was antiently called the *Woody Island*, from a Plenty of Oaks, and other Trees, with which it abounded. But *Pliny* (d) will stand for an Authority in this Point above all others. “The *Druids* (for by that Name the *Gauls* call their *Magi*) esteem nothing so sacred as the *Misseltoe*, and the Tree that produces it, if it be the Oak. They choose for their Retirements Groves of Oak nor do they exercise any of their sacred Functions without that Tree; so that by a Greek Interpretation they seem to have taken from the Oak, the Appellation of *Druids*. They are of Opinion that whatever grows to the Oak is a Gift from Heaven, and a Sign that the Tree is chosen by God. The Priest clothed in white climbs the Tree, and with a golden Sickle cuts off the *Misseltoe*, which is received on his *Sagum* or white Vestment; and is believed by them to be a sovereign Remedy for all Distempers.”

[Mr. *Dikinson* (e) and other Writers hold in Opposition to *Pliny*, that the Name *Druid* is so far from being deduced from the Greek Word *δρῦς*, that they rather think that *δρῦς* was formed from the Celtick Word *Derw*, an Oak, and they draw one Argument for this Opinion from *Pliny* himself in the Passage before quoted, who confesses, that the Name *Druid* was a Celtick Name by which the *Gauls* called their *Magi*; and they further evince their Opinion from this, that the Word *δρῦς* was no Original Greek Word for an Oak, but that as the Fame of the *Druids* created no small Veneration to the Name of the Tree, from whence they were called, so the *Greeks*, who antiently inhabited Gaul (as *Buxhorn* (f) affirms) at length imbibed the Celtick Name, and from *Derw* in that Language called the Oak *δρῦς*, forgetting the more antient Name of the Oak, which was *σάρωνις*, as appears also from *Pliny* (g) “*Sinus Saronicus*, &c. the *Saronick* Gulph (says he) was antiently encompassed with an Oaken Wood, from whence it took its Name; for so the antient *Greeks* called the Oak.” i. e. *σάρωνις*. From this obsolete Word therefore the *Druids* are sometimes called *Σαρωνίδες*, as *Diodorus Siculus* (h) testifies. “*Φιλόσοφοι*, &c. The Philosophers (says he) and the Divines, whom they call *Saronides*, are held in great Veneration among the *Gauls*.”

Whether the Word, *Druid*, be derived from the Greek or Celtick Language is of little Consequence to ascertain; but that the Oak was a Tree of high Estimation among the antients, is manifest, both from prophane and sacred Writers; *Sacra Jovi Quercus*, the Oak, a Tree sacred to Jupiter—*Robora Numinis instar*—*Claud. Lib. 1.* Oaks like the Deity; and the Grove of *Dodona* was a Forest of Oak consecrated to Jupiter, in which the most antient, and most celebrated Oracle of all Greece was consulted. Under the Patriarchal Œconomy, the Sacred Writings are full of Temples and local Consecrations made in Oak-Groves, under which God himself appeared, Angels were entertained, Covenants stipulated between God and Man, and Oblations and Sacrifices offered. “And *Abraham* (says *Moses*) (i) passed through the Land to the Place of *Sichem*, ad *Elon Moreh*, i. e. unto the Oaks of *Moreh*, where the Lord appeared unto him, and said, unto thy Seed will I give this Land; and he builded there an altar unto the Lord”. Again (b), “All the Men of *Sichem* gathered together, and all the House of *Millo* by the Oak of the Pillar, that was in *Sichem*”. And

(d) Lib. 16. Cap. 44. (e) Delphi Phœnicizantes, p. 33. de Druidum Origine.
(f) Orig. Gall. Cap. 8. (g) Lib. 4. Cap. 5. (h) Lib. 5. (i) Gen. xii. 6. (k) Judges
ix. 6.

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And at that very Place in *Sichem*, “*Joshua* (l) took a great Stone, and set it “ up there under an Oak, that was by the Sanctuary of the Lord”.

In the two first of these Passages, the *Hebrew* Word *Elon*, in our *English* Translation is rendered, a *Plain*; but the *Septuagint*, and the *Vulgate Latin* render it more truly, an *Oak*, *παρὰ τῇν δρύν*, near the Oak.

From the foregoing, and many other Texts in Holy Writ, several learned Men (m) deduce the Original of *Druidism*, and *Dikinson* (n) having made a Collection of Passages in the Scripture wherein any Religious Observances are mentioned to be made under the Oak, rapturously breaks out into these Expressions, — *En primos Sacerdotes Quernos! En Patriarchas Druidas!* — Behold, (says he) these Priests of the Oak! Behold the Patriarchal Druids! But his Arguments are not so satisfactory, whereby he endeavours to draw this Patriarchal *Druidism* from an Antediluvian Pattern.

If any Body takes the Pains to compare a Passage in the 1st Book of *Samuel* with the description of *Cæsar*, before quoted, he would find no small Congruity between the Practices of the *Jews* and the *Druids*. “ And *Samuel* “ went in Circuit from Year to Year to *Bethel*, and *Gilgal*, and *Mispeh*, and “ judged *Israel*, in all these Places.” — “ they meet, (says *Cæsar*) at a cer- “ tain Time every Year on the Confines of the *Carnutes*, in a consecrated “ Place, to which all People, who have Controversies, resort and obey their “ Decrees and Judgments”.

When the *Jews* apostatized from the Worship of the true God, and fell into the Idolatrous Practices of their Heathen Neighbours. “ They sacrificed (o) “ upon the Tops of Mountains, and burned Incense upon the Hills under “ Oaks”. And (p), “ Under every thick Oak they did offer Sacrifice unto all “ their Idols”.

As the *Jews* imitated the *Heathens* in this Particular, so it may with safety be concluded, that these latter, when they fell into Idolatry, still retained this Share of the Patriarchal Pattern, and carried the same with them in their several colonizing Progressions through the World. Thus after the Dispersion at *Babel* was this *Druidical* Religion brought into *Germany*, and *Gaul*, from whence it travelled into *Britain*, and with our first Planters made its Way into *Ireland*; where we find sufficient Footsteps of it at least as early as the Preaching of the Christian Religion by *St. Patrick*. It is perhaps not foreign to the Purpose to remark, that the antient *Irish* and *British* Word for a Church or Temple, i. e. *Lbann*, retains something of the primitive Sound of the *Hebrew*, *Elon*, an Oak; nor is it improbable, that the first Christians among us were induced to erect their Places of Worship, at their antient accustomed Places of assembling together; and that they retained also the same Name, or something like it with an Addition. Thus *Lbann-Avach*, or the Church of the Dwarf, in the Diocese of *Connor*, was erected by *St. Patrick* for one of his Disciples, called *Daniel*, who was of a very low Stature, and many others. So also, *Druis-Lbann* is the *Irish* Name for a *Sanctuary*, as much as to say, the Church of the *Druids*.

It is said, (q) that *Samothæ* was the Author or Institutor of the *Druids* among the *Celtæ*, and the first who instructed them in Letters and Laws. He acquired the Name of *Samothæ*, i. e. *Cælestis*, or Heavenly, from his great Knowledge in Divine and Human Institutions, and his high Devotion to Religion. From him the Philosophers and Divines of the *Celtæ* (called afterwards *Druids*) were antiently denominated *Samothæi*; though *Diogenes Laertius* has changed the Name into *Σεμνόθει*, i. e. Venerable before God, that not only the Termination, but the very Composition of the Word should carry in it a Relish of the *Greek* Language; the *Grecians* being a People fond of translating and changing Foreign Words, that they might seem to be of their Original: Unless the Word *Σεμνόθει* might by Time, have crept into the Manuscripts of *Laertius*, instead of the other. The same Writer in his Prologue, says, that the

(l) Josh. xxiv. 26.
(o) Hosea. iv. 13.

(m) *Dikinson*, Rowlands, Gale, &c.
(p) Ezekiel. vi. 13.

(n) as before.

(q) *Dikinson* as before.

the *Druids* were the same among the antient *Britons*, as the *Sophoi*, or *Philosophers*, among the *Greeks*, the *Magi*, among the *Persians*, the *Gymnosophist*, among the *Indians*, and the *Chaldeans* among the *Assyrians*.

Writers mention many Particulars relating to the Practice of the *Druids*.] They had great Skill in the Magick Arts, as is manifest from the following Passages in *Pliny* compared together, viz. Book 26, Chap. last, where he calls the *Gaulish Druids, Magicians*; Book 24, Chap. 11. wherein he gives a Narrative of the Superstition they observed, in gathering an Herb, by them called *Salago*, with the Right Hand, and another called *Samolin*, with the Left, to be made use of against the Distempers of Swine and Oxen, &c. and Book 29. Chap. 3. in his Narration of the Serpent's Egg, [in which they placed great Confidence, if gathered after a peculiar Manner, and under a certain Disposition of the Moon, described by that Writer; and they imagined them to be effectual for the gaining of Law-Suits, and the Favours of Princes.] From hence *Dri* among the *Irish*, is taken for a *Magician*. ["They made use (r) of Human Sacrifices on their Altars, and persuaded the People, that the immortal Deity could not be appeased otherwise than by devoting the Life of one Man, for the Life of another. Sometimes they made up Images of a monstrous Size, whose Limbs and Parts being composed of Osiers, they filled with living Men, which setting on Fire, they burned the inclosed Victims to death. They were of Opinion, that the Execution of those taken in Theft or Robbery, or convicted of any other Crime, was most pleasing to the Gods; but for want of such they did not spare the Innocent". *Strabo* (s) adds some Particulars to this Account of *Cæsar's*. "The *Gauls*, (says he) never sacrifices without the Presence of the *Druids*. They are reported to offer Men in Sacrifice, and in their Sacred Rites, some they pierce with Arrows, some they impale on Stakes, and building up a Colossus of Hay, and laying a heap of Wood about it, they burn to Ashes in it altogether both tame and wild Beasts, of all kinds, and Men". *Tacitus* also hints at the same Custom prevailing among the *Britons*. "Their Altars (says he) are perfumed with the Blood of Prisoners, and they think it lawful to consult the Gods by inspecting into the Entrails of Men." But it was only upon extraordinary Occasions (t) they made such Offerings. To this Practice *Suetonius* (u) alludes, when he tells us, that *Claudius* "*Druidarum Religionem apud Gallos, diræ immanitatis, et tantum Civibus sub Augusto interdictam, penitus abolevit.*"—That *Claudius* intirely abolished the Religion of the *Druids* among the *Gauls*, a Religion of terrible Inhumanity, which was prohibited only to the Citizens in the Government of *Augustus*." There were also *Women Druids* or *Propheteesses* among the *Gauls*, mentioned by *Lampridius* and *Vopiscus*, and whom *Salmasius*, in his Notes on the first of these Writers, is of Opinion, were either the Wives or Children of the *Druids*.

Writers have divided the *Druids* into several Classes. As the *Vacerri, Bardî, Eubates, Semnothei*, and *Sarronidæ*. The *Vacerri* are said to have been the Priests; and I know not whether it be any more than a *Latin* Shape given to the *Celtick*, and from thence *British* and *Irish* Word, *Vackdaràn*, which signifies a President, or *Vackdarack*, uppermost, both drawn from *Vackdar*, a Summit or Top of any Thing; as *Cream* is called *Vackdar Baine*, or the Top of Milk: So that *Vacerri* seems to signify no more than the *Head Druid*, or the President of the *Druids*. Of the *Bards*, see more in the third Section. *Eubages*, (as the Word is written by *Ammianus Marcellinus*,) is the same with the *ἰοῦρται* of *Strabo*, which in *Casaubon's* Edition of that Writer is translated, *Vates, Augurs* or *Soothsayers*. Of the *Semnothei*, and *Sarronidæ* see before p. 119, 120. *Strabo* (w) distinguishes only three Kinds of these Orders, viz. "The *Bards*, who are their *Poets*, and in Hymns celebrate the Virtues of their Heroes.

(r) Cæs. Com. Lib. 6.
(w) Geogr. lib. 4.

(s) Lib. 4.

(t) Diod. Sic. Lib. 6.

(u) Vita Claudii.

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“ Heroes ; the *Vates*, who assist at the Sacrifices, and are the Philosophers ; and the *Druids*, who, besides the Study of Nature, exercise themselves in Moral Philosophy.” And he adds, “ that the People had so great an Opinion of their Justice, that they committed all their publick and private Controversies to their Judgments ; and by their Weight and Authority they often put a Stop to Armies, when upon the Point of engaging.” Much to the same Effect is *Ammianus Marcellinus* (x), adding only, “ That according to the Rules of *Pythagoras* they affected formed Societies, gave themselves wholly up to the Contemplation of divine and occult Questions, despised all worldly Enjoyments, and affirmed the Souls of Men to be immortal”.]

SECT. BY the Doctrine of the *Druids*, the *Irish*, while they continued in a State

II. **B** of Heathenism, principally worshipped *Jupiter*, *Mars*, *Mercury*, *Apollo*, or the Sun, *Diana*, or the Moon, and the Wind : Nor were they without their Mountain and River Gods, which, after the Custom of the *Britons*, they adored. *Dionysius Afer* affirms, “ That in the *British* Isles even the Women sacrificed to *Bacchus*.” The Annals of *Ulster*, under the Year 458, mention two of these Gods, i. e. the Sun, and the Wind, in the Oath sworn by *Laogair Mac-Neil*, King of *Ireland*, [before his Conversion to Christianity, by which Gods he swore for ever to discharge the Province of *Leinster* from any Exaction of the *Boiremb* Tribute ;] and *Lucian* (y) reports, that the *Scythians* in antient Times swore by the Wind, and by *Acinaces*, (A) [or the Image of Mars.] Nor ought it to be thought strange, that the Heathen *Irish* should adore the Wind, when it is certain that *Augustus Cæsar* founded a Temple in *Gaul* to the Wind, *Circius*. *Jocelin*, (z) a *Cistercian* Monk of the Abbey of *Furnes* in *Lancashire*, says, “ that the beforementioned *Laogair*, adored an Idol, called *Cean-croitbi*, that is, the Head of all the Gods, because the ignorant Worshipers of it believed that it gave Answers.” [And he describes it to be, “ magnificently adorned with Gold and Silver, and that twelve other brazen Idols, or little Gods, stood about him in a bending Posture, like his Subjects.” The Writer of the Tripartite (a) Life of *St. Patrick*, and *Flaberty* (b) call this Idol, *Crom-Cruach*, which signifies the crooked Stone of Adoration.] It has been a matter of Doubt, whether by the Name *Cean-Croitbi* the *Irish* understood *Apollo*, or the Sun ; [but it seems to me not improbable, that they did, and that *Jocelin*, having no Notion of the *Irish* Language, has corrupted the Word, which ought to be written *Cean-Grioth*, i. e. The Head of the Sun. For that the Natives of this Country, in their Heathen State, were Worshipers of the Sun is manifest from a Tract intitled *St. Patrick's Confession*, which he writ by Way of Epistle to the *Irish*. “ In the Day of the Resurrection, (says he) we shall arise in the brightness of the Sun, that is, in the glory of *Christ Jesus* our Redeemer, the Son of the Living God, and shall be Coheirs with *Christ*, and conformable to his future Resemblance ; because, through Him, and by Him, and in Him, we shall Reign. For that Sun, which we see, by the Command of God rises continually for our Service ; but the Splendor of it shall not always reign, nor have Continuance for ever : But all who adore him shall unhappily fall into Eternal Punishment.”

Perhaps the following Table of the Distribution of the Days of the Week may cast some Light over this obscure Subject, together with the Explanation

(x) Lib. 15.

(y) In *Toxari*, a Dialogue on Friendship.

(z) *Vita Patricii*. Cap. 56.

(a) Part. 2. ch. 31.

(b) *Ogyg.* p. 196.

(A) *Suidas* Interprets this Word to signify a small *Persian* Spear, from ἀκὴν acies.

tion of it made by Sir James Ware in his Annotations on the Confession of St. Patrick (c).

Latin Names.	Irish Names.
“ 1. <i>Dies Solis, five Dies Dominicus.</i>	1. <i>Dia Domnuch.</i>
“ 2. <i>Dies Lunæ.</i> — — —	2. <i>Dia Luan.</i>
“ 3. <i>Dies Martis.</i> — — —	3. <i>Dia Mart.</i>
“ 4. <i>Dies Mercurii.</i> — — —	4. <i>Dia Cedain.</i>
“ 5. <i>Dies Jovis.</i> — — —	5. <i>Dia Dardain.</i>
“ 6. <i>Dies Veneris.</i> — — —	6. <i>Dia Ain.</i>
“ 7. <i>Dies Saturni.</i> — — —	7. <i>Dia Satharn.</i>

“ Of these (says our learned Knight) the first Day is in the Ecclesiastical
 “ Stile called *Dies Dominicus*, or the *Lords Day*, from whence also is the
 “ *Irish* Name, *Dia-Domnuch*, in the same Sense. What the antient *Irish*
 “ Name of this Day was, before the Island became Christian, I cannot with
 “ certainty affirm ; but at present *Grian* [and *Grioth*] signifie the Sun. The
 “ 2d, 3d, and 7th, take their Names from the Planets, and are of *Latin* Ori-
 “ ginal ; therefore, as to the Purpose in Hand, have no relish of Antiquity:
 “ For it is manifest, that the antient *Irish* had a Language peculiar to them-
 “ selves, and altogether different from the *Latin*. I am in Doubt what Judge-
 “ ment to make of the 4th, 5th, and 6th. Some think, that these Names,
 “ viz. of *Cedain*, *Dardain*, and *Ain*, were introduced among the *Irish* with
 “ the Christian Religion. Thus the Day of *Mercury*, or *Wednesday*, is according
 “ to their Opinion, called *Dia Cedain*, that is, *the first Fast Day*. *Jove's Day*,
 “ or *Thursday*, *Dia Dardain*, as it were, *the Day between the Fast Days*, and
 “ *Venus's Day*, or *Friday*, *Dia Aine*, or *Ene*, i. e. *The Fast Day*. Yet I can-
 “ not but suspect, that these were the antient *Irish* Names of *Mercury*, *Ju-*
 “ *piter*, and *Venus*. Indeed *Dardain* seems to retain some Footsteps of *Taramis*,
 “ called by *Camden*, *Taranis*, by which Name the antient heathen *Gauls* wor-
 “ shipped *Jupiter*, in the same Sense as the *Latins* call him *Tonans*, the *Thun-*
 “ *derer*. The frequent Change of the Letters T and D is obvious. *Lucan* (d)
 “ mentions this *Taramis* or *Taranis*,

“ *Et Taramis, Scythicæ non mitior, Ara Dianæ.*

“ Where *Taramis*, by Wretches is obey'd,

“ And vies in Slaughter with the *Scythian* Maid. ROWE.

“ Unless one would choose to derive it from the *British* Word *Tanar*, which
 “ signifies, *Thunder*. To this Point may be applied a votive Altar dug up at
 “ *Chester* in the Year 1653, which (says *Ware*) I saw intire there the same
 “ Year, with this Inscription on it, erected to *Jupiter Tanarus* by *Titus Elu-*
 “ *pius Galerius*, in the Reign of *Antoninus Pius*.

I. O. M. TANARO
 T. ELVPIVS GALER.
 PRAESENS. GVNA (B)
 PRI. LEG. XXVV.
 COMMODO. ET
 LATERANO.
 COS
 V. S. L. M.

“ *Galerius*

(c) Page 98.

(d) Lib. i.

(B) There are various Readings of these two Words, *Præsens Guna*. Baxter read them *Præses Gunæci*, with what Sense I know not, unless he means that *Galerius* was Governour of the Nursery, as the Word *Gutæceum* imports. The Bishop of London, in his Additions to Camden, reads it *Præsens Gubernator*, and in a Marginal Note, *Præses Gunethæ*, or *North Wales*. Our Author with Modesty professes his Ignorance of the Meaning of them.

“ *Galerius* mentioned in the Inscription, was first Centurion either of the xxv
 “ Legion called *Viſtrix*, as the Words cut on the Altar ſeem to hint, or, as I
 “ read it, of the xx Legion *Valentis Viſtricis*. For it is certain that that Le-
 “ gion, which was alſo called *Legio xx Viſtrix*, was placed at *Cheſter*. See
 “ *Camden* under *Cheſhire* and *Westmorland*. As to the Word *GVNA* in the
 “ Inſcription I know not what to affirm: It would be playing at Hazard to
 “ ſay it ſignified *Gubernatorem*. But I muſt leave this Word to the Pains and
 “ Inquiry of others, which has indeed for a long Time given me Trouble
 “ enough. The reſt of the Inſcription is manifeſt, nor of the Letters *V. S. L. M.*
 “ in the laſt Line, does any doubt remain; for they ſignify, *Votum Solvit Li-*
 “ *bens Merito*. As to the Time of the Dedication of this Altar, it was in
 “ the Year of Chriſt 553, wherein *Commodus* and *Lateranus* were Conſuls.
 “ See *Caffiodore’s Faſti Conſulares*. Nor was this Sort of Dedication formerly
 “ uncommon among the antient Pagans. For in *Gruter’s* (c) inſcriptions
 “ of antient *Rome* we find an Altar dedicated *DEO FULGV RATORI*,
 “ to God the Thunderer, and to omit the reſt, another (f) *JOVI FVL MIN.*
 “ *FVLGVR. TONANTI*.

“ To proceed. In the Word *Cedain*, commonly writ *Keden*, there ſeem to
 “ remain ſome Footſteps of the God *Woden*, or *Mercury*, as in the Word *Aine*,
 “ commonly writ *Ene*, there does of *Veneris*, or *Venus*. But to examine this
 “ Matter more accurately is not my preſent Buſineſs, and I fear I have been
 “ too tedious already. Of ſome antient Uſages among the Heathen *Irish*;
 “ particularly, recited, and at the ſame Time condemned, ſee the Synod of St.
 “ *Patrick*, Canons 14. 16. 20.”]

The Registry of *Clogher* mentions another Idol, which about the Reign of *Lao-
 gair*, uſed to give Answers at *Clogher* from a *Golden Stone*, from whence the
 City of *Clogher* (C) took its Name. [*Charles Maguire*, Canon of *Armagh*,
 and Dean of *Clogher*, who died in 1498, writ *Scholia* or Annotations on this
 Registry, and therein tells us, “ that this Stone was preſerved at *Clogher* on
 “ the right Hand of the Entrance into the Church, and that the Heathens
 “ covered it over with *Gold*, becauſe in it they worſhipped the principal *Idol*
 “ of the northern Parts, called, *Kermant Keltach*.”] Nor ought we here to paſs
 by unmentioned that *fatal Stone*, antiently called *Liafail*, brought into *Ireland*
 by the *Tuath-de-Danans*, and from thence in the Reign of *Moriertach Mac-
 Erc* ſent into *Argile* to his brother *Fergus*, but which was afterwards incloſed
 in a wooden Chair by King *Keneth* to ſerve in the Coronation Solemnities of the
 Kings of *Scotland*, and depoſited in the Monastery of *Scone*, from whence it
 was at length removed to *Westminster* by *Edward*, the firſt of that Name, King
 of *England* after the *Norman Conqueſt*. Wonderful Things are reported of this
 Stone, but what credibility they deſerve I leave to the Judgment of others. In
 particular Fame reports, that in the Times of Heatheniſm, before the Birth
 of Chriſt, he only was confirmed Monarch of *Ireland*, under whom, being
 placed on it, the Stone groaned, or ſpoke, according to the Book of *Hoath*, for-
 merly in the Poſſeſſion of Sir *Thomas Stafford*. Of the Ceſſation of falſe Oracles,
 for the moſt Part, over the whole World, upon the Birth of Chriſt, See *Eu-
 ſebius* (g), *Suidas*, (h) and *Nicephorus Caliſtus* (i). But to return to my pre-
 ſent Subject.

Of this Sect of *Druids* were thoſe Magicians, who foretold the coming of St.
Patrick into *Ireland* three years before his arrival, as the before-mentioned
Jocelin relates in the life of St. *Patrick*, which he writ about the year 1190.
 The ſuperſtition of the *Druids* continued in *Ireland* till the Chriſtian Religion
 made its way there. The *Egyptian* Priests ſhadowed their Learning under *Hie-
 roglyphicks*, inſtead of Letters; from whence *Lucan*

————— *Volutreſque fereque*
Sculptaque ſervabant magicas animalia formas.

(c) P. 20. N^o. 5.
 guſto.

(f) p. 21. N^o. 6.
 (i) Eccles. liſt. lib. 1. cap. 17.

(g) Prepar. Evangel. lib. 5.

(h) In Au-

(C) *Cloch*, in *Irish*, ſignifies a *Stone*, and *Or* *Gold*.

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But the *Druids* thought it unlawful to commit their Myſteries to writing in any way whatſoever ; but as they were handed down to them by Tradition from their Anceſtors, ſo they left them in like Manner to their Poſterity. Such kind of Tradition the Jews called by the Name of *Cabbala* ; though indeed their vain *Cabalistical* Art was far from being a *Cabbala* ; for it conſiſted of the Numbers and Tranſpoſitions of Letters (like a Riddle) the Inverſion of Words, Alluſions, ambiguous Speeches, and equivocal Expreſſions. *Cæſar* and *Diodorus Siculus* aſcribe the Opinion of a *pythagorical Tranſmigration of Souls* after Death to the *Druidical* Sect. *Lucan* (k) mentions their Doctrine of a ſecond long Life, and another World, but has not one Word of this Pythagorical Opinion of the *Metemphycoſis* or *Tranſmigration of Souls*.

———*Vobis auctoribus umbræ*
Non tacitas Erebi ſedes, Ditiſque profundi
Pallida regna petunt: Regit idem Spiritus artus
Orbe alio, longæ, Canitis ſi cognita, vitæ
Mors Media eſt———

If dying Mortals dooms they ſing aright,
 No Ghoſts deſcend to dwell in dreadful Night :
 No parting Souls to griſly *Pluto* go,
 Nor ſeek the dreary ſilent Shades below :
 But forth they fly immortal in their kind,
 And other Bodies in new Worlds they find.
 Thus Life for ever runs its endleſs race,
 And, like a Line, Death but divides the Space,
 A Step, which can but for a Moment laſt,
 A Point between the Future and the paſt.

ROWE.

With whom agree *Pomponius Mela* (l), and *Ammianus Marcellinus* (m). Laſtly the *Druids* computed their Time by the Courſe of the Moon, and not by the Revolutions of the Sun ; as is manifeſt from *Pliny* (n).

SECT. III. **W**E are come now to the BARDS. They were POETS, as appears from *Strabo* (o), and according to *Pompeius Feſtus*, a *Bard* in the *Gauliſh* Language ſignifies “ *Cantorem*, a Singer, who celebrates in Verſe the Praiſes “ and Exploits of valiant Men.” *Diodorus Siculus* (p) calls a Bard *Factorem Canticorum*,—a *Maker of Songs*, and *Lucan*, (q) gives him the Appellation of a *Poet* or *Prophet*.

Vos quoque qui fortes Animas, belloque peremptos,
Laudibus in longum, vates, dimittitis ævum,
Plurima ſecuri fudiſtis Carmina Bardi.

You too, ye Bards, whom ſacred Raptures fire,
 To chaunt your Heroes to your Countries Lyre,
 Who conſecrate in your immortal Strain,
 Brave Patriot's Souls in righteous Battles ſlain ;
 Securely now the tuneful Taſk renew,
 And nobleſt Themes in deathleſs Songs purſue.

ROWE.

[Theſe *Bards* were in high Eſteem among the antient *Iriſh*, and called *Filea*, and *Fear-Dana*. They had great Immunities, and Seats and Suffrages in the general Conventions of the State, together with Revenues allotted for their Support

(k) Lib. i.
 (o) Geogr. lib. 4.
 VOL. II.

(l) Lib. 3. cap. 2.
 (p) Lib. 5.

(m) Lib. 15.
 (q) Lib. 1.
 I i

(n) Lib. 17. Cap. vet.

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Support by the supreme Monarch, the provincial Kings, and the Lords of Territories in their respective Districts.] The *Bards* in *Wales*, according to *David Powell*, preserved the Arms and Genealogies of the Nobility, [and the same Office they had in *Ireland*.] One may find a fuller Account of the more antient *Bards* in the Laws of *Hoel Dba*, that is *Howel the Good*. Some *Latin* Writers have taken the Name, *Bard*, for a rude stupid Fellow; because Poets of this Sort were looked upon by them as barbarous. In reference to their Verses, *Richard White* (*Vitus*) out of *Pseudo-Berosus*, holds “ that this Sort of Verse was called *Carmen Barditum* from *Bardus* the 5th King “ of the *Britons*, the inventor of Verses, and that Sort of Musick, and that “ the Bards from him took the Name of Melody-makers.” But that Fable is exploded by learned Men, together with the other Fictions of *Annius* of *Viterbo*, who first obtruded that *supposititious Berosus* on the World. [*Bochart* derives the Word, *Bard*, from *parat* to sing. *Camden* agrees with *Festus* in calling a *Bard*, a *Singer*; but thinks the Word to be truly *British*; yet it seems also to be *Irish*, and deduced from the obsolete *Irish* Word, *Bara*, which signifies *Anger*, alluding to the *impetus Poeticus* of these Bards.

The Bishop of *London* (r) gives a remarkable Account of a Piece of Gold discovered by means of a Song of one of the Bards. “ Near *Bellisban-* “ *non* (says his Lordship,) were not many Years ago dug up two Pieces of Gold, “ discovered by a Method very remarkable. The Bishop of *Derry* happen- “ ing to be at Dinner, there came in an *Irish* Harper, and sung an old “ Song to his Harp. His Lordship, not understanding *Irish*, was at a Loss “ to know the meaning of the Song. But upon inquiry he found the Sub- “ stance of it to be this. That in such a Place, naming the very Spot, a “ Man of a gigantick Stature lay buried, and that over his Breast and Back “ were Plates of pure Gold, and on his Fingers Rings of Gold, so large, “ that an ordinary Man might creep through them. The Place was so exactly “ described, that two Persons there present were tempted to go in quest of the “ golden Prize, which the Harper’s Song had pointed out to them. After “ they had dug for some time they found two thin Pieces of Gold, exactly “ of the Form and Bigness of the Cut represented Table 1. N^o. 4.

“ This Discovery encouraged them next Morning to seek for the Remain- “ der; but they could meet with nothing more. The Passage is the more re- “ markable, because it comes pretty near the Manner of discovering King “ *Arthur*’s Body by the Directions of a *British Bard* (s) [in the Reign of K. “ *Henry* 2d.] The two Holes in the Middle of the Piece seem to have been “ made for the more convenient tying of it to the Arm, or some Part of the “ Body.”

Doubtless his Lordship had good Authority for this Relation, and nothing can call it in Question, but that the Rings mentioned in the Song were not found as well as the Plates. But that Particular, as well as the Size of the Man, might have been introduced by the Bard as a poetical exaggeration, by means of the *Bara*, or *Animi impetus* of that Sort of People.]

Of this kind of *Bards* was *Dubthach Mac-Lughair*, an eminent *Irish* Poet, who being converted to Christianity from the Errors of Heathenism, “ turned “ his Poetry, which in his youth he had employed on the Praises of false Gods, “ to a better Use, and now changing his Opinion and Language, composed “ more elegant Poems to the Honour of the Omnipotent God, and the Praises “ of his Saints,” as *Jocelin* says. (t)

But in more modern Times Poets of a lower Account, commonly called, *Rythmici*, (*Rimers*) were in *Ireland* called Bards; and these, for the most part, composed their Rhimes either as Incentives to corrupt Youth, or to foment Sedition, [Disobedience and Rebellion;] which Abuses in the End afforded a Handle for the passing of some Laws in Parliament against them, and those who entertained

(r) Camden edit. 1722 .p- 1411.

in the Bishop of London’s Edition of Camden. p. 80.

(s) See the Story of the Discovery of K. *Arthur*’s Body

(t) *Vita Patricii*, cap. 44.

tertained them ; [notwithstanding which they continued their evil Practices as low down (at least) as the 6th of *Elizabeth* (1563), in which Year, it appears from the publick Records, (*u*), that Articles in the following Words were, among others, assented to by the Earl of *Desmond* to be observed to the State, which I shall recite at large in the Words of the Articles, as they fully set forth the evil Demeanour of those sort of People.— “ *Item*, forasmuche as no
 “ smale enormyties doo growe within those Shires, (*i. e.* the Counties of *Cork*,
 “ *Lymerick* and *Kerry*) by the continuall recourse of certen Idle men of lewde
 “ demeanor, called, *Rymors*, *Bards*, and dyce players called, *Carrogbs*, who
 “ undyr pretence of their travaill doo bring privy intellygence betwene the
 “ malefactors inhabitynge in these severall Shires, to the grete distruction of true
 “ Subjects, that ordres be taken with the said Lordes and Gentlemen (his fol-
 “ lowers) that none of those sects, nor outhere like evil persons be suffride to tra-
 “ vail within there Rules, as the Statuts of *Irelande* doo appoint, and that
 “ proclamation be made accordinglie, and that whosoever after the proclama-
 “ tion shall maynteine or suffre any suche Idlemen wythin there severall ter-
 “ ritories, that he or they shall paye suche fines as to the discretion of the
 “ said Commissioners or Presidents (*i. e.* of *Munster*) for the time being shall be
 “ thoughte goode. *Item*, for that those *Rymors* doo by their ditties and Rhymes
 “ made to dyvers Lords and Gentlemen in *Irelande* in the commendacion and
 “ hieghe praise of extortion, Rebellyon, Rape, Raven, and outhere Injustice,
 “ encourage those Lords and Gentlemen rathere to followe those Vices then to
 “ leve them, and for making of such Rhymes rewards are gyven by the
 “ saide Lords and Gentlemen, that fore abolishinge of soo heynouse an A-
 “ buse ordres be taken with the saide Earle, Lordes, and Gentlemen, that none
 “ of them from hencefourthe doo give any manner of Rewarde for any suche
 “ lewde Rhymes, and he that shall offende the Ordres to pay for a fine to
 “ the Quenes Majeste double the value of that he shall soo paye, and that the
 “ Rymer that shall make any suche Rhymes or ditties shall make fyne ac-
 “ cording to the discretianee of the said Commissioners, and that Proclama-
 “ tion be made accordinglie.”]

C H A P. XVII.

[Of some Monuments of Antiquity in Ireland; by whom erected, and for what Uses.

SECT. I. **O**F all the Monuments of Antiquity in *Ireland*, none appear to have been less considered than those slender *round Towers* of Lime and Stone, which are seen spread through divers Parts of the Country, and are generally erected near the oldest Churches, or other antient Ecclesiastical buildings founded before the Arrival of the *English* here. These *Towers* differ from each other in Degrees of Heighth, some not amounting to 50 Feet, and others being 132, as that of *Kildare*, to which also one adjoining to the Cathedral at *Kilkenny* is not much inferior : And these two are the compleatest of the Kind I have seen. Their outward Circuit at the Bottom rarely takes up more than 42 Feet, or 14 Feet in Diameter ; the Cavity within seldom exceeds 8 Feet, so that the Walls are about 3 Feet thick. I do not apply these Dimensions to all of them in general, being sensible they vary in these and some other Particulars ; but I am pretty near the Truth in most that I have had the Opportunity of seeing. They gradually diminish something from the Bottom to the Top, which in some of them is covered with a Roof of Stone terminating in a sharp Point
 or

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or Vertex; though others are seen at this Day without such Roof; and some of them appear to be battlemented. But this last Difference seems to be accidental, and I am of Opinion that they were in their first State all covered to defend every thing within from the Weather. But Time, or the Violence of Storms, having thrown down the Roofs, left the Walls of such naked and pretty level, and of others jagged and broken, so as to appear from the Bottom something like Battlements. It is manifest also, that some of them have had artificial Battlements added to them in latter Times; witness the *Tower of Kildare*, which, having been pointed and repaired within these few Years, had then a regular neat Battlement raised on it, which before was only an irregular broken Wall, as appears by the Scheme given thereof by Sir *Thomas Molyneux* (a) taken before it was repaired, and which I myself very well remember. Within were Stages or Lofts of Timber, by which People ascended to the Top by the help of Ladders; and in the walls are to be seen Blocks of Timber, being the remains of the Beams that supported such Stages, and in several appear the Holes that received the said Beams, without any remains of Timber in them, the same having been decayed by Time. To every of these Lofts were loop Holes, or little Windows through the Walls, to admit Light, and near the Top were open Passages corresponding to each Point of the Compass.

One of these Towers standing West of the Town of *Down-Patrick*, and about 40 Feet from the old Cathedral, agrees in the above Dimensions, except in the Height, being only 66 Feet high; about 10 Feet from the Top of which on the West side is an irregular Gap, near a third of the whole Circumference, together with the Cover, being broken off by the Injury of Time or some other Accident. But there is a material Difference between this Tower and all others that I have seen, the Door or Entrance into it, which is two Feet and half wide, being placed on a Level with the Surface of the Ground; (unless it may be judged, which is probable, that the Ground has been raised by an Accession of a great Quantity of Rubbish from the Ruins of the old Cathedral, which stands near it); whereas in others the Door is placed from 8 to 12 Feet above the Ground, without any Steps or other Means of getting into it, unless by the Assistance of a Ladder: From which Circumstance some have imagined that they were first designed for the Security of People in Times of Danger. But the Author (b) before quoted shews the Improbability of this vain Notion; since they afforded Reception to so few, being not capable of holding 6 Men with any tolerable Convenience. However, his following Assertion seems to have been not well considered. For he says, “that the Reason of placing the Entrance into these Towers so high above Ground must have been, that when they designed to erect a firm and lasting Building, so ponderous and lofty, after a Scheme that confined the Artist to so small and narrow a Foundation, they saw themselves necessitated to make the lower Part 14 or 12 Feet high, and sometimes more above the Ground, *all one intire Piece or solid Body of Lime and Stone without a Cavity*, the better to support the weighty Superstructure designed to rest upon it, and to last for many Ages yet to come.”—Whereas I have been within side many of them, and never yet met with any without a Cavity reaching to near a Level with the Surface of the Earth without side; nor was there any Necessity of erecting such a solid Body of Lime and Stone without a Cavity so many Feet above the Earth, since sinking the Foundation to a proper Depth would have fully answered the same Intention. “Yet notwithstanding (proceeds the same Writer) most of them are so compactly built, and the Materials so artfully put together, that Time, which destroys all Productions of human Labour, has yet very little impaired these Fabricks, and we are sure some of them have stood 7 or 800 Years already, to which their roundish Figure, like a Cylinder, has doubtless much contributed.”

Various

(a) Discourse at the End of *Boat's* natural Hist. p. 212.. Edit. 1726.

(b) Ibid.

Various Opinions are held concerning the Antiquity and Uses of these Towers, and by what People they were erected in *Ireland*. Some say they were raised for Security in times of Danger; the Absurdity of which Notion is before shewn. Some hold that they were designed for *Watch-towers*; others, for *Beacons* to give warning at a Distance of an approaching Enemy. But neither of these Conjectures is likely to have been the Case; since then, common Policy would have judged it necessary to have erected them on the most eminent and conspicuous Places: Whereas we see many of them standing on hollows and low Grounds. Nor indeed could there be any Necessity of erecting such expensive Buildings for the Purposes of *Beacons*, since much slighter Contrivances were antiently thought sufficient to answer that End. The great Antiquary (c) of *England* tells us, “that Beacons were in some Places made of a high Pile of Wood, and in others of little Barrels filled with Pitch set on the Top of a tall Pole in Places most exposed to View, where some always kept watch in the Night; and that by Day Horsemen, called, *Hobblers*, were settled in several Places to signify the Approach of an Enemy.” *Molyneux* (d) holds “that they were built for Belfries or Steeples, in which Bells were hung to call People to religious Worship.” And he argues, “That from the narrowness of the Cavities, which does not afford room for any Thing but a small Bell to ring out or turn round in, that they are antient; because large bells (as he says) are an Invention of later Times, and were not used in the earlier Ages of the Church.” But he does not seem to have considered this Point thoroughly; because it is manifest from *Bede* and others, that large Bells were used in *England* as early as the 6th Century. He reasons also from the Name given to these Towers by the *Irish* (*viz.*) *Clogachd*, that they were first erected here by the *Ostmen* or *Danes*: “for that *Clogachd* being a Term of Art taken from a foreign Tongue (*viz.*) *Clugga*, a *Germanico-Saxon* Word signifying a Bell, (from whence our Modern Word, *Clock*) that therefore the thing signified must be derived from *Foreigners*.” I shall have Occasion to observe something on the Name of these Towers hereafter. In the mean Time one irrefragable Reason convinces me, that these Towers were not the Handy-work of the *Danes*. For though that People domineered in *England* above 200 Years, in which Time they erected many petty Kingdoms in divers Parts, and were absolute Monarchs of the whole for about twenty four Years, during the successive Reigns of *Canute*, *Harold*, and *Harde-Canute*, the former of which Kings built many Churches and Monasteries; yet the least remains of such Structures are not to be seen through that whole Country; nor in *Olaus Wormius*, or other Writers of the northern Antiquities, is there any Mention of such in *Denmark*. For which negative Argument methinks it is safe to conclude, that as the *Danes* had no Models of such Buildings to copy from in their own Country, and as in their long Possession of *England* they erected none of the Kind there; so neither were they the Authors of such Structures in *Ireland*.

I confess it is much easier to combat and overthrow every Thing that has been hitherto advanced by Writers in Favour of the *Danish* Claim to these Monuments of Antiquity, and the Uses of them, than to substitute any thing solid and satisfactory in the Room. However I shall adventure a Conjecture (the first Hint of which I received from the Reverend and Learned Dean *Richardson* of *Belturbet*) and submit the Weight of it to the Reader.

That such Sort of Pillars were erected in the Eastern Countries, for the Reception of a Sort of *Anachoret Monks*, who lived on the Top of them, is evident from Ecclesiastical History. In the early Ages of the Church, it being justly reckoned the highest Instance of pure Christian Zeal to suffer Death for the Sake of *Christ*, the Memory of Martyrs was held in great Veneration. But when Persecution ceased, and thereby the Primitive Zeal abated, some, who being sensible of this Decay, and finding they had not an Opportunity

(c) Camden's Brit. p. 150. Edit. 1722.

(d) Discourse, &c. p. 211.

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Portunity of restoring it by laying down their Lives for the Gospel, they endeavoured to retrieve some thing like it by substituting in the Room thereof excessive Mortifications and Aufterities, many of which were more disagreeable to Flesh and Blood than Death itself. From this Principle some retired into Desarts and Mountains, cloathed in Goat Skins, having no other Shelter but Woods, Caves, and Dens, nor Food but wild Herbs and Fruits; while others chose to get up on the Summits of *Towers* and *Pillars*, and spend their Days in that Confinement.

The first of these Asceticks was St. *Symeon*, called the *Stylite* (A), from his living in a Pillar, a Native of *Cilicia*, and a celebrated Monk of Antiquity, of whom *Evagrius* (e) gives the following Account. “ At the same time, (i. e. in the 4th Century) flourished *Symeon*, a man of celebrated Memory, and high Fame. He first instituted the *Station in a Pillar*, and built a little dwelling Place (*Domicilium*) on it, the Measure of which was scarce two Cubits. At the same time *Domnus* was advanced to the Bishoprick of *Antioch*, and holding in Admiration the *Mansion* and Manner of living of *Symeon*, he came to him, and earnestly desired to be informed what his most secret Intentions were.—This *Symeon*, emulating in the Flesh the Lives of the *Heavenly Powers*, laboured to withdraw himself from all earthly things, to lay a Violence on Nature (whose Inclinations always tend downwards) to pursue only Things on high, and being placed, as it were, in the Middle between Heaven and Earth, to converse with God, to praise him with the Angels, and offer up from thence his Prayers for Men.—When this *Symeon*, who was on Earth an Angel, and in Flesh a Citizen of the heavenly *Jerusalem*, had instituted *this strange Way of living, utterly unknown to Men*, the *Eremites* of the Wilderness sent a Messenger to him to learn, what this *new and unusual* Manner of living meant, and to exhort him to *descend* from his Dwelling, and tread in the Paths of the Elders elect; and if he shewed a chearful Obedience (because Obedience demonstrated his Motions to be from God) that he should then have his Liberty to persist: but if he resisted, and did not hearken to their Exhortations, the Messenger had it in Commission to drag him down by Force. He shewed a ready Obedience to the first Application of the Messenger; who then desired him to proceed with Courage; for that his *Station* was instituted by God.—Moreover the Power of Divine Grace was so deeply rooted in his Mind, that he writ with such great Freedom to the Emperor *Theodosius* (who had issued an Edict for repossessing the Jews of *Antioch* of their Synagogues, which the Christians had before taken from them) and rebuked him for that Action so sharply, that *Theodosius*, to satisfy the Christians, revoked his Edict, and turned his Lieutenant out of Office, who had been the Instrument of favouring the *Jews*. And the Emperor prayed this Most Holy and *Aerial Martyr* to give him his Blessing, and to offer up his Prayers to God for him.” — Here it is to be observed, that *Theodosius* styles him a *Martyr* from the excessive Severities with which he afflicted his Body, and *Aerial*, because he lived an high in the *Air*, thrust up in a *Pillar*. “ *Symeon*, (proceeds *Evagrius*) wore out 56 Years in these extreme Severities; for he spent 9 in a Monastery, wherein he had first learned the Rudiments of Divine Precepts of living, and in this Hovell 47; of which last Number he spent 10 in a very narrow Place (which others say was a dry Well) 7 in smaller *Pillars*, and at length 30 in a *Pillar* of 40 Cubits high, which stood 300 Furlongs at most from *Antioch*.” *Nicephorus* (f) gives much the same Account, which therefore I shall not repeat, nor that of *Anthony*, one of the Disciples of *Symeon*, which is extant in the *Bibliothèque* of the Fathers.

After

(A) Στυλος, Columna, from whence Στυλίτης, or one living in a Pillar.

(e) Hist. Eccl. Lib. 1. Chap. 3.

(f) Hist. Eccl. Lib. 14. Cap. 51.

After *Symeon's* Death many Monks flocked to the Place, and built there a Monastery, out of which the admirable *Daniel* came; and he also took his Station in a Pillar at *Anaplum* (g), in the Neighbourhood of *Bizantium* or *Constantinople*. There was another *Stylite* called *St. Symeon junior*, who lived in the Reign of the Emperor *Justin*, when *Gregory* was Bishop of *Antioch*. His Instructor, who had also kept his Station in a Pillar, conjecturing how eminent a Person this younger *Symeon* (h) would prove in the Study of Virtue, crammed him up in a Pillar, in which, and in another that stood on the Top of a Mountain he spent 68 Years. This latter *Symeon* is mentioned in the 5th Action of the 2d Council of *Nice*. In Imitation of the first *Symeon* Numbers erected Pillars, and took their Stations in them, and they are mentioned in antient Writers even as low as the 11th Century.

Raderus (i) gives us a Description of these Pillars. "They were (says he) of a round Form, and of various Heights. For *Symeon*, the Founder of the *Stylites*, first mounted a Pillar of but 6 Cubits, or 9 Feet; soon after he got upon one of 12 Cubits, afterwards of 22, and at length of 36 (or; as *Nicephorus* and others relate, of 40.) The Hole or Cell or Domicile placed at the Top of the Pillars, in which the *Stylites* stood, were 2 Cubits, or 3 Feet broad, and were not covered with a Roof, that they might have the freer Liberty of contemplating the Heavens, and that being exposed to all the Injuries of the Weather, they might reap a greater Harvest of Sufferings. Some of these Pillars appeared to have Doors, and others had none; because the Violence of Tempests had thrown down a Part of the Wall. When any Person went up to the *Stylites*, or they came down to others, it was by the Means of Ladders, which seldom happened to be the Case, and never but upon very extraordinary Occasions. They mortified themselves by eternally standing; nor was there Room for them to lie down. Yet they might sit, of which however I never met with any Account, nor do I believe they did. For during the first 40 Days *Symeon* procured himself to be tied to a Beam, and for the rest of his Time he stood unbound without any Support, the Middle of his Body being seen from above like a Preacher in a Pulpit. Nevertheless I will not affirm, that this was the Practice of all the rest of them." Thus far *Raderus*; to which may be added what *Petrus Galefinius* says. "At *Antioch*, the Nativity of *St. Symeon the Stylite Monk*, who being shut up in a hollow Pillar for 40 Years, and eating Flesh only once a Week, lived the rest of his time on Bread and Water, and Roots and Herbs."

I have been more particular in giving the several preceding Quotations at large, that the Reader by comparing the *Asiatick Pillars*, with our round Towers, may form a Judgment in what Points they agree, and wherein they differed, and whether it be probable that ours were erected for the Habitation of the *Stylite Solitaries*. Those of *Asia* were in Form round, so are ours; they were of various Heights, so likewise are ours. But as from Imitation the World always studies Improvement, so we read of nothing of the Sort in antient Authors that equalled some of ours in Height and Elegance of Building. That they were hollow, as ours are, appears from the Testimony of *Petrus Galefinius* before mentioned; though I am aware that this Particular is combated by *Bollandus* (k), in my Opinion, without the least Colour of Reason, and indeed without any Proof offered. For he alledges, that they were solid Pillars, and does not even give them a Rail or Breast Wall to prevent the Inhabitant from falling over. But let it be considered, whether a Ladder could from the Outside be safely reared to the Height of 60 Feet against a round Spire of such small Dimensions at Top, in Order to supply the *Stylite* with Food and other Necessaries; unless, like

Elijah,

(g) Theodori Collectanea Lib. 1. (h) Evagrius, p. 525. (i) Viridarii part 3. Cap. 4. de Stylitis. (k) Vit. Sanct. ad 15 Januar.

Elijah, we allow him to be fed by Ravens, the Necessity of which Miracle will be avoided, if we admit the Eastern *Pillars* to have been *hollow*, and, like ours, fitted with Lofts and Stages, by Means of which, and the Help of short Ladders, access might readily be had to the Top.

We have seen the Particulars wherein the Eastern *Pillars* agree with our *Towers*; let us now examine how they differed. The former are said not to have been covered with a Roof; whereas many of those we see among us (particularly that at *Swords*, 6 Miles from *Dublin*) are at present seen roofed, and, in my Opinion, all of them were so when first erected. For human Nature could not bear to be perpetually exposed without Shelter to the Severities of this cold and moist Climate, whatever might have been done in the milder Eastern Countries; and even there I much question, whether they were not roofed in their Original State. For *Raderus*, who probably formed his Description of them from the View, took it as they stood when he wrote in the 16th Century, at which time this Practice of the *Stytilis* had long ceased, and several Alterations had been caused by time in those *Pillars*; which he himself not obscurely hints at by telling us, “*quod tempestatis violentia parietis partem dejecisset.* — That the Violence of Tempests “had beaten down a Part of the Wall.” Another Difference is, that the Eastern Columns were only 3 Feet in Diameter at the Extremity, as appears from *Evagrius*, *Nicephorus* and others: Whereas those among us appear to be 8 Feet in the Diameter at the Base, and some more, and the Diminution to the Extremity does not seem to the Eye (for I was never on the Top of any of them) to be above a fourth part, which also corresponds with the Rules of Architecture; so that the *Irish Tower*, being 6 Feet in the Diameter at the Extremity, afforded Room to the *Solitary* to stretch himself at Length in it, which he could not do in the Eastern *Pillar*. But may not this Difference be accounted for from the Relaxation of Discipline from what it was in the first Institution of the *Stylite Order* by *Symeon*; as we often read to have been practised in other religious Orders, which has from time to Time caused such infinite Reformatations among them? These are all the essential Differences, I can, from the Descriptions observe to have been between the *Asiatick Pillars*, and the View of our *Round Towers*.

Having adapted these *Round Towers* among us to the Uses before-mentioned by Conjecture only, (for I do not pretend dogmatically to impose my Opinion on any) It remains that we inquire, 1st. by what People they were erected, and 2dly, in what Age. 1st. that they were not erected by the *Danes* is shewn before, and that they were built by the *Irish* is pretty plainly hinted at by *Giraldus Cambrensis* (1), who came over into *Ireland*, about 12 Years after the *English* Invasion. For he calls them, “*Turres Ecclesiasticas quæ, More Patriæ, arctæ sunt & altæ, nec non & rotundæ.* — Ecclesiastical Towers, which, after the Fashion of the Country, are slender, high “and round.” He calls them Ecclesiastical Towers, as they were always found erected in Church Yards, and therefore probably designed for some Ecclesiastical Purposes. Had they been used for *Belfries* he would have called them *Campanilia*, or some other Name expressive of their Uses. Had they been used for *Beacons* or *Watch-towers*, he would not have called them *Ecclesiastical Towers*. That they were built, *More Patriæ, after the Fashion of the Country*, seems to imply, that they were the handy-work of the *Irish*. For who else could erect them? since no other People had before that Time, from the *Milesian* Colony, any Footing here, but the *Danes*, whose Claim to them hath been before overthrown. Besides, had the *Danes* been the Founders of them, Tradition would have been strong in their Favour at the Time *Cambrensis* wrote. For though that People had been extremely weakened by the Battle of *Clontarf*, fought near 170 Years before that

Writer

(1) Topogr. Hib. distinct. 2. Cap. 9.

Writer came for *Ireland*, yet they remained here in considerable Bodies for a long Time after, and did not become totally incorporated with the *Irish* till after the *English* Invasion, as appears by many Records; particularly in the Year 1201, "an Inquest was taken by the Oaths of 12 *Englishmen*, 12 " *Ostmen* or *Danes*, and 12 *Irishmen*, concerning Lands and Churches belonging to the See of *Limerick*." Add to this Record, that *Afculph Mc-Tercall* was Petty King of *Dublin* at the Time of the Arrival of the *English*, by whom it was besieged, and taken from him in the first Year of that Invasion. From hence it follows, that as *Cambrensis* was most eagerly fond of picking up all Traditions relating to the *Irish*, especially such as were prejudicial to them, so in this Instance, he could not miss of receiving some traditional Accounts of these *Towers* from the Mouths of the remaining *Danes*, if their Ancestors had been the Founders of them; and the rather as there were Men of Learning and Figure among them at the time *Cambrensis* abode here, some of whom were possessed of Bishopricks and Abbys. It seems therefore to have been a Conviction from Tradition that obliged him to confess, that these *Towers* were built *More Patrio*, after the *Irish* Fashion, and not to rob the *Irish* of the Honour of so elegant a Building, to give it to the *Danes*.

I am sensible that two Objections of some Weight naturally occur to this Account. 1st. From whence the *Irish* should take their Models for such Buildings, and 2dly, The Opinion of Writers, that the *Irish* had no Buildings of Lime and Stone before the 12th Century.

To the first Objection I can only answer, that the *Irish* Ecclesiasticks must have brought their Models from *Asia*, which it is past question they early visited, as appears from several of the Lives of the *Irish* Saints, as also from the Life of *Sedulius* the Poet, who travelled into *Asia* for the Sake of Learning in the fifth Century, and there addressed a Book to *Theodosius* then Emperor of the East: And that their Correspondence was frequent and early with the *Asiatick* Churches is further evident from this, that the *Irish* followed those Churches, and not the *Roman*, in the Time of celebrating *Easter*, which gave Rise to the warm *Quartodeciman Controversy* in the 7th Century, an Account of which the Reader may see in *Bede* (m) and *Usher* (n). To this may be added, the great Resort of Foreigners to *Ireland* for the Sake of Learning and Education in the 7th and 8th Centuries, some of whom might possibly have come from the East, and introduced this Model of Building among us: and, to add some Weight to the Observation, we are told (o) of Inscriptions on Stones, in the *Hebrew* Language, (perhaps also in *Greek*) frequently dug up in the Church Yard of *Clonmacnois*.

To the second Objection, (viz.) that no Buildings of Lime and Stone were erected in *Ireland* before the twelfth Century, I fear it has been too hastily asserted, and the Description of these *Towers* by *Cambrensis* seems to imply as much. For he says, they were erected *More Patrio*, after the Custom and Fashion of the Country, as I observed before, which must signify an established Custom for a long Tract of Time. Therefore, what Writers have observed from the Words of St. Bernard, (p), viz. "That *Malachy O-Morgair*, Archbishop of *Armagh*, was the first who erected a Building of Lime and Stone, " at *Bangor*, about the year 1145," only 37 Years before *Cambrensis* arrived in *Ireland*, cannot be well grounded, and St. Bernard's Words must be understood with some limitation, i. e. that it was the first Church of Lime and Stone that had been seen in those, then, uncivilized Parts of *Ireland*. His Words are these, " *Malachy* thought proper to build a Stone Oratory at *Bangor*, such " as he had seen in *aliis Regionibus*," i. e. in other Provinces or Parts of *Ireland*. And this seems to be no forced Construction of St. Bernard's Words, especially

(m) Eccl. Hist. Lib. 3. Cap. 25. (n) Primord. p. 931. (o) Ware's Antiq. Lat. Cap. 29. (p) Vit. Malachiae, Cap. 11.

especially if we consider, that it appears beyond Controversy from the Records yet preserved in *Christ-Church*; that the last mentioned Church was erected above one Hundred Years before the Period hinted at by St. Bernard, by *Sitricus*, then petty King of *Dublin*; and probably St. Michael's Church in *Sheep-street*, with one of these *Round Towers* adjoining to it, was built about the same Time. A Castle erected at *Tuam*, of Lime and Stone by *Roderick O-Connor*, King of *Conaught* A°. 1161 got the Name of *Castrum Mirificum*, or the *Wonderful Castle*, not because of the Novelty, as being built of Lime and Stone, but because it was vaulted, (q) and built with more Elegance than was usual in those Times. But let us look much higher into the Office of St. Kenan or *Cianan*, who died in 489, as it is quoted by Sir *James Ware*, (r) and there we shall find, “that St. Kenan built a Church of Stone at *Damliag*, (or *Duleek*,) from whence *Damliag* took its Name.” For *Daimb* in the Old *Irish* signifies a *House*, and *Liag* a *Stone*. Nor is this Authority to be despised. For St. Kenan made a considerable Abode in *France*, and was educated under St. *Martin*, Bishop of *Tours*; and from thence might have taken the Model of building a Church of Stone: And from the said Instance we can boast of being earlier than the *English* in this Particular; since we are informed by *Bede*, (s) and *William of Malmesbury*, (t) that the *English* began first to build with Lime and Stone about the Year 675.

As these Ecclesiastical *Towers* have no Dates nor Inscriptions, and as History is silent on that Head, it cannot be expected I should point out the particular Time, when they were erected in this Country. If the Reader be so indulgent as to allow the foregoing Conjecture of their Uses to carry any Weight, it may be probable, they were raised in the several Ages from the 8th Century downwards; and that those we see of a ruder Form, and less elegant Architecture, are the most Antient. Perhaps some Judgment may be made of the Ages of their Erection by giving a Catalogue of some of the *Irish* Anachorites, collected from the M. S. Annals of *Ulster*, and of the four Masters, which take as follows, viz.

Dochmannus Anachoreta Flor.	732	Colga Anachoreta Flor.	—	840
Dubliterius Anachoreta.	—	735	Donachan Anachoreta.	— — 842
Dodinoch Anachoreta.	—	747	Muirgus Anachoreta	— — — 861
Colman fin Anachoreta.	— —	775	Conlach Anachoreta.	— — — 862
Caternach Anachoreta.	—	800	Moilianic Anachoreta.	— — — 876
Elartus Anachoreta.	— — —	806	Suibney Anachoreta de Clon-	} 891
Mælconagius Anachoreta Lug-	} 810		macnois.	
magenfis — —			Fingenus Anachoreta de Clon-	} 895
Dimma Anachoreta.	— — —	810	macnois.	
Moilcanic Anachoreta.	— — —	814	Dunchad O-Braoin Anachoreta.	} 987
Eocha Mac-Tuathal Anachoreta.	— — —	820	de Clonmacnois.	
Moilberg Anachoreta.	— — —	823	Donadach Anachoreta.	— — — 1010
Dermitus Anachoreta.	— — —	824	Tigernach Boirech Anachoreta.	— — — 1061
Kellach Anachoreta.	— — —	828	Cellach O-Caim Anachoreta.	— — — 1063
			Gillifa Logi Anachoreta.	— — — 1235

The Habitations of these Anachorites are called by some of our Writers *Inclusoria* in *Latin*, and *Arēti Inclusorii Ergastula*, the *Prisons of a narrow Inclosure*. Particularly in the Life of *Dunchad O-Braoin*, who was Abbot of *Clonmacnois*, and having obtained a very popular Reputation for Learning and Piety, to avoid the air of vain Glory, he betook himself to an Anachoretical Life, and shut himself up in *Arēti Inclusorii Ergastulo*, in the *Prison of a narrow Inclosure*, and employed himself wholly on the Contemplation of God and Eternity, where he died in 987. I will not take upon me to affirm, that it was in one of these Towers at *Clonmacnois*, (where there are more than one

(q) Cambrenf. Evers. p. 117.
a Wareo. Edit. p. 27, 28.

(r) Antiq. Cap. 29. Lat.
(t) De Gest. Reg. Angl. Lib. 1. Cap. 3.

(s) Hist. Abbat. Wiremuth.

one of the Kind) that he shut himself up ; but the Expression used upon the Occasion may be very well adapted to them. The earliest mention I find made of these Anachorites in the antient Annals of *Ireland* is A°. 732, about which Time it may be conjectured these Towers began to be erected ; before which Period the usual Practise of the Religious was to retire from the World into desolate and uninhabited Islands, and other wild and inaccessible Places, of which, Numbers of Instances may be given out of the Acts of the *Irish* Saints. One of these Anachorites, at present, remains in *Ireland*, viz. at *Foure*, in the County of *West-Meath* ; but instead of taking his Station in one of these Towers, he inhabits a small low Cell, so narrow, that a tall Man can scarce stretch himself at length on the Floor. He makes a Vow at his Entrance never to quit his Cell, and the only Recreation he takes is to walk on a Terras built over it, if he may be said to walk, who cannot in a direct Line stretch out his Legs four Times. He has Servants to attend at his Call in an Out-house, but none of them are suffered to abide within the Cell. The neighbouring Natives hold him in great Veneration for his Holiness, as if Purity and Sanctity were entailed on his Cell, and always descended to the Successor. He is constantly visited by the more than ordinary Devotees of the *Romish* Superstition, who all leave an *Offering*, or (as they term it,) their *Devotion*, on his Altar. But these *Offerings* are not all the Maintenance he has to depend upon ; for he has servants, called his *Proctors*, who proll about the Country to beg for him, whom they call *the Holy Man in the Stone*, and they bring in Corn, Eggs, Poultry, Sheep, Money, and whatever they can get : So that if his *Proctors* return only the 10th Part of what is given him, he may doubtless fare as well as the most pampered Monk of them all.

I omitted taking Notice before of the *Irish* Name of these round Towers ; but I am informed by a skilful Critick in *Irish*, that this slender Round Tower is called *Cloch-Ancoire*, in that Language, i. e. *the Stone of the Anchorite*, and not *Cloghad*, or a *Steeple*, as *Molyneux* fancies ; and a Tradition prevails at *Drumlaban* in the County of *Cavan*, where one of them stands in the Church Yard, that an *Anchorite* lived on the Top of it. But enough, and perhaps it will be thought too much on this single Subject.

SECT. II. **H**AVING in the preceding Section stripped the *Danes* of all Pretence of Claim to the Invention or Foundation of the slender round Towers therein mentioned ; I shall now be more indulgent, and allow them a Share, and only a Share, in those Monuments of Antiquity which are seen spread through all Parts of this Country, and are both by the Great Vulgar, and the Small, commonly and indiscriminately called *Danes-Mounts*, and *Danes-Raths*, as if they were the same Thing, and erected only by that People in *Ireland*. It is a discouraging Task to attempt to combat inveterate Prejudices, or as *Perfius* (A) calls it, *to tear away the Old Grandame, Prepossession, out of Peoples Lungs* ; but I claim the Privilege that Poet did, of *intreating the Reader to listen with Attention, and not to receive the Writer's Instructions with a Gibe or a Sneer* ; a Practise very common with such who know nothing of the Argument, and only judge from the Appearance the Writer makes in the World, and not from the Weight of what he advances.

The *Mounts* here mentioned are raised on a large Basis, and gradually diminish as they advance upwards, till at length they terminate at the Top in a flat Surface, and in the whole have the appearance of a *Cone*. They differ in their Dimensions and Height according to the Difference of the Character of the Person for whom they were raised, as they do also in the Materials composing them, some being made of Earth only heaped together, and others of small round paving Stones with Sand or Earth mixed, and piled up in a high Cone, covered with a Coat of Green Sods, to delight the Eyes of the Spectators.

(A) Disce ; sed Ira cadat Naso, rugosaque fanna,
Dum veteres avias tibi de Pulmone revello.

Perfius, Sat. 5. l. 91, 92.

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Spectators. The largest of them are commonly seated upon rising Grounds, near some publick Road, or at the Head of Ports or Havens, that they might be conspicuous at a Distance, and taken Notice of by Travellers, or Sea-faring Men. These Particulars are observed by several Writers on the *Danish*, and other Northern (u) Antiquities. The Uses to which these Mounts were applied may be seen in the next Chapter.

That most Nations fell into the Practise of raising these kinds of *Pyramids*, over the Dead we have various Instances in History, and the Poets have not been silent in taking Notice of them. As Mankind in their several Dispersions after the Confusion at *Babel* conveyed with them some Share of the Original Language, especially of the Radical Words, so it is not to be doubted, but that many of the Customs and Ceremonies, both Religious and Civil, of the People from whom they separated, adhered to the several Knots and Societies of Men in their Progressions into the various Parts of the World. This seems to me to be the most solid Way of accounting for the many Patriarchal Customs heretofore practised in different Parts. In particular, as to the Subject in Hand, in the Funeral of *Abshalom* (w), “ They took *Abshalom*, and cast him “ into a great Pit, and laid a very great Heap of Stones upon him.” Other Nations took up and improved this early Pattern. Thus the Funeral of *Damaratus*, the *Corinthian*, is described by *Plutarch* (x). “ The Old Man (says he) “ making a Visit to *Alexander*, then in *Asia*, fell sick in the Camp, and died, “ and had a most magnificent Funeral, the whole Army raising him a Monu- “ ment of Earth, fourscore Cubits high, and of a vast Circumference.” *Herodotus* describes the Tombs raised by the *Scythians* for their Kings in the same Manner. “ They laboured (says he,) earnestly to raise as high a Mount “ of Earth for them as possible.” *Adam Olearius*, (y) in his Travels into *Muscovy* and *Persia*, speaks of such a Sepulchre, on the Banks of the *Volga*; and *George Keisler* in his *Northern Antiquities* tells us, “ That in such Parts “ where there were no Stones, as about *Bremen* in *Westphalia*, and in *Friesland*, “ they made these Mounts of Earth and Turff, and of a vast Size.” Agreeable hereunto is a Description given by *Johannes Cypreus*, (z) an Old *Danish* Writer. “ The *Danes*, (says he,) when they had not Abilities to build Pyra- “ mids and Obelisks, antiently raised to the Memory of their Kings, and Heroes, “ vast Moles of Earth as high as Mountains, and for the most Part in such “ Places through which Men commonly travelled, as in High Roads; that “ they might by such means consecrate to Posterity the Memory of their most re- “ nowned Men, and in some Measure make them Immortal.” The Monument of *Dercennus*, an antient King of the *Aborigines*, who governed *Laurentum* long before the Time of *Æneas*, is described by *Virgil* (a) to be of this Form.

———— *Fuit ingens monte sub alto*
Regis Dercenni terreno ex aggere bustum,
Antiqui Laurentis. ————

There, like a Mountain, rose a lofty Hill,
 In which Old *Laurent's* King *Dercennus* lay,
 Stately inter'd, tho' in a Tomb of Clay.

And *Lucan*, (b) alludes to the same kind of Mounts, where he says,

Et regum Cineres exstructo monte quiescunt.

Under a Mountain rais'd by Hands they keep,
 King's Sacred Ashes in Eternal Sleep.

This

(u) Ol. Wormius. Lib. 2. c. 2. Joh. Cypreus. Annal. Eccl. Lib. 1. c. 2. (w) 2 Sam. xviii. 17.
 (x) Life of Alexander. (y) Lib. 5. p. 297. (z) Annal. Eccl. Lib. 1. c. 2. (a) *Æneid*.
 Lib. 11. (b) *Pharf*, Lib. 8,

This Kind of Funeral was called by *Quintilian*, *Sepultura Collatitia*, to which many contributed, in Allusion to the *Cæna Collatitia*, where every Guest brought his Dish. For in this Sort of Interment every Soldier contributed his Helmet full of Earth, till the whole Army had raised a sufficient Mount over their Commander, answerable to his Dignity, or over the Soldiers, who were slain in Battle, and cast together in a Heap. The *Danish* Writers have been more than ordinarily industrious in preserving and publishing the antient Monuments of their Country; and as these *Northern* People domineered in *Ireland* for upwards of 400 Years; it is not to be questioned, but that during the long Continuance of their Power they raised in this Country many such Mounts, and especially in the Northern Parts, which first felt their Rage; but to exclude the *Irish* or other Nations from the same Kind of Structures, would, from what has been said, appear unreasonable. The *Irish* Word, *Carn*, which signifies a Hillock, or Heap, is the Name also for a Tomb, a Grave or a Sepulchre; so *Knockán*, *Tulachán*, *Sornán*, and many other Words, which import *Eminences*, are taken also for Graves; and to mention one Word more, the very antient, and now antiquated Word, *Moil*, for a Tomb, or Sepulchre, signifies properly *a Heap cast up by many Hands*; and I am mistaken if our first Colonies, when they advanced hither from *Babel*, did not draw the Word from the *Hebrew* Fountain *מל*, which signifies *Labour*, or *Action*, implying that the Sepulchres of Men were at that time thrown together with great Labour and Industry; and from the same Fountain perhaps the *Latin* Word, *Moles*, and the *English* Word, *Mole*, applied to a *Peer* carried out by Labour into the Sea, may come. But this Conjecture I submit to the Judicious; if it carries any Weight one may venture to conclude, that the Word grew antiquated, when the thing signified by it, *i. e.* a Mount raised by Labour for the purposes of Sepulture went out of Use.

SECT. III. **A**Nother Kind of artificial *Mounts* are seen dispersed through many Parts of this Kingdom, which, as to the outward Shape and Contrivance, have something in common with the funeral *Mounts* before described; and this Resemblance has caused many to mistake them one for the other, and to call them by the same promiscuous Name. These generally are called *Danes-Forts*, or *Danes-Raths*, as if they owed their Original only to that People: and there are not wanting Men (*c*) of great Reputation in the learned World who have adhered to that Opinion. Yet from the Sequel it will appear exceeding probable, I may venture to say, manifest, that the *Irish* erected these Sort of Fortifications long before the *Danes* by Way of Conquest made any Impressions on this Kingdom in the 9th Century. The very Name, *Rath*, implies as much, which in the antient *Irish* signifies, *Surety*, sometimes *a Village*, and in a Metaphorical Sense an artificial Fort or Barrow (as the Word is called in *England*) in Regard it gave the same Security to small collective Bodies of People, as Towns and Villages did to larger Numbers. The Words *Rath* and *Dún* are used promiscuously in the antient *Irish* Histories for one and the same Thing, and both signify a fortified Place, generally on a Hill; where such Fortifications were usually made; and it is not improbable, that *Down-Patrick*, in *Irish* *Dún*, and by another Name, *Rath-Keltair*, *i. e.* the Fortification of *Keltair Mac-Duach*, was so called from a large *Rath* yet to be seen near it: From whence it follows evidently, that as *Down-Patrick*, was called *Dún* and *Rath-Keltair*, and in the *Latin* Lives of St. Patrick, *Munimentum Keltarii Filii Duachi*, the Fortification of *Keltair the Son of Duach*, and this long before the Invasion of the *Danes* in the 9th Century, that the *Irish* antiently practised this way of fortifying for Security, and did not take it up in Imitation of the *Danes*, though indisputably both Nations practised it. The same may be said of *Rath-both*, an episcopal Seat, now softened into *Raphoe*, and of Numbers of other Places in *Ireland* beginning in *Rath*.

These

(c) Molyneux as before, Ware's Lat. Antiq. p. 350.

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These *Raths* are of various Sizes, some so small as not to measure more than 10 or 15 Yards in their Diameter, and not so much in Height; while others are so vastly spacious as to take up 18 or 20 *English Acres* within their Circuit; and one of them, called the *Gyants-ring* in the County of *Dowry*, measures round 2526 Feet.]

Some of these high round Hills are to be seen, the inner Parts of which are divided into Chambers, and, as Fame says, served the *Grandeos* of the *Ostmen* in antient Times for Houses. Such is that Hill in the County of *Sligo*, in *Conaught*, about a Mile from *Castle-Connor*, into the Vaults or subterraneous Chambers whereof the Entrance was for many Centuries closed up; but at length in the Year 1640 was accidentally discovered and opened by a Cow-herd. The Chambers in it are quadrangular, and built of vast Stones archwise, over which a great Quantity of Earth is heaped, and formed into a Hill; but the Passage into the Chambers is circular. See Plate I. No 5. a Geometrical Plan of the Area of this arched Building, together with the Form of one of the Vaults, to which the others are correspondent, as the same were described by *Milo Symner*, an able Mathematician, who with a lighted Candle took an exact View of it soon after it was discovered.

Various Opinions have been held concerning this antient Piece of Workmanship; but no Passages for Light or Smoke being (as I am informed) discovered in those Vaults or Chambers, it seems most probable that they were not intended for Habitation by the antient *Ostmen*, but rather for Granaries or Store-houses, or (it may be) for Sepulchres for their *Grandeos* or Princes. This is only an imperfect Sketch taken at a Distance; I must leave a more strict Inquiry into it to Men of greater Curiosity. It is enough for me to offer my Thoughts on the Subject; Time may possibly discover a greater Certainty, when the inner Parts of this Structure, which as yet are closed up, come to be more narrowly viewed. To this antient Piece of Workmanship may be added, by the Way, an Account of the Caves in the Hill, or rather the Rock of *Corren*, in the same County, where in the Middle of a steep and almost impassable Entrance, on the West-side of the Rock, Antiquity hath hollowed many strange Habitations, and Variety of Retreats, out of the very Rock, which they call *the Giants Houses*. Before the Entrance into these Caves is a narrow Path or Gallery, above an hundred Paces long, antiently cut out of the Rock: Whether this Piece of Workmanship was made by the *Irish* or the *Danes* does not appear to me with any Degree of Certainty; but it has been thought heretofore to have proved a safe Retreat to many from the Calamities of War.

[*Molyneux* (d) tells us, “ that many of the larger *Raths* have *Caves* contrived within them under Ground, running in narrow Galleries, some of above 26 Feet in Length, 5 Feet high, and as many broad, which make several Returns, and join to one another in almost right Angles; where they meet the Passage is enlarged, and at the Corners form a Sort of Closets, that are square in some *Raths*, and round in others. The Walls or Sides of these Galleries are made of Stones laid flat on one another without Mortar or other Cement, like dry Walls, and covered with Flagstones laid a-cross, that rest on the Side Walls. That being so strait and small, without Light, they could never be designed for the Reception of Men; but that they were contrived for the convenient Disposal of their stores, Arms, Provisions, and other warlike Necessaries, that lay secure from the Weather, and at Hand ready for their Use, and under such a Guard that kept them safe from Thieves or Enemies.” To this rational Account may be added, that they served to convey their Women into when



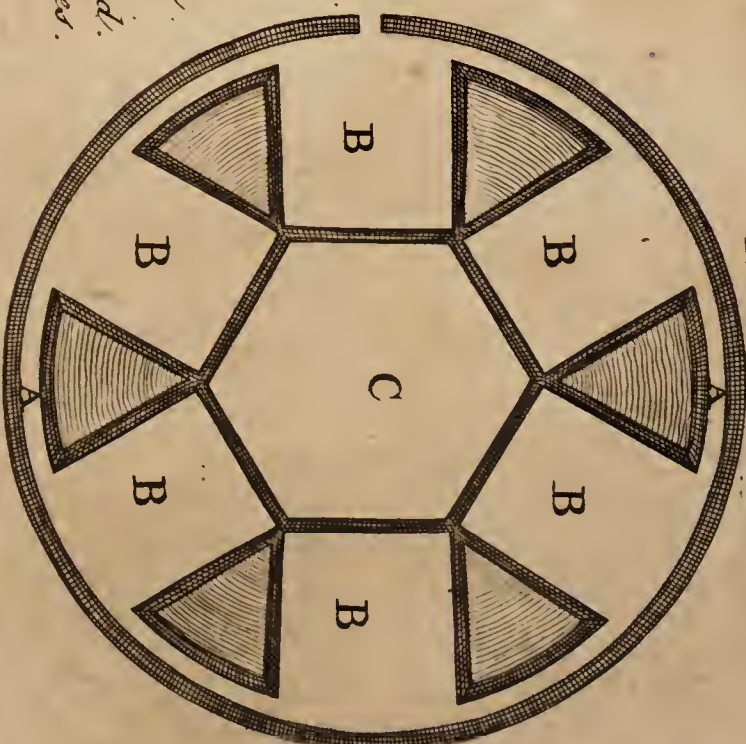
N^o 2. P. 65.



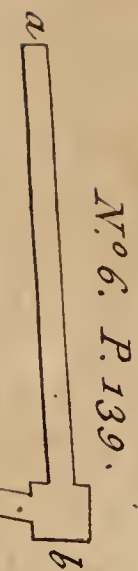
N^o 3. P. 68.



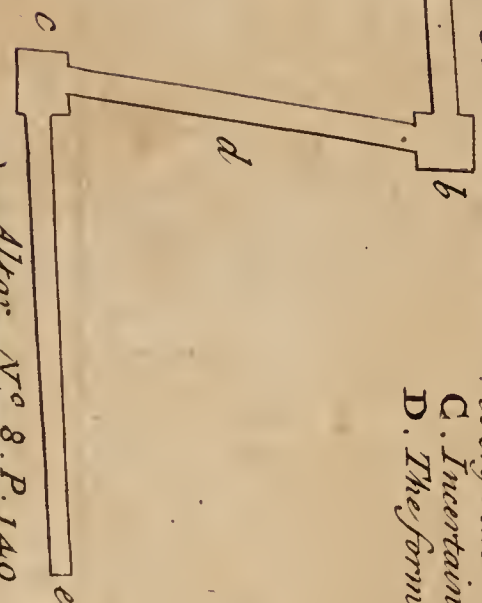
N^o 4. P. 126.



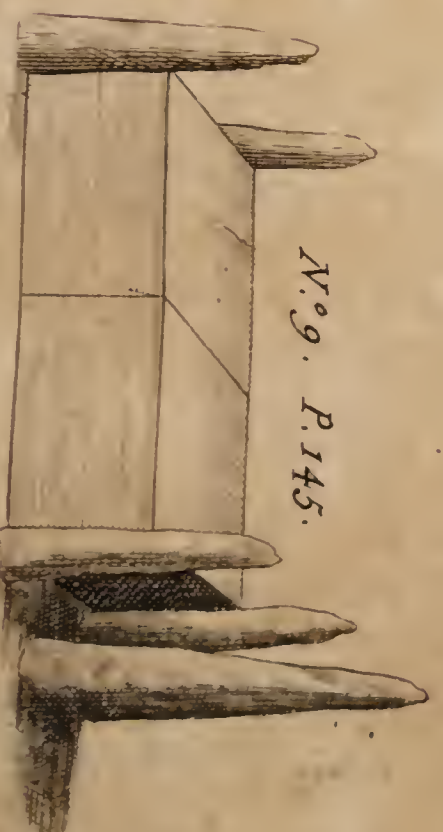
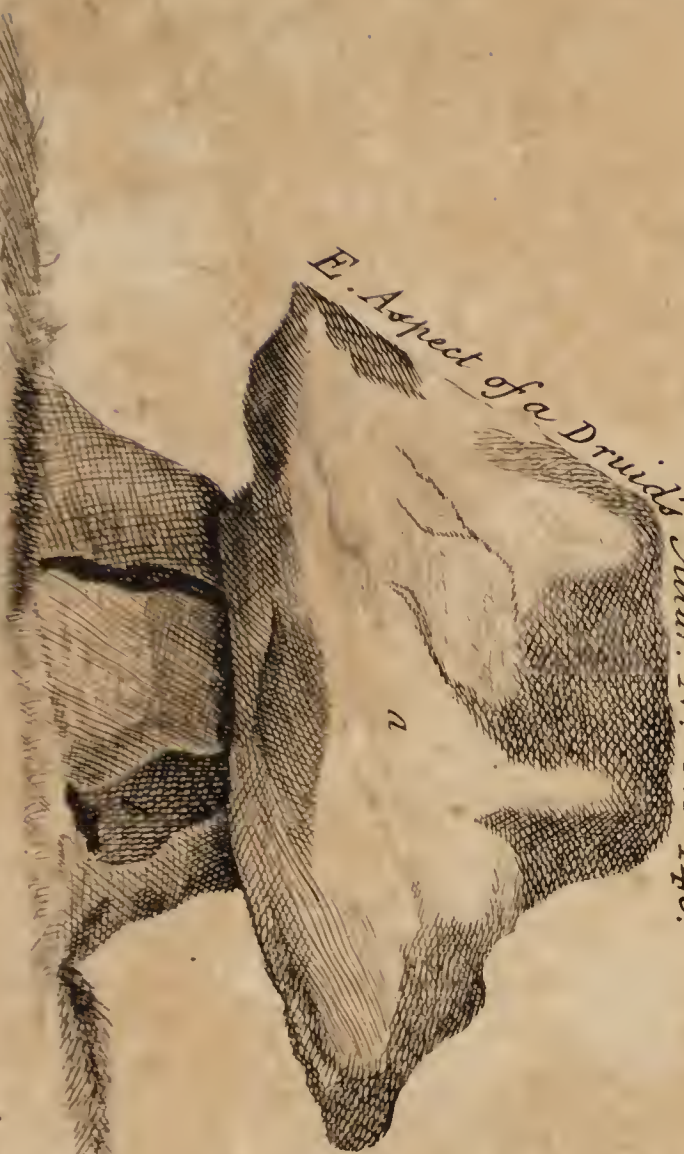
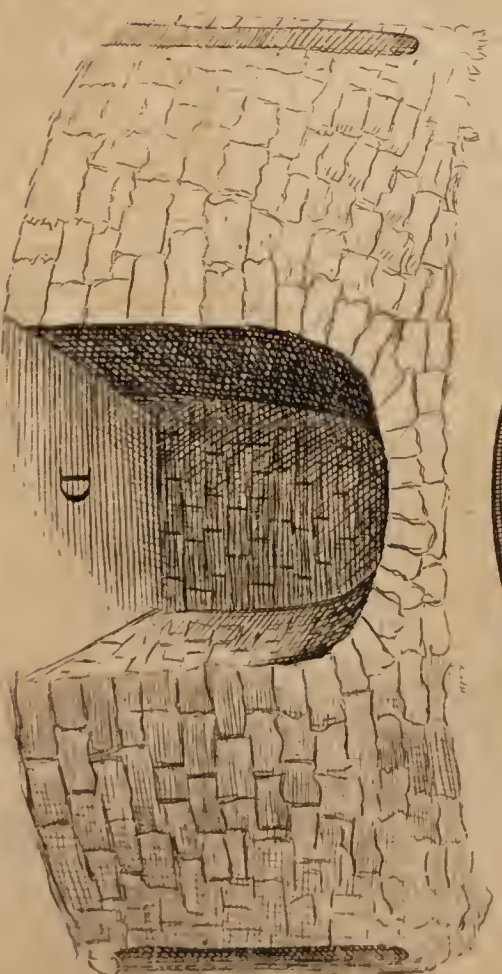
N^o 5. P. 138.



N^o 6. P. 139.



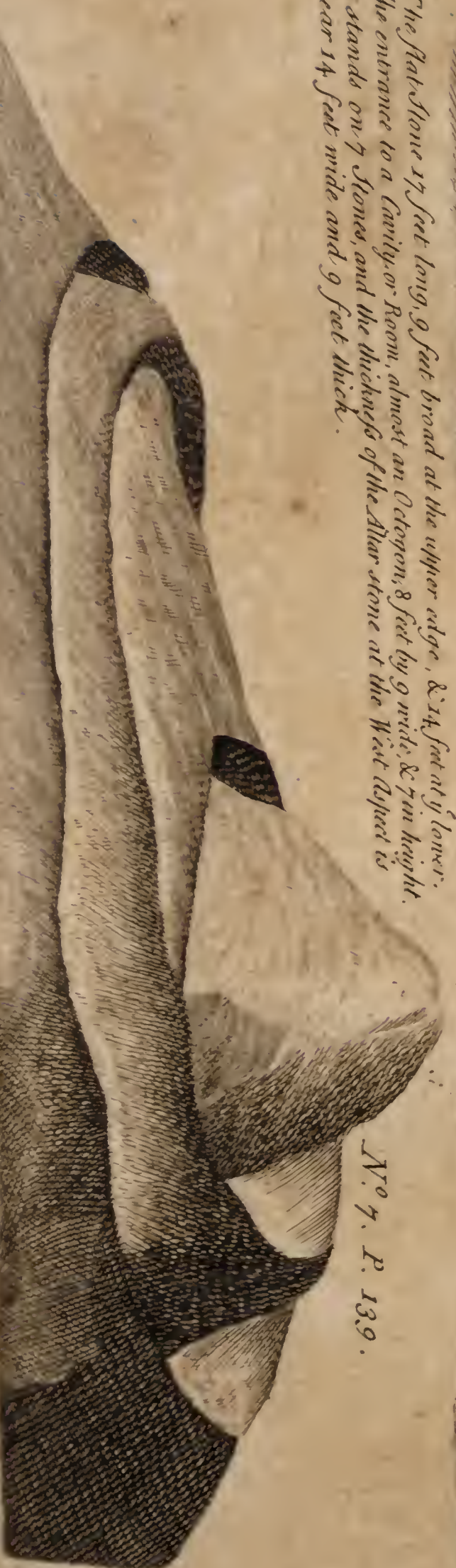
- A. The passage to the Chambers.
- B. The Chambers 15 or 16 feet on every side.
- C. Uncertain to what use applied.
- D. The form of one of the Arches.



N^o 9. P. 145.

a. The flat stone 17 feet long, 9 feet broad at the upper edge, & 14 feet at y lower.
b. The entrance to a family or Room, almost an Octagon, 8 feet by 9 wide, & 7 in height.
it stands on 7 stones, and the thickness of the Altar stone at the West Aspect is near 14 feet wide and 9 feet thick.

N^o 7. P. 139.





when Dangers pressed, and for a Retirement for the Men when the *Fort* was likely to be taken, where a few could oppose Multitudes, and perhaps afford an Opportunity of escaping out of the opposite Sides. See a Scheme of this Gallery, Plate I. N^o 6. and one of the Forts, with three artificial Ramparts, Plate I. N^o 7.

That there is such a vaulted Gallery in the *Rath* at *Donaghadee*, in the County of *Down*, is very probable; for about 40 Feet high from the Bottom of the Trench, on the N. Side of the Mount, is a small Hole, which will receive a Rod of 4 Inches round, that may be thrust in 14 Feet before it meets a Stoppage. The Description of the *Rath* at *Down-Patrick*, lying on the N. W. Side of the Town, will give a just Idea of all the others of the larger Kind, of which there are great Numbers to be seen in the Kingdom. It takes up a vast Extent of Ground, and comprehends at least 3 Quarters of an *English* Mile within the Circuit of all its Works. The Circumference of it is 2100 Feet, and the conical Height 60, the Diameter at the Top bearing a Proportion with the other Parts. Three great artificial Ramparts surround it, the most considerable of which is 30 Feet broad.

Of these larger *Raths* some have only single Intrenchments surrounding them, as that at *Donaghadee* before mentioned, which is encompassed by a large dry Fosse, 33 Feet broad in some Places, in some 27, and in others less, out of which the Mount was formed, and shaped round in such a Manner, that it appears as if placed on another of the same Kind. On the Top of it a Hollow is cut from E. to W. the Earth of which thrown up has raised Part of the Mount higher than the rest, and seems to have been intended as a Place for a Watch the better to discover the Approaches of an Enemy. The Circumference at the Bottom of the Trench is 480 Feet, but much more if measured from the Outside. The Circumference at the Top is 219 Feet, and the conical Height on the N. Side is 140 Feet. The Mount is ascended by several narrow Paths, which are carried about it in the Fashion of a Screw, and appear to have been originally made with the Mount.

I have surveyed many of these *Raths*, and some of them are described in the *antient and present State of the County of Down*, not long since published, to which the Reader is referred; as also for several Particulars in the subsequent Section.

SECT. IV. **B**ESIDES the *Round Towers*, *Mounts*, and *Raths*, mentioned in the foregoing Sections, there are 3 other Kinds of Monuments of Antiquity which demand some Attention, and seem to have been erected for Purposes at present only to be guessed at; nevertheless as they shew the Customs and Practises of the early Planters of this Country, they ought not to be passed over in Silence. These are-

I. The *Crom-Liagh*, i. e. the Stone of Bowing or Adoration.

II. *Kairns*, or huge coped Heaps of Stones.

III. *Columns*, or *Pillar Stones*, rude and unshapely. Of all which there are many Instances in divers Parts of this Kingdom.

1. The *Crom-liagh*, or *Altar-stone*, is a huge, flat, unhewn Rock, generally of the *Grit* or *Milstone* Kind, of different Dimensions in various Places; some being from 11 to 12 Feet long, and some less, from 8 to 9 Feet broad, and a Foot and a half thick. One at *Slidery-ford*, near *Dundrum*, in the County of *Down*, measures 10 Yards in Circumference, is 3 Yards broad on the flat Surface, and between 4 and 5 Feet thick in the Center: And, as they are of different Dimensions, so they vary also in Shape; some being oblong like a monumental Grave-stone, some ending in a Point like the Top of a Coffin, and some like a Lozenge in Heraldry, or a Diamond on the Cards: Some of them are flat at the Top in an even Surface, and Belly out underneath, while others swell both above and below.

These

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These rude *Altar-stones* are sustained in some Places by Rows of Pillars, sometimes by 4 large Stones, sometimes by 2, but oftener by three Supporters like a *Tripod*, and composed of the same Sort of Stone. See Plate I. N^o 8. a Plan of one of these Altars standing at *Brenan's-Town* about 6 or 7 Miles S. of *Dublin*.

The *Crom-liagh*, or *Altar-stone*, is known in the *British* Language by the Name of *Crom-lech*, in the same Sense as the *Irish* Word, *i. e.* literally, *a crooked Stone*, so called, not from any Crookedness in its external Superficies, but from a Posture of Inclination that generally was given them. Many of these *Altars* are in *Wales*, and other Parts of *Britain*, erected after the Fashion before described, which undoubtedly were applied to the same Uses here as there. Mr. *Rowlands* (e) has a good Conjecture concerning the Meaning of the Word *Crom-lech*. For as these Monuments are not always found erected in a Posture of Inclination, and therefore from that Circumstance not to be denominated *Crooked*, so he thinks, that the first *British* Colonies brought the Word with them into *Britain* from *Babel*, as they did many others, and called it *Cærem-lech* (since corrupted into *Crom-lech*) from the *Hebrew* *Cærem-luach*, *i. e.* *a devoted Table or Altar*, the Stones being placed like a Table for this sacred Use. And it may not be improbable, that the Word *Crymmy* in *British*, and *Crumam* in *Irish*, both signifying *an Act of Adoration by bowing*, are derived from the same *Hebrew* Fountain, *Hberem*, which imports *a thing devoted*; from whence also the obsolete *Irish* Word, *Cruim-thear*, for a *Priest*, may come, being a Person devoted to the Service of God. From hence also the celebrated Idol of the *Irish*, called, *Crom-Cruachd*, or the Stone of *Adoration*, which stood in *Magh-Sleachd*, *i. e.* the Field of Worship, in the County of *Cavan*, might have had its Name. *Tigernmas*, King of *Ireland*, is said by our Historians to be the first Author of Idol Worship in this Island, and that he died *A. M.* 3034, with a great Number of his Subjects, in the Plains of *Magh-Sleachd*, while they were sacrificing to *Crom-Cruachd*.

The *Druids*, or *Heathen Priests*, (of whom before Chap. 16.) were early settled in *Ireland*, and of great Authority in it, long before the Name became antiquated by the Introduction of the Christian Religion. They came here with the first Colonies from *Britain*, and brought with them the Modes of Worship in Practice there, as the *Britons* did many of the Appurtenances and Semblances of antient primitive Religion in Use both before and after the universal Deluge, which more or less adhered to all Colonies in their several Migrations from the Center of Dispersion at *Babel*, till the fair Face of Religion became in Time clouded and obscured by Idolatry and other impious Rites.

The Scheme of Primitive Religion was short and concise, consisting only in external Rites of Oblations and Sacrifices, whereby God was recognized, and an Attonement made for Guilt. Oblations and Sacrifices infer *Altars*, and the first act that (f) *Noah* did after he left the Ark was *to build an Altar, and offer burnt Offerings on it to the Lord*, agreeable to the Antediluvian Practices founded upon *Abel's* Offering (g) of the Firstlings of his Flock. It cannot be inferred by undeniable Consequence, that our *Crom-Liagh*, or the *British Crom-lech* bore any Resemblance to *Noah's Altar*; yet it seems very probable, that there was no material Difference between them in their Make and Figure. We are told by the learned Author (h) before quoted, that the Word in *Hebrew* signifying *Ædificare*, to build, imports the erecting of Stones one upon another, and that the *Chaldee* Word for an *Altar* signifies *Stones orderly erected*. Such then are found to be our *Crom-liagh*, and the *British Crom-lech*, viz. *rude unhewn Stones placed one upon another*; and such seem to have been the first *Altars* after the Flood; nor can it be supposed, that *Noah* could be furnished with any other than coarse unhewn Stones, such as the Mountains afforded, wherewith
to

(e) *Mona antiqua*, p. 47.

(f) *Gen.* viii. 20.

(g) *Gen.* iv. 4.

(h) *Rowlands* p.

to erect his Altar. It may be presumed also, that they had a strict Precept for such rude Erections, if that Passage *Exod. xx. 25.* (*If thou wilt make me an Altar of Stone, thou shalt not build it of hewn Stone, for if thou lift up thy Tool upon it, thou hast polluted it*) with more Instructions of the same Kind, be a Repetition of the old original Law, which the Patriarchs before that Time in all likelihood strictly observed, and the Nations descending from them, after their Example, probably as strictly followed. From whence it is not absurd to affirm, that the *British Crom-leche*, and our *Crom-Liagh*, are only the remaining Effects of that antient Law and Custom of not striking a Tool upon the Stones of their Altars, but to sacrifice on rude unhewn Stones, such as they could find; the Effects of which Laws planted in the Minds of the several Colonies of Mankind descended from the Patriarchs we may well conclude to have prevailed here, and that *ours* and the *British Altars*, such as are before described, are the Remains of that antient Institution.

2. Of *Kairns* there are two Kinds in many Parts of *Ireland*, not differing materially from each other but in Size. The smaller Sort do not fall much under Notice, being generally concealed from Sight by a covering of Bushes, and often a grassy Mold. Of the larger Kind a remarkable one stands on the Top of *Knoc-na-Ree* in the County of *Sligo*, composed of loose Stones piled up to the Height of 30 Feet by conical Measure, and terminating at Top in a flat Surface. Another may be seen on the Summit of *Sliev-Croob* in the County of *Down*, which covers a large Space of Ground, being 77 Yards in Circumference at the Bottom, 45 Yards in Circumference at the Top, 18 Yards in conical Height on one Side, and not above 6 on the other, occasioned by its being placed in Part on the Side of the Summit. On the Top of the grand *Kairn* are 22 smaller *Kairns* raised, some of which are 5, some 4, and others not above 3 Feet high, placed with an Appearance of Regularity, though many of the Stones of them are now scattered. Another of these Heaps called *Kairn-bane*, or the *white Kairn*, stands in the County of *Armagh*, on the W. Side of the *Newry Water*, and about 300 Yards from the lowest Lock of the new Canal; part of which *Kairn* has been taken away from the W. Side of it, and applied to the Building of some of the neighbouring Locks on the Canal. This *Kairn* is 180 Yards in Circumference, and 10 Yards high, and very broad and uneven at Top. A vast Mole of this Kind is at *Wind-gates* in the C. of *Wicklow*, and many others in several Parts of the Kingdom.

The lesser and the larger *Kairns* seem antiently to have been applied to different Uses. Tradition makes the smaller *Kairns* to have been originally the *Graves* of Men, signal either for eminent Virtues, or notorious Villainies, and to erect them was an antient Practice in other Countries as well as this. Among the *Trojans*, *Homer* has left a Description of *Heclor's* Funeral correspondent to these *Kairns* at the End of his *Ilias*, (B) and that it was a Custom among the *Romans* to heap Stones on Malefactors appears by an Epitaph ascribed to *Virgil* on the Robber *Balista*.

*Monte sub hoc Lapidum tegitur Balista sepultus,
Nocte, die, tutum carpe, Viator, Iter.*

Balista now beneath a Load
Of Stones hath here his last Abode;
And Travellers both Night and Day,
Securely now may pass the Way.

The same Custom prevailed among the Children of *Israel*, as appears in the In-

(B) Ἡ δὲ ἀρ' εἰς κοίλην κάπετον θεσαν; αὐτὰρ ὑπερθε
Πικνοῖσι λίξεσσι καλεσφόρεσαν μεγαλῶσι
Ρίμφα δὲ σῆμ' ἔχεαν.

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Instance of *Achan* (i), “ And they raised over him a great Heap of Stones unto “ this Day.” The same Practice obtains still among us, without knowing a Reason for it; for when any unhappy Wretch lays violent Hands on himself, and is buried in Cross-ways without Christian Ceremonies, the Passers by, for some Time, throw Stones on his Grave, till they raise on it a considerable Heap; which Custom has introduced a Proverbial Curse both in *Wales* and *Ireland*, to wish a *Kairn upon a Man*, when you wish him ill Luck; and the most notorious Thieves are in both Languages called *Kairn-ladbron*, or a *Kairn-thief*. It is not improbable but that this Custom was taken up in imitation of the Practice among the *Jews* of putting to death their vilest Malefactors by stoning, or heaping Stones upon them, commanded *Deut.* xvii. 5, and practised, *Joshua* vii, 26. Bones and Urns have been discovered in these Heaps near *Omagh*, (k) in the C. of *Tirone*, and in other Places; and the intire Skeletons of three Persons lying close to each other in an oblique Posture have been found about a Yard deep in one of these Heaps in the Isle of *Anglesey* (l). These are pregnant Instances that the smaller *Kairns* were used as *Graves*: But as to the larger *Kairns* before described various Opinions are held, some say they are burial Places of eminent Commanders, who falling in Battle, and being interred in those Places, their Soldiers, out of Respect to their Memories, carried each Man a Stone to lay on their Graves, as they carried Earth in their Helmets to raise a Mount over them in other Places: and this Notion seems to agree with the funeral Pile of *Hector* before mentioned; from whence the *Apotheosis* of the first Heroes may have taken its rise, and from thence the gross Idolatry of the *Gentiles* to departed Men. Others will have them to be *Mercurial Monuments*, erected in Honour of *Mercury*, the Guide and Protector of Passengers in high Ways; and others call them *Scorpions*, set up for Meers and Bounds of Lands between neighbouring Proprietors; and it may be not improbable that they might have been applied to every one of these Uses in different Ages: But Mr. *Rowland's* (m) Hypothesis pleases me beyond them all. He thinks that the larger *Kairns* are Remains and Monuments of antient *Sacrifices*, the positive Rights of Religion and Worship in the early Times, which were instituted principally for the Establishment of *Covenants* and *Federal Sanctions* both publick and private; of which there are some Hints in the Book of *Genesis*, (n) particularly in that solemn Transaction between *Laban* and *Jacob*, which may be supposed to have been an antient Patriarchal Custom, and consequently might and did (as the visible remains of it do still witness) prevail in remoter Countries. The Passage mentioned by *Moses* is full to the Purpose, and while our Monuments agree with these Descriptions, it is not unreasonable to ascribe them to the same Causes. “ Now therefore (says *Laban*) come thou, let “ us make a *Covenant*, I and thou, and let it be for a *Witness* between thee “ and me. And *Jacob* took a Stone and set it up for a Pillar. And *Jacob* “ said unto his Brethren, gather *Stones*; and they took *Stones* and made an *Heap*, “ and they did eat there upon the *Heap*. And *Laban* called it *Jeger-Sabadutha*; “ but *Jacob* called it *Galeed*. And *Laban* said, this *Heap* is a *Witness* between “ me and thee this Day. Behold this *Heap*, and behold this *Pillar*, which I “ have cast betwixt thee and me. This *Heap* be *Witness*, and this *Pillar* be “ *Witness*, that I will not pass over this *Heap* to thee, and that thou shalt not “ pass over this *Heap* and *Pillar* unto me for Harm. The God of *Abraham*, “ and the God of *Nabor*, and the God of their Father judge betwixt us. And “ *Jacob* swear by the Fear of his Father *Isaack*. Then *Jacob* offered Sacrifice “ upon the *Mount*, and called his Brethren to eat Bread; and they did eat “ Bread, and tarried all Night in the *Mount*.” It is manifest from the Solemnity of this Transaction, and the many Acts and Ceremonies used in it, viz. of Invocation, of swearing by the Names of their Fathers, eating of Bread, watching, and particularly of the highest Act of Religion, *Sacrifice*, that this was then no *Novel*, but an *antient* Institution and Practice, and that the early Colonies

(i) *Joshua* vii. 26.
p. 48. 218.

(k) *Philos* trans. 1713, p. 254.
(n) Chap. xxxi. 44. &c,

(l) *Rowland*. p. 223.

(m) *ibid*.

Colonies arriving in *Britain* after the dispersion at *Babel*, and from thence into *Ireland*, may be supposed to have brought with them some Imitation of that primitive Pattern, and to have derived the Custom of *heaping of Stones*, as well as *Jacob* and *Laban* did theirs, from one and the same Original, i. e. the Patriarchal practice, founded upon the *Statutes of the Sons of Noah*. *Laban* and *Jacob* call this Heap by different Names, but both in the same Sense. The first, being an *Affyrian*, calls it *Feger-Sabadutha* in his Country Language, which signifies, *Acervus testimonii*, — a *Heap of Testimony*, the other in *Hebrew*, *Galeed*. i. e. *Acervus testis* — the *Heap of Witness*, as it was to be a *Witness of the Covenant* made between them. In *South Wales* and in *Ireland* it is called a *Kairn*, i. e. a *Heap*, without any Addition ; but in other Parts of *Wales* they call it *Karnedde*, or the *Coped heap*, which the before named Author draws from the *Hebrew* Words כִּרְנֶדֶת (C) *Kerenedh* — a *Coped Heap*, being expressive of the Thing signified, and all importing one and the same Thing in the primitive Tongue, though from different Circumstances ; the one Word being taken from the Shape and Figure, the other from the Application of such *Heaps* to *Federal Uses*.

3. The rude *Columns*, or unshapely *Pillar-stones*, are very numerous in this Island, and seem to be Appurtenants to the *Kairns*, and to the *Crom-liagh* or *Altar-stones*, being generally placed near them. They are usually from 6 to 9 Feet high above the Surface (but some are taller and many shorter) about 10 Feet in Circumference, and composed of a Grit-stone without any Mark of the Chisel on them. They differ from each other only in this Circumstance, that in many Places they stand single, and in some circularly and collectively, with an Entrance by two larger Stones set up edge-ways : Such is a Circle of these *Pillar-stones* at *Slidery-Ford* in the C. of *Down*. About the Base of the *Coped-Heap* of Stones at *Karne-bane* before-mentioned are 42 of these *Columns*, some of which are pitched upright, and others lie flat on the Ground, turned out of their Places, one of which measures 15 Feet in Length, 2 Feet in Breadth, and is 1 thick. In an adjoining Field Southward are 11 of the same Kind pitched on an End in the Ground, irregularly placed, and bearing no Form to each other ; the furthest of which is within 300 Yards of the *Kairn* ; and in some Places they stand single. As both these Kinds are found pitched near the *Kairns* and *Crom-Liagh*, and as one of them appears to have been erected near the *Heap* of *Jacob* and *Laban* before mentioned, so they are judged to have been some Appurtenants of antient instituted Religion, or Memorials of our Ancestor's original Customs and Ceremonies. The single Stones seem to have been erected to serve for two Purposes ; First, as Memorials and visible Records to perpetuate the Remembrance of Persons or Things in these inaccurate Times ; and 2dly, as Places of Worship upon private Occasions. Of the first Kind are the Pillars of *Rachel* and *Abraham* mentioned in Scripture ; (o) “ And *Rachael* died, and was buried in the Way to *Ephraim*, which is in *Beth-lehem*, “ and *Jacob* set up a *Pillar* upon her Grave, that is the *Pillar* of *Rachael's* “ Grave unto this Day.” The Case of *Abraham* is to the same Purpose. “ Now *Abraham* in his Life Time had taken and reared up for himself a *Pillar*, “ which is in the King's Dale ; for he said, I have no Son to keep my Name “ in Remembrance : And he called the *Pillar* after his own Name, and it is “ called to this Day *Abraham's Place*.” It is probable also, that the Pillars of the Sons of *Seth*, who was the Son of *Adam*, mentioned by *Josephus*, (p) were of this Sort.—2dly, As Places of Worship upon private Occasions ; of which there is an Instance, also in Scripture (q). “ And *Jacob* rose up early in the Morning, “ and took the Stone that he had put for his Pillow, and set it up for a *Pillar*, “ and poured Oil upon the Top of it. And he called the Name of that Place, “ *Bethel*

(o) Gen. xxxv. 19. 20. 2 Sam. xviii. 18. xxviii. 18, 19.

(p) Antiq. lib. i. cap. 2.

(q) Gen.

(C) כִּרְנֶדֶת Properly signifies a *Heap* raised above the Surface of the Earth, like a Horn projecting from an Animal, *Acervus excelsus seu eminentior*, an high *Heap*, not a *Coped Heap*.

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“ *Bethel*, (i. e. the House of God,) but the Name of that City was called *Luz* at “ the first.” It appears from this Passage, that *Jacob's Pillar* was erected for a double Use, one Temporary, as a *Libation of Thanksgiving*, and the other perpetual, as a *Monument* of his Vision to remain to Posterity. Such of these Stones as are found placed *circularly* and *collectively* maybe judged to be *local Consecrations* and *Temples* to serve as Places of *Sacrifice* and *Worship* for whole Tribes or Districts of People convened upon the most solemn Occasions, and also as Memorials to preserve and convey the Memory of some Transactions to future Ages. Upon the passage of the Children of *Israel* over *Jordan*, *Joshua*, by God's Command, pitched twelve Stones in *Gilgal*, (r) “ And when your Children, (says he,) shall “ ask their Fathers in Time to come, saying, what mean these Stones? That “ ye shall let your Children know, saying, *Israel* came over this *Jordan* on “ dry Land.” That they were also used as Temples and Places of Worship may be collected from other Parts of the Scriptures, and, when the true Religion began to falter, became Objects of Idolatry. Thus, 2 *Kings* xvii. 10. “ They set them up *Images* and *Groves* in every high Hill, and under every Green “ Tree.” In which passage the *Hebrew* Word *Matzebah*, which by Translators is rendered *Images*, properly signifies a rude, unhewn, uneffigiated *Pillar*, from the Word, *Jatzab*, to *Pitch*; by which Word the *Pillars* of *Rachael* and *Absalom* beforementioned are expressed; whereas a true Image is always in the Original Tongue described by the Word *Tzelom*, *Rezel*, or *Terah*; from whence it is manifest, that these rude *Pillars*, such as *Rachel's* and *Absalom's*, were set up for Memorials as aforesaid, and that *Jacob's Pillar* was to serve both as a Memorial of his Vision, and for Libation and Sacrifice. Thus as these erected *Pillar Stones* and *Columns*, in the early Ages of the World, made up their *Proseucha's* or Oratories, so these Places of Erection, being surrounded with Groves of Oak, and set off with the *Crom-Liagh*, or Altars, before described, compleated with them the Notion of Temples and Sanctuaries. When the true Religion began to degenerate into Idolatry, we find God, even in the Days of *Moses*, giving strict Warning to the *Jews*, that they should not adore those *Pillar-Stones*, which they were accustomed to do. “ Ye shall (s) make “ you no Idols, nor graven Image, (*Even-Maschith*, i. e. a Stone of bowing, “ as it is in the Original,) neither rear you *Matzebah*, i. e. a Standing *Pillar*, “ to bow unto them and worship them.” And from the idolatrous Use of these *Pillar Stones*, and of the Groves about them, God at length absolutely forbade the Use of them (t). “ Thou shalt not plant thee a Grove of any “ Trees near unto the Altar of the Lord thy God, which thou shalt make “ there; neither shalt thou set thee up a *Pillar*, which the Lord thy God “ hateth.”

To bring the Matter home. We have seen before, p. 119, that under the Patriarchal Œconomy, Temples, and local Consecrations, were only rude *Altars*, and *Pillars* erected in *Oak Groves*. The Children of the Dispersion carried with them the same Observances into the several Quarters of the World, in which they planted. *Cæsar*, (u) is very particular in describing the Religion, Sacrifices, Images, and Customs of the *Gauls*, yet is silent as to any Temples among them, built after the Manner of the *Romans*, *Greeks*, or *Egyptians*. The *consecrated Places* of the *Gauls*, mentioned by that Conqueror, were therefore *Altars* and *Stone Pillars* erected within the Inclosures of their *Oak Groves*, where they offered their abominable human Sacrifices. Where *Suetonius* (w), (who writ long after *Cæsar*,) says, that *Cæsar* had pillaged the *Temples* of the Gods in *Gaul*, he either uses Phrases familiar to the Ears of the *Romans*, or thereby means no more than the *consecrated Places* before mentioned: For all Antiquity agrees in the Position now advanced. *Clemens Alexandrinus*, (x) observes, “ That before the Art of Carving was brought into Use, the Antients wor- “ shipped unwrought Pillars, as Statues of the Gods.” And *Pausanias* (y) mentions several of them in *Bæotia*, and calls them the Statues of the Gods. *Ar-*
nobius,

(r) Josh. iv. 20.
(w) In Julio Cæsare.

(s) Levit. xxvi. 1.
(x) Strom. Lib. 1,

(t) Deut. xvi. 21.
(y) Bæotic.

(u) Comment. Lib. 6.

nobius, (z) the *African* Convert to Christianity in the fourth Century, says; "that the Custom of pitching such Stones for Worship continued to his Time; "on which they poured Oil of Olives." The *Britons*, who were descended from the *Gauls*, had the same Mysteries, Customs, and Religious Worship with that People; and therefore were without Temples, other than such as I have mentioned. The same may be said of the *Irish*, whose early Colonies were from *Britain*; and therefore the Temples and local Consecrations of the *Irish* antiently consisted of the *Crom-liagh*, or *Stone-Altar*, the rude unwrought *Pillar-Stones* placed circularly and collectively, and the whole encompassed with an Oak Grove. For upon the whole, since we have such Numbers of these *Pillar-Stones* among us, corresponding to the Description given in Scripture of those in *Syria* and *Palestine*, which were undoubtedly worshipped by the Idolatrous *Jews*, it is exceedingly probable, that ours were worshipped in the same Manner, when the real use of them; as Memorials of Things Sacred was forgot, and our Priests and Druids became as ignorant and corrupt in their Notions of divine Worship as their Neighbours.

C H A P. XVIII.

Of the Funerals, Places of Sepulture, and Subterraneous Vaults of the Antient Irish and Ostmen, in Ireland.

LET us now inquire what Sort of *Funerals* and Places of Sepulture were antiently used in *Ireland*. The learned have no need to be informed, that antiently the Heathens made use of two Kinds of Sepulture in *Greece*, *Italy*, *Germany*, *Gaul*, *Britain*, and other Parts, i. e. *Interring*, and *Burning*. Nor is any doubt to be made, but that the like Customs heretofore prevailed among the *Irish*, before they embraced the Christian Religion; and the rather since it is most certain, that the *Druids* were their Priests and Lawgivers; who, as *Pomponius Mela* (a) expressly asserts, "both burned and buried their Dead." Nor were antiently the Funerals of the *Ostmen* in *Ireland* unlike, while they continued Heathens. In November 1646, as People were employed in removing a little Hill in the East Suburbs of the City of *Dublin*, in order to form a Line of Fortification, there was discovered an antient Sepulchre placed S. W. and N. E. composed of eight Black Marble Stones, of which two made the Covering, and was supported by the others. The Length of this Monument was six Feet two Inches, the Breadth three Feet one Inch, and the Thickness of the Stone three Inches. At each Corner of it was erected a Stone four Feet High, and near it at the S. W. End another Stone was placed in the Form of a Pyramid six Feet High, of a rustick Work, and of that Kind of Stone which is called, a Mill-Stone. See Plate I. No. 9. A Draught of the Monument taken before it was demolished. Vast Quantities of burnt Coals, Ashes, and Human Bones; some of which were in Part burned, and some only scorched, were found in it, which was looked upon to be a Work, of the *Ostmen*, and erected by that People while they were Heathens in Memory of some Petty Prince or Nobleman. In what Manner the *Danes* antiently burned their Dead, and preserved their Ashes, may be seen in *Olaus Wormius* (b), [who distinguishes three Epocha's of Time, from as many Forms of Sepulture used in different Ages among the Northern People; the first of which he calls *Roisfold*, the second *Hoigold*, and the third *Christendomshold*. The first of these *Æras* he makes the *Age of Burning*, the Manner of which he describes, and their collecting the Ashes in Urns, some of which were round, and some in the Form of a Cylinder, which they placed in the middle of a Mount raised for the Purpose of Stones, Sand, and Earth, and covered with

(z) Contra Gentes Lib. 1.
VOL. II.

(a) Geogr. Lib. 3.
O O

(b) Monumenta Danica Lib. 1. Cap. 7:

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with a Coat of Green Sods, to divert and please the Eyes of the Spectators. These Mounts they raised near the High Roads, or on the Estate of the deceased: And the same Writer adds, that these expensive Monuments were erected for their Kings and Great Men; but that others were deposited with less Pomp, and he gives several Instances of Urns found in these Mounts. The second Æra he calls *Hoigold*, in which intire Bodies with all their Ornaments were deposited without burning in these Sorts of Mounts. Under this Head he introduces another Kind of Sepulture called, *Valcofter*, which was to cast the Bodies of such who were slain in Battle in one Heap, and raise a Mount of Earth, and Stones, or a Mixture of both over them, in Manner as is before described; and this Custom is also mentioned by *Saxo-Grammaticus* (c). The third Æra he calls *Christendomshold*, or the Age of the Christians, in which they buried their Dead, after the Manner now used. In the two first of these Instances they buried with the Ashes or Bodies of their Dead the Arms, Spears, Horses, Gold, Silver, and other things, that were valued by the deceased in his Life Time. *Wormius* from a M. S. gives other Names to the two first of these Ages, viz. the first he calls *Brendetiid*, and *Ildtiid*, i. e. *the fiery Age*, or *Age of Burning*, and the other *Hoielfetiid*, i. e. the Age of *Sepulchres* or *Hillocks*.

That the *Irish* had their Ages of *Burning* and *Burying* the Bodies of the deceased, long before the hostile Attempts of the *Danes* in the eighth Century, may be gathered from the Nick-Name of *Aireamb*, (A) which signifies a Grave, given to *Eochaid*, who was King of *Ireland*, about 14 Years before the Birth of Christ, from his changing the antient Custom of Burning into that of Burying: from whence it would seem that the Practice of Burning continued till this Monarch's Time, as it did among the Northern People, till the Age of *Dan*, King of *Denmark*, with whom the second Æra, or *ætas tumulorum* began. Upon opening the Mounts of this Country in several Instances have been discovered Coals, Ashes, Urns, and burnt Bones; in particular, in one opened near *Headford*, in the County of *Galway*, in 1678, and in another at *Warinstown*, in the County of *Down*, in 1684, both mentioned by Sir *Thomas Molyneux*, (d) who furnishes Draughts of the Urns therein found, in their full Dimensions, and one of them expressing more Ornaments of Work than was usual in so barbarous an Age. See Plate II. N°. 1, 2. But we must not with that Writer too hastily conclude, that these were the Funeral Places of the *Danes* alone; since the same Practices prevailed among the *Irish*, and therefore they may be indiscriminately applied to either People.

Not long since, six *Urns* were discovered in one of these Mounts, near *Powerscourt* in the County of *Wicklow*, of a different Sort from what are commonly found, one of which here delineated, Plate II. N°. 3. is now in the Possession of Mr. *Proby*. The Capacity of it, if intire, would not much exceed a Quart; it is of a light brown Colour, and composed of a crumbling soft Clay, rudely enough wrought, and each Urn was covered with a small flat Stone, and filled with black Dirt, which possibly might have been Ashes reduced to that Condition by Time. It seems to be of considerable Antiquity.

Of the Custom of Burying, without Burning, many Discoveries have been made in the Bowels of these Mounts; and it appears from an Inspection into them, that this Manner of Interring was two-fold.

First, In large spacious *Vaults* formed of Stone within the Mount, And, Secondly, in Coffins made like Stone Boxes, sufficiently capacious to hold the Corps, and not much more.

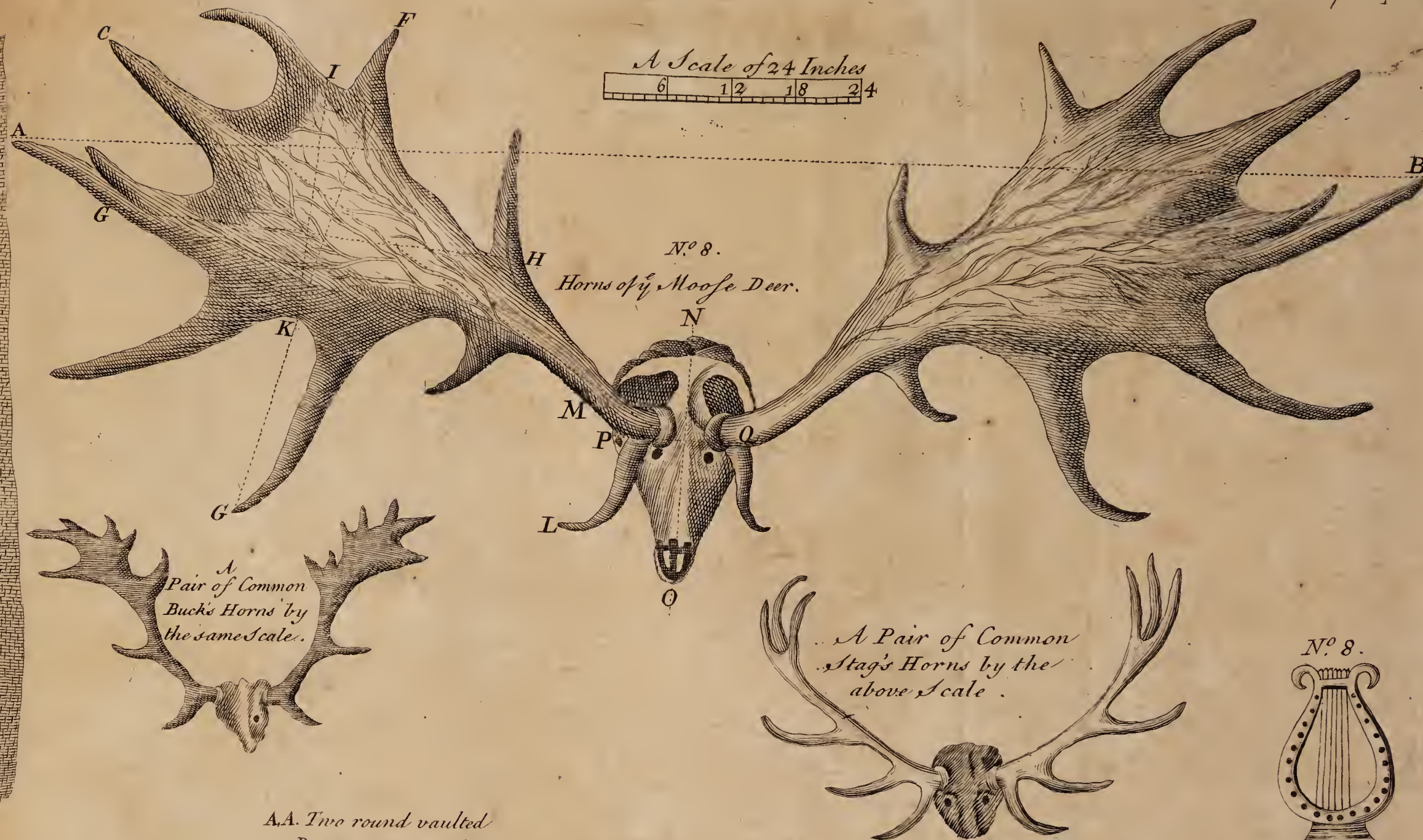
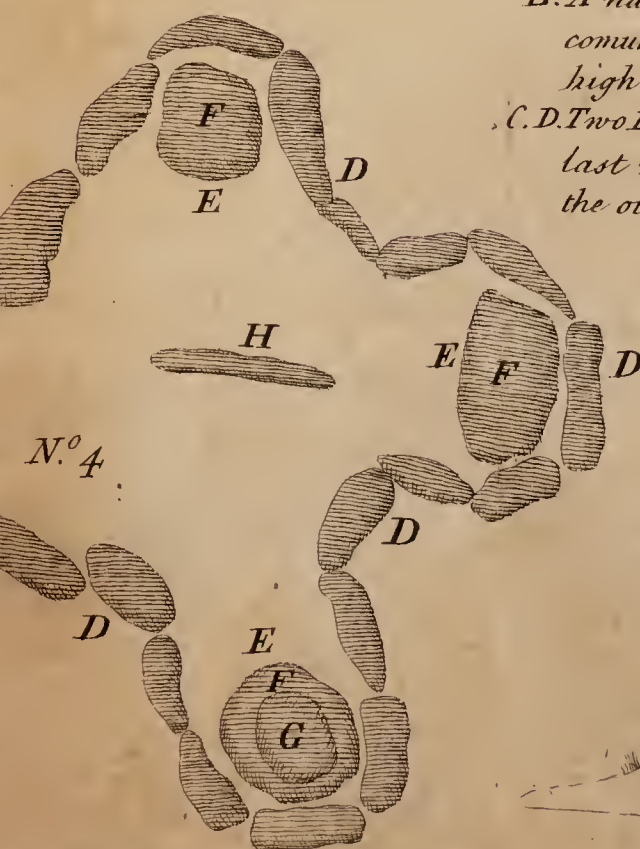
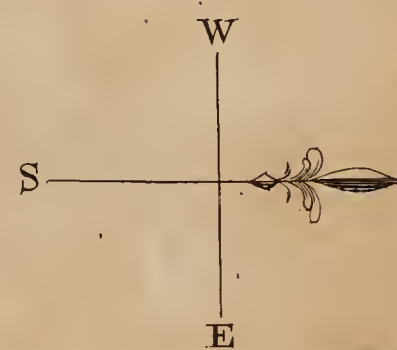
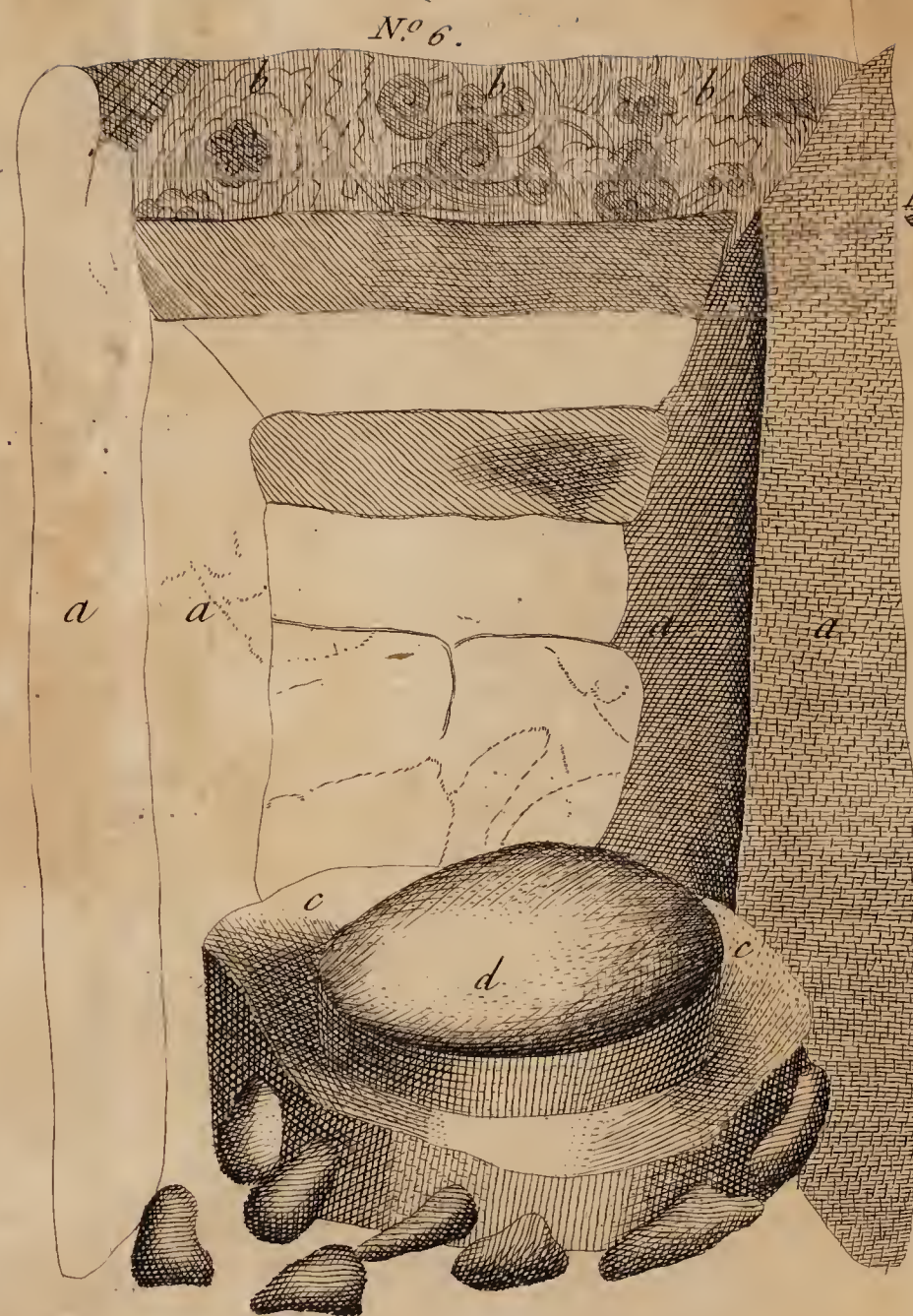
Molyneux, (e) gives us a Description of the first Sort of these Sepultures, discovered in a Mount at *New Grange*, in the County of *Meath*, which being very exact and particular, I shall make free with. Having described the Mount he proceeds thus. " Within the Center of this Pyramid lies a Cave, " some-

(c) Lib. 2.

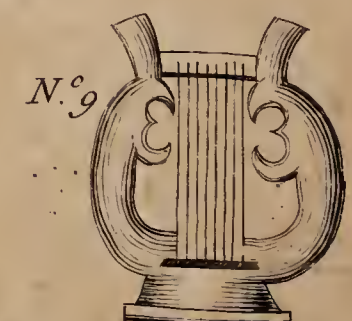
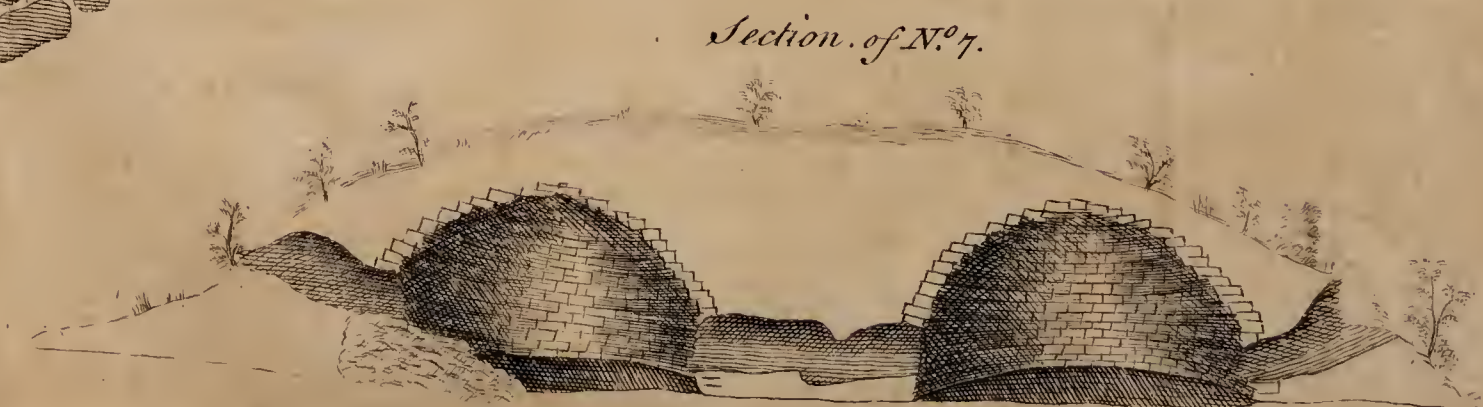
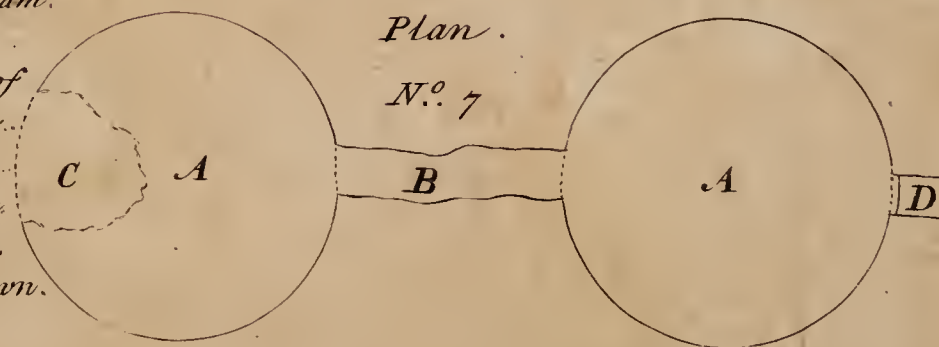
(d) Discourse on Danish Mounts, p. 197.

(e) As before.

(A) *Vamb* signifies a Grave or Den, and *Arvamb*, pronounced *Areamb*, upon the Grave:



A.A. Two round vaulted Rooms uncemented about 8 or 9 Feet diam.^r and 7 Feet high.
 B. A narrow Gallery of communication 3 feet high and 2 broad.
 C.D. Two Entrances, the last 2 feet square, the other broken down.





“ somewhat round in Figure, to which you can only pass through a
“ narrow Hole, placed on the North Side of the Mount, so strait as to allow
“ an Entrance but to one Man on his Hands and Feet. They industriously
“ contrived, that this Hole should lie concealed ; for it was but lately discovered,
“ and that by Accident, in removing Part of the Stones to make a Pavement
“ in the Neighbourhood. This strait Entrance leads into a narrow Gal-
“ lery of eighty Feet in Length, three Feet wide, gradually rising in Height
“ as it advances from the narrow Entrance ; first to four Feet High, and
“ from thence slowly to ten. The different Heights in this Gallery, at
“ several Distances from the first Entrance, must be occasioned by suiting its
“ Figure to the outward Conical Shape of the Mount, which obliged the
“ Contriver to make the Gallery lower, as it was nearer to the Outside of
“ the Pyramid, but the farther it advanced from thence allowed him still to
“ raise its Height more, and most of all about the middle of the Mount.
“ The Walls of this strait Gallery are made of large Flag-stones, set broad
“ ways, with their Edges close to one another, not hewn or shaped by any
“ Tool, but Rude and Natural. They differ in their Sizes, as the several
“ Heights of the Gallery require, the Top of which is covered over with the
“ same Kind of Flag Stones, laid along, some of which in the Covering
“ measure full nineteen Feet in Length. The farthest End of this Passage
“ gives an Entrance into a dark hollow Cave, of an irregular Figure, nineteen
“ or twenty Feet High, and in the middle about ten Feet Broad. As you
“ enter the Vault, on each Hand is a hollow Cell, or Nich, taken out of
“ the Sides of the Cave, and a third straight before you; each of which is
“ about Five Feet Broad, as much Deep, and ten in Length. The Walls
“ of the Gallery, Cave, and side Apartments are composed of huge-Flag-
“ stones, set End Ways in the Ground, of seven or eight Feet in Height,
“ which support other Broad Stones, placed horizontally, jetting their
“ Ends out beyond the upright Stones ; and over these are disposed another
“ range of flat Stones, in the same level Posture, advancing still their Edges
“ towards the Center of the Cave further out than those they rest on, and
“ so one Course above another, approaching nearer towards the Middle, form
“ all together a rude Kind of Arch, by way of a Roof over the Vault be-
“ low. This Arch is closed at Top by one large Stone, covering the Center,
“ which keeps all compact together. In the whole Work appears no sign of
“ Mortar, Clay, or other Cement ; but where a Crevice happens, it is filled
“ up with thin flat Stones, split and wedged in to the Vacuities. The Bottom
“ of the Cave and Entry is a rude Sort of Pavement, made of the same Stones
“ which compose the Mount, not beaten or joined together, but cast loosely
“ on the Ground to cover it. A Pyramidal Quarry Stone, five or six Feet
“ long, lies on the Floor, that once, perhaps, stood upright as a Central Stone
“ to those of the same Sort placed round the outside of the Mount. In each
“ of the three Cells a broad and shallow Cistern was placed on the Ground,
“ somewhat round, but rudely formed out of a Kind of Free-stone, all rounded
“ a little at the Bottom into a Convexity, and slightly hollowed at the Top ;
“ but their Cavities contained not much ; some of their Edges were sinuated
“ or scollop, and the Diameter of them was more than two Feet wide, and
“ were about eighteen Inches from the Floor. The Cell on the Right Hand
“ was larger, and seemed more regular and finished than the rest ; for, though
“ rude, it shewed that the Workman had spent more of his wild Art and
“ Pains upon it, than on the other two. The Cistern it contained was better
“ shaped, and in the middle of it was placed another smaller Cistern, better
“ wrought, and of a more curious Make ; and still for greater Ornament, the
“ lintel Stone of this Cell was cut with many spiral, circular and waved Lines,
“ that with their rude and shallow Traces covered the Surface of the Stone.
“ This barbarous Kind of Carving appeared in many other Places of the Cave,
“ promiscuously disposed here and there, without the least Rule or Order ; but
“ it was expressed no where with such Profusion as on the Stones of this
“ Cell ; yet not the least Footsteps of Writing, or any thing like Characters,

“ were

“ were found in the whole Work; which may convince us, that the
 “ *Danes*, then in this Kingdom, were not Masters of any Letters, or they
 “ would not fail to have expressed them on so remarkable an Occasion,
 “ as the compleating this extraordinary Monument. When the first Cave
 “ was opened, *two entire Skeletons not burned were found on the Floor*. The
 “ *Basons* in the several Niches of the Cave were certainly designed for *Al-*
 “ *tars* to offer Sacrifices upon to *Pagan Gods* in Favour of the dead; and,
 “ being 3 in Number, shew they were dedicated to the Deities of the 3
 “ prime Idols, religiously adored by all the Nations of the North. That
 “ this is more than bare Conjecture appears from a Passage in *Olaus Wor-*
 “ *mius* (f), who says, *that the Altars of the Danes were of various Fashions,*
 “ *and rarely one single Altar is found alone, but often 3 together, raised to the Ho-*
 “ *nour of the 3 chief Idols*, which were *Thor*, who commanded the Thunder
 “ and Lightning, *Odin*, who presided over War, and *Fricca*, who was the
 “ Disposer of Peace and Pleasure. Hence it is probable, that the 3 Altars
 “ in the Cave must have been raised in Honour of these 3 *Danish* Idols,
 “ and that the Chief on the right Hand so remarkably distinguished from the
 “ other two, by all its Works and Ornaments, must have been dedicated
 “ to the supreme Deity, *Thor*, as being more religiously adored than the other
 “ two.” See a Draught of all here described, Plate II. N^o 4

“ A. the Entrance. From A. to B. a narrow Gallery, 80 Feet long, lead-
 “ ing to the Cave C. D. D. D. D. D. great Flag-stones forming the
 “ Wall both of the Cave and Entrance. E. E. E. three Cells let into the
 “ Sides of the Cave for the Reception of 3 Altars, or shallow Cisterns,
 “ marked F. F. F. G. a second Altar raised upon the lower Altar in the
 “ Cell on the right Hand. H. a Pyramid-stone now prostrate, but for-
 “ merly set erect in the Middle of the Cave.— Plate II, Figure 6, re-
 “ presents more particularly the Manner and Contrivance of the *Altar* in the
 “ right Hand Cell, consecrated to the Deity *Thor*, expressing all the Rude-
 “ ness of its Work.— a. a. a. a. The upright Flag-stones, composing the
 “ Side-walls. b. b. b. the Lintel-stone laid over the Entrance of the Cell,
 “ whereon the Artist has expressed Abundance of rude barbarous Sculpture.
 “ c. c. a lower *Altar* serving as a Basis to a lesser *Altar* raised on it, mark-
 “ ed d.

“ Near this larger are two lesser Mounts, not above a fourth Part as big as
 “ the other, encompassed like the large one, with a Circle of Stones of
 “ smaller Dimensions than those that surround the large Mount. These
 “ two *Tumuli* seem probably to be raised as Sepulchres for the Children or
 “ Kindred of those that lie buried under the great Mount, as if the three
 “ together were designed as a Family Monument for some great *Danish*
 “ Prince interred here, near his Country-dwelling, as the Word *Grange*,
 “ (by which the Place is called) seems to imply, being a *Teutonic* or
 “ *German* Word, and not of *Irish* Original. For that the *Danes* chose
 “ to bury near their Country-seats is testified by *Wormius* (g) aforesaid.”

Another Cave of a different Form was discovered on the Top of a
 Mount called *Knock-an-ard-ouisk*, near *Lucan*, in the County of *Dublin*, which
 probably was designed for the same Purposes; though when I was in it
 in the Year 1740, there appeared no Tokens of Altars, Urns, or Bones,
 except of a human Tooth, and two Ankle-bones, which I took with me,
 as others might have done the rest from the Time of its first Discovery,
 being about the Year 1724. See Plate II. N^o 7.

We have met also with some Instances of the second Sort of Reposi-
 tories used for receiving the Dead, *i. e.* Stone-Coffins made like Boxes suf-
 ficiently capacious to hold the Corps, and not much more. Of these in the
 Year 1734 one was opened on the Lands of *Cloneeslieu*, in the *Queen's*
 County, 5 Miles from *Mount-Melick*, and not far from the Mansion-House
 of

of Mr. *Dun*, which I had the Opportunity of seeing soon after. The upper Stone of this Monument was of an enormous Size, and an irregular Shape, not oblong, as Tomb-stones generally are, but rather like a Lozenge in Heraldry, or a Diamond on the Cards, in Length full eight Feet, and 5 Feet 4 Inches broad, 11 Inches thick in some Parts, 9 and a half in others, and a small Portion at one End but seven. It was supported by two Side-Stones, and two End-Stones, the latter of which, as the Rubbish was not cleared away, could not be measured; but the Side-Stones were 5 Feet, 7 Inches long, near 4 Feet broad, and from 8 to 10 Inches thick. The Stones which compose this Monument are a gray grit, and appear to have been raised in the neighbouring Mountains of *Slieu-Bloom*, nor is there any Sign of Inscription or Date, or the Mark of a Tool upon it; but all is rough, mishapen, and unhewed. Closed up within this Coffin was found the entire Skeleton of a middle sized Man, the Head placed westward, and the Feet to the East, the Scull so rotten that it crumbled away with Handling; the Teeth white and sound, and the rest of the Bones entire, though something decayed. It appeared to have been placed on the Surface of the Ground, and surrounded by a Heap of large paving Stones, such as an adjoining River supplies, placed together in a regular and circular Form, taking up in Compass 180 Feet; which Circle of Stones rose no higher than a little above the upper Edge of the Monument, and was covered over with a Staple of Earth about a Foot thick, and the Entrance into it was at one Corner, which was covered with a Stone about 2 Feet and a half square. This Monument was discovered accidentally by a Farmer of the Ground removing some Stones from the Mount for domestick Uses; and there are two other Mounts of the same Sort and Size, not far distant from this, which, if opened, might afford new Discoveries.

Molyneux (b) gives an Account of another Monument of this Sort discovered in the Year 1716, at *Strillorgan*, near *Dublin*, which varies in some Particulars from the Instance before related. It was a Cavity only 2 Feet long, 16 Inches wide, and about 14 Inches deep, the 2 Sides and Ends whereof were lined with 4 rude Flag-stones set Edge-ways, over which was placed a Covering of one huge, massy Stone, that 10 Men could not lift, lying 2 Feet beneath the Surface of the Ground. This Box contained several Fragments of human Bones, as Parts of the Scull, Jaws, Teeth, some Portion of the Spine, ribs, Bones of the Legs, and Thighs, some of them, particularly a Thigh Bone, very compleat, and lying promiscuously dispersed within the Hollow of the Grave, near which within the same Grave stood an Urn, containing nothing but loose Earth that accidentally fell in as the Workmen were opening the Grave. It is impossible that the compleat Body of a Man could be deposited within so narrow a Compass; from whence the Author of this Relation concludes, “that they must have been “divested of all Flesh before they were committed to this Sepulchre. “Yet it did not appear by any Tokens that they had passed the Fire, “and therefore one would think that the Body had lain buried in some other Place, and that the loose Bones were afterwards collected from thence, “and deposited here; yet to retain some of the antient Fashion of the “Country, which Men do not easily quit all at once, it was thought a Decency and Respect to the deceased to inter an Urn together with the “Bones, though it was not applied as usual to the Reception of the Ashes “of the dead.”

An Instance also may be seen of the *Valcofter* Funeral, or casting the dead slain in Battle in a Heap, and covering them with Earth, in a Mount near *Forrest*, in the Barony of *Coolock*, and County of *Dublin*. Numbers of human Bones are now to be seen lying promiscuously in this Mount,

(b) As before. p. 201.

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Mount, which was opened for Gravel some Years ago by the Orders of Mr. *Blair*, on whose Land it stands. Some curious Gentlemen about two Years agoe. discovered in this Mount a humane Skeleton of a monstrous Size, which measured from the Anckle Bone to the Top of the *Cranium* 8 Feet, 4. Inches ; so that allowing a proportionable Distance from the Anckle to the Soal of the Foot, and for the Skin and Flesh covering the *Cranium*, as well as for the Space occupied by the Cartilages between the several Bones in a living Body, the Person to whom this Skeleton belonged must have been not far short of 9 Feet high. The Scull in the most solid Part was better than a Quarter of an Inch thick, and the Bones of the big Toe were, each of them, two Inches long, and 3 Inches and a quarter in Circumference. The *Dentes Molares*, or Grinders were also enormously big, and the *Tibia* above 20 Inches long. The Position of the Head was to the North, and of the Feet to the South, and all the Bones, except the Teeth, were in a crumbling and decaying Condition. I had this Account from some Gentlemen of undoubted Veracity, who measured the Skeleton ; and I myself on the 17th of *April* this Year took out of the said Mount, lying about 3 Feet under the Surface, an entire Scull and two Thigh Bones, considerably less than those before mentioned ; and all the other Bones of the Skeleton were there, but much decayed. It may not be improbable that these Bodies were deposited there in the Year 1014, after the celebrated Battle then fought on the Plains of *Clontarfe*, not far from that Neighbourhood. Two other Mounts of the same kind lie each within half a Mile of the former, which, if opened, may afford fresh Discoveries.

Though *Wormius*, and other Writers, make the Age of *Burning* the first Æra of Time ; yet indisputably the earliest Manner of disposing of the dead was in the Earth, which was succeeded by *Burning*, and that again by interring. Burying in the Earth seems to have been enjoined by God immediately after the Lapse of *Adam*. *Dust thou art, and to Dust thou shalt return ;* (i) agreeable to which *Abraham* (k) purchased from *Ephron* the *Hittite* a Possession for a burying Place wherein to deposite his Wife, *Sarah*, refusing the Choice of the Sepulchres, which the Sons of *Heth* offered him. That the *Egyptians* buried in the Earth is manifest from their Custom of embalming the dead ; and *Tacitus* (l) says, “ that the *Jews* chose rather to “ bury after the *Egyptian* Customs than to burn their dead,” which was the Practice in his time. Burning was first introduced to prevent the Outrages committed by Enemies on the Bodies of their Enemies, which seems to be confirmed in the Instance of *Saul* (m), who being defeated by the *Philistines* pressed his Armour-bearer to kill him, “ least the uncircumcised should abuse him.” But *Saul* dying by his own Sword, the *Philistines* found him and cut off his Head, and put his Armour in the House of *Ashtaroth*, and fastned his Body to the Wall of *Beth-shan*. And the valiant Men of *Jabesh-Gilead* went by night and took his Body from the Wall, and carried it to *Jabesh* and burnt it there ; but his Bones they buried under a Tree at *Jabesh*. Agreeable to this is the Example of *Sylla* among the *Romans*, who ordered his Body to be burnt, lest the Cruelties he had exercised on the Body of *Marius* should be retaliated upon his own ; and some think that it was at this Time that burning the dead first came in Use among the *Romans*, which seems to be countenanced by *Pliny* (n), who asserts, “ that the Custom of *Burning* was not “ introduced till they had discovered that their Enemies dug up and exposed “ the Bodies of their Soldiers.” But this is contradicted by *Plutarch* (o), who tells us, “ that *Numa* expressly forbid by his Testament to burn him.” From which two Authorities may be gathered, that both Customs prevailed, and that the *Romans* sometimes buried and sometimes burned their dead, as their Inclinations led them ; and so was the Practice of other Countries.]

Of

(i) Gen. III. 19. (k) Ibid. Cap. 23. (l) Hist. Lib. 5. (m) Samuel, I. 31:
(n) Nat. Hist. Lib. 7. Ch. 54. (o) In the Life of Numa.

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Of antient Sepulchres under Hills and Mounts see what is said in the preceding Chapter, Sect. II. and also *Isidore* (o). Antient Historians frequently mention subterraneous *Vaults*, called by the *Grecians* *Hypogæa*, and by the *Latins*, *Conditoria*, as also *Requietoria* in some antient Inscriptions; and that the antient *Hebrews* had their Sepulchres in Caves may be seen in Scripture (p), [in a Purchase made by *Abraham* of the Cave of *Machpelah* to be a Possession of a Burying Place for *Sarah* his Wife, and his Family, in which he himself and his Posterity were buried.] That the antient *Heathen Anglo-Saxons* had Sepulchres called *Byrgens*, under Hills, called by some *Barrowes*, is most certain. *Camden* (q) observes, that it was customary among the Northern Nations for every Soldier, who escaped alive out of Battle, to cast as much Earth as his Helmet would hold upon the Graves of the slain. [This was the *Valcofter* Funeral before mentioned p. 146. But of these Customs among the Northern Nations the Reader may find a fuller Account, if he thinks it worth while, in *Olaus Wormius* (r), or in *Saxo Grammaticus*, or *Olaus Magnus*.

We return now to the antient Custom of burning the dead among the *Irish*, which certainly prevailed not only among the *Ostmen* in *Ireland*, while they were Idolaters, but also did not suddenly disappear from among the *Irish* themselves after the Light of the Gospel had shone upon them. For in a very antient Book of Canons of 66 Titles in the *Cotton Library*, written in the Time of the *Anglo-Saxons*, under this Title, *De Nomine Basilicæ, & ejus Scissurâ*, we read thus. “ Synod Hibern. *Βασιλεὺς* in *Greek*, *Rex* in *Latin*; from whence “ *Basilica Regalis*, (B) a Cathedral, borrowed its Name, because in early “ Times, Kings only were buried in it; other Men being either burned or “ buried under a Heap of Stones. Also no Stranger has Liberty to break “ up the Ground of the Cathedral, without Permission from the Prince; “ and

(o) Etymol. Lib. 15. Cap. 11. (p) Gen. XXIII, XXV, XLIX. (q) Brit. p. 127.
(r) De Danicis Monumentis, Lib. 1.

(B) *Basilica* in its primary sense denoted a Royal Palace, or a Place where the Prince sat in Judgment; but it was sometimes taken for an Exchange for Merchants, and also for a Temple or Place of Worship: and in all these Senses imported a Royal Building appropriated for ever to the Uses of the Publick, whether sacred or prophane. In it the Kings and Magistrates of *Rome* were inaugurated, and received the Ensigns of their Government; in it they gave Audience to Embassadors, distributed Justice to the People, and held their publick Sacrifices. There was a *Basilica* in every city under the *Roman* Government, as may be gathered from a Passage in *Suetonius* (s) “ The Decurions (says he) of the Towns and Colonies conveyed “ his (*Augustus*’s) Body from *Nola* to *Bovillæ* by Night, on Account of the Heat of the “ Season; but in the Day-time they deposited it in the *Basilica* of every Town they passed “ through, or in the greatest of the Temples. From *Bovillæ* the Equestrian Order took it “ in charge, and brought it into the city.” There were 20 of these *Basilicæ* in *Rome*; but the Principal was that called *Julia*, from *Julius Cæsar*, the Founder of it, which was a most magnificent Building, formed after the Manner of our Cathedrals, and supported by a hundred Pillars in 4 Rows, each Row consisting of 25 Pillars. *Virgil* takes his Description of the supposed Palace of *K. Latinus* from it. *Æn.* 7.

*Tectum Augustum ingens, centum sublime Columnis
Urbe fuit summâ, Laurentis Regia Pici,
Horrendum Sylvæ, & Religionis parentum.
Hinc Sceptra accipere, & primos attollere fasces
Regibus Omen erat, hoc illis Curia Templum,
Hæc sacris ædes epulis.—*

A spacious palace, in the city’s height;
Sublime upon a hundred pillars stood,
With gloomy groves religiously obscure;
Laurentian Pici’ palace; where the kings
The first inauguration of their sway,
The sceptres, and the regal Fasces took:
This court their temple; here their sacred Feasts.

TRAPPE.

The Uses of the *Basilica* appear in this Passage; and when the Religion of *Christ* came to get Footing in the World, the Professors of it, built their Places of Worship in Imitation of these *Basilicæ*, and supported them with Pillars; from which Circumstance *Pancirollus* (t) distinguishes between a Cathedral and a Church, and calls those with Pillars *Basilicæ*, and others simply *Ædes*. It is true the *Basilicæ* were in early Times the burying Places of Kings, according to the Canon before quoted, as well as from the Passage cited from *Suetonius*, the Corps of *Augustus* being deposited in the *Basilica*, or chief Temple of every Town it passed through. But it appears from the same Author, that the Ashes of *Augustus* were not deposited in the *Basilica*, but in a Mausoleum erected by himself between the *Flaminian Road* and the Banks of the *Tiber*.

(s) Vita Augusti.

(t) De Rebus perditis.

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“ and if any Person should dare to do so, he shall pay according to the “ Dignity of the Place.” Thus for the Synod.—And this discovers another antient Custom among the *Irish* of burying under a *Kairn*, or Heap of Stones, of which see before, p. 113.

Nor must we omit what is to be found in the Book of *Canons* before mentioned concerning *the Rights of a dead Body*, taken out of an antient *Irish* Synod in these Words. “ Every dead Body has in its own Right a Cow, “ and a Horse, and a Garment, and the Furniture of his Bed; nor shall any “ of these be paid in Satisfaction of his Debts; because they are as it were “ peculiar to his Body.”

Of the Cries, and Lamentations, and clapping of Hands, practised by the *Irish* Women at the Funerals of their Friends, I shall hint something in Chap. XXI. Sometimes also Women were hired to mourn for the dead, after the Manner of antient *Præficae*. *Servius* calls a *Præfica*, *Planctuum Principem*, the Prince or Chief of the Mourners. It appears manifest enough from the antient *Roman* Writers, that in old times the like Custom prevailed among the *Roman* Women, to howl and tear their Hair and Cheeks, and was prohibited by the Laws of the twelve Tables in these Words, “ *Mulieres genas ne radunto. Mulier faciem ne Carpito. Mulieres Lessum* (i. e. “ lugubrem ejulationem) *Funeris ergo ne habento*.—Let not Women tear their “ Cheeks, nor scratch their Faces, nor raise a howling in their Attendance, “ upon Funerals.” *Tacitus* (s) having described the Funeral Solemnities of the antient *Germans*, and given an Account “ of the Manner of burning the “ Bodies of their eminent Men with a certain Kind of Wood, and raising to “ them Sepulchres of Sods,” Proceeds thus, “ they soon lay aside their Tears “ and Lamentations; but their Grief and Sorrow continue long. It is commen- “ dable in Women to lament, in Men to remember.” Nor is it to be doubted but that the antient *Irish* borrowed a Similitude of Customs in many Particulars from the *Germans*, from whom the *Cauci* and *Menapii* of *Ireland* were descended; as they did also some others from the *Gauls*; and in particular (as to our present Purpose) in their Feasts and Banquets at a Funeral, after the dead Body was carried out.

C H A P. XIX.

Of the antient Kinds of Trials, and Purgations, used among the Irish, after the Conversion of that Country to the Christian Religion.

THE antient customary Way of *Purgation* among the Christian *Irish* was that of an *Oath*, taken by the Solemnity of laying a Hand on the Gospel, which was sometimes attended by the Perception of the Eucharist. [This is called a *Canonical Purgation*, because it was allowed of by the *Canons*, and to distinguish it from *Vulgar Purgations*, as by *Battle*, *Fire-Ordeal*, or the like.] We see this Practice in an antient *Canon* of *St. Patrick*, under the Title, *de Contentione duorum absque testibus*; — “ It is decreed, that if any Fact be to “ be proved, it should be attested on the Four Evangelists, before taking the “ Communion, and afterwards the Credibility shall be left to the Judge.” [In the Registry (a) of *Octavian de Palatio*, Archbishop of *Armagh*, may be seen a different Form of taking an Oath in the Instance of *Thady*, Bishop of *Down* and *Connor*, who swore Canonical Obedience to his Metropolitan, *Manu ad Cor appositâ, & inspectis S. S. Dei Evangeliiis*—by laying his Hand to his Heart, and
looking

(s) *De Moribus Germanorum*:

(a) Fo. 396.

looking on the Gospels, and not laying his Hand on the Gospels, according to the usual Practice. In Scotland the Form of taking an Oath is by holding up the Right Hand, and looking on the Gospels. All of those Forms signify no more than an Adjuration of God to the Truth.]

Divers other Kinds of Purgation are related by Authors of the middle Ages; and in particular by the Venerable *Bede*, (b) who speaking of our *St Brigid*, says, “ among the Scots, (i. e. the Irish,) the Nativity of the Virgin, *St. Brigid*, whose Life was made famous by Miracles; who, when in Testimony of her Virginity, she touched the Wood of the Altar, it sprouted out Green.” *Co-gitofus*, (c) a Writer elder than *Bede*, relates the same Story.

As to the Trial by Combat, which was another Kind of Purgation, the following Canon made in a Synod held by *St. Patrick*, *Auxilius*, and *Isserninus* relates to the Prohibition of that Practice in a Clerk. “ If a Clerk, (says that Canon) become Surety for a Gentile in any Sum, and if it happens (which is not uncommon) that the Gentile by any Craft should over-reach the Clerk in his Dealings, the Clerk shall pay the Debt: For if he engage in Combat with him, he shall be justly adjudged to be out of the Pale of the Church.” After the Arrival of the *English* in *Ireland*, in some of the more solemn Trials at Law, and in Purgations, the Combat came to be used in that Country, though it was but rarely practised. *John Clyn*, (d) a Franciscan Frier of a Convent at *Kilkenny*, mentions this Kind of Combat thus. “ *Geffry de St. Leger*, Bishop of *Offory*, recovered the Mannor of *Seirkeran*, by Combat”; the Champion of the Bishop (for so I understand it,) in a Writ of Right, (as it is called) obtaining the Victory over the Champion of his Adversary. So ten Years after, in that warm Dissention which arose between *William de Vescey*, then late Lord Justice of *Ireland*, and *John Fitz-Thomas*, afterwards Earl of *Kildare*, by whom *Vescey* was impeached of Treason, at *Dublin*, on the first of *April*, before *William de la Hay*, Lord Justice of *Ireland*, and the King’s Council, *Vescey* offered to defend his Cause by Combat, and his Adversary accepted of the Challenge. Then, after some accustomed solemnities, the Day of Combat was by King *Edward*’s Command adjourned over into *England*; but *Vescey* before the Day appointed privately conveyed himself out of Danger, and the King gave all his Estate in *Ireland* to *Fitz-Thomas*. [The only Instance of a Combat fought in *Ireland* upon an Appeal, that I have met with, was, in 1583, which as it contains the Form of Proceedings, the Issue, and the Trial, as a Matter uncommon, may be worthy of a Place here. That Year, *Connor Mac-Cormac O-Connor* appealed *Teig Mac-Gilpatrick O-Connor* before the Lords Justices and Council for killing his Men under Protection. *Teig*, the Defendant, pleaded, that the Appellant’s Men had, since they had taken Protection, confederated with the Rebel *Cabil O-Connor*, and therefore were also Rebels, and that he was ready to maintain his Plea by Combat. The Challenge being accepted by the Appellant, all Things were prepared to trie the Issue, and Time and Place appointed, according to Precedents drawn from the Laws of *England* in such Cases. The Weapons, being Sword and Target, were chosen by the Defendant, and the Day following appointed for Combat. The Lords Justices, the Judges, and Counsellors, attended in Places appointed for them, every Man according to his rank, and most of the military Officers, for the greater Solemnity of the Trial, were present. The Combatants were seated on two Stools, one at each End of the inner Court of the Castle. The Court being called, the Appellant was led forward into the Lifts, stripped in his Shirt, and searched by the Secretary of State, having no Arms but his Sword and Target, and taking a Corporal Oath, that his Quarrel was just, he made his reverence to the Lords Justices, and the Court, and then was led back to his Stool. The same Ceremony was observed, as to the Defendant. Then the Pleadings were openly read, and the Appellant was demanded, whether he would aver his Appeal?

To

(b) Martyrol. under the 1st of February: ad an. 1284.

(c) Vit. Brigid. Cap. 3.

(d) Annals

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To which he answering in the Affirmative, the Defendant was also asked, whether he would confess the Action, or abide the Trial of the same? He also answered, that he would aver his Plea by the Sword. The signal being then given by sound of Trumpet, they began the Combat with great Resolution. The Appellant received two Wounds in his Leg, and one in his Thigh, and thereupon attempted to close the Defendant; who being too strong for him he pummeled him, till he loosened his Murrion, and then with his own Sword cut off his Head, and on the Point thereof presented it to the Lords Justices, and so his Acquittal was recorded.] But these are Examples of more modern Times. To proceed.

Another Kind of Purgation was also in use by the antient Laws, called *Ordeal*; of which there were three Kinds, *Hot Iron*, *Hot Water*, and *Cold-Water*; [and these were called *Dei Judicia*, or Appeals to God, and the Persons were adjudged Guilty or Innocent according to the Success. *The Fire Ordeal* was performed either by stepping over nine hot Plowshares Blind-folded, or by holding a Piece of red hot Iron in the Hand; in either of which Cases, the Party was esteemed Innocent, if he escaped unburnt, but if the contrary, was adjudged Guilty. The Purgation by *Hot-Water Ordeal* was for the Party accused to thrust his Hands or Feet into Scalding Water, upon a Presumption, that if Innocent, he would receive no Harm; and *Cold Water Ordeal* was for the Party to be cast into a Pond, or River, and his Innocence appeared from his Sinking or Swimming, *i. e.* if he were Innocent he would Sink when plunged in, if otherwise, the Water would not receive him. *The Fire Ordeal* was the Purgation of Freemen, and Persons of better Condition; the others were for Bondmen and Rusticks. These Purgations were performed with a World of Ceremony, and Preparations made for them, in the Churches in Presence of Bishops, Priests, and Secular Judges, with Fasting, Confessions, the receiving the Communion, and Numbers of Adjurations. *Mabillon*, (e) has set forth at large the Rites and Ceremonies used in the *Cold Water Ordeal*, together with the Forms of *Adjuration* therein practised, as the same were instituted by Pope *Eugene II.* who began his Pontificate in the Year 823. As this Piece will help to clear up the Subject in Hand, I shall not trespass on the Reader's Patience, to give a Translation of what *Mabillon* has published upon the Occasion at large, which may be seen underneath (A).]

Gilbert

(e) Vet. Analect. Tom. 1. p. 47.

“ (A) When you will put Men to their Probation, you ought to do it thus. Take those whom
 “ you have a Mind to cast into the Water, lead them into the Church, and before them all let the
 “ Priest Sing a Mass, and make them Offer at the Mass. When they shall come to the Commu-
 “ nion, before they communicate, let the Priest interrogate them, thus conjuring them, I adjure you
 “ by the Father, and Son, and Holy-Ghost, and by the Christianity you have received, and by
 “ the only begotten Son of God, and by the Holy Trinity, and by the Holy Gospels, and by
 “ the Reliques, which are deposited in this Church, that you do not presume in any manner to
 “ Communicate, nor to approach the Altar, if you have done this Thing, or consented to the
 “ doing it, or know who did it. But if they all are silent, and no one speaks, let the Priest go
 “ to the Altar, and give them the Communion. Afterwards let him say to those whom he has
 “ communicated: Let this Body and Blood of our Lord Jesus Christ, be you to for a *Probation* this
 “ Day. The Mass being ended, let the Priest consecrate Holy Water, and let him take it to
 “ the Place where the Men are to receive their *Probation*; and when they come to the Place,
 “ let him give them some of the Holy Water to drink, saying to each of them, let this Water
 “ be to your *Probation*. Afterwards let him conjure the Water into which he shall put them.
 “ After the Conjunction of the Water, let him strip them of their Garments, and make every
 “ one of them kiss the Holy Gospels, and the Cross of Christ. Afterwards he shall sprinkle
 “ every one of them with Holy Water, and cast them one by one into the Water. The Priest
 “ ought to do all these these things Fasting, nor ought they to eat before, who cast them into
 “ the Water.

The Form of Adjuration.

“ I Adjure you. O Man, N. by the Invocation of our Lord *Jesus Christ*, and by the *Judg-*
 “ *ment of Cold Water*, I Adjure you by the Father, Son, and Holy Spirit, and by the Undivided
 “ Trinity, and by our Lord Jesus Christ, and by all Angels, and Archangels, and by the tremen-
 “ dous Day of Judgment, and by the Four Evangelists, *Matthew, Mark, Luke, and John,*
 “ and

Gilbert or Gille, Bishop of *Limerick*, (who flourished in the Year 1130) in his Book, *de Statu Ecclesiæ*, among the things, which the Bishop used to consecrate, enumerates *the judicial Iron*; from whence it appears probable, that the *Irish* antiently practised this Kind of Trial. *Saxo Grammaticus*, in the Life of *Nicholas*, the 81st King of the *Danes*, gives an Account of one *Harald*, an *Irishman* by Descent, who endured the Judgment of the *Hot Iron*, by walking Barefooted over red hot Bars, without being scorched. But these last mentioned Trials, i. e. *Combat* and *Ordeal*, are prohibited by Canons, and sharply reproved by Divines. The Trial by *Ordeal* is indeed long since extinct, [having been abolished by Parliament (f) in the Reign of *Henry III*Id.] and the Trial by *Combat* has gone into disuse.

The last leud Custom to be taken Notice of, (and which I had almost forgot to mention,) was that which was antiently sometimes used by Litiguts, of Swearing before their *Brehons*, or Judges, by the *Head, Hand, Life, or Health* of their Prince or Lord; which Custom, without Question, favours of a Heathenish Original, and, as it seems, first came from the *Ægyptians*. Of this we have a Hint in the Oath, which *Joseph*, (after the Custom of the *Egyptians*) swore, *By the Life of Pharaoh* (g). *Dio* (h) relates, that the like Custom of Swearing, *By the Life and Fortune of Cæsar*, prevailed among the antient *Romans*. It is certain also, that it afterwards grew into a Custom among the Christians, both of the East and West, to Swear *by the Health or Life* of the Emperour, or the King and his Sons. This Custom indeed continued longer

(f) Rot. Pat. 3. Hen. 3, Membr. 5.

(g) Gen. Chap. 42.

(h) Lib. 45. 57.

“ and by the Twelve Apostles, and by the Twelve Prophets, and by all the Saints of God, and
 “ by the Principalities and Powers, and Dominations, and Virtues, and by the Thrones, Cherubim and Seraphim, and by the three young Men, *Sidrach, Misach, and Abednago*, and by
 “ the 144,000, who suffered for the Name of Christ, and by that Baptism by which the Priest
 “ regenerated you, that if you know of the Theft charged on you, or saw it committed, or
 “ carried it, or received it into your House, or were consenting to it, or if you have a hardened
 “ Heart, let your Heart be consumed within you, *and the Water not receive you*, nor let any
 “ Witchcraft prevail against this; but let the truth be manifested. Wherefore we earnestly beseech
 “ you, O Lord Jesus Christ, to give us such a Sign, that if this Man be guilty, he may be in
 “ no wise *received by the Water*. Grant this, O Lord Jesus Christ, to your Praise and Glory, by
 “ the Invocation of your Name, that all may know, that you are our Lord, who with the Father, and the Holy Spirit, lives and reigns God to endless Ages, Amen.

The Prayer used over the Holy Water.

“ We most humbly beseech you, O Lord Jesus Christ, to vouchsafe, immediately to give us
 “ such a Sign, that if this Person be any way guilty of what is objected to him, *that the Water may*
 “ *not receive him*. And this do, O Lord, to your Praise and Glory, at the Invocation of your
 “ Name, that all may know that you are the true God, and that there is no other God but
 “ you, who lives and reigns with God the Father, in the Unity of the Spirit, for infinite Ages,
 “ Amen:

“ The Omnipotent God created this Judgment, and it is true, and was found out by Pope
 “ *Eugene*, that all Bishops, Abbots, Earls, and Christians through the whole World may study
 “ to observe it; because it is approved by many, and found to be true. And for this Cause it
 “ was found out and Instituted, that it should be lawful for no Body to put his Hand on the
 “ Altar, nor to swear on the Reliques or Bodies of the Saints:

Mabillon's Annotations on the foregoing Forms:

“ Many have written much on the various Kinds of *Probation*. I therefore set down in this
 “ Place the *Probation of Cold Water*, because it is mentioned to be instituted by Pope *Eugene*
 “ in a very antient Manuscript written on Vellum, in the 9th Century, remaining in the Church
 “ of St. *Remigius*, at *Rheims*, from whence I have transcribed what goes before. With it agrees
 “ an antient Collection of Canons preserved in the Monastery of St. *Marian*, at *Auxerre*; in which
 “ the form of *Judgment by Cold Water* is related with this Note.— Our Lord the Pope sent this
 “ Judgment and Examination into *France*, that the Sacred Altars of the Saints might not be violated, but that the Truth might be made manifest by this Adjuration and Judgment of *Cold*
 “ *Water*. To which is added the Adjuration Word for Word, as before.— Yet *Lewis Augustus*,
 “ (as appears in the Capitulary of *Aquisgrane* of the Year 1328, Sect. 7. Chap. 12.) decreed;
 “ that the Examination by *Cold Water*, which hitherto was used, should be interdicted from our
 “ Masses, and be no more observed. Which Decree *Lewis* made after the Constitution of Pope
 “ *Eugene*, viz. the next Year after the Death of that Pope. Yet this Rite or Ceremony of *Pur-*
 “ *gation* was not absolutely abolished by the Decree of *Lewis*. For *Hincmar*, Archbishop of
 “ *Rheims*, being questioned upon it, by *Hildegard*, Bishop of *Meaux*, justified the Judgment of
 “ *Cold Water*, by many Arguments.” — Thus far *Mabillon*.

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longer in *Ireland*, than in other Places; but at length it was even there Prohibited in judicial Proceedings. [Yet it still continues in common Conversation, to Swear by the Hand of the Lord, Landlord, or Gossip, grounded undoubtedly, though they know not why, on the antient Practice.] But let this suffice.

C H A P. XX.

Of the Slaves or Bondmen of the antient Irish; and of their Villains, Natives, or Betages, regardant to the Land which they tilled.

LET us now proceed to the *Slaves* or *Bondmen* of the antient *Irish*. That the *Irish* had heretofore *Slaves*, which (for the most Part) they bought and sold at a certain Price, will admit of no Question. And indeed, this Custom was so common among them in Old Times, that in an antient *Irish* Synod, the Legacy that a Bishop might bequeath out of the Goods of the Church is limited by the Price of a *Bondwoman*. For thus says an Old Canon transcribed out of a very antient Book of Canons in *Bennet* College, *Cambridge*, written above 700 Years ago. — “A Prince, *i. e.* a Bishop, (as I before (a) observed) may at his Death bequeath a Legacy out of the Goods of the Church, that is, the price of a *Bondwoman*, either out of his moveable substance, or out of his Lands.” So in another Book of Canons of 66 Titles in the *Cotton* Library. “An *Irish* Synod saith, that whoever shall presume to steal or plunder any Thing that belongs to the King or a Bishop, or shall commit any Outrage against them, or shew any Contempt to them, he shall pay the Price of seven *Bondwomen*, or shall do Penance with the Bishop for seven Years.” There is a Passage also in another Canon in the same Place to this Purpose. “The Oath of a *Slave* without the Knowledge of his Master is void; so the Oath of a Son or a Daughter, without the Knowledge of their Father, and the Oath of a Monk, without the Knowledge of his Abbot, is void.”

Among *Slaves* were *Prisoners* taken in War antiently reckoned, as being bought and sold, and redeemed from Servitude at a Price. In Proof of this are the following two Canons, ascribed to *St. Patrick*, among those in the Book aforesaid of 66 Titles. — “If any Person, [*i. e.* Monk (A)] shall go about to redeem a Captive without the Permission of his Abbot, he deserves Excommunication.” — “Also if any Person gets the Permission of his Prelate, and the Price of the *Captive* be collected, he shall exact no more than Necessity requires; and if any thing remains over and above the Price, he shall place it on the Altar, and it shall be employed to the Use of the Indigent and Captives.” I find no mention in History of any Custom or Form of *Manumission* among the antient *Irish*, by which Slaves obtained their Liberty; nor do I know whether the various Sorts of *Manumission* in use among the antient *Franks* will cast any Light over this Matter; for instance, by casting down a Penny in the Presence of the King, or, in his Absence, before his Peers, or by Charter in the Church before the Priests and the Altar, or by private Epistle.

Besides these *Slaves*, there were also others called *Villains*; from whence Lands granted to such were said to be granted in *Villanage*. These were *Laiks* regardant to the Mannor or Glebe, and esteemed as a Part of the Inheritance or Farm. This appears in the Black Book of *Christ-Church, Dublin*, where

(a) Vol. i. p. 46.

(A) Because the Monk could have no property in his own Right, but to the Use of his Convent.

where the Lands given by King *Sitrick* to that Church, are said to be granted, *with the Villains and Cows and Corn.*" The like may be seen also in a Charter of *Dermot*, King of *Leinster*, granted a few Years before the arrival of the *English*, which I will give the Reader intire out of the Registry (*b*), of the Priory of *All-Saints*, near *Dublin* — " In the name of the Holy and " undivided Trinity, Father, Son, and Holy Ghost, I *Dermot*, King of *Leinster*, for the love of God, and the Salvation of my Soul, have given " and granted to my Spiritual Father and Confessor, *Edan*, Bishop of " *Louth*, (or *Clogher*) to the Use of the Filial Church of *Zola*, and their " Successors, a certain Town Land called *Ballidubgail*, with the *Villains* thereof, i. e. *Maelisa Mac-Feilecan*, with his Children, and Grand-children, freed and " discharged from the Services and Expeditions of me, and all my Successors, in " the Government of *Leinster* and *Dublin*, in perpetual Alms, with the lawful and " antient Lands, and all other Things to the said Town appertaining, &c. " Witnesses, *Laurence*, Archbishop of *Dublin*, *Kinad*, Bishop [of *Glendaloch*,] " and *Benignus*, Abbot of *Glendaloch*, *Enna*, my Son, *Felan Mac-Feolain*, *D. Mac-Gilla-Colmoc*, *Ethmarebac*, and *Aralt*, Sons of *Torcail*, *G. Mac-Gunnar*, " and many others." These *Villains* were the same, whom some call *Natives*, *Originaries*, or *Original Tenants*, and others, *Betages*. These *Betages* are mentioned in an antient Registry of the Archbishop of *Dublin*, called *Crede-Mibi*, i. e. in two Bulls of Pope *Urban* the IVth, therein recited, as also in the Black Book of the Church of *Lismore*, from whence the following Passage was transcribed before the Book was destroyed by Fire. — " *Memoran-* " *dum quòdquælibet Caruca de Betagiis quolibet Anno debet arare Domino* (Episcopo) " *unam Acram ad Seisinam frumenti, & unam Acram ad Seisinam avenarum,* " *&c. Item, Betagii debent trahere blada Domini.* — That each Plow of *Betages* " ought every Year to till for the Lord (Bishop,) one Acre in Wheat Season, and " one Acre in the Season of Oats, &c. Also the *Betages* ought to draw home " the Lord's Corn." The *Betages* seem in this Passage to be distinguished from Tenants, [who were not obliged to such servile Duties. Yet where *Farmers* or *Tenants* held *Betage* Lands, they were obliged to *Betage* Services, though in Effect they were of a more free Condition; in the same Manner as where Freemen held Lands, according to the Custom of some Mannors, by *Villain* Services, yet were no *Villains*. Of this there is an Instance in the Black Book (*c*) of the Archbishop of *Dublin*, where in an Extent taken of the Mannors of the See both *Farmer*, *Cotager*, and *Betage* are mentioned. " And there " are (says that Extent) at *Finglass* certain *Farmers* who hold there twenty " four Acres and three Stangs of the Lands of the *Betages*, and every Acre " is extended at Fourteen Pence a Year. The Work of one *Farmer* is of the " yearly Value there of a Penny in Autumn, and nothing from the others, " because they have a Tenure in the said Land by the Rent aforesaid. All the " Work of the said Tenants and *Betages* is to cut and gather in the Lord's Hay. " And the said Tenants and *Betages* for watching the Lord's Plow Cattle, " and Oxen, are extended at half a Mark a Year. And there are at *Finglass* " also twenty eight *Cottagers*, who hold there twenty eight Cottages, and " pay for them twenty two Shillings a Year." So in a Charter of King *Edward* II. Dated the 14th of *May* in the 9th Year of his Reign (1316) by which the King created *John Fitz-Thomas*, Earl of *Kildare*, he granted to him also the Castle and Town of *Kildare*, " together with the Services of the Free-Te- " nants, *Farmers*, and *Betages*, &c." [And in another Charter (*d*) of the same King, " It is our Pleasure, (says he,) that the *Irish*, who are admitted to the " Benefit of the *English* Laws, should be used as the *English* are in the Goods " and Chattles of their *Natives*, who are in those Parts commonly called *Betages*. Among the Articles sent over by King *Edward* the IIIrd. for the Reformation of the State of *Ireland*, as cited by *Pryn* (*e*), one is this. " That " one

(b) F. 45. (c) F. 230: (d) 14 Edward II. p. 2. Memb. 21: (e) Animadv. p. 267. Pat. 5. Edward IIIrd, par. 1. Memb. 25.

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“ one and the same Law be observed to the *Irish*, as to the *English*, except in
 “ the Services of *Betages* in the Power of their Lords, in the same Manner
 “ as is used in *England* concerning *Villains*.” By all which Quotations it would
 seem to appear (as is before hinted) that *Villains*, *Natives*, *Originaries*, or
Original Tenants, and *Betages*, import much the same thing, and that the
English Villain, and *Irish Betagh* is the same Person. Yet Lawyers distinguish
 Servants into three Kinds, viz. *Bondmen*, *Natives*, and *Villains*. The *Bondmen*,
 were these who bound themselves by Contract, and were termed *Nativi Con-*
ventionarii, — *Bondmen by Contract*, whose Services continued a longer or shorter
 time according to the Conditions of their Agreements. — A *Native* was the
 same as an *Originary*, or Original Inhabitant, that is a *Villain*, or *Bondman* by
 Birth or Stock. — And the *Villain*, properly so called, was either bound
 to the Person of the Lord and his Heirs, and called *Villain in Gross*, or was
Regardant to the *Mannor*, and bound to the Lord, as a Member annexed to the
 Lands, from whence he could not depart without the Licence of his Lord.
 As the *Villains* were such by Original and Birth, so they sometimes became
 so, by Confession on Record in the Lord’s Court, of which there is an Instance
 in the Black Book of the Archbishop of *Dublin*. “ *William Nolane*, of *Tau-*
 “ *laght*, in the twentieth Year of *Henry VIIIth*, in the Court of his Lord,
 “ the Archbishop of *Dublin*, fully confessed himself a *Villain*, with all his
 “ Posterity, from that Time forward.” They were called *Villains*, from *Villa*
 a *Village*, or *Farm*, where they lived, and did their Services, and in the same
 Sense, *Pagans*, from *Pagus* a *Village*.] The Word *Betagh* has an *Irish* Sound,
 [and seems to me to signify the same Thing as *Pagan*, or *Villain*; for *Biatach*,
 from whence the Word comes, signifies a *Farmer*, or one employed in the
 Servile Offices of the Lords *Village*; from whence also the Word, *Bodoch*, for
 a *Clown*, may have taken its original. There are Town Lands in *Ireland* called
Betagh Town-Lands, and *Bally-Betagh*, which Sir *Richard Cox*(f) would
 have to be a Measure of Land containing sixteen *Ballyboes*, each *Ballyboe*
 containing Sixteen Acres, and in some Places more. But I think he is mistaken;
 and let the Measure of the *Bally-betagh* be what it would, it signified no more
 than a Town-Land, inhabited by *Betachs*, and set apart for the Work and
 Service of the Lord. Thus in certain Anonymous Annals under the Year
 1177 it is said, “ That *Donogh O-Carillan* made Peace with the Men of
 “ *Derry*, and gave his *Manchin*, or Duties for ever to *Columbkille*, and his
 “ People of *Derry*, (i. e. to the Church of *Derry*,) and gave to them also a
 “ *Betagh-Town-Land*, near *Donoghmore*,” which I can understand in no other
 Sense, than a Town-Land planted by *Betages*. *Betags-Town*, in the Barony
 of *Duleek*, and County of *Meath*, is well known; yet I will not affirm, (how-
 ever probable it may be) that the Family Name, *Betagh*, which is not un-
 common in *Ireland*, is originally come from the Descendants of such who
 held their Lands by these *Native* or *Betagh* Tenures.]

Men of this servile Condition were not permitted to bear any Military Em-
 ployment, and this was according to the most antient Custom of the Heroick
 Ages, as one finds it described by *Virgil*, *Æneid* 9.

———— *Quorum primævus Helenor,*
Mæonio Regi, quem serva Lycimnia furtim
Sustulerat, Vetitisque ad Trojam miserat Armis.

———— Helenor first.

And Eldest born; whom to the *Lydian* King
 The Slave *Lycimnia* by a stol’n Embrace
 Bore, and in Arms forbidden sent to *Troy*.

Trappe.

[And *Selden* (h) asserts, from antient Authority, “ that none was to be ad-
 “ mitted to take the Military Oath, but a Freeman.” By the Constitutions
 of

(f) Folio, 399.
 Anglorum, p. 122.

(g) Index, under the Words *Ballybetagh* and *Ballyboe*.

(h) Janus

of Clarendon made in the Year 1164 it was provided, “ that the Sons of *Villains* ought not to be ordained Clerks, without the Assent of the Lord in “ whose Lands they were known to be born.”] But they only were employed in rustick Labours, in digging, hedging, plowing, sowing and reaping, &c. Finally, the Lord of the Soil gave Law to the *Villain* as well in Relation to his Body, as all his Goods and Fortune. One may from thence gather, what a cruel Yoke that of Servitude was.

C H A P. XXI.

Of the antient Horse and Foot of the Irish, but principally of those of the middle Ages : And of their Arms, and military Shoutings.

SECT. I. **I**N the Ages of Antiquity the *Irish Horsemen* rode bare backed, without Saddles. Afterwards Saddles came in Fashion among them, but without Styrrops, which we at present use in mounting. These *Horsemen* engaged either with Spears, or Arrows; and some in the middle Ages were armed with Coats of Mail. Nor was this Manner of riding uncommon in old Times among the *English* themselves, which is evident as well from some antient Seals, (on which may be seen the Effigies of an *English* Horseman) as from an Act made in a Parliament begun at *Drogheda* An. 10. Hen. VII. Chap. 8. The same Custom prevailed among the antient *Britons*, *Gauls*, and *Romans*. [The Invention indeed of the Saddle does not seem to be of extraordinary great Antiquity in the World; yet learned Men have held a contrary Opinion. *Polydore Virgil* (a) and *John Corasius* (b) affirm, that the Invention of the Bridle and Saddle was most early, and they attribute it to the *Pelithronii*, a People of *Thessaly*, otherwise called the *Lapithæ*; who were the Inventors of the Bridle and Saddle, and the Art of managing a Horse, according to a Verse in *Virgil* (c).

Fræna Pelethronii Lapithæ, Gyrosque dedere.

The *Lapithæ* first mounting on their back,
Added the Reins, and taught them under Arms
Graceful to form their Steps, to wheel and turn.

TRAPPE.

But these Authors seem to have been misled by an ambiguous Expression in *Pliny* (d), on which it is more than probable they grounded their Opinion; for he asserts, “ *invenisse Frænos & strata Equorum* Pelethronium.—That *Pelethronius* was the “ Inventor of Bridles and Horse Cloaths;” *Stratum* properly signifying a Coverlet or Horse-cloath, and not a Saddle: For *Stragulum*, as *Varro* observes, which may be also applied to *Stratum*, is deduced a *sternendo* from *covering*; Whereas *Sella*, which is the proper Name of a Saddle, comes a *sedendo*, because the Rider sits on it. The same may be said of *Ephippium* used by *Horace* (e).

Optat Ephippia bos piger——

Ephippium and *Stratum* being synonymous Terms. *Pancirollus* (f), and his Commentator *Salmuth*, hold a contrary Opinion to the above cited Writers, and affirm, that Saddles were of no old Invention; because they were not to be seen in any antique Statues. Yet it is plain from History, that Saddles were

(a) De Inventoribus rerum. Lib. 2. Chap. 12. (b) Miscelan. Lib. 6. Cap. 2. (c) Georg. 3. (d) Lib. 7. Ch. 56. (e) Lib. 1. Epist. 14. (f) De Rebus nuper inventis tit. 16.

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were in Use in the Reign of *Constantine*, the Son of *Constantine the Great*, about the Year of *Christ* 340. For we find in *Zonaras*, “ that *Constans* “ broke through his Brother *Constantin’s* Army, and threw him to the “ Ground *cum Equo & Sellâ*——Horse, Saddle and all.” As this is the first Mention we find of a Saddle under the proper Name of *Sella*, it is probable the Invention of it was not long before this Time. It is soon after mentioned in a Law of *Theodosius*, who began his Reign *A. D.* 382. For he, to restrain the Extravagance of his Subjects in the Ornaments of their Horses, made a sumptuary Edict. “ *Ne Sella cum Frænis & Avertâ sexaginta “ Libros Auri transeat*——That the Saddle, Bit, and Reins should not exceed the Price of 60*l.* in Gold.” After him the Emperor *Leo*, who began to reign alone *A. D.* 472, made a Law, “ *Ut nulli liceat in Frænis & Equestribus Sellis vel in Baltheis suis Margaritas, Smaragdus & Hyacinthos adaptare*——that no-body should set Pearls, Emeralds or Iacinths in their Bridles, Saddles, or Belts.” In latter times the *Irish* fell into the like Extravagance in their Accouterments, which made the Legislature think it necessary to restrain (g) the Use of gilt Bridles, Peytrils, and other gilt Harness. It is not so evident when Stirrups were first invented; but *Pancirollus* (h) observes that they were not in Use till after the Declension of the *Roman* Empire; since there is not the least Traces of them appearing in antient Statues or Pictures; nor is the Name of them to be found in any antient *Greek* or *Latin* Author, and therefore, when they were first invented, they obtained a technical Name unknown to the Antients, as, *Staphiæ*, *Staffæ*, *Stapedes*, all signifying a Place where the Foot might rest. *Cælius Rhodiginus* calls them *Subsellares* from their Position *sub Sellâ*, under the Saddle, and *Robert Valturius*, *Ferrum Sanfile*, an Iron by which to mount, in the same Sense as our Author calls them, *Scala Equestris*, a Horseman’s Ladder. A further Proof that *Stirrups* were not in Use among the antient *Romans* may be drawn from a Passage in *Virgil* (i), from whence it appears that the Custom among that People was to vault upon their Horses without the Aid of any Thing.

*Infrænant alii Currus, aut Corpora saltu
Subjiciunt in Equos.——*

Some rein their Chariots, or with active bound
Leap on their Steeds.——

TRAPPE.

We learn from *Vegetius* (k), who writ in the 4th Century, that it was a Part of the *Roman* Discipline to teach the Soldiers to vault on their Horses; for which End they had wooden Horses erected, whereon their young Soldiers might exercise themselves. They first practised unarmed, until they had gained an easy Habit; after which they were taught to vault in their Armour, either from Right or Left, with their Swords or Spears in their Hands; and this they did, that in the Tumult of a Battle they should meet with no Difficulty in Mounting. *Livy* calls these Horsemen by the Name of *Desultores*, *Vaulters*. But because this Method of getting on Horse-back was not so easily practised, especially by the weak and infirm, the *Viocuri*, (l) or Overseers of the High-ways, placed Stone-steps in the Roads at proper Distances, by which Travellers could with little Trouble get on the Backs of their Horses. —But it is time to return home.]

A *French* Poet, who writ the second Expedition of King *Richard II.* into *Ireland* *An.* 1399 in *French* Verse [which was afterwards translated into *English* Prose by *George Earl of Totness*] describes *Mac-Murrough*, one of the most powerful Chiefs of the *Irish*, riding in this manner without a Saddle; but the Price of his gallant Horse is worth observing, which this *French* Poet says cost 400 Cows. [The Stirrup was not brought into general Use in *Ireland* till after

(g) Stat. 25. Hen. 6. Chap. 6. (h) As before. (i) *Æneid* 12. (k) Lib. 4. (l) *Plutarch* in *Vit. C. Gracchi*.

after the Reign of Queen Elizabeth, as appears from *Don Juan's* Express (m) from *Kinsale* to the King of Spain, A. D. 1601.]

The *Irish* Horsemen were attended by Servants on Foot, commonly called, *Daltini*, armed only with Darts or Javelins to which Thongs of Leather were fastned wherewith to draw them back after they were cast; and these had the Care of their Horses. I shall hereafter mention the Horse called *Hobellers* in the next Chapter, and therefore shall not anticipate it here. The Greek Word ἵππος signifies a Horse, from whence perhaps the Word, *Hobby*, is derived.

The *Irish* of the middle Ages employed two Sorts of Foot Soldiers; one called *Gallo-Glaffes*, armed with an Iron Head-piece, and a Coat of Defence stuck with Iron-Nails, wearing a long Sword by their Sides, and bearing in one Hand a broad Ax with an extreme keen Edge, after the Manner of those antient *Gauls*, whom *Marcellinus* (n) mentions. [That these Sort of Foot thus armed were used by the *Irish* in Imitation of what they saw among the *English* after their first Arrival is pretty manifest from the Name *Gallo-Glafs*, which signifies no more than an *English* Servitor, *Gall-Oglach* in *Irish* importing an *English* Servant, and they were properly *Pedites gravis armaturæ*, or *heavy armed Foot*, in Opposition to] The second Kind of Foot, who were [*Pedites levis armaturæ* or] *light armed Foot*, called by *Henry of Marleburg*, *Turbiculi*, and by others, *Turbarii*; but their common Names were *Kerns* (A). They [wore Head-pieces] fought with Darts or Javelins, to which a Thong was fastned, Swords and Knives or *Skeyns*. Whether those *Skeyns* (B) were the Sort of Knives called, *Seaxes*, worn by the antient *Saxons*, must be left to the Inquiry of others. Among the Articles (o) appointed to be observed in *Ireland* by King *Edward the Third*, one is “against the Sup-porters and Leaders of *Kerns*, and the People called *Idle-men*, unless in the “*Marches* (or *Borders*) and that at their own proper Charges.” In War, instead of a *Drum*, they used the Bag-pipe, as the *Lacedemonians* of old did the Pipe in Battle, instead of the Cornet or Trumpet (p).

SECT. II. **A**S to the military Arms of the more antient *Irish*, it is past Controversy that they were made of *Brass*, and so were those of the antient *Greeks*, *Germans*, and *Britons*; [of the latter of which People *Camden* (q) gives many Instances of Spear-heads, Axes, and Swords of Brass, dug up in several Parts of *England*, which he supposes to be Weapons used by the *Britons*.] Our Author had in his Custody the Brass of a military Ax, of a rude but antique Workmanship, dug up in the last Century out of a Bog in the County of *Leitrim*. [I have seen also a short Sword, called by the *Irish*, a *Sgian*, or *Skean*, not many Years ago discovered under Ground at *Dungan Hill* in the County of *Meath*, the Blade of which was of Brass, 1 foot, 7 Inches, and $\frac{1}{16}$ long to the Handle, and at the broadest Part $\frac{6}{16}$ of an Inch. It was originally about $\frac{2}{3}$ of an Inch longer; but the Discoverer broke so much of it off to try the Metal, upon a Supposition that it was Gold. Of what Material the

(m) Pacata Hib. p. 194.
the Tower of London.
598. 793. 804.

(n) Lib. 19.

(o) Rot. Clauso. 5 Edw. 3. Membr. 25. in

(p) Aulus Gellius. Lib. 1. Cap. 11.

(q) Brit. p. 14.

(A) The true Name is *Keathern*, which signifies a Troop or Company of *Keathernach*, or Soldiers. The Word is generally taken in a contemptuous Sense from the Cruelty and Oppression used by this Body of the *Irish* Army both on Friends as well as Enemies; but in the Original Signification it has a military and honourable Sound. *Cormac Mac-Culinan*, King and Bishop of *Cashel*, is said to have written in the 10th Century an *Irish Glossary*, in which the Word *Keathern* is explained thus “*Keathern* (says the Etymologist) as it were, *Kith-Orn*; *Kith* i. e. “*Rath*, a Battle, *Orn*, i. e. *Orguin*, *Or*, i. e. to burn, *guin* i. e. to slay.” From all these put together, *Keathern* signifies *Burning and Slaying in Battle*, and is in its primitive Signification no more than a *Band of Soldiers*, like the *Roman* cohort.

(B) *Sgian* is an Original *Irish* Word signifying a Knife; from whence probably *Skein* is deduced.

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the Handle was composed is not known, being entirely decayed by Time, but the Brass covered by it had five Holes therein, and the Owner had a new Handle put to it in the Form it now appears. But these, as well as those mentioned by *Camden*, might have been *Danish* Weapons, buried, according to the Custom (*r*) of that People, with their Dead, when they domineered in both these Kingdoms.] *Solinus* (*s*) affirms, “ that the *Irish* placed “ their chiefest Glory in the Brightness of their Arms, and that those among “ them, who were fond of Ornament, used to adorn the Hilts of their “ Swords with the Teeth of Sea Animals, burnished as white as “ Ivory.” Some of the *Irish* Historians hold (but with what Truth I shall not take upon me to affirm) that *Labrac Loinsec*, K. of *Ireland*, brought with him into that Country out of foreign Parts *A. M.* 3670, a Kind of Spear called *Lagenib* (*C*), and that from thence the Eastern Province of *Ireland* took the Name of *Lagenia*, *Leinster*, which was before called *Coigidugarian*. The Annals of *Roscommon* under the Year 1190 mention a Spear-head of a Cubit long found in the River *Galliva*, which happened then to be dried up. [We read also of another Kind of warlike Instrument used antiently by the *Irish*, called *Krann-Tabball*, i. e. a wooden Sling, with which they cast Stones at a Distance, and with great Certainty and Execution. This Sort of Sling, from the Material it was made of, seems to me to resemble that described by *Vegetius*, “ to be a Staffe 4 Feet long, to which was fastned a Sling of Leather, “ which driven forward by both Hands directs a Stone almost like a “ wild Ass.” For that Creature, when hunted close, endangers its Pursuers by kicking Stones backwards on them, as the Badger is known to do with us. The antient *Britons* had also their Sling, which they called *Prenn-taval* or wooden Sling, in the same Sense as our *Krann-tabball*.]

Of the Arms used by the *Irish* at the Time of the Arrival of the *English*, *Cambrensis* (*t*) says thus. “ They use three Kinds of Arms, short Lances and “ two Darts (in which they follow the Custom of the *Basclenses* (*D*), as also “ broad Axes, excellently well steeled, the Use of which they borrowed from “ the *Norwegians* and *Oostmen*. They make Use of but one Hand to the Ax “ when they strike, and extend their Thumb along the Handle to guide the “ Blow; from which neither the crested Helmet can defend the Head, nor “ the Iron-folds of the Armour the rest of the Body. From whence it has “ happened even in our times, that the whole Thigh of a Soldier, though cased “ in well tempered Armour, hath been lopped off by a single Blow of the Ax, the “ whole Limb falling on one Side of the Horse, and the expiring Body on “ the other. They are also very dextrous and ready, beyond what other Nations “ are, in slinging Stones in Battle, when other Weapons fail them, to the “ great Detriment of their Enemies.” I have before (*u*) mentioned their Shields, and Bows and Arrows. Their Swords were pondrous and of great Length, but edged only on one Side, with which they fought by cutting, not thrusting. “ Some used a Head-piece covered with the Hides of Beasts,” as *Hadrianus Junius* observes in his Nomenclator. It was but of late they learned the Use of Boots from the *English*, and several sorts of Arms of modern Fashion, which for that Reason I shall not handle.

SECT. III. **B**EFORE joining Battle, when they advanced within a due Distance of the Enemy to be heard, they used a martial Shouting or Out-cry, by ingeminating the Word, *Farrab*, *Farrab*, as I observed before (*w*). [Many wild Conjectures have been made what the Word *Farrab* signifies, and the Reason for raising such a Shout before Battle. *Staniburst*, as he deduces the *Irish* from *Scota*, the Daughter of *Pharaoh*, so he thinks that using this Shout was calling upon

(*r*) Oläus Wormius de Mon. Dan. Lib. 6. Chap. 7.
diff. 3. Cap. 10. (*u*) Chap. 2. p. 17. (*w*) P. 17.

(*s*) Cap. 25.

(*t*) Topogr. Hib.

(*C*) *Laighian*, is the old *Irish* Name for a Spear or Halbert; as *Coigeadh* is for a province.
(*D*) *Baselonia* was an antient Territory in *Spain*, the capital city of which was *Bayona*. See *Hofman's Lexicon* under that Word.

upon the Name of *Pharaoh* in Times of Danger; and *Spencer* seems to me to be as wide of the Mark, who would make the Word *Scottish*, and that the Intention of using it was to call upon *Fergus*, the first King of *Scotland*, who was of *Irish* Birth. These, and all other Conjectures hitherto made, seem to be notional, and not grounded upon any solid Foundation. I should think, that it was only a Provocation to one another to engage with Courage, as much as to say, *Fall on, Fall on*; for *Farrach* in the *Irish* Language signifies *Force* or *Violence*: or it may signify, *Watch*, from *Fairigim*, to *watch*, which in the imperative Mood is written *Faire*, as much as to say, *have a Care*, in the same Sense as the *French* use the Words *Prenes Gard*. I have no Authority for this Conjecture, and therefore submit it to the Criticks in that Language. After Ages produced many other Shouts and Out-cries, as Signals before Engagement; which were used in Compliment to the Leaders and Heads of several Families, and intended as Incentives to Sedition. They chiefly terminated in the Word, *aboe*, which seems to come from an obsolete *Irish* Word, *Aba*, signifying *Cause* or *Business*. Thus *Butleraboe*, cried in the Beginning of an Engagement, was to incite one another to behave well, as they were then engaged in the *Cause* or *Business* of *Butler*; and this was the Cry appropriated to the House of *Ormond*. Though it be a Matter rather of Curiosity than Use, yet as the Subject has not been hitherto handled, to my Knowledge, I shall give the several Cries appropriated to noble Families, as far as they have fallen in my Way, and the Explanations of them to the best of my Skill, leaving such as are omitted to be explained by the Industry of others. Thus

O-Neal's Cry was *Lamb-dearg-aboe*, i. e. the Cause of *Red-hand*, which was his Crest or Cognifance.

O-Brien's Cry was *Lamb-Laider-aboe*, i. e. the Cause of *Strong-hand*, the Crest of the *O-Briens* being a dexter Arm issuing out of a Cloud, holding a naked Sword all proper; which Cry is now changed into a Motto alluding to the same (*viz*) *Vigueur du Dessus—Strength from above*.

Mac-Carthy's Cry was the same as the *O-Briens*; and so was the *Fitz-Maurices's*

The Earl of *Kildare's* (*Fitz-Gerald's*) Cry, *Crom-aboe*; as I take it, from a strong Castle called *Crom*, in the County of *Limerick*, belonging to that Family.

The E. of *Desmond's* Cry, *Shannet-aboe*. *Quare?*

The Earl of *Clanriccard's* (*Bourks*) Cry, *Galriagh-aboe*, i. e. the Cause of the *Red-English man*. One of this Family was called the *Red Earl*, that is, *Richard de Burgo*, the 2d Earl of *Ulster*.

Mac-Gill-Patrick, or *Fitz-Patrick's* Cry, *Gear-Laidir-aboe*, i. e. the Cause of *strong* and *sharp*, alluding perhaps to the Crest of that Family (*viz*) a *Lion* surmounted of a *Dragon*.

O-Carrol's Cry, *Showet-aboe*, possibly corrupted from *Seathar-aboe*, i. e. the Cause of the *strong*; to which the present Motto of that Family seems to allude, (*viz*) *in Fide & in Bello fortis*,—strong in Fidelity and War.

Mac-Swine's Cry was *Battailab-aboe*, or the Cause of the *Noble Staff*, alluding to a Part of his Family Arms, which were, *two Boars combatant, and above them as many battle Axes, in Saltire*; which battle Axes were the Arms of the *Galloglasses*, (*viz*) a broad Ax with a long Handle or Staff. *Mac-Swine* was the Leader of some *Irish Galloglasses* in the Reign of *Queen Elizabeth*.

The *Fleming's* Cry was *Teine-ar-aghein-aboe*, i. e. the *Business of Fire to the Bomb*. *Aghein* properly signifies a Kettle, but is metaphorically used for a *Bomb* or *Mortar*. Perhaps some of this Family had been Masters of the Ordnance. The Words allude to their Crest, which is a *Mortar-piece casting out a Bomb, with Flames of Fire, proper, Chains and Rings, Or*.

The *Hiffernan's* Cry, was *Ceart-na-Suas-aboe*, i. e. the Cause of *Right from above*: alluding perhaps to their Crest; which was an armed Hand couped at the Wrist, and erect, holding a broken sword, all proper; signifying, as it would seem, that there was no Justice to be expected from the Sword, but from the Protection of Heaven.

Huffey or *Huse*, Titular Baron of *Galtrim*, his Cry, *Cor-deragh-aboe*, perhaps, *the Cause of the great Cast*, alluding it may be to an Action of one of that Family in the Reign of *Edw. 2.* who at the Battle of *Athenry* engaged and slew *O-Kelly* and his Squire single handed.

O-Sullivan's Cry, was *Fustina-Stelly-Aboe. Quære?*

The Knight of *Kerry's* Cry was *Farreboy-aboe. Quære?*

Whatever was the Reason of this Out-Cry of *Farragh*, it is certain the *Irish* were not singular in it. For] it is manifest that not only they, but the *Scythians*, and *Germans*, nay even the *Grecians* and *Romans* made Use of some kind of military Out-Cry before Battle. [*Livy* (x), describing the Battle fought between *Hannibal* and *Scipio*, "It is (says he) in itself of little Consequence to mention, yet it was " of great Moment in the Action, that when the Armies joined, the *Shouting* " of the *Romans* was infinitely greater and more terrible, as agreeing together in one Voice from one and the same People; while the Voices of *Hannibal's* Soldiers were confused and dissonant, as being compounded of the " Shouts of several Nations."] Whether from the *Eleleu* used by the *Grecians* upon such Occasions, (as I said before (y)) came the Word *Aleleu*, which the meer *Irish* Women are accustomed to repeat with Howlings and clapping of Hands at the Funerals of their Friends, I will not take upon me to determine; for I have met with few or no Accounts in my Reading that the *Grecians* made any Settlements in *Ireland*. I confess indeed that there remain some small Traces of the antient *Grecians* having been in this Country in a Church at *Trim* in *Meath*, called *Græcorum Ecclesia*.—the Church of the *Grecians*. Concerning Bishop *Dobda*, a *Grecian*, who followed St. *Virgilius* out of *Ireland*, I refer the Reader to *Wiguleius Hundius* (z), and to the Writer of the Life of the same *Virgilius*, who was a Disciple of *Ebberhard*, Bishop of *Saltzburg*. See also the Account I gave before (a) of the Progeny of *Namethus*. *Pan* is said to be the first Inventor of the *Military Cry*, and that when he accompanied *Bacchus* in his Expedition to the *Indies*, the Enemy were by such a Stratagem at Night suddenly put to Flight; from whence proceeded the Proverb, *Terror Panicus*, a *Pannick Fright*. [Though it be not immediately pertinent to my Subject, yet I shall mention a Practice of the *Irish* in their Wars, that when in an Expedition they were successful they divided the Booty by Lot, according to the Rank of each Person. Thus in the Annals of *Donegall* under the Year 1557 it is said, "that when *Calvagh O-Donnell* by Night surprized and broke " the great Army of *Con O-Neil*, a vast Plenty of Arms, Cloathing and " Horses fell to the Share of the Victors, the prodigious Quantity of " which Booty may be judged by this, that when they came to divide the Spoil " by Lots, 80 Horses, besides *O-Neal's* own Horse, fell to the Share of *Con* " the Son of *Calvagh*."] Thus far of the antient *Irish* Soldier, and of his Arms and Military Cry.

Whether the *Irish* had the Use of Military Chariots, antiently called *Esseda*, after the Manner of the old *Gauls* and *Britons*, does not appear with any Degree of Certainty; but it is probable they had; and I cannot but incline to that Opinion, if Credit may be given to an antient Anonymous Writer of the Life of St. *Columb*, in which he describes the Battle of *Cuiledrebne*, fought in the Year 561, in a Poetical rather than Historical Stile. [They are mentioned in the *Irish* Histories a thousand Times, and called by the Name of *Carbad*, in the same Sense as *Carpentum* in *Latin*. In a Book written in *Irish*, and called *Tain-bo-cuailgne*, or *the Pursuit after the Drove of Oxen at Cuailgne*, these Military Chariots, and the Manner of the *Irish* fighting in them, are described much after the Way that *Cæsar* (b) describes the *Britons* fighting in the same Sort of Carriage; and the Guider of the Chariot is there called *Ara*, a Page or Lacquey, but more properly a Conductor, from the obsolete *Irish* Word, *Ar*, which signifies to direct or conduct. Nor is it to be wondered at, that the

Irish

Irish should use this Chariot in War, since it was common among the *Britons*, from whom they were descended, and *who with them had the same Dispositions and Customs* according to *Tacitus* (d).] It is not to be controverted but that the *Irish* had such *Chariots*, which the *Gauls* antiently called *Bennæ*, for the Use of Travellers, and other Vehicles called in the *Gaulish* Language, *Carrs*, for the Carriage of Burdens, [and which both in *British* and *Irish*, pass by the same Name, *Karr*.]

I know not whether it be worth while to take Notice here of the ludicrous Battles of the *Irish* Horsemen, which carried with them a Relish of War. They met and engaged in Sport for the Diversion of the Spectators, and fought with Spears not headed with Iron. [These sportive Exercises of Arms do not seem to carry any great Antiquity in *Ireland*, and were probably introduced in Imitation of the *Jufts*, and *Tournaments* of other Nations, which were first invented, if we may give Credit to *Nicetas* (e), by *Emanuel Commenus* Emperor of *Constantinople*, in the twelfth Century, and were first practised at *Antioch*. “For (says he,) when the *Latins* were upon their March to the *Holy-Land*, they made a gallant Appearance on Horse-back armed with Lances. “*Manuel* to shew that his *Greeks* were in no Sort inferior to the *Latins*, and “would not give Way to them, appointed a Day, that both Parties should “meet, and skirmish with Spears unheaded with Iron. *Manuel* himself appeared at the Day, clad in his Imperial Robes, guarded by a Body of “*Greeks* well armed, and tumbled two of the *Latins* out of their Saddles “to the Ground.” Other Writers give the Year 1066 for the Invention and first Practice of this Sport.] I shall but just hint at the Eagerness of the *Irish* in the Chase, as in the hunting of Wolves (D) and Stags. Hunting indeed has no small Affinity with Military Affairs; and if we may believe *Xenophon* (f), is an Exercise very productive of Valour. *Bede* (g) calls *Ireland*, “*Insulam Cervorum Venatu insignem*. — An Island famous for Staggs “Hunting.” But these Things are thrown in above Measure.

C H A P. XXII.

Of the Natural Advantages, Commodities, and some Special Privileges of Ireland.

THE Ornaments and natural Advantages of Countries, by which Men are often invited to settle in them, are *the fertility of the Soil, the healthiness of the Air, Woods, (A) Plains, Mines, noble Quarries of Stone, navigable Rivers, stored with Fish, large and safe Harbours, the Neighbourhood of the Sea for the Benefit of exercising Traffick, and all Things necessary for the Support of Human Life*. In all these Particulars (not to mention any Thing here of Cities, and Things provided by the Art and Industry of Man,) *Ireland* is exceeding happy. But what is most uncommon, and hardly (B) granted by God to any other Part of the Habitable Globe, *This Island does not nourish any venomous Creature,*

(c) *Vita Agricolaë*.

(d) *Lib. 3.*

(f) *Cyropædia*.

(g) *Eccl. Hist. Lib. 1. Cap. 1.*

(D) So said in the Year 1658. But there are no *Wolves* in *Ireland* now.

(A) When our Author writ his *Antiquities*, in 1658, there was great Plenty of Woods in *Ireland*, which are since for the most Part destroyed.

(B) Our Author mentions this Privilege granted to *Ireland*, with Caution, as a Happiness, scarce granted to any other Country; doubtless he had an Eye to the Islands of *Crete* and *Eubæus*, which had the same Exemption, as *Solinus*, Chap. 17. and *Pliny*, Lib. 8. Chap. 58. say. He also industriously avoids giving any Hint of the traditional Fable of *St. Patrick's* banishing venomous Creatures, out of *Ireland*, being aware that *Solinus*, (who flourished some Centuries before *St. Patrick*), mentions that Exemption. See what I have said of this, Vol. I. p. 15.

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ture, not though it were imported into it from another Country. It has indeed *Spiders*, and *Neuts*, but they are not *Poisonous*. An *Earthquake* is seldom or never felt in *Ireland*, and when it happens, it is looked upon as a *Prodigy*. *Thunder* is very uncommon there, and such an equal Temperature is found in the Climate, that there are no Complaints of excessive Colds in Winter, or intolerable Heats in Summer.

Among the four-footed Beasts of this Country, the Horses, called *Hobbies*, are in the first Place worthy of Notice, and held in great Esteem for their easy *Amble*. *John Major* observes, that they were antiently called *Asturcones*, as having been first imported from the *Asturians* in *Spain* into *Ireland*. From this kind of Horse, (which I observe by the Way,) the *Irish* Light-armed Bodies of Horse were called *Hobellers*, [as serving on these *Hobbies*; of which *Hobellers*, there were two Sorts, one armed, the other unarmed; the Pay of the Former being Six-pence a Day, and of the other Four-pence, in the 36th Year of King *Edward III.*] Mention is made in the Records (a) of the Tower of *London*, “that the King had issued Orders for the sending “2000 *Hobellers* out of *Ireland* against the *Scots* ;” but I do not find how many were actually sent. *Anno* 1347, there were mustered in the Army of King *Edward III.* at the Siege of *Calais*, twenty-seven *Hobellers*, (besides other Soldiers) under *Maurice*, Earl of *Kildare*, and fourteen *Hobellers* under Sir *Fulck de Freign*, an *Irishman*. *Paulus Jovius* affirms, “that of this Kind of “Horses he saw twelve of a most beautiful White Colour, adorned with “Purple and Silver Reins, led in the Pope’s Train without Riders.” [These Horsemen are mentioned by *Camden* (b) to have been in Use in *Britain*, and to have served for giving Intelligence of the Approaches of the Enemy by Day, as *Beacons* did by Night.]

I must here take Notice of those *Hounds*, which, from their hunting of Wolves, are commonly called *Wolf-Dogs*, being Creatures of great Strength and Size, and of a fine Shape. [I cannot but think that these are the Dogs, which *Symmachus* mentions in an Epistle to his Brother *Flavianus*. “I “thank you (says he) for the Present you made me of some (*Canes Scotici*), “*Scottish Dogs*, which were shewed at the *Circensian Games*, to the great astonishment of the People, who could not judge it possible to bring them to “*Rome* otherwise than in Iron Cages.” I am sensible Mr. *Burton*, (c) treading the Footsteps of *Justus Lipsius*, (d) makes no scruple to say, that the Dogs intended by *Symmachus* in this Passage were the *British Mastives*. But with submission to such great Names, how could the *British Mastive* get the Appellation of *Scoticus* in the Age *Symmachus* lived? For he was Consul of *Rome* in the latter end of the fourth Century; at which Time, and for some Time before, and for many Centuries after, *Ireland* was well known by the Name of *Scotia*, as I have shewn before Chap. I. Besides, the *English Mastive* was no way comparable to the *Irish Wolf-Dog* in Size or elegant Shape, nor would it make an astonishing Figure in the Spectacles exhibited in the *Circus*. On the other Hand, the *Irish Wolf-Dog* has been thought a valuable present to the greatest Monarch, and is sought after and sent abroad to all Quarters of the World; and this has been one Cause why that noble Creature has grown so scarce among us, as another is, the neglect of the Species, since the extinction of *Wolves* in *Ireland*; and even of what remains, the Size seems to have dwindled from its antient Stateliness. When Sir *Thomas Rowe* was Embassador at the Court of the *Great Mogul* in the Year 1615, that Emperor desired him to send for some *Irish Grey-Hounds*, as the most welcome present he could make him; which being done, the *Mogul* shewed the greatest Respect to Sir *Thomas*, and presented him with his Picture, and several Things of Value. We see in the publick Records an earlier Instance of the desire Foreigners have had for *Hawks* and *Wolf-Dogs* of *Irish* Growth in a Privy Seal (e) from

(a) Pat. 15. Edw. 2. Part. 2. Numb. 19.
Itinerary of Anton. p. 220.
Decemb. 36. H. 8. Dorso.

(b) Britannia, 1722: p. 150.
(d) Epist. ad Belg. Cent. 1. p. 44.

(c) On the
(e) Rot. Canc. 9th

from King Henry VIIIth to the Lord Deputy and Council of *Ireland*; wherein his Majesty takes Notice, “ That at the Instant Suit of the Duke of *Alberkyrke* of *S. ain*, (of the Privy Council to Henry VIIIth) on the behalf of the *Marquiss* of *Desarrya* and his Son, that it might please his Majesty to grant to the said *Marquiss* and his Son, and the longer Liver of them, yearly out of *Ireland* two *Goshawkes*, and four *Greybonds*; and forasmuch as the said Duke hath done the King acceptable Service in his Wars, and that the King is informed, that the said *Marquiss* beareth to him especial good Will, he therefore grants the said Suit, and commands that the Deputy for the Time being shall take order for the delivery of the said *Hawks* and *Grey-Hounds* unto the Order of the said *Marquiss* and his Son, and the longer Liver of them yearly; and that the Treasurer shall pay the Charges of buying the said *Hawks* and *Hounds*.” — It is true the *British Hounds* and *Beagles* were in Reputation among the *Romans* for their Speed and quick Scent: Thus *Nemesis* in his *Cungeticks*. —

——— *Divisa Britannia Mittit*
Veloces, nestrigue Orbis venatibus aptos.

Great *Britain* sends Swift Hounds,
Fittest to hunt upon our Grounds.

And *Appian* calls the *British Hound*, σκύλαξ ἰχθυόλης, a Dog that scents the Track of the Game. But this Character does not hit the *Irish Wolf-Dog*, which is not remarkable for any great Sagacity in Hunting by the Nose. *Ulysses Aldrovandus* and *Gesner* have given Descriptions of the *Canis Scoticus*, and two prints of them very little different from the Common Hunting Hound. “ They are (says *Gesner*,) something larger than the common hunting Hound, of a brown or sandy spotted Colour, quick of Smelling, and are employed on the Borders between *England* and *Scotland* to follow Thieves. They are called the *Sleut-Hound*.” In the *Regiam Majestatem* of *Scotland* is this Passage. “ *Nullus perturbet aut impediatur canem trassantem, aut homines trassantes cum ipso ad sequendum latrones, aut ad Capiendum Malefactores.* — No Body shall give any disturbance or hindrance to tracing Dogs, or Men employed with them to trace or apprehend Thieves or Malefactors.” This Character no way agrees with the *Irish Wolf-Dog*, and the Reader must observe, that when *Gesner* and *Aldrovandus* wrote in the sixteenth Century, modern *Scotland* was well known by the Name of *Scotia*, which it was not in the fourth Century when *Symmachus* writ the aforesaid Epistle; and therefore the *Canis Scoticus* mentioned by *Symmachus*, and the *Canis Scoticus* described by *Aldrovandus*, and *Gesner*, were Dogs of different Species.]

There was antiently another stately Animal in *Ireland* of the *Deer Kind*, vulgarly called the *Elche*; but which Sir *Thomas Molyneux* (f) shews demonstrably to be the great *American Deer*, called the *Moose-Deer*. The Species of this Noble Creature has been intirely extinct in *Ireland* for such a Number of Ages past that there is not the least mention made of it in *Irish History*; so that all the Discoveries concerning it are only had from the monstrous Bones and Horns, which have been at several Times dug out of the Earth by Accident, and preserved there from Corruption by lying deep under Ground for a long Succession of Ages. The curious Remarks made by the beforementioned Writer on the Bones and Horns of this Animal may be reduced to the following Heads.

First, That it was of the *Genus Cervinum*, or *Deer-Kind*, and of the Sort that carries broad or palmed Horns, bearing a greater Affinity with the *Buck* or *Fallow Deer*, than with the *Stag* or *Red-Deer*, which has round Horns branched without a *Palm*.

Secondly,

(f) See a Discourse of Sir *Thomas Molyneux*’s, on the large Horns found under Ground in *Ireland*, published at the End of the Edition of *Boats Natural History*, 4to. 1726. by *Grierson*.

Secondly, That undoubtedly the Body bore a Proportion to the Horns ; so that should the fairest Buck be compared with the Symmetry of this mighty Beast, it would fall as far short of its Proportion, as the smallest Faun compared to the largest overgrown Buck.

Thirdly, These spacious Horns, like others of the Deer Kind, were naturally cast every Year, and grew again to the same Size in about four Months. For that all Species of Deer, yet known, drop their Horns yearly, and with us about *March*, and about *July* following are full summed again.

Fourthly, That they were very common in this Country may be judged from the great number of Horns from Time to Time dug up, many of which are yet preserved.

Fifthly, That they were a gregarious Animal, or such as affect keeping together in Herds, like the Fallow Deer with us, and (as it is reported) the *Elches* of *Sweden*, and the *Rain Deer* in the Northern Countries of *Europe* ; as is judged from an Instance given of one Mr. *Osborn*, who found three Heads, and Sets of Horns, in trenching an Orchard, in the Compass of one Acre of Land.

Sixthly, That they were for the most Part found buried in a Sort of *Marl*, and from five to ten Feet under Ground ; from whence Sir *Thomas* concludes, that *Marl* was only a Soil, that had formerly been the outward surface of the Earth, but in Process of Time, being covered by degrees with many layers of adventitious Glebe, has by lying under Ground a long Time acquired a peculiar Texture, Consistence, Richness, or Maturity, that gives it the Denomination of *Marl*. For it must necessarily be allowed, that the Place where those Heads are now found was once the external Surface of the Ground ; otherwise it is not to be conceived how they should come there. And that they should be so deep buried, where they are found, happened by their accidental falling on soft low Ground ; so that the Horns by their own gravity might easily make a Bed, where they settled in the yielding Earth, and in a long Course of Time, the higher Lands being by repeated Rains gradually washed down by Floods, covered those Places that were situated lower with many layers of Earth : For all high Grounds and Hills, unless they consist of Rock, by this Means naturally lose a little every year of their Height. As for such Heads as might chance to fall on high or hard Grounds ; where they could not possibly be covered or defended, such must of necessity rot and be destroyed by the Weather ; for which Reason it is, that these Horns are never discovered in such Sort of Ground, but always in a light Soil, and in some low part of the Country.

Seventhly, But how comes it that this Kind of Animal, formerly so common and numerous in *Ireland*, should now be utterly lost and extinct ? This Objection Sir *Thomas* accounts for from a certain ill constitution of the Air in some of the past Seasons, long since the Flood, which might occasion an *Epidemic Distemper*, or *Pestilential Murrain*, particularly to affect this Sort of Creature, in such a Manner, as to destroy at once great Numbers of them, if not quite ruin the Species. For this *Island* may be well considered as a Country or Climate not so truly proper or natural to this Animal, as to be perfectly agreeable to its Temper, since it does not appear, that it ever was an Inhabitant of any of the adjacent Kingdoms round us. Besides, the three Heads abovementioned found so close to one another in the County of *Meath*, and two others dug up at *Turvy*, within eight Miles of *Dublin* in 1684, seem to countenance this Opinion, as if those Animals died together in Numbers, as they had lived together in Herds. To this Purpose there is a remarkable Passage in *Scheffer* (g), who speaking of the *Rain Deer*, says, that whole Herds of them are often destroyed by a raging Distemper, common among them. “ This Kind of Creature (says he) is subject to its Diseases, which, if “ they seize a Flock, go through them all, concerning which *John Bureus*, “ has

“ has it thus in his Collections ; *Sometimes a Sort of Disease after the Manner of a Plague affects the Rain-Deer, so as they all die, and the Laplander is forced to supply himself with new Rain-Deer.*” By which may be gathered, that the Conjecture as to *Ireland* is not meer Supposition, but has certainly happened elsewhere to Animals of the like Kind. But though some should escape the common Calamity, yet being few in Number, they were soon killed like other Venison, as well for the sake of Food as Diversion. None of them by Reason of their stupendous Bulk, and wide spreading Horns, could possibly be sheltered long in any Place, and being so conspicuous and heavy were the more easily pursued and taken in a Country all environed by the Sea ; had they been on the wide Continent, they might have secured themselves and their Race till this time, as others of the same Kind have done elsewhere : Or had those barbarous times been capable of taking care of the Preservation of this stately Creature, our Country would not have intirely lost so beautiful an Ornament : But this could not be expected from those Savage Ages of the World, which certainly would not have spared the rest of the Deer Kind, still among us, but that being of much smaller Size, they could shelter and conceal themselves easier under the covert of Woods and Mountains, so as to escape utter Destruction.

Eighthly, As to the proper Name of the Animal, to which these stately Horns belonged, they have been vulgarly, but ignorantly, called, *Elches Horns*, occasioned by Peoples being as much Strangers to the *Elche*, as they are to this of our own Country, knowing only by hearsay, that it is a large Beast, with great spreading Horns. But unless the same Name be given to two Animals vastly different, which must breed Confusion, these Horns must no longer pass under the Name of *Elches Horns*. For the *Elches Horns*, and these above described, differed extremely both in Figure and Size ; they are abundantly smaller, of another shape and make, not *palmed* or *broad* at the end farthest from the Head as ours ; but on the contrary broader towards the Head, and growing still narrower towards the tip's End, the smaller Branches not issuing forth from both Edges of the Horns as in ours, but growing along the Upper Edge only, whilst the other Edge of the Horn was wholly plain, without any Branches at all. *Gesner (b)* hath given a faithful Description and Portrait of the *Elche* and its Horns apart, and speaking of the Size of them, says, “ That each Horn weighs about twelve Pound, and was in Length almost two Feet.” Whereas, the Horns found in *Ireland* are near thrice that Length, and above double that Weight, though dried and much lighter from their being kept so long. The *Elche*, as described by *Appollonius Menabenus*, was about the heighth and thicknes of a midling Horse, and those who have seen many of them say, they do not exceed five Feet in Heighth. It cannot therefore be imagined, that a Creature of so moderate a Size could possibly support so large and heavy a Head, with so wide and spreading a Pair of Horns, as these we are speaking of ; nor is there any Creature so exactly resembling it, as the *American Moose Deer*, which *John Josselyn* describes in his *New England Rarities*. “ The *Moose Deer*, (says he) common in these Parts, is a very goodly Creature, some of them twelve Feet high, (another Author says, more particularly, that from the Toe of the Forefoot to the pitch of the shoulder, is twelve Feet, in its full growth much bigger than an Ox,) with exceeding fair Horns, with broad Palms, some of them two Fathom or twelve Feet from the Tip of one Horn to the other,” which is fourteen Inches wider than the largest of ours. Another thus describes the Manner of the *Indians* hunting this Creature. “ They commonly hunt the *Moose* in the *Winter*, and run him down sometimes in half, other while a whole Day, when the Ground is covered with Snow, which usually lies here four Feet deep ; the Beast, very heavy, sinks every Step as he runs, breaking down trees as big as a Man's Thigh “ with

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“ with his Horns ; at length they get up with it, and darting their Launces
 “ wound it so, that the Creature walks heavily on, till tired and spent
 “ with the loss of Blood, it sinks and falls like a ruined Building, making
 “ the Earth shake under it.” From these Descriptions Sir *Thomas* concludes
 the *Moose* to be, next the *Elephant*, the largest *Quadruped* in the World ; and
 by comparing the Description of that *American* Beast with the Accounts given of
 these Beasts, whose Heads are found in *Ireland*, that questionless they are one and
 the same, and that they were as frequent in this Country formerly, as they
 are now in the Northern Part of the *West-Indies*, *New England*, *Virginia*,
Maryland, *Canada*, or *New-France*. And he gives them the Name of *Cervus*
platyceros altissimus ; *sive Animal magnum cornibus palmatis, incolis novæ Angliæ &*
Virginiae, ubi frequens, Moose dictum. — *A very tall broad-horned Deer ; or*
a great Animal with palmed Horns, called by the Inhabitants of New England
and Virginia, where it is common, the Moose.

Ninthly, A Difficulty remains how this Country, being an Island, should
 be supplied with such a huge Creature, which is not to be found in all the
 Neighbouring Countries, nor perhaps in any other Parts of *Europe*, *Asia*, or
Africa. To clear which, Sir *Thomas* shews, that this Animal was not pe-
 culiar to the Continent from a Passage in *John de Laet's French Description*
of the West-Indies, where that Author says, “ That there is a certain Sort
 “ of Beast common in this Country, which the Savage *Indians* call a
 “ *Moose*, as big as a Bull, (perhaps he had not seen those of the largest Size,)
 “ having the Head of a Buck, with broad Horns, which they cast every
 “ Year, and the Neck of a Deer ; there are found also great Numbers of
 “ these Animals in an *Island*, near the Continent, called by the *English Mount*
 “ *Mansell.*” From hence Sir *Thomas* thinks there are reasonable Grounds
 to believe, that as the Island of *Mount Mansell* must of Necessity have had
 some Communication with the Main Land of *America* to be thus plentifully
 stocked with this Sort of Beast, so *Ireland*, for the same Reason, must
 in the many Ages passed, long before the late Discovery of the new World,
 have had some Sort of Intercourse with it likewise, (though not easy at present
 to explain how) for otherwise it is not to be conceived how *Ireland* should
 be supplied with this Creature, which is not a Native of any other Part of the
 Old World ; of which *Ireland* is the last or most Western Part, and is the
 nearest of any Country to the most Eastern Parts of *New Canada*, *New Eng-*
land, *Virginia*, &c. which are remarkable for Plenty of the *Moose Deer*. To
 make this probable he shews, that there is a sort of Alliance between those
 Countries of *Ireland*, and the *West-Indies*, in other Things, of which they
 partake in Common ; as in *Ambergrice*, which is gathered plentifully on the
 Coast of *New-England* and the Island of *Bermudas*, and on the Western Coast
 of *Ireland* ; the *Whale Fish*, which affords the true *Sperma Ceti*, being often
 taken in *New-England*, and is not a Stranger to the Coast of *Ireland*, that
 respects *America* ; to which he adds some more rare *Spontaneous Plants* com-
 mon to both Countries, and not to be found of spontaneous Growth in any of
 the neighbouring Kingdoms, as the *Arbutus* or *Unedo*, growing to a large Tree
 in the County of *Kerry* ; the *Cotyledon*, and the common *Savin*.

Tenthly, some have imagined that this, like other Animals, might have
 been destroyed from the Face of this Country by the *Universal Deluge*, in the
 Time of *Noah*, or, that the Horns and Bones, so often discovered might have
 been brought here by the working of the Sea at that remarkable Period. To the
 first Particular of this Objection, Sir *Thomas* thinks, that so fragil, slight and
 porous a Substance of which these Horns, and the Horns of all Deer are,
 could not by any Means be preserved intire and uncorrupt from the Flood,
 now above 4000 Years since, and says, that he had in his Custody some
 of the Teeth, and one of the lower Jaw Bones of this Creature so perfect,
 solid, pondrous, and fresh, that no one that sees them could possibly suspect
 that they could have existed in Nature so many Ages past. Whatever this
 Argument may weigh, as to the other Part of the Objection, it should be con-
 sidered

sidered how it happens, that if these Bones and Horns were driven to *Ireland* by the working of the Sea in the universal Deluge, that this should be the only Country in *Europe* to which they were then driven, or in which (from what appears) they have been hitherto discovered.

11thly. Sir *Thomas* has furnished a Draught of a large Pair of these Horns, together with those of a Pair of common Stags-horns, and of common Bucks-horns all laid down by the same Scale, that the grand Disproportion between these Sorts of Heads, and the Difference and agreement in their Shape may appear in one View, and the Dimensions laid down by him are as follows, *viz.* From the extreme Tip of the right Horn to the extreme Tip of the left expressed by the pricked Line A. B. was 10 Feet 10 Inches. From the Tip of the right Horn to the Root where it was fastned to the Head C. D. 5 Feet 2 Inches. From the Tip of the highest Branch (measuring one of the Horns transverse, or directly a-cross the Palm) to the Tip of the lowest Branch, G. F. 3 f. 7 Inches and a half. The Length of one of the Palms within the Branches, G. H. 2. f. 6 Inch. The Breadth of the same Palm within the Branches I. K. one Foot 10 Inches and a half. The Branches shooting forth round the Edge of each Palm were 9 in Number, besides the brow Antler, of which the right Antler D. L. was a Foot and 2 Inches in Length, the other much shorter. The Beam of each Horn at some distance from the Head, marked M, was about 2 Inches and $\frac{6}{10}$ of an Inch in Diameter, or about 8 Inches in Circumference, and the Root where it was fastened to the Head about 11 Inches in Circumference. The Length of the Head from the Back of the Skull to the Tip of the Nose, or rather the Extremity of the upper Jaw-Bone N. O. two Feet. The Breadth of the Skull were largest P. Q. a Foot. The two Holes near the Roots of the Horns, that look like Eyes, were not so; (for these were placed on each side the Head in ample Cavities not expressible in the Draught) but were large open Passages near an Inch in Diameter in the Fore-head Bone, to give Way to the great Blood Vessels, that here issue forth from the Head, and pass between the Surface of the Horn, and the smooth hairy Skin that covers them whilst they are growing (commonly called the Velvet) to supply the Horns with sufficient Nourishment, while they are soft, and till they arrive at their full Magnitude, so as to become perfectly hard and solid. These Vessels, by Reason of their Largeness, and great Turgency of the Humour in them, whilst the Horn is sprouting and pliant, make deep and conspicuous Furrows all along the Out-side of it where they pass; which may plainly be seen after the Horn is bare and come to its full Growth; at which Time all these Veins and Arteries, with the outward Velvet-skin drying by the Course of Nature, shrivel up and separate from the Horn, and the Beast affects tearing them off in great Stripes against the Boughs of Trees, exposing his Horns naked, when they are thoroughly hardened, without any Covering at all. This may be gathered from Remarks made on the Skulls of other Deer, and what has been observed concerning the Growth of these Sort of Horns in Animals of the like Kind, though not in this particular Sort of Creature. See Plate III. N^o 8

Thus far for the most Part says Sir *Thomas Molyneux*: To which may be added a Quære, Whether from observing the Strength and Size of the *Irish Grey-Hound* before mentioned, commonly called the *Wolf-dog*, it may not be conjectured, that the said *Grey Hound* was intended and used for the hunting of the Moose? If so: as Sir. *Thomas* has changed the Name of this Animal from the *Elche* to the *Moose*, so we must change the Name of the *Grey Hound*, from the *Wolf-dog* to the *Moose-dog*.]

Among the feathered Kind there breed in *Ireland*, *Eagles*, *Hawks*, which, from their preying upon *Wild-geese*, are called in *English* *Gof-hawkes*, [of which those bred in the North of *Ireland* are reckoned the best in the Word. Her Game is the Pheasant, Mallard, Wild-Goose, Hare, and Rabbit, and she will sometimes venture on a Kid, Goat, or Lamb.] If I am not mistaken the *Goff-Hawkes* are by some Writers called *Phasionophani*. There are also in *Ireland*, *Falcons*, *Merlins*, and *Ger-falcons*, or *Sea-Eagles*; [which latter is the largest

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largest Bird of the *Falcon-kind*, approaching the size of a *Vulture*, and of the greatest strength next the *Eagle*. I shall give some Account of this Bird from *Belisarius*, a very antient Writer, not only as he gives a full Description of it, but lays down the Places of its Breeding ; though it must be confessed his Relation in some Parts of it is by Experience found to be fabulous. “ The “ *Ger-falcons* (says he) as they are but rarely to be met with, so they excel all other *Hawkes* in Beauty ; for besides the Shape and Fashion of “ their Body, they stand so erect, and delight the Eyes with such an elegant Composition of their Limbs, that they give, as it were, a Grandeur “ to the Diversion of Hawking. Their Country is the remotest Part of “ *Germany*, verging to the North, called *Norway*. They build also in an Island “ commonly called *Hirlandia* (*Ireland*) which is a Country in Comparison of others “ so excessively cold, that *Hawkes* of other Species are not to be found in it. This “ Country is most barren and unfruitful, surrounded with the highest Mountains, and “ filled with the most rugged Rocks, and through excessive Cold and Frost scarce habitable. The Merchants, who frequent this Island, import into it a little Rye and “ Meal, and the cheapest Wares of small Account, which they are said to barter for “ dry Fish ; and they bring those *Ger-falcon* Hawks to *Maximilian*, Emperor of “ *Germany*, the Feathers of which are more white and beautiful than those of “ other Countries. For such as are brought to us from *Norway* are not white, “ nor so large, though we look upon them to be of a better Kind. Nevertheless it is found by Experience that the *Ger-Falcons* build their Nests only “ in those two Parts of the World ; from whence it happens that naturally their “ Flights are but dull and slow, and the *Falconers* are obliged to exercise “ on them their Skill and Ingenuity, so that by long Exercise and Custom “ they are brought at length to mount above the highest Quarry.” Thus far *Belisarius*.]

There are also in *Ireland*, *Cocks of the Wood* (C), so commonly called, being the same with those Birds, which *Giraldus Cambrensis* (i) calls *Wood-Pea-Cocks*, equalling in Size to the *Peacock*.

In *Ireland* are also found *Pearls* ; but they are for the most Part of a pale and dusky Colour ; [yet some of them have been valued at upwards of 80*l*. They are found in fresh Water Muscles in the River *Bann* in the County of *Down*, and in several Rivers in the Counties of *Tirone*, *Donnegall* and elsewhere in *Ireland*. See the antient and present State of the County of *Down*, p. 146. A Present of *Irish* Pearl was made to *Anselm* (k) Archbishop of *Canterbury*, by *Gilbert* Bishop of *Limerick* about the Year 1094, and graciously received. Under this Head may be ranked the *Pseudo Diamond* of the County of *Kerry*, commonly called the *Kerry-stone*, of great Beauty, but inferior to the *Diamond* in Lustre and Hardness. It cuts Glass like a *Diamond* ; but has not sufficient Solidity to bear much Work, so that the Edge soon wears off ; yet they are larger, harder, and have a better Lustre than those from *Bristol*, and are found after the Plow, and among the Rocks in many Parts of the County of *Kerry* ; but chiefly in the Barony of *Clanmorris* and Parish of *Ballyheig*, between the Mouth of the River *Cashin*, and *Kerry-point*, as also in the Country about *Dingle*. There are found in *Kerry*, *Amethysts*, *Topazes*, *Emeralds* and *Sapphires* of good Quality. I have seen a very large and fair *Amethyst* in the Possession of the Hon. *John Fitz-Maurice* Esq; which he assured me was found in the Place above mentioned.

On the western Coasts of *Ireland* bordering on the Counties of *Sligo*, *Mayo*, *Kerry*, and the Isles of *Arran*, large Parcels of *Ambergris* are frequently found. In 1691 Mr. *Constantin*, an Apothecary of *Dublin*, had a Piece in his Possession found near *Sligo* that weighed 52 Ounces. On the Outside it was of a close compact Substance, blackish and shining like Pitch ; but the Inside was more porous and something of a yellowish Colour, not so grey, close, and smooth,

(i) *Toopgr. Hib. distinct.* 1. Ch. 10.

(k) *Ush. Epist. Hib. Sylloge.* p. 88.

(C) So said in the Year 1658, but I believe the Species of this Bird is extinct among us now, or at least very scarce.

smooth, as the cleanest and best Sort of *Amber*, but like it speckled with whitish Grains, and of a most fragrant Scent. Some *Ambergris* found on these Coasts is entirely black as Pitch, and others of a perfect white substance. See Sir *Thomas Molyneux* on this Subject (l).]

Among the Advantages of *Ireland* may be reckoned the great and plentiful Fisheries of *Salmon*, *Herrings*, and *Pilchards*, which salted and barrelled are every Year exported to foreign Parts, and yield a considerable Return to the Merchants. [Whales have been also sometimes taken on the Coasts of *Ireland* in several Parts, one of which, affording the true *Sperma Cæti*, is mentioned by the said *Molyneux* (m) to have been taken near *Ballyshannon* in the Year 1691, seventy one Feet long. On *May-Day* 1740 Mr. *Richard Chaplin* killed a Male Whale on that Coast in prime Season, which measured from Head to Tail above 50 Feet, and was 45 Feet in Thickness, the Tongue of which alone yielded four and a half Hogheads of Oyl, and the Codd one. This Gentleman some time past set up a Fishery for *Sun-Fish*, a smaller Species of *Whale*, near the Harbour of *Killibegs*, and received some parliamentary Encouragement to enable him to proceed with Alacrity; but he died soon after, and his Brother is said to carry on the Business at present.]

Nor ought we to forbear mentioning here the great Number of Ships employed every Year in transporting out of *Ireland* into foreign Parts Oxen (D), Sheep, Beef, Hides, Pelts, Wool, Flax, Lead, Iron, Blankets, &c.

As to the Dignity of *Ireland*, the Reader may turn to the Arguments of the Embassador of *Henry* the 5th, King of *England*, in the Council of *Constance* held *An.* 1415, [where he claims Precedence of *France* meerly on Account of the antient Kingdom of *Ireland*. “*Europe* (says that Embassador) may “be divided into 4 Kingdoms (*viz.*) the *Roman*, the *Constantinopolitan*, the “Kingdom of *Ireland*) (which is now translated to the *English*) and the King- “dom of *Spain*; from whence it is manifest, that the King of *England*, “and his Kingdom, are among the most eminent and antient Kings and “Kingdoms of *Europe*; which Prerogative the Kingdom of *France* is not said to “obtain.” (E)]

It remains that we say something here of those *Holy Men* (the greatest Ornaments of this Island) who in the early Dawnings of the *Irish* Church preached the Gospel of *Christ* either in *Ireland* or in foreign Parts. Their Actions even in Abridgment would take up a whole Volume. It must suffice barely to hint in this Place, that the great Numbers of such with just Title obtained the Name of *the Island of Saints*, and *the Country of Saints*, for *Ireland*. It would be needless to subjoin the bare Names even of those whose Actions are made publick: Nevertheless the greater Part of them, together with the Times wherein they flourished, and some of their Actions may be seen in the History of the Bishops of *Ireland*.

(l) As before, p. 146.

(m) Ibid. p. 147.

(D) So said in the Year 1658; but great Alterations have been made in Trade and Exports since that Time, and the Exportation of live Cattle has been prohibited by a Law made in *England*. There is not enough of Iron made in *Ireland* for home Consumption. Our Flax is wrought up here, and Wool and woollen Goods cannot be exported to any Country but *England*.

(E) The Acts of the Council of *Constance* are in M. S. in the *Cotton Library*. When Sir *Robert Wyngfield* was Ambassador from *England* to the Emperor *Maximilian*, he at *Constance* found this Argument among the Acts of that Council, and procured it to be printed at *Louvain*, *An.* 1517: It was reprinted *London* 1690.

C H A P. XXIII.

Of the Dress and Ornaments of the antient Irish.

A FRIZE-CLOAK, with a fringed or shagged Border was the outward Garment of the *Irish*, and this they wore almost down to their Ancles. In the Life of St. Cadoc of *Wales*, it is called *Coccula*, where it is described to be, “a Sort of Garment used by the *Irish*, on the out-side shagged or napped, and “wove like braided Hair.” [From the *Irish* Word, *Falach*, which signifies a Rug or Covering of any Sort, *Cambrensis* (a) has framed the *Latin* Word *Phalingium*, in the same Sense.] *Spencer* (b) will have this Garment to be called in *Latin*, *Mantile*; but without Question he is in an Error (A), For *Mantile* is a Linen Towel for wiping the Hands, as appears from *Virgil* (c) in the Passage where he describes the Entertainment given by *Dido* to *Æneas*, Thus,

*Jam Pater Æneas, & jam Trojana Juventus
Conveniunt, Stratoque super discumbitur Ostro;
Dant Famuli Manibus Lymphas, Cereremq; Canistris
Expediunt, Tonsisque ferunt Mantilia Villis.*

Now Prince *Æneas*, and the *Trojan* Youth
Advance, and feast on Crimson Beds repos’d.
Th’ Attendants wait with Water for the Hands,
Distribute Bread from Canisters, and hold
Soft Towels.—

TRAPPE.

And *Georg.* Lib. 4.

——— *Manibus liquidas dant Ordine Fontes
Germanæ, tonsisque ferunt Mantilia Villis.*

——— The Sisters rang’d,

Pure Fountain Water, and soft Towels bring.

TRAPPE.

Nevertheless *Isidore* observes that *Linen-table-cloaths* were in his Days called *Mantilia* (B). The *English* indeed call this Sort of Garment a *Mantle*, and in the same

(a) Topogr. Hib. dist. 3. Cap. 10.

(b) View of Ireland, p. 36.

(c) *Æneid.* I.

(A) *Mantile* is used by Classical Writers in two Senses; 1st for a Towel, as in the Instances quoted by our Author, and derived *a manu* and *telâ*, a Web for the Hands, and by *Varro*, *Mantellum*, as it were *Manuterium*, a Cloath to rub the Hands with. 2dly for a kind of Garment in the Sense *Mantell* is now used. Thus *Plautus* in his Comedy of the Captives, Act. 3. Scene 3. *Nec fucis ullum Mantellum obviam est.*—I have no Cloak for my Knavery; and (c) *Pliny* uses *Mantele* in the same Sense: and therefore our Author seems to be mistaken here both in ascribing an Error to *Spencer*, and in deriving our *English* Word *Mantell* from the *French* Word *Manteau*, which together with *Manto* in *Spanish*, *Mantello* in *Italian*, and *Mantell* in *German* and *English*, are all drawn from the *Latin* *Mantile*, and taken pro *Chlamyde*, for a Cloak in all those Languages, which was the Dress of most Nations. *Rex indutus Mantea*, the King put on his Cloak or Mantle, says *Matthew Paris* of K. *Hen.* II. under the Year 1188, and the *Mantell* of *Elijah* is more than once mentioned in Holy Writ. Therefore those who make this Dress a Mark of Barbarity in the *Irish* should have considered that it was antiently the Habit of most Nations.

(B) Among the *Romans* *Mappa* was the general Name for a Towel, and *Mantile* for a Table-Cloath. *Martial* observes this Distinction. *Epig.* Lib. 12. 26.

*Attulerat Mappam nemo dum furta timentur,
Mantile e Mensâ surripit Hermogenes.*

Such Slight of Hand does *Hermes* use,
Such neat Conveyance, that each Guest,
To bring his Towel does refuse
When *Hermes* makes one at the Feast:
But let the Host himself beware

Hermes the Table-Cloath won’t spare.

At Feasts every Guest among the *Romans* carried his own Towel or Napkin, as among us within the Memory of some living every Man did his Knife and Fork.

(c) *Nat. Hist.* Lib. 7. Cap. 2.

same Sense *Ralph de Diceto*; and *John Bromton* use *Mantillum*, which is derived from the French Word, *Manteau*, now taken for a Cloak. And as *Pallia*, Cloaks, were Dresses peculiar to the Grecians, and *Togæ*, Gowns, to the Romans, from whence *Virgil*, *Æneid*. I.

*Consilia in melius referet, mecumque fovebit
Romanos, rerum Dominos, Gentemque togatam.*

Juno with me her friendly powers shall join
To cherish and advance the *Trojan* Line ;
The subject World shall *Rome's* Dominion own,
And prostrate shall adore the Nation of the Gown.

DRYDEN.

So was the *Mantle* a Dress much used by the antient *Irish*. The *Irish* Women wore this Kind of Cloak over a long Gown or Kirtle ; nor was it uncommon among the Women of *St. Maloes* in *France*, which [says our Author] I had the Opportunity of observing, when I was in that Country in the Year 1649. And (to give you my Opinion) it is very probable, that the *Irish* borrowed the Custom of wearing this Kind of woollen Habit from the antient *Gauls*. For *Isidore* affirms that the *Sagum* (or *napped Cloak*) is a *Gaulish* Word, and we have the Testimony of *Varro* (d), that *Saga* were Garbs peculiar to the *Gauls*, where treating of the different Kinds of Garments, “ *in his* (inquit) *multa peregrina, ut* “ *Sagum, Rheno, Gallica, Gaunacum, [vel] majus Sagum, & Amphimallon;* “ *Græca.*——Among these Garments (says he) many are peculiar to foreign “ Parts, as the *Sagum* (C), and *Rheno* to the *Gauls*, the *Gaunacum* or larger “ *Sagum*, and *Amphimallon*, to the *Greeks*.” *Strabo* (e) makes the same Observation : From whence the *Gauls* in antient Times were often called; *Sagati*. [The *Sagum* among the *Romans* was of two Sorts, Civil and Military. The first is described by *Columella* (f) as the Dress he advises his Country Man to wear to defend him from the Weather, and he expresses it under the Terms both of *Sagum* and *Cucullus* or a *Frock* ; and I am mistaken if the Word *Cuculla*, before mentioned in *St. Cadoc's* Life as an *Irish* Dress, be not a Corruption of the Word *Cucullus*. In the other Sense it betokened military Preparations, and is used as such by *Cicero* (g), *Itur ad Saga*, i. e. *ad Arma*, they went to War, and *Saga parare*, i. e. *Bellum instruere*, to prepare for War. The *Irish* used their Mantles or *Saga* in the Manner of a *Target*, or defensive Weapon, by wrapping it about their left Arm, being hard to cut through, as *Spencer* (h) says. *Cæsar* (i) gives much the same Account of the Use of the *Sagum* among the *Romans*. “ *Petrei's* Soldiers (says he) rallied themselves together, “ and affrighted at the sudden Danger, wrapped their Cloaks (*Saga*) about “ their left arms, and drew their Swords, and defended themselves.”

The *Irish Mantle*, with the fringed or shagged Border sowed down the Edges of it, was not always made of Frize, or such coarse Materials, which was the Dress of the lower Sort of People ; but according to the Rank or Quality of the Wearer was sometimes made of the finest Cloath, bordered with a silken or fine woollen Fringe, and of Scarlet and other various Colours. Many Rows of this Shagg or Fringe were sowed on the upper Part of the Mantle, partly for Ornament, and partly to defend the Neck the better from the Cold, and along the Edges run a narrow Fringe of the same Sort of Texture. The Women's *Mantles* differed but little from the Men's except in Length, extending something below the Ankles.]

Thus

(d) De Linguâ Latinâ, Lib. 4. (e) Geogr. Lib. 4. (f) De Re rusticâ, Lib. 1. Ch. 8.
(g) Philippick. 6. (h) View, &c. p. 37. (i) Comment Belli civilis. Lib. 1.

(C) The *Sagum Gaunacum*, and *Amphimallon*, were the same Sort of Garments, and differed only in Thickness of the Texture, or Manner of Twilling. The *Gaunacum* was called *Eteremallon*, or a Vestment shagged only on one Side. The *Gaunacum* was called *Amphimallon*, as being shagged or twilled on both Sides, and it is possible the *English* Word *Gown* took its Name from this *Gaulish* Vestment. The *Rheno* was the same Sort of thick Garb, which the Inhabitants along the *Rhine* used.

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Thus far of the outward Garment of the *Irish*; as to their other Cloathing, which consisted of little *Doublets* and *Close Britches*, commonly called, *Trowfes*, I have not much to observe. As to the Etymology of the Word *Trowse*, it may possibly be deduced from the *French* Word *Troussier*, to *truss* or *tie up*; [unless one would choose to derive it from an *Irish* Word, *Trusdalaim*, to gird.] *Cambrensis* (k) calls them *Braccas Caligatas*, or *Caligas Braccatas*, — *Britches and Stockings of one Piece*, or, *Stockings and Britches joined together*, [to which he might have added the Sock or Sandal also; and thus the Wearer, with very little Trouble, cloathed at once both his Feet, Legs and Thighs. “*Non fluitans erat*” (as *Tacitus* (l) says of the *Germans*) *sed strictum & singulos Artus exprimens*. — “It did not hang loose or in Plaits, but was streight, and discovered the Shape of the Limbs to Advantage.”] *Diodorus Siculus* informs us, that these *Braccæ* or *Britches* were made of party coloured Cloath; and the course slight party coloured Stuff, of which these *Trowfes* were often made, is called by the *Irish*, *Braccan* [from the Word, *Break*, speckled or party coloured.] From the Use of this Sort of Garment half of *Transalpine Gaul* was antiently called *Gallia Braccata*, as the other Part was called *Comata* from the long Hair wore by the Inhabitants of it. *Julius Cæsar* led with him some of the *Gauls* in this Kind of Habit to *Rome*; but in the Triumph for his Victories over that People he exposed them in more decent Garbs; from whence, says *Suetonius*, these Verses were common in every one’s Mouth.

Gallos Cæsar in Triumphum ducit, iidem in Curia

Galli Braccas deposuerunt, latum Clavum jussuerunt.

And that the *Britons* wore the same kind of Vestment antiently is testified by *Martial*.

Quam veteres Braccæ Britonis pauperis.

Than the course *Braccæ* the poor poor *Britons* wore.

[Many other Nations used this Dress, besides the *Irish*. *Ovid* (m) mentions the *Scythians*.

Pellibus, & sutis arcent mala Frigora Braccis,

Oraque de toto Corpore sola patent.

And in the same Sense *Pomponius Mela* (n) takes Notice of the *Sarmatians*: “*Totum Braccati Corpus, & nisi qua vident, etiam Ora vestiti*—Nothing was to be seen but their Eyes.” *Lucan* also mentions the *Vangiones*, or People about *Worms*, and the *Batavi*, or *Hollanders*, as Wearers of this Garb.

Et qui te laxis imitantur Sarmata Braccis

Vangiones, Batavique truces.————

The Advocates for the *Irish* Dress shew many Advantages arising from it, and in particular that the Wearers could not be so ready, active and nimble in any other Garb as the *Trowse*, and that made them adhere so obstinately to it, insomuch that it was a long Time before their *English* Masters could by Laws, Fines, or Penalties prevail on the Generality of the People to lay it aside. By the Stat. 5 *Edw.* 4. Ch. 3. “The *Irish* were obliged to go apparelled like the *English*, under Pain of forfeiting their Goods.” But this Law extended only to such *Irish* as lived among the *English* within the Pale. Another Act was made *An.* 10 *Hen.* 7. Ch. 16. “obliging the Lords Spiritual and Temporal to appear in the House in Parliament Robes like the Lords of *England*, under the Penalty of 5*l.* for every Offence.” Yet this Law extending only to the Lords in Parliament was little observed. *An.* 28 *Hen.* 8. Ch. 15. An Act was made in Regard to the Habits and Apparel of the *Irish* more extensive and general, whereby “all Persons were restrained from being shorn or shaven above the Ears, and from wearing *Glibbes* (or long Locks) on their Heads, or Hair on their upper Lips called a *Crommeal*, from
“wearing

(k) *Topogr. Hib.* distinct. 3. Cap. 10.
3. *Eleg.* 10. (n) *Lib.* 2. Cap. 1.

(l) *De Moribus Germanorum.*

(m) *Trist. Lib.*

“wearing *Mantles*, *Cote* or *Hood* made after the *Irish* Fashion; under the Pain of forfeiting the Thing so used, and a pecuniary Penalty besides.” Yet notwithstanding this Law, the *Irish* were so wedded to their antient Customs, that they still adhered to their old Garbs, as may be seen in the Life of Sir *John Perrot* (o); “for he summoned a Parliament to meet at *Dublin* on the 26th of *April* 1585, in which there were none of any Degree or Calling suffered to come in any Cloaths, but only in *English* Attire; and although it appeared uncouth and cumbersome for some of them to be so clad (who preferred Custom before Decency, and Opinion before Reason) yet he constrained them, that did need any Constraint, to come in such civil Sort, as did best become the Place, and the present Service. The better to encourage them hereto, the Lord Deputy bestowed both *Gownes* and *Cloakes* of Velvet and Satten on some of them, as *Turlogh Lenough* and others, and yet they thought not themselves so richly, or at least so contentedly attired as in their *Mantles*, and other their Country Habits. Among whom we may remember one, who being put into *English* Apparel, came unto the Lord Deputy, and besought one Thing of him, which was, that it would please his Lordship to put one of his Chaplains, whom he termed his Priest, to accompany him arrayed in *Irish* Apparel, and then, quoth he, they will wonder as much at him as they do now at me; so shall I pass more quietly and unpointed at.”

From this time the *Irish* Nobility and Gentry by Degrees conformed themselves to the *English* Dress; but it was a long time after ere the common People came fully into it. It is true before the Year 1641, they partly by their own Accord, and partly by the Exhortations of their Priests, exchanged their *Trowfes* for *Britches*; but they continued the Use of their *Mantles* longer. For (p) Lieutenant Colonel *Humphry Hurd*, Deputy Governour of *Galway*, in the Absence of Colonel *Peter Stubbers*, who governed that Garrison under the Usurpers, issued an Order, grounded on the Statute of K. *Hen.* 8. before mentioned, to prohibit the wearing of the *Mantle* to all People whatsoever; which was executed with great Rigour; and from that time the *Mantle* and *Trowse* were disused for the most Part. At present the *Irish* universally conform to the *English* Dress in the general, except some few of the meaner Sort of People, who still wear the *Mantle*, though of a different Kind from the antient one, and without a fringed or shagged Border; but all have thrown aside the Use of the *Trowse*.

Besides the *Mantle* and *Trowse*, the *Irishmen* wore antiently on their Heads a Sort of *Bonet*, or *Cap*, called in *Irish*, *Barred*, and in *German*, *Bireth*, which some deduce from the *Latin* Word *Biretum*, signifying a Covering for the Head; though others derive it from the *Irish* Word *Bar*, i. e. a Cone or Thing shaped like a Sugar Loaf, and *Eadach* a Covering; for this Sort of Cap is described to be of the Shape of a Cone. Though it more naturally comes from *Barr*, an obsolete Word for the Hair of the Head, and *Eadach* a Covering. It is manifest that the *Hat* did not come in Use among the *Irish*, till long after the Arrival of the *English*; there being no Word in the *Irish* Language for a *Hat*, but *Hatta*, which is only the *English* Word with an *Irish* Shape given to it. The Words *Canveirt*, and *Gartán*, which are often used for a *Hat*, signifie the first a *Helmet*, and the other a *Bonet*.

I do not find it mentioned of what kind of Stuff the *Barred* was made, but it probably was the same with the *Mantle*, the better, as that did, to defend the Head and Neck from the Cold; and as the *Mantle* was differently ornamented, so the *Barred* varied in that Respect according to the Quality of the Wearer.]

The married Women of *Ireland*, (according to an antient Custom) wore Veils or Kercheifs on their Heads, [and those made of fine or coarse Linen, according

(o) P. 198.

(p) Cambrensis Everfius. p. 121.

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cording to their Circumstances ; which Sort of Head Geer the common People use to this Day.] The unmarried Women went bare-headed [with their Hair filleted up] which they sometimes also wore hanging down their Backs.

[The *Irish*, both Men and Women, wore on their Feet a Kind of *Shoe*, called by them a *Bróg*, and which we by lengthening out the Pronunciation name a *Brogue*, and this in antient times was made of the dried Skins of Beasts, but afterwards of raw half tanned Leather, which Practice continues among them to this Day. The Brogues are made each of a single Sole, for the Advantage of Lightness, and are level from Toe to Heel, without Lift or other Matter to raise the Heel higher than the Toe ; which some say, is the Cause why the common *Irish* both Men and Women are remarked for the Thickness of their Legs ; for the Heel, being not supported, draws down, strains, and swells the Muscles of the Calf, which by Degrees grows into a Habit. They fastned the Brogues to their Feet, not with a Button or Buckle, but with a Latchet or Thong made of the same Sort of Skin or half tanned Leather.

The *Irish* had a Custom of colouring all their Linen Apparel with Safron, to save the Charges of washing, as Sir *Richard Cox* (q) would have us believe ; though more probably they used that Practice by way of Ornament, as the *Picts* and *Britons* coloured their Bodies. They wore their Shirts and Smocks of an immoderate Size, 13 or 14 Yards of Cloath in each ; but to reform those Customs the Statute 28 *Hen.* 8. before mentioned was made, whereby they were prohibited under a Penalty from wearing any *Shirt*, *Smock*, *Kerchor*, *Bendel* (i. e. a *Fillet*) *Neckerchor*, *Mocket*, (i. e. a *Handkerchief*) or *Linen Cap* coloured or dyed with *Saffron*, or to wear in their Shirts or Smocks above seven Yards of Cloath to be measured according to the King's Standard.]

I have met with but very slender Accounts in my reading concerning the Ornaments in Use among the antient *Irish*. I have observed before (r) that some of their Kings wore a Crown of Gold, and *Nennius* gives an Account that their Kings hung Pearls in their Ears. Of the golden Chain which *Dermot Mac-Cerbail*, King of *Ireland*, used to wear about his Neck, see the writer of the Life of *St. Brendan*. That their great Men also in antient times wore Rings of Gold on their Fingers is a Matter past Dispute.

C H A P. XXIV.

Of the Boats covered with Hides in Use among the antient Irish.

THE antient *Irish* made Use of *Wicker-Boats* covered with *Cow-Hides*, not only on Rivers, but sometimes in their Navigations on the open Sea. These little *Barques*, or rather *Boats*, were called by them *Corraghs*, probably from the *British* Word *Corwag*, which signifies a Boat covered with a Hide. *Somner* (a) has given us an Exposition of this Word, and also the Names of some learned Men who have written upon the Subject of such Kind of *Boats*. [The Writer of a *M. S. Life of St. Brendan* describes the Structure and Form of this Kind of Vessel more particularly than I have met with any where else. “ They made (says he) a very light *Barque* ribbed and fenced “ with *Timbers* (b), as the Manner is in those Parts, and covered it with raw “ *Cow-Hides*, and on the outside they dawbed all the Jointings of the *Skins* “ with *Butter*, and put into the *Vessel* Materials for making two other Boats “ of

(q) Apparatus to his 1st Volume.
Corrach.

(b) Costatam & Columnatam.

(r) Chap. 10.

(a) Glossary under the Word

“ of other Skins, and Provisions for 40 Days, and Butter to dress or prepare
 “ the *Skins* for the Covering of the *Boat*, and other Utensils necessary for
 “ human Life. They also fixed a Tree in the Midst of the *Barque*, and a
 “ Sail, and other Things belonging to the steering of a Boat.”] *Adamnanus* (c)
 relates, “ that *St. Cormack* made Use of such a Boat, with a Covering of
 “ Skins in his third Voyage,” and *Probus* (d), speaking of *Mac-Fil*, or *Mac-*
Cuil, Bishop of *Man*, says, “ that when he was at Sea in *Navi pelliceâ*, in a
 “ Boat made of Skins, the Wind at North, he was cast upon the Island
 “ *Evania*,” or *Man*, &c. *Florence of Worcester* (e) also mentions such Kind of
 Boats in a Passage borrowed from *Marianus Scotus*. “ Three Scots (*Irishmen*)
 “ says he, *Duflan*, *Macbeth*, and *Magulmumenus*, coveting to lead a Life of
 “ Pilgrimage for the Lord’s Sake, taking with them Provisions sufficient
 “ for a Week; fled privately out of *Ireland*, and entering into a Boat
 “ made of two Hides and a Half, in a miraculous Manner, without Sails or
 “ Tackling in 7 Days landed in *Cornwall*, and from thence made their Way
 “ to *K. Alpbred*.” *Gildas* in his Epistle concerning the Destruction of *Brit-*
tain, calls them *Carruchæ*, *Carruchs*. “ The rude Drovers of Scots and *Picts*
 “ throng hastily out of their *Carruchs* (*Carruchis*, five *Carrabis*) in which they
 “ were transported across the *Scythian Channel* (A).” [*Festus Avienus* (f) de-
 scribing the *Oestrymnides*, or Islands of *Scilly*, mentions these Boats as a Sort of
 Miracle.

*Non usque Navibus turbidum late fretum
 Et belluosum gurgitem Oceani secant;
 Non hi Carinas quippe pinu texere,
 Facere morem non abiete, ut usus est;
 Curvant Phasello : sed rei ad Miraculum;
 Navigia junctis semper aptant pellibus,
 Corioque vastum sæpe percurrunt salem.*

Yet not in Ships they try the watry Road;
 And rouse the shapeless Monsters of the Flood.
 For neither Gallies of the lofty Pine
 They know to frame, nor weaker Fir to join
 In Barks ; but wondrous ! Skins to Skins they sew:
 Secure in these to farthest Parts they go,
 And pathless Seas with Keels of Leather plow.]

Claudian seems to understand the landing of an *Irish* Fleet in *Britain* in the
 Reign of the Emperors *Honorius* and *Arcadius*, in the Passage (g) where he in-
 troduces *Britain* speaking in this Manner.

*Me quoque Vicinis pereuntem gentibus, inquit,
 Munivit Stilicho, totam cum Scotus Iernen
 Movit, & infesto spumavit remige Tethys.*

Me to ill Neighbours long a Prey expos’d,
 With Safety now hath *Stilicho* enclos’d.
 When Scots came thund’ring from the *Irish* Shores,
 And the Sea foam’d beaten with hostile Oars.

But to pursue the Subject in Hand. *Isidore* (h) explains the Word *Carabus*
 to signifie “ a little Boat, made of Osiers, and covered with a raw Hide.”
 And *Pliny* (i) is my Witness, “ that the *Britons* antiently made Use of such
 “ Kind of Boats.” [Which Practice *Cæsar* learned in his Wars of that
 Country, as he tells us himself (k). For being distressed by *Afranius*, and the
 rising of the Waters, so that he could not procure Forrage, “ he ordered
 “ his Soldiers to make such Boats, as they had before seen the Use of in the
 “ War

(c) Vit. Columb. Lib. 2. Cap. 42. (d) Vita Patr. Lib. 2. Ch. 10, 11. (e) Chron.
 ad An. 892. (f) De Oris maritimis. (g) De laudibus Stilichonis, Lib. 2. (h) Orig.
 Lib. 19. Cap. 1. (i) Lib. 4. Cap. 16. and Lib. 7. Cap. 56. (k) Comment. Belli Civilis,
 Lib. 1.

(A) *Scythica Vallis*, i. e. the *Irish* Sea, or *St. George’s Channel*, as it is interpreted by *Selden*
 in his *Mare Clausum*. Lib. 2. Chap. 1. p. 98.

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“ War of *Britain*, the Keels whereof were built of light Materials, and
 “ small Timbers, and the upper Parts made of *Wicker*, and covered with
 “ Hides.” And these he carried upon Carrs 22 Miles, and in them transported
 his Soldiers over the River. *Herodotus* (l) also describes the like Boats in
 this Manner. “ The Boats (says he) which came from *Babylon* down the River
 “ *Euphrates*, are made by the *Herdsmen* of *Armenia*, of light Timber, in
 “ a round Fashion, without Beak or Poup, and are covered with Hides
 “ of Cattle, the hairy Side placed inward, and in those they take their Passage
 “ down the River.”] So also *Lucan* (m).

*Primum Cana salix, madefactio Vimine, parvam,
 Texitur in Puppim, Cæsoque inducitur Juvenco
 Vectoris patiens tumidum supereminet Amnem.
 Sic Venetus, stagnante Pado, fusoque Britannus
 Navigat Oceano——*

The binding Willows into *Boats* they twine,
 Then line the Work with Spoils of slaughter'd Kine.
 Such are the Floats *Venetian* Fishers know,
 When in dull Marshes stands the settling *Po*.
 On such to neighbouring *Gaul*, allur'd to gain,
 The bolder *Britons* cross the swelling Main.

ROWE.

And *Solinus* says, (n) “ that the Sea which flows between *Britain* and *Ireland*
 “ is unquiet and tempestuous; yet they pass it in *Wicker Boats*, encompassed
 “ with a swelling Covering of Ox-hides.”

That the *Saxon* Pirates antiently practised Navigation in the same Manner,
 may be gathered from *Apollinaris Sidonius* (o).

*Quin & Aræmorius Piratam Saxona tractus
 Sperabat [pro timebat] cui pelle salum fulcare Britannum
 Ludus, & affuto glaucum mare findere Lembo.*

Armorica the *Saxon* Pirates fear'd
 That on the *British* Coasts in Shoals appear'd,
 And through the Sea in Boats of Leather steer'd.

}

[Nor is the *Sutiles Cymba* of *Virgil* (p) any way different.

———*Simul accipit Alveo
 Ingentem Æneam; gemuit sub pondere Cymba
 Sutilis, & multum accepit rimosa paludem.*

———At once receives on Board
 The great *Æneas*; labouring with his weight,
 The *Sutile* Sculler groans, and leaky sucks
 The rushing Waves.———

TRAPPE.

That the same Kind of Vessels were formerly in Use among other Na-
 tions may be gathered from *Seneca*, *Solinus*, *Orosius*, and other antient Writers.
 Yet it is not to be denied, that the antient *Anglo-Saxons*, (to say nothing of
 the *Phœnicians*, *Grecians*, *Romans*, &c.) besides those little piratical Boats, had
 also Ships of War. Of the Number of Oars which K. *Alfred* used in his
 Ships, *Henry of Huntingdon* gives this Account. “ K. *Alfred* caused long
 “ Ships of Forty Oars, or more, to be provided against the Ships of the
 “ *Danes*.” See also the Accounts given by *Florence of Worcester* (q) and *Florilegus* (r),
 of the vast Fleet of K. *Edgar*; and to descend to more modern Times; all the
 World knows what great Honour the *English* Nation hath acquired by their
 Maritime Forces, and well appointed Fleets, those wooden Walls of England,
 (as Sir *Walter Raleigh* calls them,) and by their exquisite Knowledge in Navi-
 gation, and indefatigable Industry in Voyages to the most remote Nations.

It may not, perhaps, be thought foreign to the Matter in Hand to remark,
 that the antient *Irish* made Use of another Kind of Boat in their Rivers and
 Lakes formed out of an Oak wrought hollow, which is yet in Use in some
 Places,

Places, and called in *Irish*, *Coiti*, in *English* a *Cott*, [a Vessel well known to Antiquity under other Names. For *Pliny* (s) calls Boats hollowed out of a single Beam, *Monoxylæ* (t) from a *Greek* word of that Import, and describes them to be, *Lintres ex uno Ligno excavatæ*,—Boats formed out of one Piece of Timber wrought hollow : and in another Place (u) he relates, “ that the German Pirates “ failed in Boats hollowed out of single Trees, each of which they made so “ large as to contain Thirty Men.” And *Livy* (w), who calls them *Alvei*, says, “ that the Gauls first shewed the Example, and made a new Sort of Boats “ by hollowing single Trees. The Soldiers afterwards followed that Pattern, “ induced thereto by the Plenty of Materials, and the Easiness of the Work, “ and they fashioned out a Sort of Troughs, which they made with great “ Expedition, not caring how they finished them, so they could but swim on “ the Water, and contain a large Burden.” *Charles Stephens* in his Treatise *De Re Navali*, which is chiefly a Collection out of *Lazarus Bayfius* on the same Subject, tells us, (x) “ that he had seen such Boats on the River “ Rhone, at Lyons, when he was there, and that they were made of a large Trunk “ of Timber made hollow.” The *Indian Canoo* is no way unlike this *Irish Cott*.]

C H A P. XXV.

Of the Houses and Buildings of the antient Irish ; and of their Food, Feasting and Musical Instruments.

SECT. I. IT is a Matter unquestionable that the antient *Irish* took no Care to build fortified Towns. There were indeed fenced Towns in *Ireland* before the Arrival of the *English*, as *Dublin*, *Limerick*, *Waterford*, *Wexford*, and *Cork* ; but they were built by the *Ostmen* or *Danes*. The Subject of my Enquiry here is only of the *Dwelling-houses* of the antient *Irish*, which, as they were neither made of Stone nor Brick, so neither were they (unless in a few Instances) subterraneous Caves or Dens, like the Habitations of the antient *Germans* according to *Tacitus* in his Description of that People ; but they were made of Rods or Wattles, plaistered over with Loam or Clay, covered with Straw or Sedge, and seldom made of solid Timber. These Buildings were either large or small according to the Dignity or Quality of the Inhabitant, and for the most Part were erected in Woods, and on the Banks of Rivers. Nor was the Practice otherwise (it seems) among the antient *Welsh*. *Cambrensis* (a) gives an Account of the Castle of *Pembroke* built of *Wattles and thin Sods* by *Arnulph de Mountgomery* in the Reign of *Hen I*. As to the antient Towns of the *Britons* themselves, what can I do better than transcribe the Words of *Cæsar* (b). “ *Oppidum vocant Britanni cum Sylvas impeditas Vallo* “ *atque fossâ munierunt.*”—The *Britons* (says he) call a Town an incumbered “ Wood fenced in with a Rampier and a Ditch.” This mean and slight Way of Building among the *Irish* hath been the Cause that so few Footsteps appear of Houses or Castles, erected even by the Kings of *Ireland*, before the Arrival of the *English*. From hence when *Roderick O-Connor*, King of *Conaught*, built a Castle of Stone at *Tuam An*. 1161, it was a Thing so new and uncommon, that it became famous among the the *Irish* at that Time by the Name of the *wonderful Castle*. But *Temoria*, now called *Tarah*, in *Meath*, will serve instead of a thousand Instances. That Place, as I said before, p. 67, was the principal Pallace of their Kings, where antiently at stated Times they held their Festivals and Royal Assemblies ; and yet at this Day there do not remain there any the least Ruins or Footsteps of an antient Building. *Malachy O-Morgair*, Archbishop of *Armagh*, [who died in 1148] was the first *Irishman*

(s) Lib. 6.
(x) P. 132.
VOL. II.

(t) Μόνον solum & ζυλόν Lignum.
(a) Itiner. Cambr. Lib. 1. Cap. 12,
Z z

(u) Lib. 16. (w) Decad. 3. Lib. 1.
(b) Comment. Lib. 5.

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Irishman, or at least one of the first, who began to build with Stone and Mortar, of which his contemporary Sir Bernard (d) gives this Account, “ *Malachy* “ thought it incumbent on him to build a Chappel of Stone at *Bangor*, like those “ he had seen in other Countries : and when he began to lay the Foundation of “ it, some of the Natives were astonished at the Novelty ; because such Build- “ ings were never seen before in that Country.” And a few Words after he introduces an ill-natured Fellow, and puts this Speech in his Mouth. “ What “ has come over you, good Man, that you should undertake to introduce such “ a Novelty into our Country ? We are *Scots* [i. e. *Irishmen*] not *Gauls*. “ What Levity is this ? What Need is there of such a proud and unne- “ cessary Work ? How will you, who are but a poor Man, find Means to “ finish it ? And who will live to see it brought to Perfection ? &c. We find also an Account given by the same *Bernard*, that this *Malachy* had some Years before built a Chappel in the same Place, “ made indeed of planed Timber, “ but well jointed and compactly put together, and for a *Scottish* [i. e. an *Irish*] “ Work, elegant enough.” Nor will it be foreign to the Purpose to take Notice here, that while *K. Hen. II.* was in *Dublin An. 1171*, he caused a Royal Palace to be erected for him with excellent Workmanship, near *St. Andrew’s Church*, within the City, of smoothed Wattles, after the Fashion of *Ireland*, in which he, together with the Kings and Princes of that Country, held a solemn Festival at *Christmas*, as we learn from *Hovedon*. [At present the Habitations of the common and poorer Sort of *Irish* are but little reformed from the antient Custom ; though those of the Nobility, Gentry, and wealthier Farmers are elegant and sumptuous enough.]

SECT. II. **A**S to the Food of the antient *Irish*, it will admit of no Dispute, that the daily Food of the common People was in old Times very slender, consisting for the most Part of Milk, Butter, and Herbs ; from which Practice the Epitome of *Strabo* gives the *Irish* the Epithet of, *Herbis Vescentes—Herb Eaters*. The Herbs which they for the most Part used were, the wild Trefoil or *Shamrog*, *Water-Cresses*, *Sorrell*, and *Scurvy-Grass*, which some Physicians take to be the same Plant as the *Britannica* of *Pliny*, of which that Author gives this Account. “ In *Germany*, when *Germanicus Cæsar* was on “ his March beyond the *Rhine*, there was one Fountain and no more of “ fresh Water discovered in the maritime Tract, of which whoever drank, “ in two Years time his Teeth would fall out, and the Joints of his Knees “ grow weak and feeble. Physicians called these Distempers *Stomachace* (A), or the *Mouth Evil*, and *Sceletyrbe*, or a *Relaxation of the Joints* ; “ the Cure whereof was discovered to be the Herb *Britannica*, which is good “ not only in nervous Disorders, and scurvy in the Gums, but also pre- “ vails against the *Quinsey* and teterous Eruptions. [The *Frisians*, where we “ encamped, shewed it to our Soldiers ; and I wonder for what Reason it should “ be called *Britannica*, unless the Inhabitants of the Sea Coasts gave it that “ Name, as lying near to *Britain*.” *Hadrianus Junius* (e) deduces the Herb *Britannica* from *Britten*, as growing plentifully on those *Turfs*, which the *Dutch* in their Language call *Britten*.]

When the *Irish* met at their ordinary Entertainments they sat down in a Ring on Rushes or Beds of Grass, instead of Benches or Couches. When they were placed three legged wooden Tables were set before them covered with Victuals, after the Manner of the antient *Gauls*, such as Bread baked on a Grid-Iron, or under the Ashes, Milk-meats, Flesh and Fish both broiled and boiled,

(d) Vita Malachiae.

(e) Nomenclator under the Word, Britten.

A *Parkinson* (Theatr. Botan. p. 286) calls both *Stomachace* and *Sceletyrbe* the *Scurvy* in general ; and it is certain they are two different Symptoms of that Distemper ; but he by no Means admits our *Choclearia* or *Scurvy-Grass* to be the *Britannica* of *Pliny*, (which he says) by comparing it with *Pliny’s* Description of the *Britannica*, or with *Dioscorides* and *Galen* (from whom *Pliny* has taken it) will evidently appear. *Abraham Muntingius* makes the *Britannica* to be the great Water-dock or *Hydrolapathum Maximum* of *Gerard* and *Parkinson*.

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boiled, the Waiters in the mean Time serving Drink about in Cups made of Wood, or Horn, and sometimes of Brass. The antient and peculiar Drink of the *Irish*, as also of the *Britons*, was Ale. *Dioscorides* (f) takes Notice of this Drink in a Passage, where he says, “ that the *Britons*, and *Irish* (whom he “ calls *Hiberi*) instead of Wine, used a Liquor called *Curmi*, made of “ Barley.” But *Camden* (g) observes, that *Curmi* in that Place is corruptly written for the old *British* Word *Cwraw*, which signifies *Ale*, [which last Name it took from the *Danes*, who call it *Oel*; and is the same Liquor which *Julian* the Apostate calls in a Epigram *Πυρογενὴ και Βρόμιον ου Βρόμιον*. —*The Offspring of Corn, and Wine without Wine*. A Norman Poet (h) banters this Liquor with more Wit than Truth in these Verses.

*Nescio quod Stygiæ Monstrum conforme paludī,
Cervisiā plerique vocant : Nil spissius illā
Dum bibitur, nil clarius est dum mingitur, unde
Constat quod multas Fæces in Ventre relinquit.*

Of this strange Drink, so like the Stygian Lake,
Men call it *Ale*, I know not what to make,
They drink it thick, and piss it wondrous thin ;
What Store of Dregs must needs remain within ?

The *Irish* have no Name for this Drink, that I know of, but *Leann*, which signifies *Liquor* in general ; but they understand by it *Ale*. *Beer*, or Ale brewed with Hops to preserve it long, is a Matter of no Antiquity.] The *Irish* had also in antient Times another Liquor, or Mixture of *Water* and *Honey*, now called *Mead*, [but by them *Miodh*, and *Mil-fion*, i. e. *Honey-Wine*] as appears as well in the Life of Saint *Berach*, (i) who flourished in the 7th Century, as in the Annals of *Ulster* under the Year 1107. This may be thought not a proper Place to take Notice of their excellent *Aqua-Vitæ*, or *Uske-bab*, as they call it, which inflames much less than the *English Aqua-Vitæ*, and yet dries more ; because that Liquor (as it is thought) is the Invention of more modern Times : [yet we find the Virtues of it, and a Receipt for making it both simple and compound in the *Red Book of Ossory*, compiled near 200 Years ago, and another Receipt for making a Liquor, there called *Nečtar*, made of a Mixture of *Honey* and *Wine*, to which are added *Ginger*, *Pepper*, *Cinamon*, and other Ingredients.] Antiently their Times of Repast were for the most Part in the Evening ; from which Custom that solemn Feast, at which *Laogair*, King of *Ireland*, entertained all the Orders of the Kingdom at *Tarah An. 455*, is in the *Ulster Annals* called *Cæna Temræ*.—*The Supper of Tarah* ; and it is remarkable that from this Supper Historians have fixed an *Æra* for the latter Part of the Times of that Monarch’s Administration. The *Welsh* of old observed the same Season for their Feasting, as may be gathered from the Laws of King *Howel-Dha* in the Chapter *de Cæna Regali, & ejus Mensura*. [In these Entertainments they made Use of Lights made of the Pith of Rushes, which they stripped bare of the Skin, and only left a small Ridge at the Back to keep the tender Pith from falling asunder. When these were thoroughly dried they dipped them slightly in Grease, or other unctuous Matter, and had no farther Trouble in the Preparation. This Sort of Light is to this Day made Use of among the meaner Sort of *Irish* ; and People of Condition (before the Use of the Tallow-Candle was known in *Ireland* ; which was introduced by the *English*) twisted a great Number of those Rush-Lights together, sometimes to the Bulk of a Man’s Arm ; Nay we have Instances in the *Irish Annals*, that even within these 200 Years they made them to the Size of a Man’s Middle. Thus in the Annals of *Donegall* under the Year 1557 we meet with the following Account. —When *Shane O-Neill* invaded *Tirconnell* with a great Army, *Calvagh O-Donnell* found himself too weak openly to resist his Power, and therefore had Recourse to Stratagem. He

sent

(f) Lib. 2. Chap. 110.
King, Hen. 3.

(g) Brit. p. 588.

(h) Henry of Araunches, Poet Laureat to

(i) Colgan Act. sanct. p. 342.

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sent Spies into his Camp to discover where he could with greatest Advantage break in upon him by Night. These Spies got near O-Neill's Tent, and in it, "*Lucernam conspicati è Scirpis sævo immistis ad eam Magnitudinem intextis, ut*" "*Densitate Medii Homini Molem adæquaret, & Lucem ad longa Spatia latè diffunderet.*"—They saw a Light made of Rushes dipped in Tallow, and "twisted together to so large a Size, that it was as thick as a Man's Waist, and gave Light at a great Distance." The Spies posted to O-Donnell, who lurked in the neighbouring Mountains. He fell down with his Party into the Enemy's Camp, and made his Way to O-Neill's Tent, directed by the Blaze of his *large Light*. O-Neill thus surprized had no Power to make Resistance; but forced his Way out of the Back Part of his Tent, and made his Escape under Cover of the Night.]

SECT. III. **W**E are now come to the antient musical Instruments of the *Irish*, which *Cambrensis* (*k*) says were, *the Harp with brazen Strings*, and the *Timbrell*, (*Tympanum*) and he observes "that the *Irish* were incomparably well skilled in these Instruments, beyond what he had observed in any other Nation." [Which *Polydore Virgil* (*l*) also confirms. *Caradocus* of *Lbancarvan* in his Chronicle of *Wales*, or *David Powell* (to whom some ascribe this Part of the said Annals) affirms, "that *Griffith Ap-Conan*, King of *North-Wales*, being by Mother and Grand-mother an *Irishman*, and also born in *Ireland*, carried with him from thence divers cunning Musicians into *Wales*, who devised in a Manner all the instrumental Musick used there, as appears as well by the Books written of the same, as also by the Names of the Tunes and Measures used among them to this Day." Whether the *Welsh* Harp, which is strung with Guts, be the *Tympanum* of *Cambrensis*, I want Information; if it be not, I must profess my Ignorance in what he means by it, there being no such Instrument as a *Tympanum* used in *Ireland*, that I know of.]

Whether that Musical Instrument in *Irish* called *Clairseach*, in *English*, a *Harp*, was the *Cithara* or *Lyra* of the Antients, has afforded Matter of great Controversy among Men of Learning, though most Grammarians have confounded them. *Venantius Fortunatus* (*m*) seems to make a Distinction between the *Lyra* and the *Harpa*.

*Romanusque Lyrâ plaudat tibi, Barbarus Harpâ,
Græcus Achilliâ, Crotta Britanna canat.*

Nor is the Difference to be wondered at: For it is most certain, that the *Lyra* of the Antients hath received great Alterations both in the Shape and Number of Strings. *Gruter* (*n*) in his Inscriptions gives us the Figure of an antient *Lyra* to be seen at *Rome* in the Gardens of Cardinal *Cæsius*, placed in the Hand of a Statue of *Apollo*; and *Philip Cluverius* (*o*) exhibits also a Cut of an antient *Greek* Coin, one Side of which represents *Apollo Archagetas*, and the other his *Lyra*, but something different from the former *Lyra*. It may perhaps be some Amusement to the Curious to exhibit here the Figures as well of the antient *Lyra* of *Apollo*, as of the modern *Cithara*, or (if you please) *Lyra* of the *Irish*, that the Reader may the better judge of the Difference. See Plate II. N^o 8, 9, 10.

Of the *Lyra* of *Orpheus*, which some contend was a *Tetrachord*, others, an *Heptachord*, See *Selden's* Notes on the *Arundelian* Marble, p. 87. One may also see the Difference between the *Lyra* and the *Cithara* in *Hadrianus Junius's* Nomenclator.

Nor can I upon this Occasion forbear to mention, that the *Arms* peculiar to *Ireland*, or which have at least for some Ages been attributed to it, are an *Irish Harp*, Or. in a Field Azure, with Strings argent. But if *Ulysses Aldrovandus* (*p*) may be credited, the more antient Arms of *Ireland* were, in one Part of the Scutcheon, Or, an Arm armed with a Sword, in the other Part,
a Demy

(*k*) Topogr. Hib. dist. 3. Cap. 11. (*l*) Hist. Ang. Lib. 13. (*m*) Lib. 7. Carm. 8.
(*n*) P. 38. N^o 10. (*o*) Sicilia Antiqua. p. 93. (*p*) Ornithol. Lib. 1.

a Demy Eagle in a Field Argent. But this by the Way. The great Antiquity of the *Harp* may be seen in the 4th Chap. of *Genesis*, where the Invention of it is attributed to *Jubal*, and there is a very antient Example of the Use of the *Timbrell* in the 15th Chap. of *Exodus*. I pass over the other more modern Musical Instruments, brought into Use since the Arrival of the *English*, as no Way pertinent to my present Design.

C H A P. XXVI.

Of the antient Custom among the Irish of conferring Knighthood [and of the Terms, Idle-man and Gentleman.]

THE first (that I know of) who has committed any Thing to Writing upon this Subject was *John Froissard* (a), a *Frenchman*; who gives a Relation of Four *Kings*, or rather *Chiefs of Clans*, among the *Irish*, who though they had received the Order of *Knighthood* according to the Customs of their own Country, yet were again created *Knights* according to the *English* Manner by K. *Richard* II. when he was at *Dublin*, in his first Expedition into *Ireland*, [on the 25th of *March* 1395.] *Froissard* tells the Story in this Manner: “ These *Kings* (says he) after they had made their Submissions, and
“ swore Fealty to K. *Richard*, were committed to the Care of *Henry*
“ *Castile*, an *English* Gentleman, well skilled in the *Irish* Language; who
“ was commanded by the King to instruct them in the *English* Customs;
“ and particularly in those that were introductory to *Knighthood* conferred
“ after the *English* Form. *Castile* carried himself so prudently in this Com-
“ mission, that the *Kings* were overcome by his Perswasions and Reasons,
“ and submitted to them. Yet they alledged, that they had long before re-
“ ceived *Knighthood* from their Fathers at their respective Ages of seven Years,
“ according to an antient Practice, by which the *Kings of Ireland* were
“ accustomed to create their Sons, *Knights*; and that as to the Ceremony
“ used upon such Occasions, each Youth, at the Time of his Creation, runs
“ a Course with a slender Lance, proportioned to his Strength, against a
“ Shield set upon a Stake in the Middle of a Field, and that he receives
“ the greater or less Honour according to the Number of Lances he breaks.
“ [And they added, that if the Father be dead, then the next of Blood
“ of his Lineage does it; and this they said was the Form of making
“ young *Knights* in *Ireland*, especially when the Sons of *Kings* were knighted.
“ But *Castile* told them, that this young Kind of *Knighthood* was not enough
“ with the K. of *England*, and that from him they should receive it with more
“ State, and in the Church.”] *Froissard* adds, “ that the *Kings* being further
“ instructed by the Earl of *Ormond*, were by K. *Richard*’s Command habited
“ in Robes suitable to their Rank, and having performed their Vigils, and
“ and heard Mass, they again with great Solemnity received the Honour of *Knigh-*
“ *hood* at the King’s Hands in the Cathedral Church in *Dublin*, and at the
“ same Time others were dubbed *Knights* with the like Form [and the Four
“ *Kings*, vested in Robes agreeable to their State, sat that Day with K.
“ *Richard* at Table.”] This is the Account *Froissard* gives almost Word for
Word. But as to the conferring of *Knighthood* on a Person of tender
Years, we meet with a far more antient Example in *William of Malmsbury*
(b), in the Creation of *Athelstane*, who was afterwards K. of *England*. “ For
“ his Grand-Father *Alfred* (says that Historian) beholding with Delight the
“ Beauty of the Youth, and his noble Deportment, took him in his Arms,
“ and wished him a happy future Reign, and then in an over early Age in-
“ vested him with the Honour of *Knighthood*, and bestowed on him a
“ Purple

(a) Hist. Vol. 4. Cap. 63.

(b) De Gest. Reg. Angl. Lib. 2. Cap. 6.

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“ Purple Robe, a Belt studded with precious Stones, and a *Saxon* Sword, “ with a golden Scabbard.” I must make one Observation by the Way out of the Records of the Exchequer of *England*, *An*, 18 *Rich*. 2. That these *Irish Chiefs* made their Submissions at *Drogheda* in the Dominican Monastery there, on the 16th of *March*, 1394, (*English* Stile) in the Presence of the King himself; and that in doing so they observed the following Ceremony. Each of them, before he repeated the Words of Submission, laid aside his Belt, his Skeyn and his Cap, and fell on his Knees at the King’s Feet, and joining his Hands together, held them lifted up between the King’s Hands. And this happened a little before the Creation of the *Knights* mentioned by *Froissard*. [What *Tigernach*, an antient Historian, relates of *Cuculandus*, who was K. of *Ireland* 17 Years before the Birth of *Christ*, and that he received the Honour of *Knight-hood* when he was seven Years old, agrees exactly with *Froissard*’s Relation: And we are told in a M. S. Life of *St. Carthag*, Bishop of *Lismore*, who flourished in the 7th Century “ that *Moelfulus*, one of the petty Princes of “ *Kerry*, intending to knight *St. Carthag*, while he was a Boy, would have put “ into his Hand a Sword and Target, being the Badge or Cognisance of “ *Knighthood*.”

The Chief Governours of *Ireland* have a Power by their Commission to grant *Knighthood*, and heretofore every Person dubbed a Knight, had a Power to dubb others. Thus we read in *Clyn*’s Annals under the Year 1335, that the Earl of *Ormond*, knighted *Fulco de la Freigne*, and *Fulco* at the same Time and Place made *Gregory de la Launde*, and *Matthew Fitz-Oliver* Knights: And the same Writer relates, that *An*, 1342. the Earl of *Desmond* made *Richard Archdekine* a Knight in *Desmond*, and on the same Day the new Knight made three others Knights. The same Practice prevailed in other Parts of *Europe* in this Age, of which see *Selden* (c). But now regularly the King only can confer this Honour, or such whom he authorizes by Commission.

It may be not thought foreign to the Purpose before I quit this Subject to observe, that the Terms *Esq*; and *Gentleman* were very rarely used among us before or in the Reign of *Edw. III.* the Word then for a *Gentleman* being *Iddle-man*, not, as I imagine, in the Sense it is now used, but according to the *German* Word *Edel* or *Adel*, which signified *Ingenuus* or *Free-born*, and was a Word introduced from *Germany* by the *Anglo-Saxons*, and from them brought among us after the *English* Acquisitions here, and by us corrupted into *Iddleman*. See *Selden* (d). *Gentleman* or *Iddleman* seem to have been used promiscuously in the Reign of *Hen. 6.* Among the Pleas of the Crown 21. H. 6. (1443.) *Walter Carragh* of *Kilballe*, *Idilman*, was sued to the Outlawry at the Suit of *John Scarlog*, *Gentilman*; and the same Year, *Geoffry Harrold* is called *Idilman*. The Year following *Thomas Chambyr* of *Dublin*, Vintner, brought an Action against *William Prior* of *Christ-Church*, *William Lynton* his Fellow-Canon, and *Anne White*, *Iddle-woman*. The same Year *Thomas Bryen* of *Drumcormack* is stiled *Iddle-man*, and in 1456 *Margaret Plunket*, Widow of *Nicholas Deoder* Knight, is called *Gentilwoman*. Let these Instances suffice among a Number of other Records that might be given.]

C H A P. XXVII.

In which is proved that Ireland was never brought under the Power of the Romans.

SOME Writers have been of Opinion, that the *Romans* made a few slight Attempts to bring *Ireland* under their Subjection, and they strain hard to infer it (as *Camden* (a) observes) from this passage in *Juvenal*.

— *Arma quid ultra*

Littora Juvernæ promovimus, et modo Captas

Orcadas,

(c) Titles of Honour, p. 546, and elsewhere.

(d) Ibid p. 852.

(a) *Britannia*: p. 1315.

Orcadas, et minimâ contentos nocte Britannos ?

What tho' the *Orcades* have own'd our Power?
What tho' *Juvena's* tam'd ; and *Britain's* Shore,
That boasts the shortest Night ———

Some Copies of *Eusebius's* Chronicle have it, that *Galba* usurped the empire (in *Hibernia*) in *Ireland*. But the true reading is *Hiberia, Spain*. For it is manifest out of *Suetonius*, that this was done in *Hispaniâ, Spain*, which was also called *Hiberia*, as *Ortelius* justly remarks. So the Panegyric spoken to *Constantius Chlorus Augustus* hints, that *Ireland* was subject to his Command. "*Britain* (says the Panegyrist) is so far recovered, that even those Nations which lie along the Coasts of the same Island are obsequious to your Commands". We have likewise the Testimony of more modern Chronicles (as *Camden* observes) " That *Ireland*, together with *Britain* and *Thule*, fell to the Share of *Constantine*, Son to *Constantine* the Great, in the Division of the Empire." Nevertheless, neither the *Irish* nor the *Roman* Writers say the least Word of any Expedition made by the *Romans* into that Island, or of any Conquest of it by them. [Besides the *Romans* made all conquered Nations Free Denizons of their City, as *Claudian* (b), who was a Native of *Alexandria* in *Egypt*, thus gratefully remembers,

*Hæc est in gremium victos quæ sola recepit,
Humanumque genus communi nomine fovit,
Matris non Dominae ritu, Civesque vocavit
Quos domuit, nexuque pio longinqua revinxit.
Hujus pacificis debemus moribus omnes,
Quod Cuncti gens una sumus.———*

Lo ! this is she, who could alone repose
Within her Bosom her defeated Foes,
Not like a Mistress, but maternal Dame
Chear'd human Race beneath one common Name,
Bid conquer'd Nations Denizons remain,
And bound far distant in a pious Chain.
We stand indebted to her gentle Grace,
That we are all embody'd in one Race.

But no Writer antient or modern has ever pretended to assert, that the *Irish* ever enjoyed the Privileges of Roman Citizens, which they would have done in common with others, had they ever submitted to that People.] And indeed, I am of *Camden's* Opinion, that it had been most happy and fortunate for *Ireland* to have fallen under the Power of the *Romans* ; for then it would more early have shook off its Barbarity. [For wherever the *Romans* were Conquerors, they introduced Humanity among the conquered, and, except where they ruled, there was no such Thing as Learning or Politeness in any Part of *Europe*.] Indeed *Julius Agricola* had some thoughts of invading *Ireland*, when, under Colour of Friendship, he entertained with him one of the petty Princes of that Country, who had been seditiously driven out of it. Yet he never made any actual Attempt to bring it under his Power : But let us hear what *Tacitus* (c) has said upon this Subject. " In his fifth Voyage taking his Passage in the first Ship by many successful Battles he vanquished Nations till then unknown, and planted Garrisons in that part of *Britain*, which lay opposite to *Ireland* ; and this he did rather from a Motive of Hope than Fear. For *Ireland*, being situated between *Britain* and *Spain*, and commodious also for the *Gallick* Sea, would unite the most powerful Parts of the Empire with a strong Communication of Interests. If it be compared to *Britain*, it is less in Compass ; but larger than the Islands in our Seas. The Soil and Climate, Nature, and Dispositions of the People differ but little from those of *Britain* ; but the Ports and Havens that give Admission into it are better known by means of a more extensive Commerce, and a greater resort of Merchants. *Agricola* had received one
" of

“ of the petty Princes of that Nation, who had been driven out of it by
 “ some domestick Sedition, and under Colour of Friendship detained him
 “ with him, till an Opportunity should present. I have often heard him say,
 “ that *Ireland* might be subdued and brought under by one Legion; and mo-
 “ derate Succours, and that it would be of great Advantage against *Britain*;
 “ which then would be surrounded by the *Roman* Arms, and the Prospect of
 “ Liberty removed out of Sight.” Thus far *Tacitus*; from whose Words
Camden draws this Conclusion, that Numbers of People from *Spain*; *Gaul*
 and *Britain*, had retired into *Ireland* to withdraw their Necks from the Ro-
 man Yoke. But let others be at the Pains of discussing this Point more fully.
 I am sensible in all Matters obscure Opinions are various. But finally I must
 observe, that in *England*, *France*, and other Countries, where the *Roman* Arms
 prevailed, besides antique *Roman* Coins, many Altars, Statues, Urns, Columns
 and Inscriptions on Marble, as so many Miracles of antique Workmanship;
 have been discovered, which were left there by the antient *Romans*; but in
Ireland none of these Curiosities are to be seen, no not so much as the *Roman*
 Coin, unless such as has been brought into it from other Parts. From whence
 one may conclude with *William of Neuburg*, (d) that *Ireland* has been inaccessible
 to the *Roman* Arms, though they held the Dominion of the *Orcades*.

C H A P. XXVIII.

*Of some Errors and Fictions of antient Writers, who treat of Ireland :
 And of other Errors of Writers of the middle Ages.*

WE have before succinctly handled (a) the Ornaments, and special natural
 Advantages of *Ireland*; let us now take a View of those Things which
 antient Writers have invented of it, and to which their followers have assented.
Solinus asserts “ that a Bird is a very great rarity in *Ireland* ;” and a little
 after adds, “ That there are no such Thing as Bees there ; that Dust or
 “ small Pebbles carried from thence, and scattered among Hives, will banish
 “ the Swarms from their Combs ; that the Sea between *Britain* and *Ireland* is
 “ so tempestuous and unsettled, that through the whole Year it is not navi-
 “ gable, except on some few Days.” Whereas it is well known that *Ireland*
 abounds in Birds and Bees ; [and as to the latter, we see an early convin-
 cing Proof in the Rule of *St. Ailbe*, written in the Beginning of the 5th Century,
 if not earlier. “ When the Monks sit at Table (says that Writer) let there be
 “ laid before them Herbs or Roots washed with Water, and in clean Dishes,
 “ also Apples, Ale, and from the Hive the Breadth of an Inch of Honey Comb.”
 From whence it follows, that Honey (and consequently Bees) must be very
 plentiful in *Ireland*, since it was made the common Repast of the poor Monks ;
 and the Words, *brought from the Hive*, imply that it was the Growth of the
 Country : Add to this the Characteristick given of *Ireland* by the venerable
Bede, (b) “ that it was an Island abounding in Milk and Honey.”] As to
 the Sea the frequent Navigations from *England*, *France*, and *Spain*, &c. into
Ireland, and from thence into foreign Countries, is a sufficient Demonstra-
 tion, that it is navigable even in the Depth of Winter.

The first Assertion of *Solinus*, as to the Scarcity of Birds and Bees in *Ire-*
land, has drawn *Isidore* (c) of *Seville* into the same Error, and he makes Use of
 almost the same Words. “ There are in *Ireland* (says he) few Birds and
 “ no Bees ; infomuch that if any Body should scatter among Hives Dust and
 “ Pebbles carried out of *Ireland* into other Parts, the Bees would forsake
 “ their Combs.” So *Bartholomew Cassaneus* (d) says. “ There is a great Scar-
 “ city of Birds in *Ireland*, and no Bees.” Some Writers also have followed

Solinus

(d) *Rer. Angl. lib. 2. c. 26.*
 (c) *Orig. Lib. 14. Cap. 6.*

(a) *Chap. 22.*

(b) *Eccl. Hist. Lib. i. Cap. i.*

(d) *Catalog. Gloriæ Mundi pars. 12. Confid. 57.*

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Solinus in his other Assertion concerning the raging of the *Irish* Seas, and among them *Cornelius a Judæis*, the Geographer.

Let us proceed now to the Temperature of the Climate. *Strabo* (e), who flourished in the Reign of *Tiberius Cæsar*, says thus. “The most remote Navigation northward from the *Celtic Coast* in our Days is said to be into *Ireland*, (he calls it *Ierne*) which being situated beyond *Britain* is scarce habitable for Cold; so that what lies beyond that Island is thought to be not at all habitable.” After him *Pomponius Mela* (f) (who lived in the Reign of the Emperor *Claudius*) asserts, “That the Climate of *Ireland* is unfit to bring Grain to maturity.” But *Giraldus Cambrensis* (g) is more particular. “Corn (says he) promises much Hopes in the Blade; more in the Straw, and less in the Grain. For the Grains of Wheat are shriveled and small, and are difficult to be cleansed by the Help of any Van.” [See before p. 172, what *Belisarius* has advanced upon this Head.]

Let us now hear what some of the Antients have said in contradiction to these Assertions. *Paulus Orosius*, speaking of *Ireland*, has this Passage. “*Ireland* lies near to *Britain*, is less in Compass but more commodious for the Temperature of its Climate and Soil, and is inhabited by the *Scots*.” So *Isidore* in the Place before cited. “*Scotia* is the same with *Ireland*, and is the next Island to *Britain*; it is narrower in extent than that Island, but more fruitful by Situation.” And *Bede* (h) asserts, That *Ireland* much excells *Britain* both in the Serenity and Healthiness of the Air.” But to give you my Opinion; if these Comparisons are intended to relate to the South Parts of *Britain*, which we call *England*, they are intirely groundless. It is however not to be denied, that *Ireland* is of so temperate an Air, that the Meadows and Fields there appear green in the midst of Winter, and the Cattle are every Day driven out to Pasture, unless in Time of Snow, which is seldom of above two or three days continuance. The Drains and Improvements made in Bogs and fenny Grounds (as *Pliny* (i) observes of the Country about *Philippi*) has much amended the Temperature of the Air. The Grains of Corn are not universally so shriveled and small, as *Cambrensis* and his followers would have them; for the neighbouring Countries seldom produce a larger or heavier Grain than what is to be found in many Parts of *Ireland*. Neither is *Raphael Maffeus* of *Volaterra* (k) to be regarded, who speaking of *Ireland* says “That the Land produces nothing but Corn and excellent Horses, which the Inhabitants call *Ubinos* (*Hobinos*) *Hobbies*.” The Error of *Ranulph Higden* (l) must also stand corrected, who asserts, “That there are no Partridges, Pheasants, Deer nor Hedge-hogs in *Ireland*; and, (which he adds out of *Cambrensis* and *John Brompton*) that *Ireland* in extent from South to North, that is from the *Brandan Mountains* to the Island of *Columbina* i. e. *Torinis*, contains eight Days journey, reckoning 40 Miles to each Day, and from *Dublin* to *Croagh Patrick*, and the *Conaught* Sea, four Days journey in Breadth.” But as to the Extent of *Ireland*, see what is said before Chap.

4. I could here point out many fabulous Stories of *Ireland*, which *Cambrensis* in his *Topography* of that Kingdom hath heaped together; but I leave that to be examined by others; for an exact discussion thereof, would take up a Volume; [and this Task hath since our Author wrote been successfully executed by *John Lynch* under the fictitious Name of *Gratianus Lucius*, in a Treatise intitled *Cambrensis Eversus* printed in 1662. fo.] yet I must admonish the Reader to turn over that *Topography* of *Cambrensis* with great Caution; which *Cambrensis* himself in some Sort acknowledges in an Apology made by him in his first Preface to the History of the Conquest of *Ireland*, after he had been taxed with the fabulous Reports inserted in his said *Topography*. “[I would not (says he) that every Thing I have written should be received as an undoubted Truth; for I myself do not so firmly believe them, as if

(e) Geogr. Lib. 2. Ex versione Gul. Xylandri.
Hib. dist. 1. Cap. 4.

(f) Cosmogr. Lib. 3.

(g) Topogr.

(h) Eccl. Hist. lib. 1. cap. 1.

(i) Hist. Nat. lib. 17. cap. 4.

(k) Comment. urban. lib. 3.

(l) Polychron. lib. 1. cap. 32.

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“ if they were Things most certain and true, except such Particulars as by Experience I know to be true.”] To which I have thought proper also to add the following Admonition taken out of a Treatise of his called *his Retractions* ; “ Concerning the Topography of *Ireland*, (says he) our first, and not altogether contemptible Labour, in which many Things new, and altogether unknown to other Countries, and therefore the more wonderful, are written, the Reader may with certainty be convinced that we have obtained the Knowledge of some, nay of most of the Things therein related by a diligent and painful Inquiry from the Authentick Testimony of Men of Weight and Reputation in that Country ; and in other Things we have chose to follow the Reports of the whole Kingdom. In all which we are of Opinion with *St. Augustin*, who in his Book *de Civitate Dei* speaking of things which Fame only has spread abroad, and which are not supported by indisputable Evidence, says, that as they are not positively to be affirmed, so neither are they to be wholly ejected.” This *Cambrensis* himself owns. But I cannot forbear being astonished, that some Men of this Age, who in other Respects are Men of Gravity and Learning, should again obtrude these Fictions of *Cambrensis* on the World for Truths. I could add many more Things out of other Authors, but I leave them for the Industry of others, [and refer the Reader to the *Cambrensis Eversus* of *John Lynch*, in many of his Chapters, where this Subject is fully handled.]

C H A P. XXIX.

Of the Colonies sent out of England and Wales into Ireland in the Reign of Henry II. and of the Lands granted to them.

IRELAND, being reduced under the Power of the *English*, and so publicly proclaimed to be, K. Hen. II. distributed vast Provinces and Territories of that Country among the Adventurers, who had behaved themselves gallantly in subduing it. *Richard*, surnamed, *Strong-bow*, from his Dexterity in straining an able Bow, leads the Van. *Girald Cambrensis* calls him, Earl of *Strigul*, others, Earl of *Pembroke* ; but in a Charter, whereby he granted to *Vivian de Cursun* and his Heirs the Lands of *Ratheny* (near *Dublin*) as fully as *Gilcolm* before held them, he is only stiled *Earl Richard*, Son of *Earl Gislebert*, without any Addition. *Strongbow* by Compact with *Dermot*, K. of *Leinster*, in Aid of whom he had invaded *Ireland* in the Year 1170, took to Wife *Eva*, that King's Daughter and Heir. After the Nuptials were celebrated, the Earl and his Wife were publicly proclaimed *Dermot's* Heirs at *Waterford*. Not long after, as soon as K. *Henry* had Information of the Earl's Success, fearing what might be the Issue of the Enterprize, [and jealous of *Strongbow's* growing Power] he by Proclamation commanded all his Subjects who were in *Ireland* to return home by a Day prefixed, and prohibited all his other Subjects from importing either Provisions or Forces into that Country. The *Earl*, receiving Intelligence of this Proclamation, communicated the Contents of it to his Followers, and by their Advice dispatched *Reymond le Gros* to the King, who was then in *Acquitain*, with Letters filled with dutiful Expressions, and therein he declared, that he was ready to resign to the King whatever he was Master of in *Ireland*. The Year following, while he was busily employed in the Prosecution of his Victories, he met *Hervy de Montemarisco* at *Wexford*, whom K. *Hen.* had then lately sent to him with an absolute Command, that without the least Delay he should repair to *England* to the King. The Earl having received these Orders with the utmost Expedition got on Ship-board, and passed into *England* to the King, who was then at *Newenham* in *Gloucestershire*, at the Head of an Army, which he had raised to make a Descent on *Ireland*. There with the most humble Submission he cast himself at the King's Feet, and by

Deed

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Deed transferred to him whatever he had acquired either by the Sword, or in Right of his Wife ; upon which he was received into Favour, and had all *Leinster* granted back to him to be held of the King by Homage, except the City of *Dublin*, and the adjoining Cantreds, with a few maritime Towns and Castles. There is no Copy of this Charter granted to him by K. *Hen. II.* extant, that I know of ; but one may see the Copy of the Confirmation of a Charter granted by K. *John* to *William Mareſchall*, Earl of *Pembroke*, who had married *Iſabell*, Daughter and Heireſs of Earl *Richard*, among the Charter-Rolls of the 9th of K. *John*, [dated the 18th of *March*] in the Cuſtody of the Keeper of the Records of the Tower of *London* ; [and a Copy of that Copy is in the Black Book (a) of *Chriſt Church, Dublin* ; of which I ſhall here give an Abſtract, in Regard it never appears to have been publiſhed, and as it contains many Exceptions of *Royalties*, which do not ſeem to have been contained in the Charter made to Earl *Richard*. This Charter therefore confirms to Earl *William* “ all his Land in *Leinſter*, with “ the Appurtenances, to hold to him and his Heirs by the Service of a “ hundred Knights Fees : ſaving to the King and his Heirs the City of “ *Dublin*, and two Cantreds adjoining, and the Coinage of Money, and “ Suit and Service of the County of *Dublin*, as was heretofore cuſtomary: “ Saving alſo to the King and his Heirs the Pleas of the Crown, as Treasure “ Trove, Rape, Forſtall, (A), Burnings, and Appeals for Breach of Peace, “ or Felony between the Inhabitants of his Territory. Saving likewise Com- “ plaints for Want of Juſtice in his Courts, ſo that the Complainant may “ prove the Default in the King’s Court, and that the Plea ſhould receive “ its final Determination by the King’s Writ : Saving alſo that if any one “ ſhould complain of Injury done him by Earl *William* or his Court, and “ the Complainant gives Recogniſances and Pledges in the King’s Court to “ protecute his Complaint, that the ſaid Plea be determined by the Judg- “ ment of the King’s Court. Finally, ſaving the Collation to Biſhopricks “ and Dignities belonging to them. Then the King grants to Earl *William* “ the Cuſtodium of Ideots of the Lords of thoſe Fees, which otherwiſe are “ held of the King in Capite ; ſaving the Marriages of the Heirs of ſuch “ Fees.” Thus far the Charter of Confirmation to Earl *William*.]

Let us now look back to the Diſtribution made by Earl *Richard*, beſides the vaſt Poſſeſſions which he reſerved to himſelf and his Heirs : and this Account we ſhall here give out of *Maurice Regan* (B), a contemporary Author, who writ the Hiſtory of the Tranſactions of *Ireland* during his own Times, to which I ſhall add ſome Abſtracts out of Records, and Authors worthy of Credit. “ The Earl (ſays *Regan*) granted to *Reymund le Groſs*, or “ *Reymund the fat* (who had married his Siſter *Baſilea*) *Fothbert* [Fetherd ſays “ my Copy] *Odrone* and *Glaſcarrig*. To *Hervey de Monte Mariſco* he gave “ *O-Barthy*, to *Maurice de Prendergaſt*, *Fernegenelan* [to hold by the Service of “ ten Knights, and in Performance of a Promise made to him when he “ brought him into *Ireland* ;] which Lands were afterwards granted to *Mau- “ rice Fitz-Godebert* ; but by what Means (ſays *Regan*) he obtained them I “ know not. To *Meiler Fitz-Henry* he gave *Carbry* (that Barony which at “ this Day is a Part of the County of *Kildare*) to *Maurice Fitz-Girald*, *Naas* “ *O-Felin*, formerly the Eſtate of *Mac-Kelan*, and *Wicklow*, [lying between “ *Bree* and *Arcklow*.”] This *Maurice* dying not long after (*viz*) in 1177, at *Wexford*, *John*, then Lord of *Ireland*, and Earl of *Moreton*, confirmed to *William* the Son of the ſaid *Maurice*, “ that Cantred of Land which *Mackelan* “ held, wherein the Town of *Naas* ſtands, which Earl *Richard* granted to
Maurice

(a) Folio 224. a.

(A) *Forſtall* is an Interception of Proviſions or other Wares coming towards a Market to be ſold, to the Intent to ſell the ſame at a higher Price.

(B) *Maurice Regan* was Servant and Interpreter to *Dermot Mac-Murrough*, King of *Leinſter* at the Time of the *Engliſh* Invaſion, and writ the Hiſtory here mentioned, containing the Tranſactions of almoſt 3 Years ; which was ſoon after tranſlated into *French Verſe* by one of his familiar Acquaintance, and from thence turned into *Engliſh* by Sir *George Carew*, Lord Preſident of *Munſter* in the Reign of Queen *Elizabeth*. A Copy of this Piece is in the College Library.

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“ *Maurice* Father of said *William*.” So says a Charter among the Plea-Rolls of the 10th of *Hen. VI.* in *Bermingham’s* Tower, *Dublin*. *Regan* proceeds thus. “ He granted to *Walter de Riddlesford* the Lands of *O-Morthy*,” [To which an antient Record (b) in the Rolls-Office adds, the *Lands of Urien* with the Appurtenances, to hold to him and his Heirs of the King of *England* by one Knights Fee.] “ To *John de Clabul* (my Copy of *Regan* names him “ *Clabade*) the Marshalsea of *Leinster*, and the Lands lying between *Agba-voe* and *Leighlin*; to *Robert de Bermingham*, *Ofaly*, and to *Adam de Hereford* large Possessions.” —What these were may be seen in the antient Registry of the Abby of *St. Thomas, Dublin*, where the following Account is related of the *Earl* and *Hereford*. “ When *Leinster* was conquered, there was a certain young Man with the *Earl*, of whom he was exceedingly fond, and he gave him in Recompence of his Service the Lands and Tenements underwritten. (*viz.*) the Tenement *de Saltu Salmonis*, the *Salmon-leap* (from whence the Barony of *Salt* in the County of *Kildare* has its Name) *Clon-Coury*, *Kille*, *Houterardi* (which, as I imagine gives Name to the Barony of *Oughterany*) and the Tenement of *Donning*, with all their Appurtenances. But the said *Adam* seriously considering, that he could not possibly by his own Power alone hold and defend the said Tenements, he sent to *England* for his two elder Brothers, *John* and *Richard de Hereford*, who came to him upon his Invitation, and he gave to his Brother *John* the Tenement of *Kille*, *Kildroth*, *Clonshanbow*, and *Mainy*, with all its Appurtenances, that is to say, *Okey*. He also gave to his other Brother *Richard*, *Donning* in *Otyny*, with all its Appurtenances; and he retained in his own Hands the *Salmon Leap*, with all its Appurtenances, *i. e.* *Cloncoury*, *Oweterard*, a fortified Castle, with the rest.” This is the Account given by that Registry. There is also extant a Charter of the said *Earl’s*, by which he granted to this *Adam* “ half the Town of *Acheboe*, and all the Cantred of Land in which the Town is situated.” *Regan* says again, “ that he granted to *Milo-Fitz-David*, one of his principal Favourites, *Overk* in *Offory*, [from whence the Barony of *Iverk* in the County of *Kilkenny*] to *Thomas le Fleming*, *Arde*, to *Gilbert de Borard*, *Ofelmitb*, and to a Knight called *Reinand* [*Reymond* in my Copy] fifteen Knights Fees contiguous to the Sea; and to one *Robert Fitz-Richard*, who was afterwards slain in *Conaught*, he gave *Norragh* ;” [From whence a half Barony of that Name in the County of *Kildare* is denominated.] Thus far concerning the Distribution of *Leinster* in the Reign of *K. Hen. II.*

Let us now take a View of the Grant of *Meath*, which *K. Hen. II.* made to *Hugh de Lacy* in the following Form. “ *Henry* by the Grace of God King of *England*, Duke of *Normandy* and *Aquitain*, and Earl of *Anjou*, to the Arch-Bishops, Bishops, Abbots, Earls, Barons, Justices, and to all his Ministers and faithful Subjects, *French*, *English* and *Irish*, of all his Dominions, Greeting. Know ye, that I have given and granted, and by this my Charter confirmed unto *Hugh de Lacy*, in Consideration of his Services, the Land of *Meath*, with the Appurtenances; To Have and to Hold of me and my Heirs to him and his Heirs, by the Service of Fifty Knights, in as full and ample Manner as *Murchard Hy-Melagblin* held it, or any other Person before him or after him. And as an Addition I give to him all Fees, which he owes or shall owe to me about *Duvelin*, while he is my Baliff to do me Service in my City of *Duvelin*. Wherefore I will and strictly command, that the said *Hugh* and his Heirs shall enjoy the said Land, and shall hold all the Liberties and free Customs, which I have or may have therein, by the aforesaid Service, from me and my Heirs well, and peaceably, freely, quietly and honourably, in Wood and in Plain, in Meadows and Pastures, in Waters and Mills, in Warrens and Ponds, in Fishings and Huntings, in Ways and Paths, in Sea-ports and all other Places and Things appertaining to the said Land, with all Liberties, which I have therein or can grant or confirm to him by this my Charter. Witness Earl *Richard*, Son of *Gilbert*, *William de Braosa*, &c. at *Weisford*.” King *John* confirmed this Grant to

Walter

(b) In *Edw. the Second’s* Reign, in a Roll indorsed, *Antiquissima Litera Patentis*.

Walter de Lacy, the son of *Hugh*, on the 4th [or 24th] of *February* in the 9th Year of his reign by the services beforementioned, and gave him besides, “ his Fees in “ *Fingall*, in the *Vale of Dublin* by the Services of seven Knights, to hold to him “ and his Heirs for ever”, as may be seen in the Charter Roll of the same Year among the Records of the tower of *London*.

Next follows the Distribution made by *Hugh de Lacy*. I do not pretend that this Distribution which I give you is compleat; for I leave that to be more fully discussed by others; but it is such a one as I find related by the said *Regan*, with some additions out of the Charters of the said *Hugh*, and out of Authors of undeniable Credit. “ He gave (says *Regan*,) to his intimate friend, *Hugh “ Tirrel*, *Castle-Knock*, and to *William Petit*, *Castle-break*.” I have seen an ancient Charter, by which *Lacy* granted to *William Petit*, among other Things, *Matherithbirnan*, with all the appurtenances, except the Lake and Village called *Disfert*, &c. “ Unto the valiant *Meiler Fitz-Henry* (says *Regan* again) he gave “ *Maghereneran*, the Lands of *Rathkenin*, and the cantred of *Atbinorker*, (called “ in my Copy of *Regan*, *Hardnorkur*) to *Gilbert de Angulo*, alias *Nangle*, all “ *Magherigallen*, to *Jocelin*, the son of *Gilbert de Angulo*, *Navan*, and the Lands “ of *Ardbreccan*, to *Richard Tuit*, large possessions, to *Robert de Lacy*, *Rathwer*, “ to *Richard de la Chappelle*, many Lands, and to *Geoffry de Constantine*, “ *Kilbisky* and *Rarthmarthy*.” But in the Charter made by *Walter de Lacy*, the Son of *Hugh*, the Grant to *Geoffry de Constantine* is more fully expressed to be, “ Five Knights Fees in the Theof of *Kilbixi*, with a Castle and 15 “ Knights Fees in the Lands of *Conemake* (i. e. *Conmacne*) (C) next adjoining to “ the said Castle, beyond the Water of *Ethne*, (D) by the Service of four “ Knights.” He gave (says *Regan* again) “ to *Adam de Feipo*, *Gilbert de “ Nugent*, *William de Misset*, and *Hugh de Hose*, large Possessions.” Particularly he gave to the said *Adam de Feipo*, “ *Scrine*, and one Knights Fee “ besides about *Dublin*, that is, *Clontorht* and *Santreffe*.” as appears in the Copy “ of his Charter in the Registry of *St. Mary’s Abby*, near *Dublin*.” He gave also to *Gilbert de Nugent*, “ *Delvin*, which was the Estate of the *O-Finellans* “ in the Times of the *Irish* Government, with all the Appurtenances and “ Villages lying within the said Lands of *Delvin*; except one Town belong- “ ing to the Abbot of *Foure*, called *Torreclash*, by the Service of five Knights.” These are the Words of *Lacy’s* Charter, which is extant intire with the impression of an armed Knight in the Seal affixed to the Charter. He gave also “ To *Misset* the Lands of *Luin* (E), and to *Hose* or *Hussey*, all the Lands of “ *Dies* (F), which *Schachlin* held.” *Regan* proceeds. “ He gave to *Adam “ Dullard* the Lands of *Dullenvarthy*, and to one *Thomas* he gave *Cramly*, “ *Timlathbegan*, north east from *Kenlis*, *Latbrakalim*, and *Sendevoanath*, and to *Rich- “ ard* of *Flanders* or *Fleming* he gave *Crandon* for 20 Knights Fees.” In this Distribution of *Meath* and part of *Fingall*, there is not the least Word said of the Lands reserved by *Lacy* to himself and his Heirs, which indeed were of a very large Extent.

I now proceed to the Distribution of *Munster*; and here the first Thing to be taken into Consideration is the Charter of *K. Hen. II.* by which he granted to *Robert Fitz-Stephen*, and *Milo de Cogan* the Kingdom of *Cork* (which antiently comprehended also *Desmond*) except the City of *Cork*, and the Cantred of the *Ostmen*. But I will transcribe the very Words of the Charter.—“ *Henry* by the Grace of *God*, King of *England*, and Duke of *Normandy* “ and *Aquitain*, and Earl of *Anjou*, to all Archbishops, Abbots, Earls, Barons, “ Justices, and all his Ministers and faithful Subjects, *French*, *English* and “ *Irish*, greeting. Know ye, that I have granted, and by this my Charter “ confirmed

(C) Of the several *Conmacnes* see before p. 48. The *Conmacne* here was in the C. of *Longford*.

(D) *Ethne* is the River *Jury* in the C. of *Westmeath*, and is often mentioned in the Grants of *St Geoffry de Constantine* to the of *Abby Tristernagh*, near which it runs.

(E) The Barony of *Lune* in the County of *Meath*,

(F) The Barony of *Deece* in the County of *Meath*, the antient Estate of *Melagblin* or *Mel-schachlin*.

“ confirmed to *Robert Fitz-Stephen*, and *Milo de Cogan* the Government of
 “ my City of *Cork*, with the Cantred which belonged to the *Hostmen* of the
 “ said City, which I retain in my own Hands ; To have and to hold them
 “ together during my Pleasure, and as long as they shall serve me faithfully.
 “ I moreover by this my Charter, give, grant and confirm to them and their
 “ Heirs all the Kingdom of *Cork*, except the said City, and the before-
 “ mentioned Cantred, which I retain in my own Hands ; To hold to them
 “ and their Heirs of me and my Son *John*, and our Heirs, by an exact di-
 “ vision towards the Cape of *St. Brendan* on the Sea Coast, and towards *Li-*
 “ *merick* and other Parts, and as far as the Water near *Lismore*, which runs between
 “ *Lismore* and *Cork*, and falls into the Sea, by the Service of 60 Knights, to be per-
 “ formed thereout to me and my Son *John* and our Heirs ; the Service of 30
 “ Knights to be performed by the said *Robert* and his Heirs, and the Service of
 “ 30 Knights by the said *Milo* and his Heirs. Wherefore I will and strictly com-
 “ mand, that the said *Robert* and *Milo* shall have and hold the Govern-
 “ ment of the said City and Cantred in Manner as is before-mentioned ; and
 “ that they and their Heirs shall have and hold all the Kingdom aforesaid,
 “ except the said City and Cantred (which I retain in my own Hands)
 “ from me and my Son *John*, and our Heirs, by an exact division, as is
 “ above described, well and peaceably, freely and quietly, intirely, fully and
 “ honourably, in Wood and in Plain, in Meadows and Pastures, in Waters
 “ and Mills, in Warrens and Ponds, and Fishings, in Ways and Paths, and
 “ in all other Places and Things belonging thereto ; with all their Liber-
 “ ties and free Customs ; so that from the aforesaid River that runs be-
 “ tween *Lismore* and *Cork*, the whole Land as far as *Waterford*, together
 “ with the City of *Lismore*, shall remain in my Hands for the Government
 “ of *Waterford*. Witnesses present, *John*, Bishop of *Norwich*, *Adam*, Bishop of
 “ *St. Asaph*, and *Augustin*, Bishop of *Waterford*, *Richard de Lucy*, *William*
 “ *Fitz-Adelm*, my Sewer, *Hugh de Lacy*, *Hugh de Burid*, *Roger-Fitz-Remfy*,
 “ *Maurice de Prendergast*, *Robert Dene*, *Robert Fitz-Eliodore*, *Geoffry Poer*,
 “ and *Hervy de Monte Marisco*. At *Oxford*.” This Charter seems to have
 “ been granted in the Year 1177 ; for at that Time (according to *Hoveden* (c)
 “ The King came to *Oxenford*, and in a general Council there held, created
 “ his Son *John* King in *Ireland*, by the Grant and Confirmation of Pope
 “ *Alexander*.” Nevertheless *John* in all his Charters afterwards granted, both
 in the Reigns of his Father and Brother, King *Richard* the first, is stiled
 Lord, (and not King of *Ireland*) and Earl of *Morton*. Two Years after *Fitz-*
Stephen and *Cogan* came to a Partition of seven Cantreds, which *Cambrensis* (d)
 a Contemporary Writer, thus points out. “ Therefore *Dermod* of *Desmond*,
 “ and other powerful Men of those Parts, being forthwith brought to Terms,
 “ *Fitz-Stephen* and *Milo* divided seven Cantreds between them, which were con-
 “ tiguous to the City, and which they then possessed in great Security, three of
 “ which Eastward fell to *Fitz-Stephens*’s Lot, and four westward to *Milo* : The one
 “ had the fewer Cantreds in his Division, because they were the best, and the other
 “ had the larger Number, because they were the worst in Quality. The Government
 “ of the City remained in common to them both, and the Tribute of the other
 “ twenty four Cantreds, which remained undivided, was to be equally distributed be-
 “ tween them, when they should be brought under Subjection.” *Cambrensis* has
 handed down but very scanty Accounts of the Distribution made by *Fitz-Stephen*
 and *Cogan* to others, the Death of *Cogan*, which happened in 1184 (not 1189 as some
 will have it) putting a stop to the Progress of the Undertaking. But the confirma-
 tion Charters of King *John*, granted in the 9th Year of his Keign, cast some Light
 over this Matter. “ For he then confirmed to *William Barry* the Donation made
 “ by *Robert Fitz-Stephen* to *Philip Barry*, his Sisters Son, and Father of the
 “ said *William*, whose Heir he was, of three Cantreds in his Lands of *Cork*,
 “ i. e. *Oletban*, with all its Appurtenances, and of two other Cantreds, i. e.
 “ *Muscherie-Dunegan*, and the Cantred of *Killedede*, by the Service of ten
 “ Knights, as the Charter of the said *Robert*, which he had thereof testi-
 “ fied.” Thus far the Charter of Confirmation ; [Which agrees with the
 Charter

(c) In vita Hen. 2.

(d) Expugn. Hib. lib. 2. cap. 18.

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Charter of *Fitz-Stephens*, (a Copy of which, though without Date, is in my Custody) except that the two Cantreds of *Muscherie Dunegan* and *Killede*, granted to *Philip Barry* are not mentioned therein by Name; but he was to have two Cantreds in the Kingdom of *Cork*, such as should fall to him by casting Lots. King *John's* Charter of Confirmation of *Fitz-Stephens's* Grant to *Philip Barry* is enrolled *de Anno 21. Eliz.* and *Fitz-Stephens's* Grant is in the same Roll; but the former is dated *21 Feb. Regni Johannis 8vo*, not *Nono.*] “He also granted to *Adam de Rupe*, (or *Roch*) the Cantred of *Roffelibir*, with all its Appurtenances, saving the Demesnes of the Bishop of that See, by the Service of five Knights. Also to *Richard de Cogan* the Cantred of *Muscric O-Millane*, with the Appurtenances, by the Service of Five Knights; lying between the Harbour of *Cork* and the Port of *Insovenach*, and twenty five Knights Fees, which he ordered to be set out to him in some other Place by the Advice of *Meiler Fitz-Henry*, Lord Justice of *Ireland*, and *John Mareſchall*, by the Service of four Knights: saving to the King and his Heirs the aforesaid Harbour and his own Demesnes. Also, To *Robert Fitz-Martin* twenty Knights Fees in the Cantred of *Insovenach*, and twenty Knights Fees in some other Place, which he ordered to be set out to him by the Advice of *Meiler Fitz-Henry*, Lord Justice of *Ireland*, and *John Mareſchall* and *Philip de Prendergaſt*, by the Service of four Knights, in full of all Services. Lastly, he gave to two Brothers, *Henry* and *Maurice Fitz-Philip*, one Cantred of Land, in which *Dunalaboth* is situated, by the Service of Five Knights.” [In the Reign of *Edw. 3. Thomas de Carew* set up a Title as Heir to *Fitz-Stephens* to all his Share of that great Estate; but by Inquisition taken at *Cork* before Sir *Anthony Lucy*, Lord Justice, on the 31st of *August, 5 Edw. 3.* it was found “That *Robert Fitz-Stephen* died seized of the Moiety of the Estate granted by King *Hen. II.* to him and *Cogan*, and that the said *Fitz-Stephen* was a Bastard, and died without Issue of his Body, that the Claim of *Thomas de Carew*, asserting that he and his Ancestors were Heirs to *Fitz-Stephen* could not be true, because the said *Fitz-Stephen* was a Bastard, and died without Heir of his Body; (G) and further, that the said *Fitz-Stephen* in his life Time enfeoffed *Maurice Fitz-Thomas*, before he was created Earl of *Desmond*, of the Castle and Manor of *Dunmarke*, and the Moiety of the Estate granted to him by K. *Hen. II.*]

Thus far of the Kingdom of *Cork*. Next follows the Kingdom of *Limerick*, or of North *Munster*, which K. *Hen. II.* granted to *Philip de Breusa* or *Braos*, except the City of *Limerick*, and the Cantred of the *Ostmen*. But in the Charter of Confirmation granted by King *John* to *William de Braos*, *Philip's* grandson, the King gave to him “Only the Honour of *Limerick*, retaining in our Demesne (as the Charter speaks) the City of *Limerick*, and the Donations of Bishopricks and Abbys, and retaining in our Hands the Cantred of the *Ostmen*, and the Holy Island.” [But *William*, grandson of *Philip*, some time after fell under the Displeasure of King *John*, and the Family had no Benefit by this Grant.] *Hamo de Valois*, *Philip* of *Worcester*, *Theobald Walter*, *William Fitz-Adelm*, and *Thomas Fitz-Maurice*, are enumerated among the Principal Chiefs, who fixed their Settlements in that Country.

As to *Waterford*, which is also a Part of *Munster*, the Abbot *Benedict*, who lived at that Time, and writ the History of the Reign of *Hen. II.* says, “That the King granted to *Robert Puher* (alias *le Poer*) in Custodium the City of *Waterford*, with the whole Province surrounding it.” I shall add here out of the same Historian the services allotted by the King himself to *Wexford*, *Waterford* and *Dublin*. “The King (says he) granted to *William Fitz-Adelm*, his sewer, the Government of the City of *Wexford*, with all its Appurtenances, and appointed, that the undernamed Lands should for the Future belong to the Service of *Wexford*, i. e. *Arkelow*, with its Appurtenances to the Service of *Wexford*, *Glasfarrig*, with its Appurtenances to the

(G) A collateral Relation cannot be Heir to a Bastard, nor any but the Issue of his Body.

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“ the Service of the same, the Lands of *Gilbert de Bisrohard*, (or *Borard*)
 “ to the Service of the same, *Fernregwinal*, with the Appurtenances, to the
 “ Service of the same, *Fernes*, with the Appurtenances to the Service of the
 “ same, all the Lands of *Hervey* between *Wexford* and the River of *Water-*
 “ *ford*; to the Service of the same, the Service of *Reymund de Druna* to the
 “ Service of the same, the Service of *Ferdonelan* to the Service of the same,
 “ the Service of *Uthmorthi* and *Legblin* to the Service of the same, the Te-
 “ nement of *Machtalo*, with the Appurtenances, to the Service of the same,
 “ *Leis*, the Land of *Geoffry de Constantine*, with the Appurtenances, to the
 “ Service of the same. The King also then granted to *Robert le Poer* the
 “ Government of the City of *Waterford*, with the Appurtenances, and ap-
 “ pointed that the underwritten Lands should for the future belong to the
 “ Service of *Waterford*, i. e. all the Land which lies between *Waterford* and
 “ the River running beyond *Lismore* to the Service of the same, all the Lands
 “ of *Offory*, with the Appurtenances, to the Service of the same. The King
 “ also then granted to *Hugh de Lacy* the Government of the City of *Du-*
 “ *velin*, with its Appurtenances, and appointed that the underwritten Lands
 “ should for the future belong to the Service of *Duvelin*, i. e. all the Land of
 “ *O-Felana*, with the Appurtenances, to the Service of the same, all the Land
 “ of *Offaly*, with the Appurtenances, to the Service of the same, *Kildare*,
 “ with the Appurtenances, to the Service of the same, *Wichelou*, with the
 “ Appurtenances, to the Service of the same, the service of *Meath* to the
 “ Service of the same, the Service of four Knights, which *Robert Poer* is ob-
 “ liged to out of his Castle of *Dunavet*, to the Service of the same. And
 “ after the King had at *Oxenford*, in the aforesaid Manner, distributed the
 “ Lands of *Ireland*, and their Services, he obliged all, to whom he had com-
 “ mitted such Governments, to become Liege Men to him and to his Son
 “ *John*, and to take the Oaths of Allegiance and Fidelity to them, for the
 “ Lands which they held in *Ireland*.” Thus far the Abbot *Benedict*, who
 also (that I may conceal nothing from the Reader) asserts, “ That about
 “ the same Time K. *Hen. II.* granted to *Hebert* (perhaps *Hubert*) the Son
 “ of *Hebert*, and to *William*, Brother of Earl *Reginald*, and to *Joëlan de la*
 “ *Pummai*, their Nephew, the Kingdom of *Limerick*, to hold by the Service
 “ of 60 Knights of him and his Son *John*, except the City of *Limerick*,
 “ with one Cantred, which the King retained in his own Hands, to the
 “ Use of him and his Heirs.” However it happened, it is certain they ne-
 ver came into *Ireland* to subdue the Kingdom of *Limerick*. [But *Hoveden*,
 who was Chaplain to *Hen. II.* explains this Point a little more fully ; for he
 tells us, “ That *Herebert* and *William*, Brothers to the Earl of *Cornwall*, and
 “ *Jollan de Pumerai*, their Nephew, would not have the said Kingdom, be-
 “ cause it was not yet conquered.”] Of the Donation made to *Philip de Breusa*,
 of which before, see also the said *Hoveden* ; (e) and of the Confirmation of
 K. *John* granted to *William de Braos*, grandson to *Philip*, see the Charter
 Roll of the 2d Year of K. *John* in the Tower of London.

As to *Conaught*, we find in the Annals of *Ireland* an account of an inroad
 made on it by *Milo de Cogan* Anno 1177, and of another by *John de Courcy*
 ten Years after ; but nothing of any *English* Colony settled there in the Reign
 of *Hen. II.* [In the Charter Roll (f) indeed of the 17th of King *John*, one
 finds a Grant made to *Richard de Burgo*, “ Of all the Lands of *Conaught*
 “ with the Appurtenances, which his Father *William de Burgo* held of the
 “ King ; yielding 300 Marks a Year.”]

We must now take a view of *Ulster*, which *John de Courcy* first invaded in the
 year 1177, and soon after, with the assistance of *Roger Poer*, *Almarick de St.*
Laurence, *Adam Chamberlain*, and others, conquered *Ulidia*, being that part of
Ulster, which is now known by the Name of the County of *Down*. After-
 wards in the Year 1182 he brought under *Dalriata*, whereof *Routs*, a district
 at this day in the County of *Antrim*, is part ; from whence (if I am not out in
 my Account) came those *Dal-Rheudini* antiently, whom *Bede* mentions, “ who
 “ under

(e) In the Life of *Hen. II.*

(f) Part. 1 Memb. 3.

“ under the Conduct of *Reuda* went out of *Ireland*, and either by friendship or “ the Sword made Settlements among the *Picts*, which (says he,) they are at “ this day in possession of.” *Courcy*’s principal Seat was at *Down*, in *Lecale*, where in the year 1183, he expelled the secular Canons out of the Cathedral; and in their Room filled it with a Colony of Benedictin Monks; brought out of the Abbey of *St. Werburg*, in *Chester*. His Life, translated out of *Latin* into *English* by *George Dowdal*, Archbishop of *Armagh*, in the Reign of *K. Hen. the VIII.* is yet extant in *M. S.* In *Courcy*’s Time many *English* Families planted themselves in *Ulster*, among whom were the *Savages*,—*Whites*,—*Ridells*,—*Mandevilles*,—*Jordans*,—*Stantons*,—*Logans*,—*Sandalls*,—*Poërs*,—*Chamberlanes*,—*Stokes’s*,—*Passeleues*,—*Russels*,—*Audleys*,—*Coplands*,— and *Martells*.

Ergall or *Uriel*, antiently comprehending all that Tract, afterwards divided into the Counties of *Louth*, *Monaghan* and *Armagh*, was also Part of *Ulster*. About the close of the Reign of *Hen. II.* his Son *John*, then called Lord of *Ireland*, and Earl of *Moreton*, granted to *Bertram de Verdon*, Seneschal of *Ireland*, (who afterwards died in *Palestine* in the Year 1192,) “ Four Cantreds of Land in “ *Uriel*, and half a Cantred in *Luvva*, (*Louth*), being that Part of it, which “ lies towards the Sea, to hold by the Service of twenty Knights,” [together with large and beneficial Royalties.] There are many other grants of this Kind, which are for the most Part to be found in the publick Records, [to recite which particularly would too much encumber the Reader, therefore I pass them over here.] I omit also to give any Account of the various Expeditions, and Incursions made by *John de Courcy* into other Parts of *Ulster*, as also of the Battles fought between him and the *Irish*, as not pertinent to the Subject in Hand. It will suffice to hint here, that from his Conquest of *Ulidia*, and the Settlements principally made therein by him and his fellow Adventurers, that *Jocelin*, a Monk of *Furnes*, (who lived at that Time) in his Preface to the Life of *St. Patrick*, gives him the Title of *Prince of Ulidia*.

C H A P. XXX.

Of the Lesser Islands scattered up and down in the Irish Seas.

I Have spoken before of the *Irish* Sea p. 32, and 188, and of the Commodities which *Ireland* affords, p. 165, &c. The Subject now calls on me to add a few Words concerning the Islands dispersed about the *Irish* Seas, which I shall now proceed on; and first in general out of antient Authors.

Marcianus of *Heraclea* (a), says, “ that *Ireland* has six remarkable Islands belonging to it;” but he is silent as to their Names. [See what is said before p. 45, of the Treatise intitled *Periplus*, which has been ascribed to *Marcianus*.] I shall relate also the fabulous Account, which *Demetrius*, the Grammarian, tells of the Islands adjacent to *Britain*, out of *Plutarch*’s Book concerning the Cessation of Oracles. “ *Demetrius* has given an Account, that there are many “ Islands scattered up and down about *Britain* (such as from thence are called “ *Sporades* (A) by the *Græcians*) and that they are uninhabited, some of which “ are called the *Islands of the Genii or Heroes*. That, being commissioned by “ the *Emperour* to survey and take a View of them, he came into an Island “ contiguous to those that were desert, and which had a few Inhabitants in it, “ and those such as all the *Britons* looked upon to be *sacred and inviolable*. “ (B). That immediately after his arrival there arose a great Confusion in “ the

(a) In *Periplo*.

(A) *Sporades*, are Things scattered or dispersed, from the Greek *Σπείρω*, *Spargo*.

(B) By these *sacred* and *inviolable* Men are perhaps meant the *Druïds*, whose Opinions came near to the *Pythagorean* Doctrine of Transmigration, to which the *Genii* that ceased to be in this passage may darkly allude.

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“ the Air, that many Prodigies appeared, the Winds broke out into Storms,
 “ and fiery Spouts and Whirlwinds were brought to Land ; at the End of
 “ which the Islanders informed him, that some one of those, who were of a Nature
 “ more excellent than Human, ceased to be.” And a little after he adds,
 “ That there is a certain Island there, in which *Saturn* is held in Captivity
 “ by *Briareus* in Chains of Sleep (for such were the Chains invented for
 “ him) and that many *Genii* attend upon *Saturn* as his Companions and
 “ Servants.” Thus far *Plutarch*. Other Writers collect out of *Orpheus*, that
Jason with his *Argonauts* either landed in *Ireland*, or at least coasted along
 the *Irish* Shore.

Πᾶρ δ' ἄρα νῆσον ἀμείβεν Ἰερνίδα

———He sailed by the Island of *Ireland*]

from which Passage *Hadrianus Junius* has taken occasion to introduce *Ireland*
 thus speaking

Ille ego sum Graiis Olim glacialis Ierne
Dieta, & Jasonæ puppis bene cognita Nautis.

I'm cold *Ierne*, me the *Græcians* knew,
 Me *Jason*, and his *Pegasæan* Crew:

Thus far in general ; what *Pliny*, *Ptolemy*, and some others both of the Antients,
 and Writers of the middle Ages have said upon this Subject, shall hereafter
 appear under the proper Heads.

But now to proceed with the better Method in our intended Voyage, we will
 set Sail from the Bay of *Carrickfergus*, and from thence coasting along the
 Shore, first visit the Eastern Islands, then the Southern, afterwards take a view
 of those on the West, and at length come round to the North:

In this coasting Voyage the first Islands which present themselves to our view,
 are the two (C) *Copland* Islands, called so, perhaps, from a Family of the *Cop-*
lands, which heretofore flourished in the Neighbouring *Ulidia*. Next appears
 the Island of *Berry*, [called by some the *Brial*, and *Bureal* Island, of small
 Extent, and joined to the Continent at low Water, and South of it, *Green-*
Island, always cloathed with an agreeable Verdure,] from whence to the County
 of *Dublin*, there are no other Islands worth Notice ; for I purposely pass over
 the Islands in *Lough-Cone*, or the Lake of *Strangford*, and one or two small ones
 in the Bay of *Carlingford*, as also some Rocks scattered here and there in the
 Sea, being no way pertinent to the Subject in Hand.

On the Coast of the County of *Dublin* lies *Holmpatrick*, or the Island of
St. Patrick, called so in Memory of that Holy Man, who landed there in the
 Year 432, and from thence passed over to the main Land, to enlighten *Ire-*
land with the Rays of the Christian Religion. Next to this Island lie the *Skerries*,
 rocky Islands. From thence on the same Coast *Lambay* appears on high, called
 (if I am not mistaken) *Limnus* by *Pliny*, and *Limni*, by *Ptolemy*. [See of this
 before p. 41.] Next to *Lambay* is a small Island called *Ireland's-Eye* (*Oculus*
Hiberniæ) where, as *John Alan*, (who was Archbishop of *Dublin* in the Reign
 of *Hen. VIII.*) observes (b), “ *St. Nessan* antiently was frequent in Prayers, Fast-
 “ ing, and Watching.” Three Miles (D) hence distant to the South lies the Island
 of *Dalky*, called in some Sea Charts, *the Island of St. Benediēt* ; from whence as
 one coasts along the Shore, and passes those Sandy Shallows called by Sea-
 faring Men, the NORTH, MIDDLE, SOUTH GROUNDS, [and NEW
 GROUNDS (E),] we come in view of an Island called *Beg-eri*, which sig-
 nifies *Little Ireland*, and is Part of the County of *Wexford*. Perhaps this is the
 Island which *Pliny* calls *Edros*; and *Ptolemy*, *Edri*, antiently celebrated for the
 School of *St. Ibar*, who there (as we find in his Life,) built a famous Monastery,
 and instructed vast Numbers both of Natives and Forreigners in the Holy Scriptures,
 and in other excellent Sciences. Next to these are two Islands called the *Saltes*,
 which are looked upon as a Part of the same County.

From

(b) *Registrum Nigrum*, or Black-book.

(C) There are three *Copland* Islands, viz. the Big Island, the Cross Island, and the Mew-Island,
 which I well know, having been upon them. See the antient and present State of the County of
Down, p. 130.

(D) Rather six or seven Miles.

(E) These Grounds are a loose Sand, that shift their Stations often. It is not long since the
 New-Grounds have shewed themselves.

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From these to the Island of *Capel*, which is a small Island 3 or 4 Miles distant from the Harbour of *Youghall*, there are no Islands worth Notice; but passing *Capell* on the same Coast, one sees the Islands of *Cotton*, *Lesteren*, *Lacallon*, *Cray*, and *Loughin*, and others of less moment. Further to the West appears on high the Island of *Clere*, called by Sea-men, *Cape-Clere*, the greatest Glory whereof was *St. Kieran* the elder, Bishop of *Saigre*, who (as the writer of his Life says) received his Birth and Education in this Place. Nearer to the Shore, within the Bay of *Baltimore*, are many Islands placed close together, among which are *Inistirkan*, or *Inishirkan*, *Augbra*, the long Island, the *Horse*, and further in the Bay of *Bantry*, is the Island of *Whiddy*.

Next appear three Islands in the Ocean called, the *Dorfees*, the greatest of which is named the *Cow*, the second the *Bull*, and the third the *Calf*. In the Mouth of the River *Kilmare* or *Kinmare* are some small Islands, [three of which are called the *Rendon*, the *Woni*, and the *Fermore* ;] but the Pearls bred in the Shells of this River, and in those on the neighbouring Coast, are more worth our Observation. But this by the Way. Three rocky Islands called the *Skellix* appear in the main Sea, in one of which was antiently an Abby dedicated to *St. Michael*, which was afterwards translated to the Continent. Next to these is the Island of *Valentia*, otherwise called *Dariry* Island, which lies for some Miles extended along the Shore of the County of *Kerry*, and is separated by a small Firth from the Continent. [From this Island the Earl of *Anglesey* takes the Title of Viscount *Valentia*.] More to the North lie the *Blasques* Islands, with some Rocks surrounding them. Nor must I pass over the Island of *Iniscatte*, or *Iniscathaig*, though it lies within the Mouth of the River *Shanon*. It was in antient Times an Episcopal See, of which *St. Senan* was Bishop. The Scholiast on the Martyrology of *Æneas*, the Son of *Ængobhan*, [who flourished in the 8th Century] deduces the Name of this Island from *Catbaic*, a furious Beast, which (as he says) devoured Numbers of People there, and in the neighbouring Country. The next Islands to these of any Account are the three Islands of *Aran*, i. e. *Inis-ier*, *Inis-mane*, and *Aran-more* [called in Letters Patent xxxi *Eliz*, *Aran-more*, *Inshy-many* and *Insharry*] which now are a part of the County of *Galway*, though they formerly appertained to *Munster*. [These Islands were in the Year 1661 raised to the Dignity of an Earldom in favour of *Richard*, second Son to the then *James*, Duke of *Ormond* ; but he dying without issue Male, the Honour was revived by *K. William III.* in the Person of *Charles Butler* Brother to the present Duke of *Ormond*.] The principal of these three Islands is *Aran-more*, i. e. *Great-Aran*, called also *Ar-na-nemb*, or *Aran* of the Saints, on Account of Numbers of Holy Men buried there. Of this Island, and of *St. Enna* or *Endeus*, the first Abbot of it, the Writer of the Life of *St. Albe* has this Passage. “ When *St. Albe* was on his return from *Cashell*, “ the Abbot *Enna* met him, and said, Turn back with me to the King “ (*Ængus*) and beg from him the Island called *Arne*, for me, that in the “ Name of the Lord I may build a Monastery there. Then *St. Albe* returning to the King saluted him saying ; give us that Island situated in the “ Ocean, that we may build a Monastery there. The King then said, I “ have not seen or heard, what, or how great that Island is, and therefore I “ will give it to no Body, till I first know what it is. Then the Divine “ Power caused the King to see the whole Island through large distances of “ Country, and he knew what and how large it was. And the King gave “ to the Saints the Island of *Arn*, and *St. Enna* founded there a noble Monastery under *St. Albe*, and the Island was called under one Name, i. e. “ *Arn* ; and it is a great Island, and the Land of the Saints ; because no “ body but God alone knows the Number of Saints that lie buried there.” Thus far the Writer of that Life ; with whom agrees the Writer of the Life of *St. Enna*, who asserts also, that *Darinia*, *St. Enna*’s Sister, was married to King *Ængus*. I must also give the Reader the fabulous Relation of this Island handed down to us by *Cambrensis* (c). “ There is a certain Island on “ the

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“ the western Coast of *Conaught*, called *Aren*, consecrated (as Fame says) by
 “ *Saint Brendan*, in which Mens Bodies are neither buried, nor do they putrifie ;
 “ but, though placed and exposed in the open Air, yet they remain without
 “ feeling Corruption. Here Men with Admiration behold and know their
 “ Grand-fathers, Great Grand-Fathers, and Great-Great-Grand-Fathers, and a long
 “ Series of their Ancestors backwards. There is also another Particular remarkable
 “ in this Island, that though all *Ireland* over-abounds with Mice, yet this Island is
 “ free from them, nor is any Mouse bred or will live here, though brought into
 “ it from other Parts, &c.” I know not whether it be worth while to
 mention what some of the Inhabitants, who would be thought Men of Credit,
 affirm ; for they say, that from these Islands in a serene Sky they have some-
 times had a Prospect of an enchanted *Island*, which they call *O-Brasil*. In the
 Search after this imaginary Island some have of late lost their Labour and
 Pains ; yet the Situation of it is with great Confidence pointed out in some
 Sea Charts. Concerning this lost *Island*, or the *Island* of *Saint Brendan*, I must
 refer the Reader to *Ortelius* (d). I pass by a Fable of a certain *Island* in the
Irish Seas called, the Visionary or Fantastical Island, *which at first floated, but at*
last was fixed by Fire. Whoever can have the Patience to read such Trash may
 turn to *Cambrensis* (e) just before mentioned.

Between the Islands of *Aran* and the Continent lie many small Islands. But
 more Northward (among others of less Note) are *Ardillan*, *Ilanemraber*, *Inis-
 sharke*, *Rabbit-Island*, and *Inisbofind*, i. e. the *Island* of the *white Cow*, on which
 vast Masses of *Amber*, which we call *Amber-greese*, are sometimes cast. Here
St. Colman, Bishop of *Lindisfarne*, in old times founded a Monastery, of which
 we read the following Account in *Bede* (f). “ In the mean Time *Colman*,
 “ who was a *Scottish* Bishop, left *Britain*, and took with him all those
 “ *Scots*, whom he had gotten together in the Island of *Lindisfarne*, and of
 “ the *English* about thirty, both which Sorts were well instructed in the
 “ Studies of a monastick Conversation ; and leaving some of his Monks in
 “ his own Church, he first went to the Island of *Hy*, from whence he
 “ had been sent to preach the Word of God to the *English*. Afterwards he retired to
 “ a small Island far distant from *Ireland*, on the Western Coast, which in the *Scottish*
 “ [i. e. *Irish*] Language is called *Inis-bo-find*, i. e. the *Island* of the *white Heifer*.
 “ When he came therefore into that Island he founded a Monastery there, and
 “ settled Monks in it, whom he had selected out of both Nations &c.” This
 Voyage of *Colman* to the Island of the *white Heifer* is placed in the Annals
 of *Tigernach* (who flourished in the 11th Century) under the Year 676, and
 in this Island *Colman* died 9 Years after on the 8th of *August*.

From thence on the same Coast appear on high the Islands of *Inisturk*
 and *Cleary*, in the last of which was antiently a Cell of the Abby of *Knock-
 moy*. Between these Islands and the Continent, in the Bay of *Borifole*, lie many
 little Islands placed thick together. Next appear both the *Achils*, the greater
 and the lesser, and more Westward a Rock well known to Mariners, called the
Black Rock, and then *Iniskea* and *Davilan*.

I must now visit the Islands of *Ulster* ; and in the first Place those which
 are looked upon as Part of *Tirconnell*, or as we now call it the County
 of *Donegall*. And here, after some very small Islands lying before the Mouth
 of the River *Erne*, and the Ports of *Donegall* and *Calebeg*, appear in the
 Main some Islands called, the *North-Arans*, to distinguish them from the
Arans before-mentioned, near which are a few Rocks called by Sea-faring
 Men the *Staggs*. Then may be seen the Island of *Cladagh*, and more to the
 East, *Torre-Island*, [about] eight Miles distant from the Continent ; a Land fer-
 tile enough. But *Inis-Oën*, or the Island of *Owen*, though called an *Island*,
 is in Reality only a *Peninsula*, and joined to the Continent of *Ireland* by an
Isthmus, or narrow Neck of Land ; the greatest Ornament of which is the
 City of *London-Derry*, antiently called *Derry*, and *Dair Calgaic*. The next
 Islands

(d) Thesaur. Geogr.

(e) Ibid dist. 2. Chap. 12.

(f) Eccles. Hist. Lib. 4. Chap. 4.

Islands are *Glassedy* and *Strabul*, or *Inis-Strabul*, two rocky Islands much frequented by Porpoises, who come there to sleep, and calve their young. Next appear the *Skerries*, and afterwards *Ragblin*, which is a Part of the County of *Antrim*, and a League distant from the Main Land. This Island is called by *Pliny*, *Ricnea*, by *Ptolomey*, *Ricina*, and by *Antoninus*, *Riduna*; but the *Irish* Historians call it *Recarn* and *Recrain* [and in common Speech it is at this Day known by the Name of *Rachbry*.] *Tigernac* says, that *Segene*, Abbot of Hy, founded the Church of *Recarn* in the Year 634, which with us answers to 635; and in the Annals of *Ulster* under the Year 794 or 795 mention is made of the Burning and Devastation of *Recrain* by the Gentiles. *Caradocus* of *Lban-carvan* (g) explains to us what is understood here by the Expression, the Gentiles, (*viz*) the Danes. For the Danes about this Time (as he says) depopulated a great Part of Ireland, and laid *Recrain* waste. *John*, K. of England, granted this Island, among other Things, to *Alan* of *Galway*, as we find in the publick Records. Between this Island and the Continent lie some small Islands, and more to the South appear nine rocky Islands, called the *Nine Maids*, not far from the Peninsula of *Magie*. Next to these are the *Copland* Islands, from whence we set Sail, and where we will now drop Anchor.

[C H A P. XXXI.]

Of the principal Capes, Promontories, or Head Lands of Ireland.

WHAT *Giraldus Cambrensis* says of Ireland, “ that the Coasts of it are on every Side low and flat,” is notoriously false; and undoubtedly he gave this Account only from the View he had of *Fingall*, whose Shores are for the most Part of that Quality, as are a few other Coasts in Ireland, especially towards *Carlingford* in the County of *Louth*. In other Parts the Coasts are high and mountainous, some of them descending gradually to the Sea, while others are steep and abrupt. Sea-men are well acquainted with this Truth, as well as with the many *Capes*, *Promontories*, and *Head Lands*, which surround Ireland, and are visible at a Distance, to the great Benefit of Navigation.

I shall here mention the more remarkable *Promontories*, and therein follow the Method laid down in the foregoing Chapter by beginning on the East, proceeding from thence to the South, so along the western Coast, and come round by the North; omitting in this Account most of the low *Capes* that are of no considerable Emolument to the Navigator.

Quintin-Point, called also *Tara-Point*, is not very high, yet is of Use in directing the Navigation of the rapid Channel leading into *Strangford-Lough*, antiently called *Lough-Cone*. It forms one Side of the Mouth of the Bay of *Strangford*. The Dutch Sailors are egregiously mistaken in calling this Point the Cape of *Ardglass*, which lies several Miles more Southward.

St. John's Foreland, a low but useful Cape, standing near *Ardglass* in the County of *Down*. See of this before p. 40. under the Word *Isamnium*.

Hoath-Head, on the North-side of the Bay of *Dublin*, is a Mountain and Promontory visible at a great Distance from Sea, and antiently called *Ben-neadair* (A), probably from a Plenty of Oaks growing on it at the first Plantation of the Kingdom. The Lands of *Hoath*, or *Houth*, called in a Charter of King *John*, *Hoved*, were soon after the Revolution in the Reign of K. *Hen. II.* granted to *Almarick de Sancto Laurentio*, *St. Laurence*, who was among the first Invaders; in the Descendants of which noble Family (one of whom was created Baron of *Hoath* An. 1461) they have continued ever since.

Bray-Head,

(g) Chron Walliæ.

(A) *Beinn* in *Irish* signifies a Pinacle, and *Dair* an Oak

Bray-Head, a high, large *Cape*, stretching a considerable Way into the Sea, on the S. Side of the Bay of *Dublin*, from which a River and Town take their Names. Perhaps it was so named from some fancied Resemblance it bears to a Neck, which is called *Braighe* in *Irish*, or from *Bri* a Hill. The Country lying between this Town and *Dublin* was in the *Danish* Times called *Dubb-Gall*, or the Lands of the black Foreigners, who were the *Danes*, in Opposition to *Fingall*, which lay on the North-side of *Dublin*, and was inhabited by the *Norwegians* or white Foreigners.

Wicklow-Head, a steep and rocky *Cape*, divided at the Top by two little Hillocks. *Wick* is a *German* Word, and signifies a winding *Creek*, or Bay; so that *Wicklow* may seem to be the *low Creek*, and it is probable this Name was given it by the *Cauci*, a People from *Germany*, who antiently settled in this Tract. See before p. 38, under the Word *Cauci*. The *Irish* call it *Kil-mantan*.

Arcklow-Head, S. of the former, seems also to be an exotick Word, the Signification of which must be left to the Enquiry of others. It is called in *Irish* *Glass-Kearnin*, i. e. the green Trencher; but the Town of *Arcklow* is named in that Language *Tulach-Invermore*, i. e. the Hill of the great Mouth of a River.

Glass-carrig-point, South of *Arcklow* about 12 Miles, the Name of which imports in *Irish*, the *Green-Rock*; but it is called by the *Dutch* Sailors, the *blue Point*, and the *steep Point*, yet it is but of a moderate Heighth.

Greenore-Cape, a steep, flat, but low *Cape*, South of the Bay of *Wexford*.

Carn-scir-point, S. W. of the former, is compounded of two *Irish* Words, i. e. *Carn*, a Heap of Stones, and *Soir* the East, i. e. the *Eastern Heap*; this Promontory being esteemed the most South Eastern Land of all *Ireland*. See before p. 40. under the Word *Hieron*.

Ard-more-head, a high *Cape* on the S. of the Barony of *Decyes*, and County of *Waterford*, forming the East-side of the Bay of *Youghall*. The Name signifies the *great Heighth*, and it was heretofore famous for an Episcopal See founded by *St. Declan* in the 5th Century, afterwards united to the See of *Lismore*.

Cape-Courcy, commonly called the old Head of *Kinsale*, and by the *Dutch* Mariners *Cape-Velbo*, a Tongue of Land which stretches out a great Way into the Sea, and forms one Side of the Harbour of *Kinsale*, where the antient and noble Family of the *de Courcys*, Lords of *Kinsale*, yet subsisting, had their Seat.

Cape-Clear, in *Clear-Island*. See before p. 199.

Missen-head. See before p. 43. under the Word *Notium*.

Cape-Dorset, the most S. W. *Cape* of *Ireland*, situated in one of the *Dorset-Islands*, between the Bays of *Kilmare* and *Bantry*.

Keann-Sanan, commonly called *Kerry Point*, is but a low and inconsiderable *Cape*, forming the S. Side of the Entrance into the Bay of *Limerick*. I take the Name to import, the Head of the *Shanon*, *Kean* signifying a Head in *Irish*.

Loop-Head, or *Lupis-Head*, commonly called *Cape-Lainne*, is a more considerable Promontory than the former, and forms the N. Side of the Entrance into the Bay of *Limerick*. The Name *Lainne* is deduced from a Resemblance this *Cape* bears to the Blade of a Sword, as stretching out in a long Point, *Lann* signifying a Sword-blade in the *Irish* Language. It takes the Name *Loop-head* from a Cause not unlike the former, *Lupait* signifying a Swine's Snout.

Black-head, a low promontory or Point of Land jetting out from the Barony of *Burrin* and County of *Clare*, and forming one Side of a Bay of the same Name.

Slime-Head projects from the Barony of *Ballenebinch* in the County of *Galway*, and is near the Middle of the Western Coast, called by Sailors *twelve Pence*; because the Land here shews itself like twelve round Hammocks. I judge the Name, *Slime-Head*, should be written *Slin-Head*, *Slin* signifying a Shoulder.

Achill-Head extends from the Western Side of the greatest of the Islands of *Achill*, which lies off the Barony of *Erris* in the County of *Mayo*.

Telen-Head,





Telen-Head, corrupted from *St. Helen's Head*. See what is said of this before p. 38. under *Boreum Promontorium*.

Cape Horn or *Horn-Head*, so called from two high projecting Mountains, that at a Distance bear the Resemblance of a Pair of *Horns*, and passes in some Charts under the Name of the *North Cape*. It lies off the Barony of *Kilmacrenan* and County of *Donegall*. See p. 44. under the Title *Venicinium*.

Keann-Enis, or *Eniston-head*, is a Part of the Barony of *Inis-Owen*, and County of *Donegall*.

Fair-Head, or *Fair-foreland*, the most North-Eastern *Cape* of all *Ireland*, remarkable for a Breed of Hawks and Eagles. It forms one Side of the Bay of *Bally-Castle*, as *Kean-bane*, or the white *Cape* (a Promontory much lower) does the other.

Thus far of the Capes and Promontories of *Ireland*.]

C H A P. XXXII.

Of the antient Coin of Ireland, as well before the Arrival of the English in the Reign of Hen. II. as after to the Reign of Hen. VII. [and from thence continued down to the present Times.]

THE greatest Part of the Wealth of the *Irish* antiently consisted of large Herds of Cattle, after the Manner of the *Germans*, of which *Tacitus* gives an Account; nor was it otherwise among the antient *Romans*: hence *Varro* (a) has taken Occasion to derive the Word *Pecunia*, from *Pecus*. [It may be worth while to consider, whether *Airgead*, which in the *Irish* Language signifies, *Money*, or more properly, *Silver*, may not take its Original Sense from *Airgeadba*, the plural Number of *Airghe* an *Herd*.] *Justin*, speaking of the antient *Spaniards*, mentions the Herds of *Gerion*, as the only Wealth of those Times. Daily Experience teaches us, that *Ireland* abounds in Veins of Metals; and particularly there are in that Country some Mines of Lead, that have a profitable Mixture of Silver in them, [the most remarkable of which is at a Place called from the Produce, *Silver-Mines*, in the Barony of *Upper Ormond*, and County of *Tipperary*, discovered first, and wrought in the Reign of K. *James I.* and continued ever since, except during the Times of the Rebellion in 1641. If what *Gerard Boat* (b) reports from the Information of others may be credited, there is some Reason to think that *Ireland* is not without its Mines of Gold; for he tells us, “that a Dram of pure Gold was gathered out of a Rivulet called “*Miola*, in the County of *Tirone*, which rises out of the Mountains called “*Slieu-galen*,” from whence he concludes, that *Gold Mines* lie hid within the Bowels of the said Mountains; and of late some Quantity of Gold has been extracted from the *Copper Mines* in the County of *Wicklow*; but whether in sufficient Proportion to make it worth the Labour of working must be left to future Experience.] *Hadrianus Junius* speaking in Praise of *Ireland*, among other Things, calls the Mines of Silver in a Poetical Strain, *Veins of pure Silver*.

———*Stannique fodinas*
Et puri argenti Venas, quas terra refossis
Visceribus manes imos visura recludit.

And mines of tin, and veins of silver ore,
Which mother earth, unlocking all her store,
From her deep bosom yields, as if she'd shew
A nearer passage to the Shades below.

Thus much by the Way: and now to the Purpose.

And

(a) *De Linguâ Latinâ*, Lib. 4.

(b) *Nat. Hist. Irel. Chap. 16. Sect. 2.*

And first I must enquire, whether the *Irish* before the Arrival of the *English* had the Use of Money, or only of Gold, Silver, Brass or Rings adjusted to a certain Weight. *Saxo-Grammaticus* (c) relates, “ that *Huglet* K. of *Ireland*, a “ rich, but covetous Prince, was overthrown in Battle and slain by *Haco*, a *Dane*, “ and that after his Death vast Sums of Money were found by the *Danes* in his “ Treasury at *Duffin*” or *Dublin*. But the Fictions of that Writer are too notorious to be regarded; and in particular this whole Story is utterly rejected by Men of the greatest Knowledge in the Antiquities of *Ireland*, [who confess no such Monarch as *Huglet* in the Catalogue of their Kings, either Supreme or Provincial. Some of the Historians (d) of *Ireland* mention a Mint to be erected there, and Silver coined in the Reign of *Eadna-Dearg*, who entered upon the Government of that Country A. M. 3482, about 466 Years before the Birth of *Christ*, and only 46 Years after *Numa Pompilius* had given the Name of *Nummus* to his Brass Money. The Place of this Mintage is reported to have been at *Airgeadbrois*, on the Banks of the River *Suir*, in *Offory*, the same Place where *Eadna Airtbeach* 314 Years before is said (e) to have forged Silver Shields, and to have distributed them among his Soldiery. But both these Notions seem to have been taken up from a Fondness, to which the *Irish* have been much addicted, of straining Facts out of Etymologies. For as *Airgid* signifies *Silver*, so *Rhos* in the antient *Irish* imports *Knowledge*; as if from this Place we had our first Acquaintance with that Metal. It would be more to the Purpose to shew some Specimens of the Coins of this early Mintage, which yet hath never been done or attempted to be done, at least with any Degree of Certainty.] Among our Historians, where they treat of antient Occurrences, one sometimes meets with the Mention of *Gold*, sometimes of *Silver*, given upon several Occasions, and sometimes of the Weight also. Thus in the Annals of *Ulster* under the Year 1004. “ *Brien Boruma*, or *Boro*, K. of *Ireland*, is “ said to have made a Progress to *Armagh*, attended by a great Train of his “ Nobles, and from thence returned to *Munster* with some Hostages that were “ put into his Hands, having first made an Offering of 20 Ounces of *Gold* “ upon the Altar of *St. Patrick* in the Cathedral of *Armagh*.” Again, in the same Annals, “ that in the Year 1152, *Tirlagh O-Connor*, K. of *Ireland*, being “ aided by *Dermot*, K. of *Leinster*, *Melagblin*, K. of *Meath*, and *Tiernan*, “ K. of *Brenny*, advanced his Arms against the Provincials of *Munster* then “ in Rebellion. They engaged at *Monimore* or *Monadmore*, in which the “ *Munster* Forces were put to Flight with great Slaughter, and their Leader “ obliged to fly to *Limerick*; and that he gave to K. *Tirlagh* for his Ransom “ 60 Ounces of *Gold*, as many Bracelets, and a golden Cup, called the Cup “ of *Brien Boro*.” So in the Year 1157 or 1158, “ *Maurice O-Loghlin*, then “ K. of *Ireland*, upon the Dedication of the Abbatial Church of *Mellifont* by “ *Gelasius*, Archbishop of *Armagh*, among other Presents, gave 60 Ounces of “ *Gold* to the Monks of that House: And *Donat O-Carrol*, Petty K. of “ *Ergall*, the Founder of that Church, gave 60 Ounces more: And *Dervorgilla*, Wife of *Tiernan O-Ruark*, gave as many.” So it is said in the “ same Annals, that in the Year 1161, or 1162, 420 Ounces of pure *Silver* “ were collected by the People of *Offory* for the Use of *Flahbertach O-Brolan*, “ *Comorban* of *Columb-kill*.” Many other Instances of this Kind might be given were it to my present Purpose to enumerate them all: But it does not appear whether the *Gold* or *Silver* so given in the Examples before-mentioned were coined or not. Let us now hear what *Cambrensis* (f) says upon this Subject. “ The Kinds (says he) of divers *Metals*, with which the deeper “ Veins abound, through an idle Disposition in the People of *Ireland*, are “ neither dug up for any Use, nor turned to any Account. For *Gold*, which they “ covet to have in Abundance, and which, yet retaining the *Spanish* Customs, “ they thirst after, is imported among them by the *Ostmen* Merchants, who “ roam about the Ocean in Quest of Traffick.” There is no Room to doubt that

(c) Hist. Dan. Lib. 6.

(d) Flahert. p. 249. Keating ad An. 3357.

(e) Flah. p. 212.

(f) Topogr. Hib. Dist. 3. Chap. 10.

that the *Ostmen*, and the old *Irish* themselves, had Money before the Arrival of the *English*. This is manifest from an Epistle written by *Lanfrank*, Archbishop of *Canterbury*, to *Tirlagh* K. of *Ireland* *An.* 1074, in which, among other things, he adjures him to reform that evil Custom, practised among the *Irish*, of their Bishops conferring holy Orders for Money. But whether such Money was coined in *Ireland*, or imported from other Countries, is a Doubt among some learned Men. [We are told (g) indeed that *Tirlagh O-Connor*, K. of *Ireland*, who died in 1156, or 1157, erected a Mint, and coined Silver at *Clonmacnois*, and that he bequeathed to the Clergy of that Place 540 Ounces of Gold, and 40 Marks of Silver, besides other large Legacies, and his Body was deposited there before the principal Altar. Yet it is strange that none of the Pieces of that Mintage should ever appear.] I must confess there are but very slender Proofs remaining of the Coinage of the antient *Irish*; but that the antient *Ostmen* minted Money in *Ireland* may be sufficiently evinced from the Silver Coin of *Anlaf* or *Anlaph*, K. of *Dublin*, by some called K. of *Ireland*, the Figure of which, see Plate 3. No I. [Unless, as some (b) conjecture, he coined them as K. of *Northumberland*, and imported them into *Ireland*, whither he was driven by K. *Æthelstan*; which is not improbable; since the same Coin engraved with a little more Elegance, is given us among the *Saxon* Coins in the Bishop of *London*'s new Edition of *Camden*, Plate III. No 34. The same Writer observes, that on the Piece now under Consideration there seems to be a Cluster of three Kingdoms, like the three Legs (as they are called) on the modern Farthings of the Isle of *Man*; which may allude to the Dominions of *Anlaph*, whom the *English* Historians make King of *Ireland* (they should have said *Dublin*), *Northumberland*, and of *multarum Insularum*, i. e. K. of the Isles: But it may be considered, whether the Figure on this Coin, supposed to represent three Kingdoms, might not be intended for a Kind of triangular Cross made up of three Wreaths of Knots interlaced within each other. For it is evident from many Instances that the *Saxons* made Use of various Crosses on their Coins, and among the rest, of one composed of a Wreath of four Knots interlaced, as this here; of which see several Specimens in the new Edition of *Camden*, Plate II. No 2. Plate III. No 13, 22. and Plate IV. No 10. Mr. *Walker*, in his Notes on the 3d. Table of the *Saxon* Coins before-mentioned, insinuates that there were two Kings of the Name of *Analph*, one King of *Ireland*, and another of some Part of *Northumberland*. Others (i) think them the same Person. The *Saxon* Chronicle brings him from *Ireland* to the Battle of *Brunanburg* in *Northumberland*, and describes his disgraceful Flight back again thus. "The sorry Remains (of *Anlaff*'s Army) put to Sea, and made for *Dublin*, returning to " *Ireland* in a shattered Manner." What the Figure on the Reverse of this Coin denotes is doubted by the learned. Some (k) think it represents a Church, and that this will appear by comparing with it a Coin of the Emperor *Lodowick* the 4th. furnished by *Olaus Wormius* (l), who says of the like Scrawls, that they are, the Figures of a Church; which Mr. *Walker* (m) doubted, because of the Improbability, that *Anlaph*, being a Pagan, should stamp a Church with Crosses upon his Coin. But this Difficulty vanishes upon the Perusal of a Coin of *Sitrick*, *Anlaph*'s Father, who was a Christian, which bore the same Figure; the Mint-Master for Haste, or some other Reason, making Use of his Father's Stamp in the Mintage of the Son's Money. The Legend on this Coin is intelligible enough (viz) ANLAF CYNNE, i. e. *Anlaph* King; and on the Reverse FARHAN HONETA, i. e. *Farnan* Monetarius; where note, that the 4th Letter in *Farnan*, and the 1st in *Monetarius*, are figured like an H. which in the Alphabet drawn by *Botorovius* from antient Coins is placed to denote indifferently either an N or an M, as the Subject Matter requires. Dr. *Wotton* (n) conceits, that this Coin was struck at *Farne* Island, where

(g) *Cambr. Everf.* p. 85. (b) *Ir. Hist. Libr.* p. 155. (i) *Ibid.* (k) *Ibid.* (l) *Monum. Dan. Lib.* 5. p. 440. (m) Notes on the 3d. Table of *Saxon* Coins in *Camd.* No 34. (n) See *Thoresby's* Notes on the 3d Table of the *Saxon* Coins in *Camden*, No 34.

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where *Anlaf* was baptized, and that the Figure on the Reverse denotes the Book with seven Seals.]

A Difficulty still remains as to the Money of the antient *Irish*; and I confess I cannot forbear mentioning here, that in *December* 1639 some Country Men accidentally discovered a great Quantity of antient *Irish* Coins near *Glen-dalach*, in the County of *Wicklow*, some of which fell into the Hands of Sir *James Ware*, who has furnished us with the Copies of them. See Plate 3: N^o. 2, 3, 4, 5, 6, 7. [Whether these Coins be antient *Irish*, or introduced into *Ireland* by *Foreigners*, is difficult to determine, since there is neither Writing nor certain Date on them to direct an Inquiry: Nor do they bear a Resemblance to any of the *Roman*, *British*, or *Saxon* Coins exhibited in the new Edition of *Camden*. The Reverse of all of them, except N^o. 2, represent different Forms of Crosses, which shew they were struck in the Times of Christianity; and yet the Rudeness of the Mintage declares them to be of considerable Antiquity, and that they were fabricated before the Arrival of the *English* in *Ireland*. The Faces of N^o 2, 3, and 4. seem to represent the Heads of Birds; and perhaps it was the Inspection of such Pieces that misled some Writers in their Opinions concerning the Meaning of the Word *Sterling*. For *Lynwood*, (o)] *Polydore Virgil*, (p) and from him others, (q) have held, “That the Money called, *Sterling*, took its Name from the Figure of a *Stare* “diminutively called a *Sterling*, sometimes impressed on it.” But *Polydore* was an *Italian*, and little conversant in our Affairs; and some have remarked that the Figure represents a *Dove*, rather than a *Sterling*. [Nevertheless I am inclined to think differently in both Particulars, and that the Figures on these Coins, that carry the Appearance of Birds Heads, were intended by the unskilful Engravers of those early Ages to represent a *humane Head* encircled with a *Cap* or *Helmet*, or some other rude Ornament; and this seems to appear from the Copy of N^o. 4. here exhibited, having two light Strokes under the Beak or Nose (call it which you will) carrying the Resemblance of a Mouth: And I am further convinced of this by the Inspection of a small silver Coin, now in my Possession, of the same Sort with those mentioned; the Head being covered with the same Kind of Ornament, and a Mouth fairly cut on it, though with a little more Elegance than the others. See Plate 3. N^o. 8. the Reverse of which differs however from any before represented, being 2 Hands in the opposite Angles of a Cross, or Strokes, which a fruitful Fancy may compare to Hands. N^o. 6 and 7, seem to represent on the Face the uncouth Figure of a *Horse*, with a Cross over it. Many of the antient *British* Coins have Horses stamped on them, to represent (as Mr. *Walker* (r) judges) the extraordinary Goodness of Horses in *Britain*, or the Skill of the *British* in Horsemanship: Perhaps the *Irish*, being Descendants of the *British*, took up the said Emblem from that People.] The Reverse of N^o. 4. seems to point out the Year MCXV [*i. e.* the Figure thus expressed Π stands for M, or *Mille*, a thousand, the Letter C. in the next quarter of the Cross, for *Centum* a hundred, the Cross, \times , in the 3d. Quarter for ten, and the V in the 4th. Quarter for five,] and if this be granted, there is no Need to take any more Trouble in the Matter. As to the rest of the Specimens I can affirm nothing further with any Degree of Assurance, since they bear no Inscription to cast Light over them. They carry indeed the Appearance of Antiquity, and seem to have been minted before the Arrival of the *English* in *Ireland*. And such, according to my Opinion, were those lesser Kinds of Pence and Half-pence of an antient and unknown Stamp, found in a Field near *Kilcolyn*, of which mention is made in an *Exchequer* Record of 33 *Edw.* I.

See Plate 3. N^o 9, 10, 11, 12. the Copies of four Pieces of Silver taken from the 4th. Table of *Saxon* Coins in the new Edition of *Camden*, marked there N^o. 9, 11, 12 and 37. These, Mr. *Walker* is of Opinion, are the Coins of

(o) Provincial tit. Testament. (p) Hist. Angl. ad an. 1249. (q) Couarruvius de collatione
vet. numism. cap. 2. Choppinus de Domatio Franciæ Lib. 2. tit. 7. (r) Camden as before p. CX.

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of some antient *Irish* Kings. The Figures on the Faces of the 3 first Numbers, together with the Caps or Helmets (if such they be) bear some Resemblance to those before expressed, N^o. 2, 3 and 4 ; but the Reverses all differ. I must refer the Reader to Mr. *Walker*'s explanation of those four Coins, confessing at the same Time that I neither understand the Legends, nor what he says of them ; but he is of Opinion that they belonged to some Princes of the Province of *Meath*.

To return to the Name, *Sterling*.] *Camden* remarks, “ That what some “ have imagined, that the current Money of *England*, called *Sterling* Money, “ had its Name from the Castle of *Sterling* in *Scotland*, is without any solid “ Foundation ; for it was so denominated from the *Germans*, (called *Easter-* “ *lings* by the *English* from their Situation eastward) whom K. *John* first “ sent for to reduce the Coin of his Kingdom to a Purity ; and that such “ Money in antient Writings is always called *Easterlings*.” Yet it is a difficult Task to fix a certain period of Time, when *sterling* Money began first to be stamped, and to take that Name. For *Roger Hoveden* in his History of K. *Rich. I.* Predecessor to K. *John*, mentions the same kind of Money in these Words. “ Therefore *Geoffry*, elect Arbp. of *York*, finding that he “ could by no other Means obtain the Love of the King, his Brother, but “ by the Mediation of Money, he promised him 3000 pounds of *Sterlings* to “ purchase his good Will.” And in an antient Registry formerly belonging to the Abby of *St. Thomas*, near *Dublin*, there is a Copy of a Charter made to the Citizens of *Dublin*, at the End of which one finds these Words. “ For “ this Grant the said *Roger* hath given to us an Ounce of Gold, to be expended on the Repairs of the Walls of the City, and twenty Shillings of “ *Sterlings*, when we sent over Messengers to our Lord, Earl *John*, to transact “ the Affairs of the City.” But to ascend to more antient Times. *Ordericus Vitalis* (t) make frequent mention *Nummi Sterilenfis*, of *sterling* Money, even in the Reign of *William* the Conquerour, and particularly in a Charter granted by that Monarch to the Abby of *Utica* (A). [It seems therefore a Point unsettled at what Time *sterling* Money was first Coined, which some (u) nevertheless ascribe to *Osbright*, a King of the *Saxon* Race, 160 Years before the *Norman* Invasion.]

The Coin properly called in antient Times a *Sterling* or *Easterling*, was the *Denier* or *English-penny*, as appears from an Ordinance called *Compositio Mensurarum* made in the Time of K. *Edw. I.* where it is said, “ That the penny “ of *England*, called a *Sterling*, round and unclipped, shall weigh 32 Grains in the Middle of the Ear ;” and every other Piece of Silver took its Measure by the *Sterling* penny, [as the *Gross* or *Groat* contained the Value of 4 *Sterlings*, and the *Demy* or *half Groat* 2 *Sterlings*,] the Shilling was worth 12 *Sterlings*, and the Mark, according to *Matthew Paris*, 13 Shillings and 4 *Sterlings*. The *Maille* (B), or *Obolus*, called a *Demy*, was the half of a *Sterling*, and the *Quadrans* or *Farthing*, the fourth part of a *Sterling*. [All these small Pieces were stamped in *Silver* ; but are now generally dwindled into an imaginary Money, or Money of Account, and subsist only in the Cabinets of the Curious. A *Sterling* was at first the 20th part of an Ounce, i. e. an Ounce of *Silver* was severed into 20 *sterling* Pence ; and it continued in that Condition until the 9th Year of *Edw. III.* when the Ounce of *Silver* was divided into 26 Pence. This Proportion remained until the 2d Year of *Hen. VI.* when the Ounce of *Silver* was cut into 32 Pence. In the latter End of the Reign of the said Monarch, and during the Continuance of that of his Successor K. *Edw. IV.* the Standard of the Coin of *Ireland*, and that of *England* made current in *Ireland*, stood upon a Foot of great Incertainty, and was often varied by Acts of Parliament. Anno 38 *Hen. VI.* *Silver* was ordered to be coined by an Act of Parliament held

(t) Eccl. Hist.

(u) Davis Rep. f. 23.

(A) The Abby of *Utica* is better known by the Name of *Fanum S. Ebrulphi*, the Church of *St. Evroul*, in *Normandy*, where was a noted Abby of the *Benedictin* Order.

(B) The *Maille* was an antient base Coin of *France*, worth Half a *Denier* ; from whence both the Word and Thing were brought into *England* by the *Normans*.

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held at *Drogheda* at 9 Groffes, or Groats, to the Ounce, *i. e.* the Ounce of Silver was cut into 36 Pence or 3 Shillings *sterling*. By Patent dated the 6th. of *August* 1st *Edw.* IV. the Standard of Silver Coin was advanced to 3 *s.* 4 *d.* an Ounce, that is, 10 Groffes or Groats, each of 4 *d.* value, was cut out of the Ounce of Metal. In the 7th of the same King this Proportion was raised by Act of Parliament to double that Value; for then a new Coin was struck called a *Double*, *i. e.* two *Groffes* or *Groats*, at 8 *d.* each, 10 of which were made out of the Ounce and a new *Groff* also was stamped, of which 20 went to the Ounce, that is an Ounce of Silver made 20 Groats or 6 *s.* 8 *d.* The raising the Standard to such an immoderate Height was followed by an excessive dearness of Provisions, which caused Numbers to forsake the Kingdom, and many, who stayed, were reduced to great Want; to remedy which an Act was made in the 10th Year of the said King, by which the Coins struck in the 7th. were immediately reduced to half the Value they were stamped at, and so ordered to continue to the Feast of the Purification following, after which they were intirely damned, and in the mean Time a New *Groff* was coined, 11 of which made the Troy ounce, *i. e.* the Standard was reduced to 3 *s.* 8 *d.* an Ounce. *Anno* 13, 14. *Edw.* IV. a new Standard was made by Act of Parliament, and the Ounce divided into 14 *Groffes* at 4 *d.* each, which was 4 *s.* 8 *d.* to the Ounce; and in the 19th of the said King, the silver Coin was ordered by Act of Parliament to be stamped at 4 *s.* 10 *d.* an Ounce. I find no other alteration in the Standard of Silver till the 36th of *Hen.* VIII. when the Ounce of Silver was divided into 45 pence, *i. e.* 3 *s.* 9 *d.* and that Standard was not changed till the 2d of *Elizabeth*, when it was raised to 60 Pence, or 5 *s.* But we shall occasionally mention some of these Particulars more fully, when we come to speak of the Coins struck in several Reigns in Order and Course of Time, to which we now proceed.]

Now follow the Times after the Arrival of the *English* in *Ireland*, by whom it is manifest [from what has been said] that Money has been frequently coined there. Concerning the Mintage of *Ireland* in the Reign of K. *John*, Roger of *Wendover*, and from him *Matthew Paris*, (w) says thus, “King *John* appointed *John de Grey*, Bp. of *Norwich*, his Justiciary of *Ireland*, who caused the Money of that “Country to be stamped according to the Weight of *English* Money, and ordered “that both the *Half-penny* and *Farthing* should be struck round. The King “also commanded, that the said Money should pass current among all his “Subjects, as well in *England* as *Ireland*, and that the Money of both King- “doms should be received in his Treasuries without any Distinction.” It seems manifest from this Passage, that Money had been before coined in *Ireland*; but that then the Money of that Country was by the King’s Command first minted to the Standard of the *English* Money. [On this new Coin was the King’s Head crowned, with a Scepter in his right Hand, in a triangle inscribed, JOHANNES REX, and on the Reverse a *Crescent* and bright Planet, with 3 lesser Stars, or *Sterlings*, in the three Points of another Triangle, with the Mint Master’s Name, ROBERD ON DIVE, for *Divelin*. See Plate 3. N°. 13. The Triangle on the *Irish* Coins of this Monarch, as well as on those of his two next Successors (x) represent a Harp, which was antiently of that Shape, and was afterwards fully impressed on the Coins of some of the succeeding Kings. For all the Pennies that have the Head in a Triangle were *Irish* Coins.

(K. HEN. III) K. *Hen.* III, Son to K. *John*, in the 35th. Year of his Reign (1251) caused a new Coin to be struck in *Ireland*, as appears from the Records of the Tower of *London* (y). An anonymous Author of the Abby of *Premonstre Canons* of the Blessed Trinity of *Loughkea*, in the County of *Roscommon*, takes Notice of this new Money struck in *Ireland* by the King’s Authority, and of the calling in of the old Coin, under the following Year. But behold here a Copy of that Coin lately found in *Dublin*, and, if I am not mistaken, stamped there, one Side of which bears the King’s Head [crowned with

with a Scepter in his Right Hand in a triangular Harp] with this Inscription, HENRICUS REX III. and on the Reverse, *A Cross*, [quartering a Penny into four Farthings] with the Mint Master's Name, [RICARD ON DIVE badly cut. See Plate 3. N^o. 14. I find no Account of the Weight or Value of this Coin.

(EDW. I.) *Pembrige*, (z) gives an Account of a new Kind of Money struck in Ireland by *Stephen de Fulburn*, while he was Bishop of *Waterford*, and Lord Justice of Ireland. “ *Anno 1279* (says he) *Sir Robert de Ufford* (Lord Justice of Ireland) went for *England*, and constituted *Fryer Robert* (it should be *Stephen*) *de Fulburn* Bishop of *Waterford*, his Deputy, in whose Time the Coin of the Kingdom was changed.” This was done by the Command of *K. Edw. I.* who to his everlasting Honour fixed a certain *Rule*, or *Standard* in *England* for Money both in the Weight and Fineness; according to which Rule the Mints in *Ireland* were also regulated, as appears from the Accounts of *Donat* and *Andrew de Sperdsbolt*, Masters of the Exchange in *Dublin* (a). Afterwards in the Year 1300 the same King by Proclamation decreed the Money called *POLLARDS* and *CROCCARDS*, (C) both in *England* and *Ireland*. This Proclamation was transmitted into *Ireland*, and is yet extant in the Red Book of the *Exchequer* in *Dublin*. Under the same Year *Pembrige* says, “ that in the Year 1300 the Coin called *Pollards* was prohibited in *England* and *Ireland*.” See also *Walsingham's* History under the Year 1301. These *Pollards* were but of half the Value of sterling Money. About the Close of the 13th Century, or the Beginning of the next, *K. Edw. I.* erected a new Mint in *Dublin* [consisting of four Furnaces] and constituted *Norman of Luic*, (*Liege*) Master of the Coiners. Afterwards in the Year 1304 (b) “ Master *William de Wymundbam*, Controuler of the King's Exchange in *England*, by Command from the Rev. Father, the Bp. of *Bath* and *Wells*, the King's Treasurer, sent to *Sir William de Essendon*, Treasurer of *Ireland*, twenty four stamps for coining of Money there (*viz.*) three *Piles* with six *Crosses* for Pence, three *Piles* with six *Crosses* for Half-pence, and two *Piles* with four *Crosses* for Farthings, and those he sent by *John le Minor*, *Thomas Dowle*, and *John de Shordich*, Clerks, Members of the Company of Minters at *London*, to be by them used in the Coinage of Money.” [And an express Entry is made before what Witneses the said Stamps were delivered. For Stamps for coining of Money, like the King's Great Seal, ought to be kept in safe Custody, it being high Treason to counterfeit either of them.] To conclude the Reign of this august Monarch; It is to be observed, that both in *England* and *Ireland*, the Names of the Cities, wherein Money was coined, were in that Age inscribed on the Reverse of the Pieces, according to a Verse of *Robert le Brun*, an antient *English* Poet, cited by *John Stow* the Chronographer,
Edward did smite round Penny, Half-penny, Farthing.

And afterwards,

On the King's Side was his Head, and his Name written,

On the Cross side, the City where it was smitten.

To this relates the small Piece of silver Coin of this King, the Form of which I present to the Reader. See Plate 3. N^o. 15. On this Coin appears the King's Face in the same Attitude with those of the two former Reigns; but without the Scepter, and inscribed EDW. R. ANGL. DNS. HI. for *Dominus Hiberniæ*; and on the Reverse a *Cross*, of a different Make from that

(z) *Annals* at the End of *Camden's Britan.*
Rub. Scacc. Dub.

(a) *Rot. tur. Birm.* 9, 10. *Edw. I.*

(b) *Lib.*

(c) *Rep. f.* 26. b.

(C) *Holingshead* † explains these Coins to be a white Money artificially composed of a Mixture of Silver, Copper, and Sulphur, and that a Penny of them were worth no more than a half *Sterling*, i. e. a Half-penny. The *Croccard* might perhaps have been made of such a Composition; but the *Pollard* seems to have been a legal Money clipped, and reduced by that Means to less than the first Value: As a *Pollard* tree is a tree that has been often topped, and a *Pollard* Stag is a Stag that has cast his Head; so in the same Sense the *Pollard* Money seems to be *pecunia detonsa*, or Money diminished by clipping.

† *Chron. Engl. and An.* 1300.

that of his Father's, inscribed, CIVITAS DUBLINIE. [Sir John Davis (b) errs in saying, that in this Reign there was but one Mint in *Ireland*, (*viz.*) at *Dublin*]; for there were Pence and half Pence of this Reign coined at *Waterford*, and *Drogheda* [and at *Cork*,] as is manifest from their Inscriptions. Fame reports, that there was also an antient silver Coin preserved among the Curiosities of Sir Simon D'ews, which was minted at *Clonard* in *Meath*, bearing this Inscription on the Reverse, CIVITAS DE CLUNARD. But it is incertain in what Age it was struck. So in old Times it was customary for the antient *Romans* sometimes to coin Money in *Britain*. Of Money coined to the Memory of *Constantine* the Younger after his Death, with the Letters P. LON. inscribed, as a Mark that it was struck at *London*, the Reader may consult *Camden*: And as among those antient *Romans*, so also among our Ancestors, Money used to pass by Weight and Tale, as the same Writer (c) observes. But to proceed [“ This King was the first (d) who added *Dominus Hiberniæ* “ to his Stile, which is never wanting in his Coins, nor in those of his Son “ *Edw. II.* but was afterwards left out. This King also left out the Scepter in “ his Coins, which appears in those of *Hen. III.*; but not from this Reign upon “ any of the small Money till that of *Hen. VIII.* nor upon the large Coins “ till Queen *Elizabeth's* Crowns and Half-crowns. Some say he was the first “ who coined Half-pence and Farthings round; but this is a Mistake; for “ there are Specimens of such coined in the Reign of *Hen. III.* He is thought “ to have been the first who prohibited the Use of broken Money; for an- “ tiently they had no other Money but Pence, and if they would have a “ Half-penny or Farthing they broke the Penny in two or four Parts. These “ round Half-pence and Farthings continued till the Reign of K. *James I.* “ who left off the coining of silver Farthings.”]

(EDW. III) I find nothing upon this subject from the latter Part of the Reign of *Edw. I.* to the tenth of *Edw. III.* But then, (as appears in a fine Roll of that Year) a Proclamation issued from the King and Council for the Coining of Half-pence and Farthings in *Ireland*, “ That a pound of *Mailles* or Half-pence “ by the Standard of the Exchange shall contain twenty-one Shillings in Tale, “ and the pound of *Farthings*, twenty-one Shillings and eleven pence, and “ that the Pound aforesaid should contain ten Ounces of pure Silver, that is to “ say, three Shillings and Four-pence.” So twenty Pence of the Standard aforesaid made an Ounce, and twelve Ounces a Pound of Troy Weight. According to this Proportion all the Crown Rents were paid into the Exchequer by Weight and Tale, until the 18th Year of that King, *i. e.* 1344: Whereas (as Sir Robert Cotton (e) justly observes,) from the frequent Variations made in the Standard in subsequent Times, an Ounce of Silver came to bear the Estimation of Five Shillings. Nor is it therefore any Wonder, that the Prices of all vendible Commodities are now tripple the value of what they were sold for in the Reign of *Edw. I.* As to the State of the *Exchequer* of *Ireland* in the Reign of *Edw. III.* I cannot, by the Way, forbear making a Remark on that gross Error of *Walsingham*, who in his History of *Richard II.* under the Year 1394, affirms, that *Edward III.* received yearly out of *Ireland* into his Royal *Exchequer* thirty thousand Pounds. Whereas it evidently appears from the Records of those Times yet extant, that not the third Part of that sum was yearly paid into the *Exchequer*.

(RICH. II) In the third Year of *Richard II.* 1379, Licence was granted by Parliament to all the Subjects of *Ireland* to search for Mines of Gold and Silver in their own Lands for six Years, reserving the ninth Part of the Gold or Silver so dug up to the King, and the residue to be converted into Vessels, or coined in the Mint at *Dublin*, according to the Discretion of the Owners, with a Prohibition nevertheless of exporting Gold, Silver or Bullion, into any other Country, except *England*, under the penalty of Confiscation.

I have

(b) Rep. F. 26. b. (c) Britt. N. E. p. 114. (d) Ir. Hist. Libr. p. 168. (e) Posthumus
p. 291.

I have nothing to observe on this Subject during the Reigns of *Henry IVth* and *Vth*.

(HEN. VI) It appears before, that about the Beginning of the Reign of *Hen. VI.* thirty two Pence, or thereabouts, went to make an Ounce of Silver. Thus *Linwood*, (e) who wrote at that Time, under the Words, *Centum Solidos*, says thus. "Here a Shilling is taken for twelve *English* Pence : Of these twenty six formerly weighed an Ounce ; whereas now thirty two Pence scarce make an Ounce." But let us now examine the Parliamentary Rolls of *Ireland*, and see what they discover of Matters relating to Money after the Times here mentioned.

In a Parliament held at *Trim*, in *January* 1446 before *John Talbot*, Earl of *Sbrowesbury*, *Wexford* and *Waterford*, Lord Lieutenant of *Ireland*, an Act passed to restrain the Currency of clipped Money, O-Reyleys Money, and other unlawful and base Coins ; and a Tax of twelve Pence was laid on every Ounce of Silver Vessels, broken Silver, and Bullion, which should be exported ; except the Plate of Noblemen, and such who should be employed into *England* to transact the weighty Affairs of *Ireland*.

In *February* 1459 Mints were set up in the Castles of *Dublin* and *Trim*, and about the same Time not only Silver but Brass Money was coined by the King's Command. [Sir *James Ware* refers the Reader to the Patent Roll of 39 *Hen. VI.* for the Value of those Coins, the same being wanting in his Extracts. But I fear it will be a vain Task to search after it at present ; for the Roll of that Year is not to be found either in the Chancery Office or in *Bermingham* Tower.

Anno 38th *Hen. VIth* (1460,) it was in a Parliament held at *Droghedab*, in the Government of *Richard*, Duke of *York*, enacted, " That the *English* Noble of lawful Weight should pass in *Ireland* at 8 s. 4 d, the Half Noble at 4 s. 2 d. the Quadrant de Or, of the same Coin and Weight at 2 s. 1 d, the gros or groat of *London*, *York*, and *Calais*, not clipped within the extreme Circle at 5 d. the demy-gros at 2 d $\frac{1}{2}$ the denier at 1 d $\frac{1}{4}$, the Gros clipped at 4 d, and the smaller Denominations in Proportion." And then reciting, " That as *Normandy* and *Guyenne*, when they were under the Obedience of *England*, yet were separate from the Laws and Statutes of *England*, so also *Ireland*, though it be under the Obedience of the same Realm, is nevertheless separate from it, and from all the Laws and Statutes of it, only such as are there by the Lords Spiritual and Temporal and Commons freely admitted and accepted of in Parliaments and great Councils, by which a proper Coin, separate from the Coin of *England*, was with more Convenience agreed to be had in *Ireland*, it was therefore enacted, that a Coin be made in *Ireland* under two Forms, the one of the Weight of half quarter of an Ounce Troy Weight, on which shall be imprinted on one side a *Lyon*, and on the other side a *Crown*, called an *Irlandes de Argent*, to pass at the Value of a Penny Sterling (D), the other of the Weight of vij, ob. Troy, having imprinted on the one Side of it a *Crown*, and on the other a Cross, called, a *Patrick*, of which eight shall pass for a Penny Sterling. That a Gros be made of the weight of 3 d sterling, and to pass for 4 d sterling, which shall have imprinted on it, on one Side a *Crown*, and on the other Side a Cross, like the Coin of *Calais*, bearing about the Cross in Writing, the Name of the Place where the Coin is made ; and that every Person who brings Bullion to the Mint ought to receive for every Ounce of Silver Troy Weight nine of the said Grosses of the Value of 3 d each. That the Coin called the *Jacke* be for the Time to come of no Value and void, and that the above mentioned Coins be made in the Castles of *Dublin* and *Trim*." In an adjourned Session of the same Parliament, it was provided

(f) De Testam. cap. Item quia. Verb. Centum Solidos.

(D) 'There seems to be some mistake in the Enrolment of this Act ; for if the Ounce of Silver be valued at 32 Pence, then the Half Quarter of an Ounce should be 4 d, which is here made to pass for a Penny.

vided, “ That as the Prosperity of a Country consisted in the Trade of Merchants, and in the importing Gold, Silver, and Bullion, and as no strange Coins are usually received in *Ireland*, it is therefore enacted, that the *Rider* of lawful Weight do pass for 4*s*. the *Ducat* at 4*s* 2*d*, the *Jean* at 4*s* 2*d*, the *Crown* at 3*s* 4*d*, the *Burgoyne Noble* at 6*s* 8*d*, the *Salute* at 4*s* 2*d*; and if any of the said Gold, or of the *English Noble*, *Demy Noble*, or *Quadrant* of Gold be not of full Weight, that a proportionable Abatement be made. And as there is a great Variance in the Receipt of the *Gross*, *Two-pence*, and *Peny*; it was enacted, that the *Gross* and *Demy-Gross*, having the second Circle clear, and not clipped, and if any of the Writing appears above the said Circle in two Quarters, that the *Gross* shall pass for 5*d*. and the *Demy-Gross* for 2*d* $\frac{1}{2}$, and that all *Deniers* current in *England* shall pass in *Ireland* for 1*d* $\frac{1}{4}$, and that the *Denier* with the Cross called *Irlandes* be utterly void, and that in lieu of it a Penny of Silver be struck of the Weight of the Fourth Part of the New *Gross* of *Ireland*, to be imprinted and inscribed as the New *Gross*.”

(E D W. IV.) K. *Edward IV*th by Patent dated the 6th of *August* in the first year of his Reign constituted *German Lynch*, of *London*, Goldsmith, Warden and Master worker of the Coin within the Castles of *Dublin* and *Trim*, and the Town of *Galway*, and Graver of *Ponsons*, (Punchions) of the said Coin, to occupy by himself or Deputy during his Life, which Patent was confirmed by Parliament in the third Year of the said King, and he was confined to work the said Coins according to the Tenor of the Statute before recited of 38 *Henry VI*. I shall recite so much of the said Patent as is pertinent to this Subject in the Words of it. He had Power “ to make a Piece of Silver of the value of 4*d* each, whereof 120 shall go to the Pound Troy, and to the Unce (Ounce) of the same 10, whereof the Master to answer us of one Plate of every such Pound so made for the Coinage, and to the Merchant 114 Plates, and the Master to have the other five Plates to his own Use: Also, another Piece of 2*d*, whereof 240 to go to the Pound, and 20 to the Unce, with proportionable Allowance as before, and another Piece of 1*d*, whereof 480 to go to the Pound, and 40 to the Unce, (with the like Allowance) and that the Unce of every of the said Monies coined shall be departed in like Form after the said Asserance and Weight. That he have also Power to coin eight Pieces of Brass running at, and of the Value of one Penny of our said Silver. That That all the aforesaid Monies and Coignes of Silver and Brass shall be emprinted and bear Scripture, and be of pois and allay and Fineness as is specified in the said Statutes.— Power also to strike 4 Pieces of Brass or Copper, running at a Penny of our said Silver, to be imprinted with the Figure of a Bishop’s Head, and a Scripture of this Word, *Patrick*, about the same Head on the one Side, and with a Cross with this Word *Salvator*, thereabout on the other Side, and to make as much or as little of every Sort of the said Money or Coignes of Brass or Copper, as he shall think to be profitable and good.— As the said silver Money may not be always made according to the right Estandert, because sometime in Default of the said Master or Workers the said Money of Silver may be made too much or too little in pois or in allay, or in the one, or in the other by 6*d*. weight in every of the said Pounds of Troy, which 6*d*. weight shall be called *Remedy* for the said Master, and if such Default be found in any of the said Pounds, upon the due Assen (*Assay*) before the Deliverance over of the said 6 penny Weight called *Remedy*, that then it shall be challenged by the Merchant, and not to be delivered, and then the said Master shall reforge the said Monies so found defective on his proper Costs, till it be made able according to the Ordinance.— Power to make all manner of Ponnsons, Scrues, Graves, and other Instruments necessary to the said Myntes at *London* or elsewhere, for which Instruments we grant him 10 Marks yearly out of the Profits of our said Monies arising by such Mynts to be allowed him in account.— That he shall make a privy Sign on

“ on every Piece of silver Money.— That the said *Germyn Lynch* shall make
 “ such Scripture on the said Coignes of Silver as ensues (*viz.*) on the Part or
 “ Side of the Cross, *Posui Deum adiutorem meum*, and on the Side of the Crown,
 “ *Edwardus Dei gratia Dominus Hiberniæ.*”—— The same Year in a
 Parliament held at *Dublin*, in the Government of *Thomas Fitz-Maurice*,
 Earl of *Kildare*, it was enacted, “ That a *Maille* and *quadrant* (i. e. a
 “ Half-penny and Farthing (of Silver be struck in the Castle of *Dublin*;
 “ bearing the same Wrighting and Crown, as the new Denier bore.” Another
 Alteration was made in the Coin the Year following, when it was
 enacted by Parliament, to supply small Coin for Change, “ That a Coin of
 “ Copper mixed with Silver shall be made within the Castle of *Dublin*, ha-
 “ ving on one Side the Print of a *Cross*, and on the other Part a *Crown*, of
 “ which 4 were ordained to pass for a Penny; and that within the Circum-
 “ ference of the Cross should be engraved the Name of the Place where it
 “ was made, and on the other Part *Soiles* (or *Suns*) and *Roses* in the Circum-
 “ ference of the Crown; and that no Sum should be struck exceeding 100
 “ Marks, Provided that it be no Prejudice to the Patent granted to *Germyné*
 “ *Lynch* before recited. By a Statute made in the 3d. Year of *Edw. IV.* it
 was enacted at the Petition of the Mayor, Bailiffs and Commons of *Waterford*, in
 order to supply the Defect of small Coins, “ That the *Gross*, the *Denier*, the
 “ *Demy-denier*, and *Quadrant* enacted to be struck in 38 *Hen. VI.* in the Castles
 “ of *Dublin* and *Trim*, should now be struck at *Waterford*, in a Place called
 “ *Dondory*, alias *Raynold’s Tower*, of the same Weight, Print, and Size as
 “ those mentioned in the said Act, and that they shall bear this Scripture,
 “ *Civitas Waterford.*” The same Year an Act was made for the damning of
 clipped money.] In the 5th Year of this King (1465) in a Parliament begun
 at *Trim* before *Thomas* Earl of *Desmond*, Deputy to *George* Duke of *Clarence*,
 Lord Lieutenant of *Ireland*, the Value of all the gold Coin stamped from the
 Beginning of the Reign of *Edw. III.* to the End of that of *Hen. VI.* was raised,
i. e. the Noble to 10*s.* whereas it was before current for no more than 6*s.* 8*d.*
 and so of other Money according to the same Rule and Proportion. “ *From that*
 “ *time* (says *Sir John Davis* in his historical Relations) *all Money coined in Ireland,*
 “ *or for Ireland, was of less Value than English Money, generally a fourth*
 “ *Part; so that from thence forward the Irish Shilling was worth only nine-pence*
 “ *English Money.*”—— But this Particular deserves a more strict Enquiry; for
 the Difference in Value of that fourth Part is to be referred to subsequent
 Times, as will appear from what follows. [This Year also the Ounce of Silver
 was divided into 40 Pence; and in the 7th of the same K. was raised to double
 that Value: For by Act of Parliament it was then provided, “ that in Regard
 “ to the Scarcity of Silver, and to prevent the carrying it out of the Kingdom,
 “ that there be a Piece of Silver coined called a *Double*, having on one Side the
 “ Print of a Crown, with this Writing, *Edwardus Dei gratia Dominus Hiberniæ*,
 “ and on the other Part *the Sun* and a *Rose* with this Inscription about it, *Civitas*
 “ *Dublin*, which shall pass in *Ireland* for eight Pence, and ten such Pieces
 “ shall make an Ounce according to the Standard of the Tower of *London*,
 “ and 12 such Ounces shall make a Pound, and there shall be in every Pound
 “ 6 Score such Pieces of the Weight of the said Country. Also there shall be
 “ made another Piece of Silver called a *Gross*, having the Print and Scripture
 “ aforesaid, which shall pass in *Ireland* for 4*d.* and 20 such Pieces shall go
 “ to an Ounce, and 240 shall make a Pound; of which Coyns every Mer-
 “ chant shall have for an Ounce Sterling of Silver 6*s.* and the King shall have
 “ the Residue, paying the Master and Workmen for their Labour. That half
 “ *Grosses*, or two *Deniers*, *Deniers*, Half-pence and Farthings be made according
 “ to the same Proportions, and that the Print of the Half-penny and Farthing
 “ be made according to the Print of the Denier, with a Scripture as long as
 “ the Master and Workmen can make it; and that the said Coins be made in

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“ the Castles of *Dublin* and *Trim*, the Cities of *Waterford* and *Limerick*, and
 “ the Towns of *Drogheda*, *Galway* and *Carlingford*. That all other Coins be
 “ from *Easter* following annulled, and the Receivers and Payers of any other
 “ be adjudged Felons.” It appears by this Act that the Ounce of Silver was
 raised to 6*s.* 8*d.*, the Inconveniences whereof soon shewed themselves in an ex-
 cessive dearness of Provisions, which caused numbers to forsake the Kingdom,
 and many who stayed were reduced to great Want; to remedy which by a
 Statute made in the 10th. Year of the said King, “ All the said Coins were im-
 “ mediately reduced to half the Value they were stamped at, and so ordered
 “ to continue till the Feast of the Purification following, after which they
 “ were intirely damned, and in the mean Time 5 Sorts of Silver Coin were
 “ enacted to be struck in *Dublin*, *Trim* and *Drogheda*, i. e. the *Gross*, the
 “ *Demy Gross*, the *Denier*, the *Demy Denier*, and the 4th. Part of a *Denier*,
 “ the *Gross* on one Side to have the Print of a Head crowned, with this
 “ Writing (*viz.*) *Edwardus Dei gratia, Rex Angliæ, & Dominus Hiberniæ*,
 “ or the Name of any other King for the Time being, and on the other Part
 “ the Print of a Cross with the Piles, (C) according to the *Gross* made in
 “ *Calais*, bearing in the Circumference of the Cross in Writing the Place of
 “ Coinage, and in the Border of the Cross this Writing, *Posui Deum adjuto-*
 “ *rem meum*; of which *Grosses* 11 Pieces shall make the Troy Ounce, and
 “ every of them not clipped to pass for 4*d.* and all the lesser Denominations
 “ were ordered to be struck and pass in Proportion.” Thus the Standard was
 reduced to 3*s.* 8*d.* an Ounce. The next Year the Coin received another
 Change by Parliament, wherein it was enacted “ That all *Grosses* unclipped
 “ should pass in *Ireland* as they did in *England* and *Calais* in the Days of
 “ *Edw.* III. *Rich.* II. *Hen.* IV, V. and VI. at the Value of 5*d.* and the In-
 “ ferior Denominations in Proportion. And it was by the same Act ordained,
 “ That the Gold *Noble* weight should pass at 10*s.* the *Scute* and *Quadrant*
 “ Weight according to the Rate of the *Noble*, and that the defect in Weight
 “ should be made good in Silver.” *Ann.* 12: 13 *Edw.* IV. a new Regulation
 in the Coin was made by Parliament, wherein it was enacted “ That 14 *Grosses*
 “ (and so proportionably of inferior Pieces) should make the Ounce of Silver
 “ according to the Standard, Fineness and Allay of the Tower of *London*,
 “ and that every *Gross* should pass for 4*d.* and the others in Proportion; and
 “ that 3*d.* Profit in every Ounce of *Grosses*, and 4*d.* in the inferior Pieces
 “ should be allowed to the King, the Master and Workmen for Coinage,”
 by which the Merchant who brought Bullion or Plate to the Mint was to re-
 ceive back 4*s.* 5*d.* for every Ounce of *Grosses*, and 4*s.* 4*d.* for the
 other Sorts. By this Act the Standard of Silver was enlarged to 4*s.* 8*d.*
 an Ounce, and no Place but the Castle of *Dublin* was allowed for stri-
 king the said Coin; and it was enacted, that the 5th. Part of all Bullion
 brought to the Mint should be stamped into the smaller Coins of Two-
 pences, Pence, Half-pence and Farthings.] In a Parliament assembled at
Dublin in July 1475, 15 *Edw.* 4, before *William Shyrwood*, Bp. of *Meath*,
 Deputy to the Duke of *Clarence*, a Law was made by which the Value of Silver
 Money was changed, and the old *Grosses* coined in the Times of *Edw.* III.
Rich. II. *Hen.* IV, V, and VI. were raised to 6*d.* each unclipped, and the
 smaller Pieces in proportion. [And the *Grosses* unclipped made in *England* in
 the Time of the present King were ordered to pass for 5*d.* and proportionably
 the smaller Pieces; and further, that all Money struck in *Ireland* should con-
 tinue at the same Value they then were.] By the same Act Mints were esta-
 blished at *Dublin*, *Drogheda*, and *Waterford*, and the Liberty of Coinage pro-
 hibited to other Towns; [and it was provided that the Mint Masters should out
 of all Bullion brought to them to be struck make no more than the 3d. Part
 thereof into Two-pences, Pence, Half-pence and Farthings under the Penalty
 of

(C) The Piles in this Passage signifie the Arms, or other Figures on the Reverse of the Coin, so called, because antiently the Reverse bore the Impression of a Church built on *Piles*; though the Word often denotes the Puncheon, which in the Hammer Coinage contained on it the Arms, Cross or other Figure and Inscription.

of 10 pounds for every Offence.] It was further provided by another Act of the same Session, that no Person should bring Money or Metal into the Mint without Licence from the Mint-master, under Forfeiture of such Goods, Half to the King and Half to the Master of the Mint, [which was not to be pardonable but by Parliament.] The next Year in another Parliament held before the same Lord Deputy a Value was put by two Acts of Parliament upon Coins of Gold both *English* and Foreign. e. gr. the *English* Gold *Royal* was ordered to pass in *Ireland* at 13s. 4d. [the *Angel* at 8s. 4d.] the old *Noble* of Gold at 12s. [and all lesser Pieces of those Denominations according to the same Rate; and of foreign Coins, the *Ridere* fine and good was enacted to pass in *Ireland* at 5s of *Irish* Silver, the *Ducat* at 5s, the *Leo* at 5s, the *Crown* at 5s, the *Crosado* at 5s, the *Burgoine Noble* at 10s, the *Salute* at 5s, and lesser Denominations at the same Proportion, and Insufficiencies of Weight to be made good in Silver.] Two Years after (*viz.* 18th *Edw.* IV.) an Act passed in a Parliament held under *Girald*, Earl of *Kildare*, Lord Justice of *Ireland*, granting Liberty to the Mint-Master of coining Pieces of Three Pence, Two-Pence, and a Penny; but of the Weight or Standard I find nothing mentioned. It is however worth observing, that the Impress on the Coins of this Time on the Reverse was 3 Crowns, denoting the 3 Kingdoms, *England*, *France* and *Ireland*, [and the Inscription at Length DOMINUS HIBERNIE. On the Face was no Monarch's Head, but instead of it the Arms of *France* and *England* quartered in a Scutcheon, with the Inscription, REX ANGLI. ET FRANCIE. See Plate III. N° 16. Another Coin struck in this Reign bore the King's Head crowned and inscribed, EDWARD. DI. GRA. (for Dei Gratia) DNS (Dominus) HIBERNIE: The Reverse a large Star or Sun taking up the whole Space within the Verge, which contains this Inscription CIVITAS DUBLINIE at large. See Plate III. N° 17.] The Current, unclipped Money then coined in *Ireland*, was still a third Part less Value than the *English* Money. [The two Pence of this Monarch coined this Year is that which Speed has mistakenly assigned to *Hen.* IV. and made *English*; and though his Name be not upon it, yet it is undoubtedly an *Irish* Two-pence of *Edw.* IV. I must add to this Article, what the Bishop of *Derry* (f) quotes from the M. S. Notes on *Irish* Coins of the Archbishop of *York*. “ Whether (says “ the Archbishop) any of this King's Coins have the Head in a Triangle I know “ not. The Groats I am sure have not; but are like the *English* ones, save “ that they are of less Weight, and have *Iberniæ* writ at Length; the Two- “ pences have not the King's Head at all; but instead thereof the Arms of “ *France* and *England*. Mr. *Thoresby* has a Piece, which by the Weight (12 “ Grains) he judges to be one of this King's Pennies, that has the Triangle “ like the old Pieces; but I should rather think it a Half-penny of *Edw.* I. “ for I have one of his that weighs 10 Grains; or else a Penny of the later “ Times of *Edw.* III; for the Weight is too much for one of the *Irish* “ Pennies of *Edw.* IV. But the Shape of the Letters will perhaps shew to “ which of the Kings this Piece, as also his Two-pence, do belong. The “ Groat I have of *Edw.* IV. stamped at *Waterford*, weighs one Penny- “ weight and 9 Grains, which is somewhat less than three Fourths of his “ *English* Money. I have another Piece of his stamped at *Dublin*, which “ is not so broad as the Groats of that Time; but is of the Bigness of one “ of Queen *Elizabeth*'s Groats: It weighs but 19 Grains. Why may not this “ be one of the three Pences of this King? “ The Bishop of *Derry* in- forms us (g), “ that Mr. *Thoresby* had four more *Irish* Coins of *Edw.* IV. “ The first of which is an *Irish* Groat, whereon there is no Mention at all of “ *England*, the Inscription on the Pile-Side being, EDWARDUS DEI “ GRATIA. DNS. HIBERNI. and on the Reverse, *Posui DEUM, &c.* “ CIVITAS DUBLINIE. Another not differing from this, save only that “ it is coined in VILLA. DE. DROGEDA. The third has the King's “ Stile

(f) *Ir. Hist. Libr.* p. 163.

(g) *Ibid.* p. 164.

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“ Stile as the two former ; but on the Reverse has no more than CIVITAS
 “ DUBLINIE, without the POSUI, &c, and a large Star or Sun, which takes
 “ up the whole Area, of which before. The fourth is his Golden *Ryal* or *Royal*,
 “ well described and figured by the late Mr. *Evelin* (*b*) ; who nevertheless is
 “ mistaken in making it a current Medal of *Edw.* III ; this is evident, as is
 “ well observed, from there being only 3 *Flowers-de-lis* in the Arms.”

An. 19th *Edw.* IV. (1479) in a Parliament held in the Government of
Girald, Earl of *Kildare*, Deputy to the Duke of *York*, Lord Lieutenant, it was
 enacted, “ that the *Silver* Coin should be struck at 4*s.* 10*d.* an Ounce, render-
 “ ing to the Merchants 4*s.* 4*d.* for every Ounce, and to the King, Master,
 “ and Workmen, 6*d.* according to the Fines and Standard of the Tower of
 “ *London*.

(*RICH.* III.) About the Close of the Year 1483 in a Sessions of Parlia-
 ment, begun at *Dublin* under the said *Girald*, Earl of *Kildare*, Deputy to
Edward [eldest] Son to K. *RICH.* III, Lord Lieutenant of *Ireland*, a Law was
 made for breaking all Counterfeit Coin, against which kind of money K. *HEN.* VII.
 issued also a Proclamation on the 15th of *April* 1491. [In the same Sessions
 of Parliament before-mentioned to be held under the Earl of *Kildare*, an Act
 passed to give a Currency to all Coin before struck by the King's Officers
 according to a Print described (which by Time or other Accident is rendered
 illegible) and that the Refusers should forfeit 12*d.* for every half Denier re-
 fused, to be divided between the K. and Prosecutor ; and if any Persons in Cities
 or Towns should refuse such Coin, then the Forfeiture was appointed to go
 Half to the K. and Half to be employed on the Murage or Paviage of the
 said City or Town, and that the Offenders should be committed to Prison
 till Payment. And it was provided further by the said Act, that if the
 Inhabitants, Citizens, or Burgeses of *Waterford*, *Wexford*, *Ross*, *Kilkenny*,
Dungarvan, *Youghall*, *Cork*, *Kinsale*, *Kilmallock*, *Limerick*, *Galway* or *Athenry*,
 or elsewhere within those Parts of *Ireland* be proved to offend in the Premises,
 that they should forfeit 20*l.* and that the Citizens and Burgeses of such Cities
 and Towns so refusing should lose their Franchises until they made Fine to the
 King for such Contempt ; with a Proviso, that the Act should not extend
 to the Citizens of *Dublin* or Burgeses of *Drogheda*. In the same Session
 another Act passed enabling the Master of the Mint for the Time being to
 strike 4 Manner of *Silver* Coins, *i. e.* *Grosses*, *Demy-Grosses*, *Deniers*, and
Demy-Deniers in such Places, and according to such Form, as was ordained
 by the Statute of 10th *Edw.* IV. (which see before p. 214.) and that the same
 be made of such Fines and Alloy, with all such Remedies in the Weight of
 every 20*s.* for the King, Master and Workmen, as is ordered by the Statute of
 12, 13 *Edw.* IV. (see before p. 214.) the *Gross*, and *Demy-Gross*, the *Denier*,
 and *Demy-Denier* to have on one Side the Print of the Arms of *England*, with
 a Cross trefoil in every *Fine*, and this Inscription, *RICHARDUS DEI GRATIA*
REX ANGLIÆ ET DOMINUS HIBERNIÆ, and on the other Side
 three Crowns one above the other with a Cross trefoil in every *Fine*, bearing
 in the Circumference of the same the Name of the Place where coined ; of
 which *Grosses* 225 Pieces, with the said Remedies, were to make the Pound
 of *Troy* Weight, each to pass for 4*d.* and the smaller Coins in like Proportion,
 with the same Inscription as far as could be comprehended thereon by the Master
 and Gravers ; the 5th Part of such Coin to be struck in small Pieces, *i. e.*
 in *Demy-Grosses*, *Deniers* and *Demy-Deniers* ; and it was further ordained that the
 Merchant should receive back for every Ounce of Bullion 4*s.* 6*d.* the Master
 2*d.* and the Residue of every Ounce to go to the King. By another Act
 of Parliament of the same Session the Profits of the Mint were allotted
 to the Earl of *Kildare* during his Government. I have never seen any of the
 Coin struck for *Ireland* in this or the succeeding Reign of *Hen.* VII. and it
 is doubted whether any such was made. From this Time the Parliament of
Ireland do not appear to have interfered in the Coinage of it, being a Matter
 probably

probably judged to be a Violation of the Royal Prerogative ; and the Statute of 10 *Hen. VII.* commonly called *Poyning's Law*, being enacted soon after, put it out of the Power of the Parliament of this Kingdom to pass any Act displeasing to the Crown.

(K. HEN. VIII) in the 32d Year of his Reign, (1540) coined in and for *Ireland*, *Groats*, *Two-pences* and *Pennies*, containing on one Side an Impress of the Arms of *England* and *France* within a Scutcheon crowned and quartered by a Cross, with this Legend, HENRICUS VIII. D. G. R. ANGL. and on the Reverse a *Harp* crowned between the Letters H. R. both crowned, and this Inscription FRANCIAE DOMINUS HIBERNIE. See Plate III, N^o 18. And in *November* following a Proclamation issued prohibiting the Importation of this Money into *England* under the Penalty of forfeiting Treble the Value, and of Fine and Imprisonment.

The Year following K. *Hen. VIII* was by Act of Parliament declared K. of *Ireland*, and a new Coin nothing differing from the foregoing was struck, except that HIBERNIE was added to the Royal Titles of *France* and *England*. Both these Coins were struck in course Metals ; but the latter was the basest of the two.

(EDW. VI.) In the 2d Year of K. *Edw. VI.* (1548) Sir *Edward Bellingham*, Lord Justice, by the King's Command, erected a Mint in the Castle of *Dublin* ; but for Want of Bullion the Work by Degrees ceased. What were the Forms, Inscriptions, or Value of the Money at this Time struck, does not appear to me, having never seen a Piece of it ; but it is probable they were made of a base Metal ; for the K. in the last Year of his Reign (1552) at the Petition of the Privy Council of *Ireland* issued a Proclamation commanding the *Groats* mixed with Brass to pass for *Two-Pence*. We are told (i), that there is extant in the *Harleian Library* an Indenture made between this King and *Martin Pirri*, dated the 9th of *August* in the 4th Year of his Reign (1550) for the Coining of 4 Sorts of *Silver Money* in *Dublin* (viz) *Groats* at Four Pence, *Half-Groats*, *Pence*, and *Half-Pence*, in Proportion.

(Q. MARY) coined *Shillings* for *Ireland* in two Periods of her Reign, and both of a very vile Metal, little better than Copper. The first Sort, struck before her Marriage, represented her Head crowned, and this Inscription MARIA. D. G. ANG. FRA. Z HIB. REGINA. Reverse, a crowned *Harp* between M & R. Inscription, VERITAS. TEMPORIS. FILIA. MDLIII. The Shilling coined after her Marriage bore her own Head and that of her Husband, K. *Philip*, with their Faces turned to each other, and this Inscription, PHILIPPE T MARIA. D. G. REX et REGINA ; and near the Crown over their Heads is the Date, 1557. To the Posture of those Princes on this, or on their *English* Coin, alludes the Saying in *Hudibras*,

So soft and amórously a billing,

Like *Philip* and *Mary* on a Shilling.

The Reverse of this Coin bears a Crowned *Harp* between the Letters P and M, crowned also, and the Inscription POSUIMUS. DEUM. ADIVTOREM. NOSTRUM, See Plate III. N^o 19. The following Year (1558) the like Coin was struck without any Alteration, save only the Date. On the 19th of *September* in the last Year save one of her Reign the *Rose-pence* of *Hen. VIII*, and *Edw. VI*, were prohibited by an *English* Proclamation to pass any where but in *Ireland*, as being mixed with Brass.

(Q. ELIZ.) In the Beginning of Queen *Elizabeth's* Reign the *Irish* are said to have a Mint of their own ; but about three Years after (viz) in 1561, all their Money was coined for them in *England*, and transmitted hither. Her *Shillings*, called *Harpers*, stamped upon this Occasion, were a fair Coin, though something short of the Purity of the *English* Money, and were valued only in at Nine Pence. They bore her Head crowned, and this Inscription, ELIZABETH. D. G. A. F. ET HIBERNIE. REGINA. and on the Reverse a crowned

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crowned Scutcheon with three Harps placed between the Figures 15 and 61, denoting that they were coined in the Year 1561. Inscription. POSUI DEUM ADIUTOREM MEUM. See Plate III, N^o 20. In the Year 1600 the Queen struck a new Coin called the mixt Money, with which to pay her Army in *Ireland*, consisting of three Parts Copper and a fourth Silver, valued at but Two-Pence, Half-penny each Piece, though passed by Proclamation for a Shilling. Of these were coined Shillings, Six-pences, and Three-pences, stamped with her Arms Crowned, and bearing the usual Inscription of her Stile, and on the Reverse an Harp crowned, with the Inscription, POSUI, &c. See Plate III, N^o 21. She also coined Pieces of small Money meerly Copper of Pence Half-pence and Farthings for the Use of the poorer Sort, stamped on each Side as the other, with this Difference only, that in this latter Coin the Arms were placed between E, and R. and on the Reverse the Harp between 16 and 01. See Plate III. N^o 22, and the Year following other pieces of the same Kind were struck with the Date 1602. These base Coins were by Proclamation first ordered to be current on the 13th of June 1601, and by the same Proclamation all other Coins before that Time current were decayed and called in. Before this Proclamation there were five different Sorts of Groats current in *Ireland*. First, broad-faced Groats minted at 4^d. but worth 8^d. Secondly, Cross-keele Groats, stamped with the Pope's tripple Crown, which were either sent hither of old by the Popes, or in Honour of them had this Stamp set upon them. Thirdly, Dominus Groats, coined by such of our Kings as stiled themselves *Domini Hiberniæ*. Fourthly, Rex Groats, stamped by K. *Hen. VIII.* when he had taken the Title of King of *Ireland*, and afterwards by K. *Edw. VI.* which contained such a Mixture of Copper, that their intrinsic Value rarely exceeded Two-pence. And Fifthly, white Groats of so base an Alloy that an *English* Shilling was worth Nine of them. The Copper Half-pence made by this Queen for *Ireland* in the latter part of her Reign were very small, thin Pieces, four of them not worth above an *English* Farthing of the present Currency, stamped with the Arms of *England* and *France* on one Side, and a Harp on the other. There were also in *Ireland* another Kind of Brass-Money called *Brass Harpers*, which were as big as a Shilling, but passed for no more than a Penny; and Farthings of the same Metal called *Smulkins*.

(K. JAMES I.) called in the mixed Money of Queen *Elizabeth*, and during his Reign the *Irish* Monies were in every Respect like the *English*, except only that they bore a Harp crowned on the Reverse. Those struck in the Beginning of his Reign had his Head Crowned, and Inscribed, IACOBUS D. G. ANG. SCO. FRA. ET HIB. REX. On the Reverse a Crowned Harp, Inscription, EXURGAT. DOMINUS. DISSIPENTUR. INIMICI. See Plate III. N^o 23. In 1605. he sent over new Silver *Harpers* of the same Purity as their old ones, and no way differing from the former but in the Legend, which was on the Face, IACOBUS. D. G. MAG. BRIT. FRA. ET HIB. REX, and on the Reverse, HENRIC. ROSAS. REGNA IACOBUS, alluding to the Union of the *White* and *Red* Rose in *Hen. VII.* and of the Kingdoms of *England* and *Scotland* by his own Accession to the former. His Six-pences were like the Shillings, only on the Reverse was this Inscription. TUEATUR. UNITA. DEUS. His Copper-Money has two Scepters through the Crown, thus inscribed, IACO. D. G. MAG. BRI. and on the Reverse a Harp crowned, with the Inscription continued; FRA. ET HIB. REX. See Plate III. N^o 24.

(K. CHAR. I.) After the Reign of K. *James I.* we find no Silver Coin struck in or for *Ireland*, except the following ones, occasioned by a great Scarcity of Money in the Time of the Rebellion, when by an Order of the Council Board in 1642, the loyal Subjects of *Ireland* were encouraged to bring in their Plate to be coined. The Stamp on the Pieces then struck were at first in the Form expressed in Plate III. N^o 25, containing meerly the Quantity of Silver in the Piece, which passed at 4^d. $\frac{1}{2}$. Afterwards by the King's Approbation all Kinds of Pieces from a Penny to five Shillings were struck and impressed with a Crown, and under it C. R. As in Plate III. N^o 26, 27. The

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The Reverse containing only the Value of the Coin There is another *Irish* Crown of this King's supposed to be minted about the same Time, which on one Side bears a plain Cross, and on the other ^s V. The Copper Half-pence of K. *Charles* I. were like his Fathers, small, thin Plates, with the Crown, through which were two Scepters in Saltier on one Side, and on the Reverse a Harp.

(CROMWELL) When *Oliver Cromwell* possessed himself of the Government, several Merchants in *Dublin* and other Towns, to supply a Scarcity of small Change, coined Pence and Half-pence in Copper and Brass, with their Names and Places of Abode inscribed on them, which they were obliged to make good, and the same Practice prevailed in subsequent Times.

(K. CHARLES, II.) In this Reign were two or three Kinds of Copper Half-pence coined, one with K. *David* playing on the Harp, and a Crown at a little Distance over it, with a Spec of Brass; the Legend, FLOREAT REX; the Reverse St. *Patrick* mitred, with a double Cross, standing between a Church and Serpents, which he seems to drive away, inscribed, QUIESCAT PLEBS. These afterwards passed for Farthings, and a larger Sort were coined for Half-pence, with this Difference; on the Reverse, St. *Patrick* standing before a Crowd of People, with the Arms of the City of *Dublin* at his Back, being three Castles, and this Legend, ECCE GREX. *John Putland* Esq; has among his curious Collections the two before-mentioned Pieces struck in Silver, no way differing but in the Metal, and that they are milled, which Copper Money never is; and this proves, that they were struck in Silver for Medals, as Mr. *Evelin* thinks, and not as Proof Pieces. See Plate III. N^o 28, 29. Towards the End of his Reign, Half-pence were coined for *Ireland*, having on one Side his Head, and inscribed CAROLUS DEI GRATIA, on the Reverse a Harp Crowned, and inscribed, MAG. BR. FRA. ET HIB. REX. with the Date of the Year on the Sides of the Crown.

On the 6th of *June* 1783 a Proclamation was issued by the Lord Deputy and Council for ascertaining the Rates of foreign Coins, according to the following Proportions (*viz*)

Gold Coins.				Weight.		Value.		
				pw.	gr.	l	s.	d
Golden Rider	—	—	—	6	12	1	2	6
Quadruple Pistole, <i>French</i> or <i>Spanish</i>	—	—	—	17	4	3	10	0
Double Ducat	—	—	—	4	12		18	0
<i>Spanish</i> Suffrance	—	—	—	7	2	1	8	6

Inferior Denominations of them all in Proportion, and 2d. allowed for each deficient Grain.

Silver Coins.				Weight.		Value.		
				1.oz.	16.gr.			
Ducatoon.	—	—	—	1.oz.	16.gr.	6	0	
<i>Mexico</i> and <i>Sevil</i> Piece of eight — Pillar Piece — Rex —	—	—	—	17 pw.	—	4	9	
Dollar — Cross-Dollar — <i>French</i> Lewis.	—	—	—					
The old <i>Peru</i> Piece of eight	—	—	—	17 pw.	—	4	6	
The <i>Portugal</i> Royal	—	—	—	14 pw.	—	3	8	

Inferior Denominations of them all in Proportion, and 3d. allowed for each deficient Penny-weight.

(K. JAMES II.) The Half-pence of this Monarch were like the last mentioned of his Brother K. *Charles* II. But in 1689, after he had abdicated the Crown, a Mint was set up in *Dublin* for coining Money of the worst Kind of Brass, old Guns, and the Refuse of Metals melted down together, valued at about 3d. or 4d. a Pound Weight, which by Proclamation dated

June

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June the 18th that Year were made current under the several Denominations of Half-Crowns, Shillings and Six-pences, so that eight half Crowns of this Money were not intrinsically worth Two-pence. The Half Crowns and Shillings (being the largest Pieces at this Time struck,) represented on one Side the King's Head in Bust, inscribed IACOBUS II. DEI GRATIA. and on the Reverse, a Crown laid on two Scepters in Saltier, with I. R. on each side of the Crown, inscribed, MAG. BR. FRA. ET HIB. REX, 1689. Above the Crown on the first of these Pieces were the Figures XXX, denoting its Value to be 30 Pence, and underneath it, the Month wherein the several Pieces were coined, as *Aug. Sept. Oct.* The Shillings had the same Marks and Inscriptions; and the same Kind of Money was coined in the Year 1690. See Plate III. N^o 30. His Half-pence and Farthings were of Block-Tin, with a Spec of Copper in the middle. By another Proclamation dated in *December* following the Half Crowns were called in, and being coined anew were made current at a Crown. These Pieces bore the King on Horse-back, inscribed, IAC. II. DEI GRA. MAG. BRI. FRA. ET HIB. REX. and on the Reverse a Crown imperial, guarded with the four Royal Scutcheons (Crosswise and each Crowned) of *England, Scotland, France* and *Ireland*, interwoven with *Anno Dom.* 1690, and inscribed CHRISTO VICTORE TRIUMPHO. See Plate III. N^o 31. By Archbishop *King's* Estimate there were coined of this Sort of money from the first setting up of the mint to the Battle of the *Boyne*, being something above a Year, 965375^l; Dean *Story* (k) says, not much above 1100000; but by a closer Calculation much more, as appears from the following Scheme, drawn from the Mint-masters Accounts.

Weight of Metal.

Pounds	Ounces.		l.	s.	d.	
62422—	3 $\frac{1}{4}$	} Coined into	245879	17	0	in large Shillings.
110308—	15		443498	10	0	in large half Crowns.
172731—	1 $\frac{1}{2}$		689378	7	0	in large Shillings, and Half Crowns
14080—	3		49042	6	6	in Six-pences. [together.
8914—	11 $\frac{3}{4}$		41800	0	0	in small Shillings.
21267—	$\frac{3}{4}$		127200	0	0	in small Half Crowns.
<hr/>			<hr/>			
389724—	3 $\frac{1}{4}$		L. 1596799	0	6	

In this wretched Sort of Money the Popish Soldiers were paid their subsistence and the Protestant Tradesmen and Creditors obliged to receive it for their Goods and Debts; and it was reasonably computed that they lost upwards of 60,000^l. a Month, by this cruel Stratagem. The Governour of *Dublin*, the Provost Marshal, and his Deputies, threatened to hang up all that refused it, and several were made Prisoners upon the Occasion.

Brass failing to answer the Exigences K. *James* had plunged himself into, a new Contrivance was just before the Battle of the *Boyne*, in 1690, set on foot of impressing the last mentioned Stamps and Inscriptions upon Pieces of Pewter, which were intended to be passed at the Currency of a Crown, and a Proclamation was prepared for the Purpose. But the Success of King *William's* Arms put a stop to that ruinous Project, and, though stamped, they were never issued. The difference between these, and the Pieces before mentioned, were not only in the Metal, but the Imperial Crown between the Scutcheons was also struck on a Bit of Copper. They were besides ornamented about the Edge, with this Inscription, contrived possibly to prevent the clipping of this valuable Stuff, MELIORIS TESSERA FATI. ANNO REGNI SEXTO. These Pewter Pieces are a great Rarity, and probably but few of them were minted, the Action at the *Boyne* putting a stop to any further Coinage of this Sort. I have one of them in my Custody, and it is the only one I ever saw; but the Edge of it is so worn down, that the legend is not to be read; so that I am obliged to the Bishop of *Derry's* Information for the Inscription

tion round it. After King *James* had left *Ireland*, there was in the Year following, (1691) another Sort of Brass Money coined at *Limerick* during the Siege, which from the Picture and Inscription on them were commonly called *Hibernia's*; each of these is something broader, though thinner, than his first Brass Shillings, and of a much worse Metal. It has on one Side the King's Head in Bust very badly engraved, and an Inscription, IACOBUS. II. DEI. GRATIA. and on the Reverse, the Figure of a Woman representing *Hibernia*, in a fitting Posture, leaning with her left Arm upon a Harp, and in her right Hand extended holding up a Cross, inscribed in the Circumference HIBERNIA, 1691. See Plate III, No. 32.

After the Success at the *Boyne* K. *William* by Proclamation on the 10th of July 1689 put a stop to the Currency of K. *James's* base Coin, other than at the Values following, viz. the large Half Crown, and new stamped Crown, to pass at a Penny, the small Half Crown at three Farthings, the large Copper Shilling at a Half-penny, and the small Shillings and Sixpences at Farthings.

(K. *WIL.* and Q. *MARY.*) K. *William* and Q. *Mary* coined only Half-pence and Farthings for *Ireland*, of Copper, Brass, and Pewter, after the example of two of their immediate Predecessors: And after the Queen's Death, the King himself did the same. The Half-pence and Farthings of his present Majesty, K. *Geo.* II. were like those of K. *William* and Q. *Mary*, having a Head in Bust on one Side, inscribed GEORGIUS II. REX. and the Harp and Crown on the other; Inscription, HIBERNIA, and the year of Coinage: Q. *Anne* coined none for *Ireland*; and those struck by one *William Wood*, by the Permission of K. *George* I. were not allowed to pass, the Metal being bad, and the Pieces too small. There was this Difference between these and the former on the reverse, having *Hibernia* in the Figure of a Woman sitting with her Hand on a Harp.

Frequent Occasions were given of striking Medals in the Reign of King *William*, in order to perpetuate lively Representations of his glorious Successes to all future Times. Those that immediately relate to *Ireland*, are, 1st. His Majesty's triumphant Passage of the *Boyne* on the first of July 1690, which shews the King's Bust with the following Inscription, GVLIELMVS III. D. G. MAG. BRIT. FRAN. ET. HIB. REX. and on the Reverse the same Royal Person in a General's Posture, crossing the River on Horseback, K. *James* flying with extended Arms, and followed by Count de *Laufun* with his broken Troops; and a little lower the renowned Duke of *Schomberg*, and Dr. *Walker*, late Governour of *London-Derry*, lying dead on the opposite Banks of the River: Over all which is this Legend, APPARVIT. ET. DISSIPAVIT. He appeared and dissipated them; and on the Exurge, LIBERATA. HIBERNIA. Ireland delivered, MDCLXXX. See Plate III. No. 33. 2dly, The battle of *Agbrim* fought next Year in July is represented in a Medal by K. *William* in Bust, crowned with Lawrel, inscribed as the former with his Majesty's usual Titles; and on the Reverse, a Lion trampling on a Leopard, and with one of his Paws wounding a Cock flying from him with an open Bill and extended Wings, inscribed, SIC. VNO. FERIT. VNGUE. DVOS, — Thus he smites two with one Paw, and on the exurge, IACOBO. ET. LVDOVICO. HIBERNIA. PULSIS. AD AGRIM. — James and Lewis driven out of *Ireland* by the Battle of *Agbrim*. See Plate III No: 34. 3dly, On the final Surrender of *Limerick*, and with it of the whole Kingdom of *Ireland*, in October following, was stamped a Medal with the King in Bust, &c. as in the two former; and on the Reverse *Hercules*, with his Club held over Sprawling *Ireland*, and *France* (with a *Flower-de-lis* on her Target) flying out of the Field. The Inscription, PLVRES. IMPARES. VNI. — Many are unequal to one, and on the exurge. HIBERNIS. SUBIECTIS. GALLIS FVGATIS; — The Irish subdued, the French put to Flight. The Device here is plainly put in Opposition to two formed some Time before, for the French King, viz. UNUS. CONTRA. OMNES, and NEC. PLURIBUS. IMPAR.]

C H A P. XXXIII.

[Of the Weights and Measures used in *Ireland*; and of Denominations given to Lands there.

SECT. I. **O**UR Author has left this Subject unhandled merely for want of Materials and due Information, as he confesseth himself. (a): I shall therefore throw together in as clear a Method as I can such scattered Hints as have occurred to me upon it, hoping, that as our native Writers have been silent on the Subject, the Defects in my Accounts will bear some Apology.

The Antient *Irish* had no Oeconomick Laws that we read of; if they had, the Silence of their Writers has been very condemnable: Nor do they seem to have taken into Consideration the Advantages and Utility of some fixed Rule to be observed in relation to Weights and Measures, of which *Budeli*us (b) expresses himself fully in two Lines:

*Una fides, pondus, Mensura, Moneta sit Una,
Et Status illesus totius Orbis erit.*

One Faith, one Weight, one Measure, and one Coin,
Would soon unite the Jarring World in one.

Upon this Principle doubtless the Statute of *Magna Charta*, 9. *Hen.* III. Chap. 25, was made in *England*, which afterwards became of Force in *Ireland*, viz. for obliging People to buy and sell by the same Weights and Measures through the whole Kingdom, to enforce and explain which many other Laws were afterwards enacted. What I shall observe upon the Head of Weights and Measures must be confined to the Times since the *English* Acquisitions in *Ireland*; for to handle the Subject before that Period would, I fear, be little better than groping in the Dark.

Weights in regard to Commerce are divided into two Sorts, viz. *Troy*, or *Trone* and *Averdupois*, and the principle or fixed Standard of both are taken from a Grain of dry Wheat gathered from the Middle of the Ear. Thus in *Troy* Weight 24 such Grains make a Penny Weight, 20 Penny Weight an Ounce, and 12 Ounces a Pound. The *Averdupois* Pound contains 16 Ounces of the same Standard; but the *Averdupois* Ounce is less than the *Troy* Ounce by near a twelfth, the latter containing 490 Grains, the other only 448; so that 80 Ounces *Averdupois* are only equal to 73 Ounces *Troy*, and 17 Pounds *Troy* are equal to 14 Pounds *Averdupois*. These Weights are used in the ponderation of different Commodities, fine and coarse. See this Matter judiciously handled in *Chamber's* Dictionary under the Article *Weight*.

The Instruments for the Application of these Weights were of two Kinds, i. e. the *Ballance* and the *Auncel*. The former consisted of a Beam suspended exactly by the Middle to a Hook, to which at the Extremes were hung two Basons to contain the Weights and the Commodities weighed; and this Instrument is preferable to the other in Exactness and Justice. The *Auncel*, called also *Handsal*, as being used by the Application of the Hand or Forefinger, was an antient kind of Ballance, consisting of Scales fastned to Hooks at each End of a Staff or Beam, which a Man lifted up on his Forefinger, and thereby discovered the equality or difference between the Weight and the Thing weighed. This kind of Instrument could be applied only to the

Trial

(a) Lat. Antiq. Cap. 25.

(b) De re nummariâ Lib. 1. Cap. 3.

Trial of Matters of moderate Weight; and Deceits having been practised in the *Auncell* it was prohibited by several Statutes, and the Ballance alone enacted to be used.

The Statute 27 *Edw.* III. Chap. 10, provides, “ That one Weight, one Measure, and one Yard, be through all the Land, and that all Averdupois Goods be weighed by the *Ballance*, so that the Tongue of the Ballance be even.” Another Statute (c) fixes all Ballances and Weights to the *Exchequer* Standard; and a third (d) intirely suppresses the *Auncell*, and appoints the *Ballance* to be used in all Dealings, and the Weights to be according to the *Exchequer* Standard.

Many other Laws were made enforcing the Penalties of the beforementioned Statutes, and enacting new ones; all which became of force in *Ireland* by the Statute of 10 *Hen.* VII, commonly called Poyning’s Act. Nor in after Times was the Legislature of *Ireland* neglectful of this Particular; of which see the Statue of 2 *Anne.* Seff. 2. Chap 14.

SECT. II. **M**Easures, so far as regards the present Subject, may be divided into Measures of Capacity, and Measures Longitudinal, and the former into dry and liquid Measures. I do not find that the antient *Irish* or the *Britons*, had the Use of any fixed or certain Measure of Capacity in a Commercial Sense; so that (as far as I am informed) the Terms, *Pint*, *Quart*, *Pottle*, &c. do not so much as occur in the antient Languages of either of the said Countries. The *Meadar*, a Vessel so called in *Irish*, and *Medr* in *British*, was of no certain Capacity, but larger or smaller according to the Artificers fancy, or the Materials he had ready at hand for working upon. It was a Can or Pitcher four cornered, and made of one Piece of Timber hollowed into Angles with a Chizel. The *British*, and the *Scottish-Irish*, made them round, and hooped them for Strength. The *Meader* of the County of *Donnegall* is mentioned in the grand Inquisition of the six escheated Counties taken in the year 1609 to contain two Gallons *English* Measure, and, in the Count of *Fermanagh*, six Quarts. The *Cronnog* was a Basket or Hamper for holding Corn, made of Twigs, and lined with the Skin of a Beast, of no certain Dimensions, but was generally understood to hold the produce of seven-score Sheaves of Corn, which must be an uncertain Measure, since seven-score Sheaves growing on a good Soil amounts to a considerably larger Quantity, than as many growing on indifferent Land. Perhaps it generally amounted to about the Quantity of the Barrel of *Bristol*, brought into use in *Ireland* since the *English* got Footing there; from whence often occurs in History the Term, *Crannock*, for a Barrel, corrupted, as may be supposed, from the *Irish* Word *Cronnog*, afore said. The *Bristol* Barrel is for the most Part used through the Kingdom, except in the Measure of Potatoes, one and half of which in some Places, and in others, two *Bristol* Barrels goes by Custom to the Barrel of Potatoes. In *Cork*, the reputed Barrel of Barley is three *Bristol* Barrels, and in *Limerick* two; but they Measure by the *Bristol* Barrel, and the Price is proportionable. The *Hoggat* and the *Bow* are Terms made use of for certain Measures in the County of *Down*, and some other Northern Parts, and are equal to ten Bushels, or two Barrels and half of the *Bristol* Measure. The County of *Wexford* Dry Measure is distinguished from other Measures in the Table to the Red Council Book, made in the Reign of King *Hen.* VIII. where it is said, “ That *Kinsallough*, held of the King’s Mannor of *Ferns*, by “ paying yearly twenty fat *Marts* (or *Beeves*) twenty good Sheep, and twenty “ Pecks of Oats, of the County of *Wexford* Measure.” But it is not specified there, what that Measure is. A *Quirren* is a Term applied in some Parts of *Ireland* to a Measure of Butter, and is judged to contain a Pottle or four Pounds. See before, p. 74. that the *Srone*, a Measure of Oatmeal so called, contained three Pottles.

Many

(c) 31 *Edw.* III. Chap. 2.

(d) 34 *Edw.* III. Chap. 5.

Many Laws (*e*) were made in *England* for regulating Measures, and making them of one Standard through the Kingdom; by some (*f*) of which it was enacted, that eight Pounds should make a Gallon, and eight Gallons a Bushel, and eight Bushels a Quarter, all of *Troy* weight. An *Irish* Statute (*g*) provides a regulation of Measures for *Ireland*, according to the different Sorts of Corn. As the Bushel for Wheat, Rie, Mesling, Beans and Peas, was to contain sixteen Ale Gallons, and that for Malt, Oats, and Barley, twenty Ale Gallons. Another Statute (*h*) provides, that the Measure called the Peck, should contain two Gallons and no more, the Bushel eight Gallons, the half Barrel sixteen Gallons, and the Barrel thirty-two Gallons; and the Measure of the Gallon was to be 272 Cubical Inches, and one fourth of a Cubical Inch. Thus far of Measures of capacity.

SECT. III. **A**S the first Principle or Standard of *Weight* is taken from a Grain of dry Wheat gathered from the middle of the Ear, so the first Principle or Standard of longitudinal Measure is taken from a Barley Corn cleared of the Beard, three of which in Length constitute an Inch, twelve Inches a Foot, and three Feet a Yard; from whence also the *Perch*, *Rood*, *Acre*, *Furlong*, *Mile*, and other names of long Measure are formed. Long Measures of Commerce, such as the *Yard*, *Ell*, &c. are so well known, that it is needless to mention them.

The antient *Irish* had no certain Measure for an *Acre* of Land, and the same *Spelman* observes of the *Anglo-Saxons* and *Germans*; but he adds, that among the antient *Britons* the *Acre* contained more than the modern one, and the same may be affirmed of the *Acre* of *Ireland*, if distinguished into the great and small *Acre*, the former of which contained three of the modern Acres, and in some Places much more. When the word *Acre* was applied in *England* to the Measure of Land, the quantity of which it consisted was various; but was fixed and determined by several Statutes, as 1st by that of 31 *Edw. I.* and afterwards more fully and particularly by that of 33 *Edw. I.* intitled an *Ordinance for the measuring of Land*, by which it was enacted, “that an *Acre* “should consist of 160 square *Perches*, that is, 40 *Perches* in Length, and “4 in Breadth, and so in Proportion of other Lengths and Breadths. The *Pertica* or *Perch*, called also the *Virga*, and in some Places the *Rod*, the *Pole* and the *Log*, in the Reign of King *John* contained 20 Feet in Measure, afterwards generally 16 Feet and half. Yet by Custom the *Perch* differs in several Counties, and consequently the *Acre* is larger or less: For let the *Perch* be what it will, the *Acre* consists of 8 score square *Perches*. In *Staffordshire* the customary *Perch* is 24 Feet, and in the Forest of *Sherwood* 25. The same Variations have generally obtained in *Ireland* since *Poyning’s* Act, and to this Day the *Perch* in most Counties is estimated at 21 Feet, though in some at 16 Feet and half, according to the *English* Standard, and from thence *Acres* are distinguished into *Acres* of *Irish* Plantation Measure, and *Acres* of *English* Statute Measure.

There were also in *Ireland* *Acres* of great Measure or *Acres* by Estimation, and *Acres* of small Measure, or *Acres* of Standard Measure; and this Distinction appears in several Leases, and Grants from the Crown in the Offices of the Rolls and Auditor General. Thus, in a Lease from Queen *Elizabeth* of some Lands at *Castlemore*, in the County of *Meath*, to *William Bathe*, dated the 7th *March* 1587, mention is made of the 4th Part of that Town, containing 6 *Acres* of great Measure, every *Acre* containing 15 *Acres* of small Measure.—Again, in a Lease to *Robert Hartpole* dated 31st *October* 1587, are demised 3 *Acres* of Arable Land, of great Measure, whereof every *Acre* containeth 4 *Acres* of small Measure.—Again, a Lease to *Daniel Neylan*, Bishop of *Kildare*, dated the 19th *August* 1589, we find mentioned 40 *Acres* of arable Land of great Measure, containing 120 *Acres* of Standard Measure: And of this there are many other Instances. Even in the same County, *Acres* differed in Measure; as appears by a return to

(*e*) *Mag. Chart.* Chap. 25.—27. *Edw. 3.* Chap. 10.—13. *Rich. 2* Chap. 9: (*f*) 31
Edw. 1.—12. *Hen. 7.* Chap. 5.—15. *Rich. 2.* Chap. 4. (*g*) 12. *Eliz.* Chap. 3.
(*h*) 7. *Will.* 3 Chap. 24.

a Commission of Survey issued to Sir *Henry Wallop* and others in 1584, wherein the Commissioners say, “ that in some Parts of the great County of *Limerick* 80 *Acres* do make a Plow-land, and in some 60 *Acres* ; and in the small County of *Limerick* (i. e. the Barony of small County) 20 *Acres* make a Plow-land, and one *Acre* there makes 7 *Acres* of the great County ”. By the grand Inquisition of the County of *Down*, taken in 1621, it appears, “ that a Plow-land there contained 6 score *Acres* of arable, and every *Acre* 4 Poles in Breadth, and 40 Poles in Length, every Pole to contain 24 Feet of the *English* Standard.” Another variance may be seen in the Original Book of Indentures for settling *Conaught* passed by the Lord Deputy *Perrot* in 1584, wherein the Commissioners in the Preamble of their Proceedings return to this effect concerning the Measures of Land. “ In *Ulster*, *Conaught*, *Meath*, *Leinster*, and *Munster*, are contained 184 *Cantreds*, otherwise called *Hundreds* or *Baronies*, (viz.) in *Leinster* 31, in *Conaught* 30, in *Munster* 70, in *Meath* 18, and in *Ulster* 35. In *Ireland* are 5495 Towns, (viz.) in *Leinster* 930, in *Conaught* 900, in *Munster* 2100, in *Ulster* 1050, and in *Meath* 515. Every *Cantred* contains 160 *Plow-lands* of arable, besides the Pasture of 300 Kine in every Town. Every *Plow-land* containeth 120 *Acres*, every *Acre* 4 *Rodes* or *Perches* in Breadth, and in Length 40 *Perches*, and every *Perch* 12 Feet of *Powles* Feet, and 3 Feet is a Yard.” In the Collections (i) of *Christopher Cusack* of *Gerrard’s-town* written in 1511, almost the same thing is related about the *Acre*, but with this difference. “ Every Town (says that Collector) containeth 8 *Plow-lands* arible, besyd the Pasture of 300 Kine in every Towne, and none of them shall anneer the othir. The Sowme of all the arabile Lands are 53080 besyd Rivers, Medowes, Mores, and Pastures and Hylls, and Woddiss. And every *Plow-land* containeth 120 *Acres*, and every *Acre* containeth in bredth 3 *Rodes* or 4 *Perche*, and in length 40 *Perche*, and every *Perche* containeth 21 Fote, Pawlys Fote, and 3 Fote is a Yard.” This M. S. corrects a Passage in the former, that allows only 12 Feet to the *Perch*, which undoubtedly is miswritten for 21. Another antient M. S. (k) containing a description of *Ireland*, is to the same Purpose, (viz.) “ that every *Acre* containeth in Breadth 4 *Roddys* or *Perches*, and in Length 40 *Perches*, and every *Perch* conteyneth 21 Fote of *Pawles* Fote, and 3 Fote is a Yard.” What is intended by the *Pawly’s* Foot in these Passages is to me unknown; but from the agreement of those old Accounts may be inferred the Contents of the *Acre*, the *Perch* and the *Foot*, and particularly that the *Pawly’s* Foot measured 12 Inches, because 3 Feet of this Measure is the Standard for the Yard, both in *England* and *Ireland*.

Another Measure was antiently in use in that Part of the County of *Dublin*, lying *North* of the River *Liffy*, which was called the *Fingal* Measure. An Act of Parliament passed 13th *Eliz.* empowering *Thomas Lancaster*, Archbishop of *Armagh*, to set some of his Lands which lay out of the *English* Pale, for any Term not exceeding 100 Years at 4 *d.* an *Acre*, according to the *Fingall* Measure. This *Fingall* Measure was the *English* Statute Measure, containing 16 Feet and half to the *Perch*, which was introduced by the *English*, who planted themselves early in that Country after the first *English* Invasion.

In Queen *Elizabeth’s* Grants of Lands to Sir *Warham St. Leger* and others in the County of *Corke*, and other Parts of *Munster*, the *English* Measure of 16 Feet and half was prescribed for their Standard ; and the same is done in the Commission for the Plantation of *Munster* after the rate of 16 Feet and half to the *Perch*, *Pole* or *Lug*, after the Measure of *England*, which is also mentioned in the Queen’s Conveyance to *George Thornton* in order to re-people *Munster*, dated the 2d of *November* 1587. When King *James I.* endowed the Churches of *Ulster* with Glebes, he directed the *Acres* to be measured according to the *Irish* Measure of 21 Feet to the *Perch* ; and Sir *William Petty* in his Survey of the Kingdom under the Usurpers used the same Measure called the Plantation *Acre*. In 1665 the Commissioners for setting out the Adventurers

(i) College Libra. E. 3. 33.

(k) Ibid. E. 3: 18,

Lands made use of the *English* Standard Measure ; and in the Sale of the forfeited Lands in King *William's* Reign the Plantation Measure of 21 Feet to the *Perch* was used.

These and the like Observations may account for the various Measures of Land in different Parts of the Kingdom, and which was owing to the Settlement of several Parts of it at different Times, as it happened to be reduced, and brought under Obedience to the *English* Government.

SECT. IV. **I**T may be not improper to add here the different Terms used in *Ireland* for Denominations of Lands, most of which have no certain Number of Acres affixed to them.

Sr. *Edward Coke* affirms (*l*), “ that a *Knights-fee*, a *Hide* or *Plowland*, a *Yard-land* or *Oxgang*, or *Bovata terræ*, contain no determined Number of Acres. Yet *Crompton* (*m*) and others fix the *Plow-land* or *Hide-land* to an hundred Acres. The *Plow-land* in *Ireland* is of no certain Quantity, except in Relation to Repairs of High-ways, where it has been ascertained by Grand Juries in the several Counties of the Kingdom pursuant to the Power given for that particular Purpose by the Stat. 9 *Anne*, Chap 9.

The *Cartron* of Land is a Term used in some Counties of *Ireland* ; but in none so universally as in the County of *Longford*, in the Articles or Conditions made for the Plantation of which in the Year 1620, one is, “ that “ Demises or Leases made of Lands therein should be only by *Acres*, and “ not by *Cartrons* ; which Term comprehended no certain Number of Acres, some *Cartrons* containing 100, some 112, some 120, and the largest of all 160 *Acres*, as appears from a Schedule of Complaints and Grievances made by the Inhabitants of that County to the King's Commissioners in 1622. A *Carve* of Land is mentioned in the Table to the Red-Council Book made in the Reign of K. *Hen. VIII.* but no certain Quantity affixed to it. I take it to be the same as the *Carucata* or *Plow-land* of *England*. The same may be said of the *Gnieve* in the County of *Limerick*, and in some other Parts I find a *Tath* of Land to be a Term used in the County of *Monaghan*, and to contain 10 Acres. In the Grant of the Estate of the Abby of *Clounish* to Sir *Henry Duke*, Mention is made of the Possessions of that Abby (among other Things) to be 22 *Taths* of Land, each *Tath* containing 10 Acres, and that the great Church of *Clounish* was possessed of 28 *Taths* of Land, each *Tath* containing 10 Acres. Yet we shall see hereafter that in the same County a *Tath* was estimated at 60 Acres. In the Table to the Red-Council Book aforesaid, the Word *Tuogh*, as a Denomination of Country, is made synonymous to *Barony*. But that surely is a Mistake. The Word is no more than a Depravation of the old *Irish* Word *Toich*, which signifies in general Land or Ground, a farm, district, or Territory ; and is the same with *Tuath*, a Tract of Land, a Term of no certain Bounds : and this appears in several Inquisitions, but more fully in one taken at *Antrim* in 1605. “ The Territory “ of *Lower Claneboy* (says the Inquisition) lies wholly in the County of *Antrim*, “ and contains several lesser Parcels of Land or Territories, commonly “ called *Tuoghs* or *Cinaments*.” So that *Tuoghs* or *Cinaments* are inferior Territories, or Territories possessed by the Heads of inferior Families, subject to some grand *Tuath* or Lordship. The Word *Cine*, from whence *Cinament* is formed, signifies no more than a Family, and so *Cinament* is the Habitation or District of such a Family.

Ballybetaghs, *Ballyboes*, *Polles*, *Taths*, *Sessiaghs*, *Tullaghs*, *Gallons*, *Pottles*, and *Quarters*, are Terms of Denominations frequently occurring in the grand Inquisition of the 6 escheated Counties of *Ulster* taken in the Year 1609, and a few of them in Sr. *John Davis's* Letter to the Earl of *Salisbury*, M. S. written in 1606, touching the State of the Counties of *Monaghan*, *Fermanagh* and *Cavan* ; to some of which certain Quantities are affixed, though there are Variances between them in different Counties. In the County of
Dunmegall

(*l*) Comment. on Lit. fo. 69.

(*m*) Iurisd. f. 229.

Dunnagall a *Ballybetagh* is said to contain 4 *Quarters*, and a *Quarter* 6 *Ballyboes*; by which Account a *Ballybetagh* amounts to 24 *Ballyboes*; but the Quantity of the *Ballyboe* is not there ascertained. *Sr. John Davis* says, “ that in the County of *Monaghan*, a *Ballybetagh* signifies a Town capable of maintaining Hospitality, that it contains 16 *Tath*, and every *Tath* 60 *English Acres*, so that every *Ballybetagh* contained 960 *English Acres*.” In the County of *Fermanagh* he gives much the same Account, only he divides the *Ballybetagh* into 4 *Quarters*, and the *Quarter* into 4 *Taths*; but then he adds that the Measure of *Fermanagh* is much larger than that of *Monaghan*; so that 51 *Ballybetaghs* and a half, of which *Fermanagh* consisted, was near of as large an extent as *Monaghan*, which had in it a 100 *Ballybetaghs*. By the Inquisition aforesaid, a *Polle* of Land in the County of *Cavan* is reckoned to contain two *Gallons*, every *Gallon* two *Pottles*, and that every 16 *Polles* made a *Ballybetagh*: From whence may be inferred, that what is called a *Tath* in the County of *Monaghan* is the same Measure with the *Polle* in the County of *Cavan*; and *Sir John Davis* affirms in another Part of his Letter, “ that a *Polle* in the County of *Cavan*, is a Portion of Land containing 60 Acres or thereabouts,” which agrees with his Account of the *Tath*. The *Sessiagh* in the County of *Armagh* is reckoned to be the 3d Part of a *Ballyboe*. A *Tullagh* is a Term peculiar to the County of *Tyrone*, as far as I have discovered, and in its general Acceptation signifies a hilly Tract; but applied to Measure is by the Inquisition said to contain one *Ballyboe* and one *Sessiagh*, and that a *Sessiagh* is the third Part of a *Ballyboe*. Thus far I have collected upon this obscure Subject, which I must leave to be enlarged or perfected by some Person of more Leisure and Judgment, if it be thought worthy of the Enquiry.

C H A P. XXXIV.

Of some wonderful Things in Ireland; and of others ascribed to it.

GIRALDUS CAMBRENSIS hath written large Accounts of the wonderful Things of *Ireland*; but after a strange Manner hath blended them with Fables. We are indebted also to *Nennius* the *Briton*, (who wrote some Ages before *Cambrensis*) for a few Particulars on this Subject, which I have thought proper to transcribe, as he is an Author who hath not yet appeared in Print (A). He therefore at the End of his History, which he Intitles—of the first Habitation of the *Britons* in the Island of *Britain*, under the Title; *De Mirabilibus Hiberniæ*, or, *Of the wonderful Things of Ireland*, has the following Passage; but I must first observe by the Way, that some Copies of this Work bear the Name of *Gildas*, however with no manner of Justice. “ *Est ibi, &c.* There is; (says *Nennius*) a Lough in *Ireland*, called *Luch-Lein*, (now *Logh-Lein* in *Kerry*) which is encompassed by four Circles. In the first Circle it is surrounded by a Vein or Mine of Tin, in the second by a Vein of Lead, in the third by a Vein of Iron, and in the fourth by a Vein of Brass. And in the same Lake many Pearls are found, which King’s wear in their Ears. There is another Lake which hardens Wood into Stone. Men cleave the Wood, and having fashioned it, they throw it into the Lake, where it lies till the End of the Year, and by the End of the Year it is found to be Stone. This Lake is called *Luch-Each*.” Now commonly *Logh-Each*, [or *Logh-Neagh* in *Ulster*. But this petrifying Quality is denied to be in the Water of this Lake, and ascribed to the Soil of it; and Instances are given where petrified Wood has been found turned up by the Plow even at two Miles distance from

(A) So said in the Year 1658; but *Nennius* has been since that time printed.

from the Lake. See the natural History of *Ireland* as often before quoted p. 116, &c. What *Beotius* asserts (a) has been found to be certainly false: (*viz.*) “that such Part of the Wood as is buried in the Mud becomes Iron, that Part “touched by the Water becomes Stone, and the Part above the Water remains “Wood.” The same petrifying Vertue, is ascribed to *Logh-Lomond* in the Shire of *Lennox* in *Scotland*, concerning which *Alexander Neckam* gives this distick.

Ditatur fluviiis *Albania*, *Saxea* ligna
Dat *Lomund* multâ frigiditate potens.

Scotland's enrich'd with Rivers, Timber thrown
Into cold *Lomunds* Waters turns to Stone.]

“There is another wonderful Thing (proceeds *Nennius*) in the Country of “*Cereticum*, in which is a Mountain called *Cruc-maur*, on the Top whereof “stands a Sepulchre, along which whoever extends himself, though he be a Man “of a short Stature, yet he shall find the Sepulchre just even to his Length; “and though he be four Cubits high, the Sepulchre shall be of the same “Length, and so still fitted to the Proportion of every Man; and whatever “weary Traveller shall kneel thrice by it, shall be no more weary to the day “of his Death, though he should live alone in the remotest Part of the World.”

————— This last Miracle is in some Copies more justly placed among the wonderful Things of *Britain*, in which certainly is the Country called *Cereticum* or *Ceretica*, now *Cardigan-shire*. But to give you my Thoughts of the Miracle, it is certainly a notorious Fiction; and in the two former Relations *Nennius* hath blended Truth and Falshood together. Some Historians have mentioned other Miracles of the like Nature, which I do not think worth repeating; [and shall only refer the Reader to Mr. *Flaberty* (b), who has given us thirteen of them in as many Tetrasticks, among which those before mentioned by *Nennius* are included.]

Of the prodigious Generation of *Bernacles* out of Wood putrified by length of Time in salt Water, *Giraldus Cambrensis* (c) gives the following Account. “The *Bernacle* (says he) is of the Anserine Kind, a little smaller than the “wild Goose, has a blackish Breast, and the rest of it is Ash-coloured. The “Flight and Pipe of it are like those of the wild Goose; it haunts marshy “Grounds, and destroys Corn. The Flesh of it is more rank than that of “the wild Goose, and not so agreeable to the Palates of the Luxurious.” The same almost word for word is repeated by *William Turner*. I have seen (says my Author) a Piece of rotten Wood, from whence many minute Bodies, inclosed in Shells, burst forth, from which *Bernacles* are said to be produced, according to the received Opinions of the Inhabitants near the Shores frequented by *Bernacles*, both in *Ireland* and *Scotland*. “This Generation of *Bernacles* “(says *Turner*) will not appear so prodigious to those who have read what *Aristotle* hath written of a bird which is born and dies in a Day, and is generated from certain Skins or Bladders, from Leaves in the River *Hypanis*.” To support this Opinion, I must refer the Reader to what *John Gerbard* says at the end of his History of Plants. On the other Hand the Objections to it may be seen in *Pontanus's* History of *Amsterdam* (d) and in *Fabius Columna's* History of *Fishes*, published at *Naples* in 1592. However, I shall not take upon me to give a decisive Opinion in a Matter that deserves a much fuller Inquiry; [and shall only observe, that modern Philosophers have exploded all such Equivocal Generations, and hold, that every Animal proceeds *ab ovo*.]

Among the Wonders of *Ireland*, truly such, I must not omit to mention, (though I have spoken of it before, Chap. 22.) that *Ireland* breeds no venomous Creature, nor will it afford Nourishment to any such, though imported from another Country. It has indeed Spiders and Neuts, yet they are not poisonous. From whence *Hadrianus Junius* hath taken Occasion to introduce *Ireland* thus speaking of herself and her natural Qualities.

Cui

(a) Hist. Lapidum & Gemmarum.
1 Cap. 11.

(d) Lib. 2 Cap. 22.

(b) Ogygia. p. 289.

(c) Topogr. Hib. Dist.

*Cui Deus, et melior rerum Nascentium Origo,
Fus Commune dedit cum Cretâ altrice Tonantis,
Noxia ne nostris diffundant Sibila in Oris
Terrificæ creti tabo Phorcynidos Angues :
Et fortè illati compressis faucibus Atris
Viroso pariter Vitam cum sanguine ponant.*

On me kind Mother Nature hath bestow'd
The wondrous Gift, which bounteous Heaven allow'd
To *Crete's* fair Isle, Nurse of the Thundring God;
That no vile Snake sprung from Medusa's Gore,
Should vent an Hiss upon my fruitful Shore.
If hither brought their feeble Jaws they close;
And Dearer Life do with their Poison lose.

But whether *Irish* Wood has any Vertue against poisonous Creatures, as some affirm, deserves a more narrow and curious Inquiry, and the rather because venerable *Bede* (e) asserts " That all Things in a manner that come from *Ireland* " have a Virtue against Poison ; and I myself have seen (says he) some, who have " been bitten by Serpents, find a Remedy in the thin shavings brought out " of *Ireland*, which being infused in Water, and given to the Patient to drink, " has immediately allayed, and brought down the swelling, and asswaged the " whole venom of the Poison." In the mean Time the Error of *Cardan* (f) must stand corrected, who affirms, instead of *Ireland*, that *Britain* is destitute of Serpents ; which Assertion of his has drawn *Julius Cæsar Scaliger* into the same Mistake, though with solid Reasons he confutes the Causes (g) assigned by *Cardan*, for that Island's Immunity from Serpents.

[Among the wonderful things of *Ireland*, I cannot pass over unobserved that stupendous and surprising piece of Nature's Inanimate Workmanship, commonly called the *Giânt's Causeway*, in the County of *Antrim*, a Curiosity so singularly remarkable, that perhaps the like is not to be seen in any other part of the World. It is situated about 8 *English* Miles N. E. from *Coleraine*, and three from the Bush Mills almost due *North*. The Coast there is of a very great Height above the Sea, but on the Land Side rises gradually above the Precipice. The *Causeway* is extended from the foot of a high Mountain, and is difficult of Access. The best Passage to it is on the W. Side, where you enter into a Valley down a steep Hill by a narrow Path ; on one Hand is a Precipice, below which are two large Pyramidal Rocks of a considerable Height, linked together by one of the same Kind ; from whence you enter a stately Amphitheatre of a great Height, which you pass by two different Ways, in order to approach the Causeway, one of which is sufficiently troublesome, by Means of loose and craggy Stones scattered in the Way, the other is by the Ascent of a steep Hill through a narrow winding Path.

The Causeway is somewhat of a Triangular Shape, and extends from the foot of a steep Hill into the Sea, no body knows how far ; but at low Water the Length of it is 600 Feet or more. It consists of many thousand Pillars, most of them Pentagonal and Hexagonal, and some of them seven sided ; but they are all irregular ; for few of them have their Sides of equal Breadth. They are of unequal Sizes from 15 to 26, but generally about 20 Inches Diameter, and the two Sides of the same Pillar are seldom of equal Breadth ; yet the Side of the next, which is contiguous to it, is equally formed. Every Pillar has as many others joined round it as it has Sides, except the outward Ones, which shew one two or three Faces to View. Some have all the Sides of the same Breadth with each other, or in the same, or in any certain order round them. Some of these Pillars are much longer and higher than the rest, and others shorter and more broken, some for a pretty large Space of an equal Height, so that their Tops make an even and plain Surface. None of these Pillars consist of one intire Stone, but each Column is made up of several Joints or Pieces,

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(e) Eccles. Hist. Lib. 1. Cap. 1.

(f) De Subtilitate. Lib. 10.

(g) Exercit. 200

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as one may term them, of which some are 16 some 12, and some 18 Inches deep, and some even 2 Feet. These Pieces do not join each other by flat Surfaces; for when you separate one Part of the Pillar from the other, one Piece is always Concave and the other Convex. In some Pillars the Convex Part of each Stone is upwards, in others it is downwards: Some few of them have a double Convexity, with Cavities correspondent in the recipient Stone: Some join by a nearly flat Surface; but of these there are but few. All these different Kinds of Articulations may be seen in such Stones as lie loose upon some Parts of the *Causeway*, and on the Strand, which have been separated by Accident from the Pillars. When the Stones are forced asunder both the Convex and Concave Superficies are very smooth, as are also the Sides of the Pillars which touch one another, which also stand so exceeding close together, that there is no appearing Vacuity between them.

The Pillars which seem to remain intire, as they stood originally, are at the top flat and rough, without any graving or striate Lines; those which lie exposed to the Sea are washed smooth, and others, that seem to have their natural Tops separated by Accident, are some concave, and others convex, as are all the other Joints.

The vast towering Height of these strait jointed Pillars, especially of those that are most slender, and the perfectest among them, is very amazing, and deserves our Attention. Some of them are 32, others 36 Feet High above the Strand in this Causeway; how far they may be continued under Ground is not yet discovered, nor has it been so well examined as it ought. Mr. *Molyneux* informs (*b*) us, that a Gentleman of his Acquaintance traced one of the tallest of these Pillars, by digging into the Strand till he could well go no further, and it continued still of the same Make and Figure, jointed as it was above, for the depth of eight Feet together; and could he then conveniently have gone on with his Design, and have followed it deeper, he did not doubt but he might still have traced it much further into the Earth.

The Substance of the Stone is of an extraordinary hard close and compact Texture, its Grit or Grain so even and fine, that it hardly appears unless viewed near the Eye; and when the Stone is newly broke, the Grain shews itself on the Surface like a very minute shining Sand, thickly interspersed with the rest of the solid, which, because its Parts are so firmly combined together, is heavier than most other Stones in Proportion to its Bulk, except such as abound with a Metalline Principle, of which this does not at all participate, or at least not in such a Quantity as is easily discoverable.

These Stones consist of one plain homogeneous Body, without the least Mixture of Sparr, or any other Foreign Matter commonly to be found in most other Concretes; nor have they any Manner of Rays, Furrows, Striæ, or Lines running along their Superficies; so that they are capable of a good Polish, and have in Perfection that good Quality of the *Lapis Lidiæ*, or *Touch-Stone*, so much celebrated by the Antients for shewing the various Impressions made upon it by Metals, when rubbed or drawn along its Surface; but they are of so hard a Texture, that they break the Edges of the best Tools which are used to cut them, and are quite unfit for the use of fine Architecture or Statuary.

Its rough natural Outside, which is exposed to the Weather, is of a Whitish Colour, much the same as what is seen on common Lime Stone Rocks; but when one Piece is separated from another on the Inside it is of a blackish Iron Gray, like that of the best Black Marble before it is polished, but somewhat of a darker Shade. These Stones break sharp, and clink like Iron, and melt in a Smith's Forge.

Dr.

(*b*) See Papers at the End of Boats Natural Hist. p. 153.

Dr. *Molyneux* thinks this Stone agrees in Hardness, Substance, and Colour, with a Kind of *Æthiopick* Marble described by *Pliny* (i), and *Kentmanus* reduces a Kind of pillared Stone in *Misnia* in *Germany*, that nearly resembles ours in many of its Properties, to the *Basaltes*, and therefore Dr. *Molyneux* aptly terms it, *Lapis Basaltes vel Basanus Hibernicus, angulis minimum tribus, plurimum Octo constans.*

Besides what goes under the vulgar Name of the *Giant's Causeway*, which is of it self of a great Extent, there are many other Collections of Pillars situated in and about this Place; as two lesser, but more imperfect and broken *Causeways*, as we may call them, that lie at some Distance W. of the other; and a little further into the Sea some Rocks shew themselves above Water, when the Tide is low, that seem to be made of the same Stone; and as one ascends towards the Land, in the Hill above the *Causeway*, next and immediately adjoining to it, you meet with more of the same Sort of Pillars, but in a different Situation, not perpendicular and erect, but lying as it were on their Sides in a slanting Posture.

Beyond this Hill Eastwards stand many Kinds of stait and upright Columns, at several Distances, ranged in curious Order along the Sides of the Hills. That Parcel of them, which is most conspicuous, and nearest the *Causeway*, are called by the Country People the *Looms* or *Organs* from the formal Shape of them, which is so very regular, that all the several Columns may be distinctly counted, and they are justly fifty in Number; the largest and tallest, at least forty Feet High, consists of forty-four distinct Joints, and stands directly in the Middle of all the rest, they gradually decreasing in Length on both Sides of it like Organ Pipes.

About four Miles W. of the *Causeway*, several Ranges of tall Pillars shew themselves along the Side of a Rock for about 300 Paces together. A Church, called *Ballywillan* Church, within a Quarter of a Mile of them was built for the most Part with Stones taken from these Pillars, which are of the same Sort of Stone, with those of the *Giant's Causeway*, and consists like them of distinct Joints placed one on the top of the other; but they differ in these Respects, that some of these inland Pillars are much larger than any of those in the *Causeway*, being two Feet and Half Diameter; that these have only 3, 4, 5 and 6 Sides, and there are none that have 7 or 8, like those in the *Giant's Causeway*. That the Joints are not Convex and Concave as those of the *Causeway*, but only touch each other in Planes, and they stand united by means of their Weight and Pressure alone; so that a small Force will sever them. About 500 Yards from the *Causeway* stand four Pillars called the Chimneys, a little separated from others that stick to the Rock, the longest having fifteen Joints. There are in other Places scattered Ranges here and there of the same Kind of Pillars, in some Places to the number of six Columns in a Range.

In some Places where the Top Stones are taken off, and where the Cavities in such Joints lie uppermost, and are exposed to the open Air on the Surface of the *Causeway*, the poorer Sort of People in the adjacent Country, when they want Salt, fill these Cavities with Sea Water; which by Reason of their Shallowness are of so commodious a Shape, that in the Summer Time in a Day or two the Water is quite exhaled, and the Salt remains Dry in the Bottom of the Hollows.

A Question has been started by some, whether this *Causeway* was a Work of Nature or of Art. The above Description of it seems to put it past Doubt that it is purely natural, and that it is absolutely impossible it could be the Effect of Art: But to set the Matter clear in a Mathematical Light, we learn from a Theorem annexed to XVI of the 4th of *Euclid*, relating to the Formation of Surfaces by *Polygons*, that there are but three regular or ordinate Figures, which can constitute a continued Surface, viz. six Equilateral Triangles,

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Triangles, four Squares, and three Hexagons : Now as we justly call that the Work of Human Art, which is effected according to the Rules of Human Knowledge, if Men had designed to make a firm Work of Pillars, so to be united as to make a close and firm Surface at the Top, they would by observing the Rules of Geometry have made none but Triangular, Square, or Hexagonal Pillars. But as the Causeway is composed of Pillars, whose Sections consist of unequal sided Polygons, every Pillar having its Side fitted to match the contiguous one, this surprizing Structure is evidently the Work of a superior Agent, and consequently far beyond even in Theory the most subtle Rules of the ablest Geometrician. The Junction of the several Stones, placed on the Top of each other, also shews this Work to be the Effect of Nature. In all other Columns, Antient or Modern, the Parts are always united by flat Surfaces ; but in these the Jointings are effected by a most curious Articulation, the Convexity of the one Stone entering into the Concavity of the upper or under Stone as above mentioned ; which Kind of Articulation is not unlike that in Animal Bodies, called by Anatomists *Enarthrosis* or *Arthrodia*, viz. when a Round Head of a Bone is received in a round Cavity of another, a Texture which in Animal Bodies seems only useful for the easy Motion of the Joints, and would seem useless to Architects as to the Strength of their Work ; notwithstanding this kind of jointing gives such a Stability to those our Pillars, as to make them capable of resisting the most violent Shocks of the Ocean usual in these Parts. To this may be added, that this Kind of Articulation could not be effected without infinite Labour, and the Convex and Concave Parts could never be so exactly fitted to each other, as we find they are, without some other Kinds of Machines and Tools, than we have at present, or are as yet come to our Knowledge.

C H A P. XXXV.

Of the Corbes or Corbanes, Erenachs or Herenachs, Scribes, Colidei and Anachorites of Ireland ; and of the Fire called the Inextinguishable Fire, antiently kept by the Nuns of Kildare.

SECT. I. **O**UR Inquiry in this Chapter is concerning the *Orders* antiently found in the Church of *Ireland*, some of the Names whereof are rare to be met with in any other Nation.

Corba or *Comorba*, *Corbanus* or *Comorbanus* (for it is variously read) signifies, as some hold, *Chorepiscopus*, a Suffragan or Rural Bishop, from which Word, as they think, by a barbarous Contraction it took its Name. Other Writers are of Opinion, that *Comfurbach* among the *Irish* signifies *Comprædianum*, a Fellow Farmer or Jointenant, one who possesses the same Farm or Patrimony jointly with another. Yet (as *Colgan* (a) rightly observes,) it is in many Places taken among our antient Writers for a *Successor* in a Bishoprick, or other Ecclesiastical Dignity ; and in this Sense frequent mention is made in the Annals and Histories of *Ireland* of the *Comorbans* of *Patrick*, *Albe*, *Jarlath*, *Columb*, *Fechin*, and others. But here our Subject leads us to speak only of the *Comorbans*, who were Lay Men, and for the most Part had Wives ; though some of them in antient Times were in an improper Sense called *Abbots*, and some *Priors*.

To these *Comorbans* and their Families were allotted certain Free-lands, commonly called *Termon-Lands*, of which more hereafter under the Word *Erenach*. I am of Opinion, that the *Welsh* in antient Times were no Strangers

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(a) *Trias Thaum.* p. 293.

to this Order, though called by another Name. For *Cambrensis* (b) seems to point out the Word *Comorban* under the Name of a *Lay-Abbot*. “ It is to be observed, (says he,) that this Church of *Lhan-Paderu-Vaur*, or the Church of *Patern* the Great, like many other Churches in *Ireland* and *Wales*, has a *Lay-Abbot*. For an evil Custom hath prevailed, that Men of Power in a Parish were first constituted by the Clergy their *Æconomists* or *Stewards*, or rather *Patrons* and *Defenders* of their Churches. Afterwards in process of Time, the Avarice of these *Patrons* increasing, without any sense of Shame they usurped the whole Right, and appropriated to themselves all the Profits of the Lands with the Possession, leaving only the Altars, Tythes, and Obventions to the Clergy, and those they assigned to their Children and Kinsmen.”

[The *Comorbanship* was Collative by the Bishop in whose See it lay, or by the Metropolitan in case of Vacancy, and the Manner of Investiture was by the delivery of a Ring. It was considered in the Light of a Rectory, and *Rector* and *Comorban* were sometimes used as synonymous Terms. Thus in the Registry of *Nicholas Fleming*, Archbishop of *Armagh*, is an Instrument of Collation of the *Comorbanship* of *Re* in the Diocese of *Derry*, upon a Vacancy of the See of *Derry*, in these Words. “ *Nicholas*, &c. Archbishop of *Armagh*, &c. to our Beloved Master *Hugh Mac-Theig*, Canon of the Church of *Derry*, greeting. We Collate you to the Rectory of the Parish Church of *St. Kynick* of *Drumpossa*, otherwise *Re* in the Diocese of *Derry*, called a *Comorbanship*, void by the Death of Master *John Mac-Theig*, the last Rector and *Comorban* of it, and for this turn belonging to our Collation by a Right devolved on us; and we Invest you with the same, and Institute you by the Delivery of our Ring, decreeing you the actual Possession of the said Rectory or *Comorbanship* with its Appurtenances. To which we have affixed our Seal at *Dundalk* the 26th of October 1406.” Though the *Comorbanship* was Collative, yet the Collation was always made to one of the same Sept. And in this Instance *Augustin Mac-Theig* was collated to it by *Milo*, Archbishop of *Armagh*, in 1367, after him succeeded *John Mac-Theig*, son to *Augustin*, and after him the present *Hugh*. See the Registry of *Milo*, F. 40. a. 42. b.

SECT. II. WE are now come to the *Erenach* or *Herénach*. He was one who performed the Office of an *Archdeacon*, from whence he took his Name; yet I do not mean one of the higher Degree of *Archdeacons* (as we find in *Spelman*, (c) from the Observations of *Dr. Usher*,) who at this Day have Jurisdiction under the Bishop; but he was of the antient Sort, who was inferior to a Priest, and was employed in looking after the Poor, and the Hospitals for Strangers, which from thence were called, *Diaconias*, or Places where the Deacons provided for the Poor. To him also and to his Family were antiently appropriated Lands called *Termon-Lands*, as being Lands freed and discharged from all Secular Impositions; but which were liable to certain Penfions and refectiions, payable yearly to the Bishop in whose Diocese they lay. The Word *Termon* seems to be borrowed from the God *Terminus*, to whom the Heathens in antient Times erected Temples, believing that he interposed in making up Differences between Countrymen about the Divisions of their Lands. So that *Termon* was, as it were, *Terminus*, or Lands bounded and distinguished from the Lands of the Laity; from whence also in Time it began to be taken *pro sanctuario*, or Lands which had the Privilege of Sanctuary, or were applied to sacred Uses. [So the *Irish* Name for *Limits* or *Landmarks*, is *Teoran*, which the *British* call *Tervin* in the same Sense, and both probably from the God *Terminus*. Others think that *Termon* or *Termun* had its original Signification a *terra immuni*, Lands freed from all Secular Ex-

“ actions,

actions, which by a rustick Corruption came to be called *Termun* or *Termon*, *i. e. terra immunis*. But from whatever Fountain the Name is drawn, it is certain among *Irish* Writers it is used to signify Glebe-Lands, or Lands appropriated to the uses of the Clergy. *Colgan* (*d*) calls these Lands *Refugium* or Places of Retreat, and *Terminus* or *Termon-Lands*. “*St. Fechin*, (says that “*Writer*) founded the noble Monastery of *Easdara* (now called *Affadara*) which “the Lord of the Territory of *Leny* endowed with large Possessions, and he “gave to it all the Tract of Land extending from the River washing the “Monastery to the Sea.” And in his Notes upon that Passage, he says, “That the said Monastery was endowed with a noble and large Estate called “*Tearmann-Fechin*, *i. e.* (says he,) *refugium vel Terminus S. Fechini, the Sanctuary* “*or Limits of St. Fechin*.” There was also a Nunnery in the County of *Louth* at a Place called *Termon-Fechin*, which possibly was built on some Church Ground antiently granted to *S. Fechin*.] Others derive *Herenach* from the Word *Hæreo*, because he adhered, as it were, to the Bosom of the Church, and that *Termon* signifies *Terram Monachorum* [in *Irish*, *Tír-Manach, the Lands of the Monks*. But these seem to be forced Derivations,] and I rather approve of the other Conjectures before-mentioned. [Yet I shall offer one more upon this Head to the Readers Choice, which possibly may carry some Weight. We have seen before from *Cambrensis*, that the *Lay-Abbot* was appointed by the Clergyman, *Æconomist*, or *Patron* or *Defender* of the Church. *Tearmann* in *Irish* signifies *Protection*, and *Tearmannoir*, a *Patron*; from whence *Termon-lands*, may in *Cambrensis*’s Sense signify Lands granted to the *Lay-Abbot* or *Herenach* for his Protection.]

Upon the Death of an *Erenach*, the rest of the same Sept, who possessed those Lands, elected thereout such a Person to the Office, whom for his Age and good Qualities they judged equal to it. He was, generally speaking, a married Man, but yet one who had the *first tonsure*, and being presented to the Bishop was by him admitted and confirmed, and upon his Entrance into the Office he paid a *Relief* or *Subsidy* to the Bishop; but if for sufficient Reasons he was rejected, the Sept elected another in his Room. If the Sept could not agree upon an Election, then it devolved on the Bishop or Clergy to elect an *Erenach*; but they were confined in their Choice to one of the same Sept. If that family became extinct, then the Bishop and Clergy elected another Sept to undertake the Office, under the antient and accustomed Conditions, [which were these. 1st. Obedience to the Bishop and his Successors, and their Officials and Ministers. 2dly. They were to till the *Termon-lands*. 3dly. They were actually to reside on them. 4thly. They were not to transfer the Property of them either in the whole or in Part to be occupied or tilled by any foreign Lay-man. and 5thly, a Rent or Tenure was reserved. And, upon Breach of any of these Conditions, the Bishop reserved a Power to him and his Successors to re-enter and dispose of the said Lands, notwithstanding the Investiture of the *Herenach* in them. These Particulars appear in the antient Registry of the Sees of *Armagh* and *Clogher*, of which, for the Confirmation of what I have advanced, I will give the Reader a Taste. In the Registry of *Nicholas Fleming*, Archbishop of *Armagh*, is the Grant of an *Herenachy* made by his Predecessor *Milo Sweetman* to this Purpose. *Milo*, &c. “Know ye that we by the unanimous Assent of our “Dean and Chapter have, and by these Presents do grant and confirm to “*William* and *Arthur Mac-Bryn*, Sons of Master *Arthur Mac-Bryn*, the under-named Lands in our Tenement of *Kylmor*, which at this time the said “Master *Arthur* holds of us (*viz*) *Teachbrana*, &c. to Hold and Possess in “full Right of *Herenachy*, according to the antient and accustomed “Limits and Bounds, during their Lives and the Life of the Survivor of them, “as long as they and each of them shall continue acceptable and obedient to us, to “our Church of *Armagh*, and to our Successors and Officials, and as long as they and “each of them shall inhabit and cultivate the said Lands, and shall not in the “whole or in part make them over to be inhabited or cultivated to any foreign Lay- “man; saving nevertheless the Right granted by Charter to the said Master
Arthur

“ Arthur during his Life ; on Condition also that they and each of them during their
 “ respective Lives, and the Survivor of them, yield and pay to us and our Successors
 “ one Marck and Eight Pence Sterling Money at the two usual Feasts, together
 “ with all other Charges and Services due and accustomed, &c. Dated at Down, the
 “ 21st of November, 1365.” Another Instance is in the same Registry, but
 of Lands in the Diocese of *Dromore* granted during the Vacancy of that See
 by *John Swain*, Archbishop of *Armagh*, in 1427, with which I shall not
 incumber the Reader, as it contains nothing more enforcing than that before.
 recited. But a third is in the Registry of Archbishop *Mey*, containing the
 Confirmation of an *Herenachy* granted by that Prelate in 1455, to one whose
 Ancestors had formerly enjoyed the same. “ (viz.) Know ye all, that at
 “ the Petition of *Patrick Mac-Catafaid*, *Herenach* of *Twinba*, in Regard he and
 “ his Ancestors have held from our Predecessors the *Herenachy* of *Twinba*, and
 “ was thereof duly possessed by Charter, in Order therefore to confirm him
 “ therein, we by the unanimous Consent of our Dean and Chapter of *Armagh*
 “ do grant and confirm to the said *Patrick Mac-Catafaid* our Lands of *Twinba*,
 “ with the Appurtenances and antient Limits, yielding to us and our Suc-
 “ cessors at the usual Feasts 5 Marks and two Shillings Sterling, with other
 “ Services and Duties ordinary and extraordinary, due and accustomed, as long as
 “ the said Patrick and his Heirs shall be to us, our Successors and Officials acceptable,
 “ obedient and faithful, and shall inhabit and cultivate the said Lands, and shall
 “ not assign them over to be cultivated by any foreign Layman, and shall faith-
 “ fully pay and perform the Rents, Services and Duties aforesaid. But other-
 “ wise, if he fails in Performance of the Premises, it shall be lawful for us and
 “ our Successors to dispose of the said Lands notwithstanding the said Grant ; saving
 “ the Right of all others. And we constitute and appoint the said Patrick our
 “ *Herenach* in the Church of *Twinba*, with all the Emoluments thereto belonging.
 “ In Testimony, &c. Given under the Seals of us and our Chapter the 9th of
 “ August, 1455.” The Instances are sufficient to prove the Conditions to which
 the *Herenach* was tied by his Tenure, and further that the Consent of the Dean
 and Chapter was necessary to the Grant.

Besides the Conditions before-mentioned, the *Herenach* was also obliged to
 maintain Hospitality, to collect the Bishop's Rents and Duties in antient Times,
 and to support and keep up a Part of the Fabrick of the Church ; but then
 he had a certain Portion of Free-land remaining in his own Hands (called
Honorem Villæ) which was not chargeable with any Rent, and he was subject
 also to Cosheries, Refections and other incidental Charges due to the Bishop.
 These Particulars are in many Places evident in the *Grand Inquisition* of the
 six escheated Counties taken in the Year 1609, now remaining in the Rolls
 Office ; and in a Letter written by Sir *John Davis*, Attorney General of *Ire-*
land, to the Earl of *Salisbury* in 1606, among the Bp. of *Clogher*'s Manuscripts in
 the College Library, but more fully from a Treatise written in 1609 professedly on
 the Subject by Dr. *Usher*, afterwards Archbishop of *Armagh*, and remaining
 in his own Hand-Writing in the said Library, to all which I shall refer the Reader
 for further Information ; the material Substance of the said Pieces being before
 set forth. I shall only add here the Difference between the *Comorban* usually
 called *Corbe*, and the *Herenach*. The *Corbe* is supposed by *Usher* to be the same
 with *Chorepiscopus* or *Archipresbiter*, was of a higher Dignity than the *Here-*
nach, canonically ordained Priest, and stated in the Mother-Church. He had
 also the first Stall in his own Church, and an empty Stall in the Cathedral. The
Comorban is called in the Scholar's Certificate given by Sir *John Davis*, *Ple-*
banus, quia plebi ecclesiasticæ præest, having the Superintendence over the rest of the
 Body ; and so he is called in the said grand Inquisition under the County of *Cavan*,
 where it is said also, that the *Plebanus* or *Corbe* is the Head of a larger Sept than
 the *Herenach*, and sometimes of several Septs, and hath sometimes several
Herenachs subject to him ; but that the *Herenach* was Head of a smaller Sept,
 which only was subject to him. The *Herenach* was admitted only to the first
 Tonsure, and never to the Priesthood. Both *Corbe* and *Herenach* were antiently
 married

married Men till Celibacy was enjoined the Clergy, and we find their Sons succeeding to their Offices, and the *Lay-Abbot* in *Wales* was under the same Circumstances. They were subject likewise to the Bishop's Visitations, to whom they gave a Subsidy at their Entrance, and were chargeable with Proxies and Refections, and, like others of the Clergy, were liable to Sequestration for Cause; of which there is a President in the Archbishop of *Dublin's* Registry, as to the *Corbe*, in the Government of Archbishop *Walton* in 1473. Thus much of the *Corbes* and *Herenachs*.

SECT. III. **A**mong the *Jews*, *Scribes* were the Readers, and Doctors, or Interpreters of the Law. As to the antient *Scribes* of the *Irish*, I cannot understand them in any other Sense, than as Readers of Divinity. Such antiently were those Learned Men following. As *Suibne* of *Clonmacnois*, who died in 891, *Cormac Mac-Culinan*, King and Bishop of *Cashell*, who fell in battle in the Year 908, and (to pass by others) *Cele*, *Comorban* of *St. Comgall*, who died in 928. I confess the Name, *Lector*, or *Reader* is more frequently found among the *Irish* Historians; nevertheless (to conceal nothing), some by the antient *Scribes* of the *Irish* understand *Writers*.

SECT. IV. **A**mong the *Irish* were certain Priests called *Colidei* or *Culdei*, *i. e.* *Cultores Dei*,—*Worshippers of God*. Thus in the *Island* of the *Living*, called in *Irish*, *Inchinimeo*, in the County of *Tipperary*, in *Munster*, was a Chappel, in which (as *Cambrensis* (e) says) a few Solitaries, called *Cælicolæ* or *Colidei*, devoutly served God. It is indisputable, that there was formerly an Abby of Regular Canons in that Place. It may be worth the Inquiry, whether the *Colidei* were of that Order. *Cambrensis* (f) is express, that there were some Monks called *Colidei* in the *Island* of *Enbly* or *Berdsey* in *Wales*. There were also some secular Priests of the same Name, who served in the Choir of the Cathedral of *Ardmagh*, and their President was called Prior of the College of the *Colidei*, and was in the Nature of a *Chantor* to the said Church. The Prior upon a Vacancy was elected (g) by the *Colidei*, and confirmed by the Archbishop of *Ardmagh*. [They were a Body Corporate, and seized of a considerable Estate, which fell to the Crown by the total Abdication of the Prior and *Colidei* after the Reformation. In an Inquisition taken the 24th of *March* 1625, their Possessions are recited to be seven Ballyboes or Town Lands in the County of *Armagh* with many other small parcels of Lands, a great number of Rectories, Vicaridges and Tythes, and several Messuages and Houses in *Armagh*; and the Inquisition further finds that Sir *Toby Caulfield* had for about 20 Years before taken the Rents and Profits of the said 7 Ballyboes to the use of *Henry Ussher*, late Archbishop of *Ardmagh*, as Seneschal to him, for the Space of three Years; and that *John Symonds* Clerk had from All-saints 1623 to the date of the Inquisition, received the Profits of the said seven Ballyboes, and of the Messuages in *Armagh*, and had expended Part of the Rents on the Erection of some Stalls in the Choir of the Cathedral of *Armagh*.]

There was also a Prior of *Colidei* at *Cluain-Inis* in the County of *Monaghan*, and another at *Devenish* in the County of *Fermanagh*, as appears in the Registry of *John Kite*, who in the Reign of King *Henry VIII.* was at first Archbishop of *Armagh*, then Bishop of *Thebes*, and at Length Bishop of *Carlisle* in *England*. *Hector Boethius* (h) observes, that there were both Monks and Priests, called in antient Times *Culdei*, among the *Albanian Scots*. Finally, the Name was not a Stranger even to the *English*. For we find in the Registry of the Charters of *St. Leonard's* Hospital at *York*, in the *Cotton* Library, that the Ministers of the Cathedral of *St. Peter's* of *York*, in the Reign of King *Æthelstan*, were called *Colidei*, and that the *Colidei* of that Church in the Reign of *William* the Conqueror,

(e) Topogr. Hib. Dist. 2. Cap. 4: (f) Itin. Cambr. dist. 2 Cap. 4.
f. 43. b. (h) Hist. Scot. Lib. 6.

(g) Swains Registry

queror, founded the Hospital of *St. Peter* at *York*, for the Poor who came to beg Charity in that City; which Hospital was afterwards converted into a Palace by *William Rufus*; and King *Stephen* in his Reign gave it the Name of the Hospital of *St. Leonard*, having built a Church there, which he dedicated to that Saint.

SECT. V. **N**either was *Ireland* without *Anachorets*, who had their Cells at *Foure*, *Lismore*, *Kilkenny*, *St. Dylach's* and other Places. [See what is said before on the Habitations of the *Anachorites* Chap. 17.] By another Name they were called *Inclusi*, because they shut themselves up in their Cells and Hermitages. Yet that Custom was not so strictly adhered to, but that he, who had once been inclosed, might by a Dispensation have Leave to remove elsewhere. Thus in the Annals of *Ulster* under the Year 928. is this Account, “*Cele*, Comorban of *St. Congal*, Scribe, Anachorite, and Apostolick Doctor of all *Ireland*, died happily at *Rome* on his Pilgrimage the 14th of *September*, in the 59th Year of his Age.”——And *Marianus Scotus* in his Chronicle under the Year 1069, says thus. “I the miserable *Marianus*, by the Command of the Bishop of *Mentz*, and of the Abbot of *Fuld*, on the 6th Festival before Palm Sunday, *April* the 3d, ten Years after I was inclosed, was set at Liberty from my Cell in *Fuld*, and betook myself to *Mentz*; and on the Festival of the seven Brethren I was again shut up.” The Rule for regulating the Lives of the Anachorites is extant in a Manuscript formerly belonging to the Abby of *St. Thomas* near *Dublin*; to which is annexed an Epistle of one *Robert*, a Priest, to *Hugh*, an Anachorite, on the same Argument, written (as I judge) about the Reign of King *Henry III.* But it is certain they were heretofore subject to many different Rules. In the Registry of *Ottavian de Palatio*, a *Florentine*, and Archbishop of *Ardmagh*, mention is made of one *Miler Bratnagh*, an Observantin Franciscan Frier, who, having lost his Sight, was on the 10th of *July* 1508 admitted by the said Archbishop to lead the Life of an Anachorite near the Cathedral of *Cashell*, where he had built himself a Cell in the Wall; [and the Archbishop granted also 40 Days of Indulgences to those who should give Alms towards finishing his Cell.] Of these *Inclusi* or Anachorites we may find a full Account in *Marianus Scotus* and *Florence of Worcester*, under the Years 1043 and 1058. Of another Kind of Anachorites see the Lives of the Fathers. (i) I pass by here the *Seniores* or *Elders*, so called by the antient *Irish* Writers; because *Senior*, *Elder*, was among them a Name of Dignity, and not of any particular Order or Office. Nor do I take any Notice of the Monastick Rules ascribed to the Saints, *Ailbe*, *Columb*, *Congall*, *Columban* and *Coman*, as not pertinent to the Subject in Hand.

SECT. VI. **C***Ambrensis* (k) gives the following Account of the Fire called *inextinguishable* in antient Times preserved at *Kildare* by the Nuns of the Convent of *St. Brigid*. “At *Kildare* (says he) which the glorious *Brigid* renders illustrious, are many Miracles worthy of Notice, and the first that occurs is *Brigid's Fire*, called the *inextinguishable Fire*; not that it cannot be put out, but because the Nuns and religious Women are so careful and diligent in supplying and recruiting it with Fuel, that from the Time of that Virgin it hath remained always unextinguished through so many Successions of Years; and though so vast a Quantity of Wood hath been in such a Length of Time consumed in it, yet the Ashes have never increased.” From hence this Nunnery hath been commonly called the *Fire House* [and the Ruins of it may be seen at this Day.] But that this Fire was extinguished by *Henry Loundres*, Archbishop of *Dublin* in the Year 1220 may be seen in an Anonymous Author of the *Dominican* Order (if I am not mistaken) who writ a short Abstract of the Annals of *Ireland* from 1163 to 1314, at which Time he died. Perhaps the Archbishop put out the Fire, because, the Custom not being

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(i) Lib. 4. Cap. 8.

(k) Topog. Hib. dist. 2. Cap. 34.

used in other Places, it might seem to have taken its Original from an Imitation of the *Vestal Virgins*, whom *Numa Pompilius* first instituted, and dedicated to the Holy Mysteries of *Vesta* for the Preservation of a perpetual Fire. “ He instituted a Fire (says *Lucius Florus* speaking of *Numa*) to be preserved by the *Vestal Virgins*, that a Flame, in Imitation of the Cælestial Stars, might for ever watch, as a Guardian, over the Empire.” *Vesta* also was sometimes used to denote a perpetual Fire. As in Ovid. Fast. 6.

Nec tu aliud Vestam, quam vivam intellige flammam.

Be that how it will, without doubt this Custom of preserving a Fire in that Convent by the Nuns of St. *Brigid* for the Benefit of the poor and Strangers (as was pretended) was continued down afterwards till the Suppression of Monasteries in the Reign of King *Henry VIII.* Whoever is desirous of a fuller Account of this Fire may consult *Giraldus Cambrensis* (1); what I have said is more than enough in this Place.

C H A P. XXXVI.

Of the Tonsures used by the Irish, and particularly of that of Æd, the bearded Clerk.

[T]ONSURE in the *Romish* Church is the first Ceremony used in devoting Persons to the Service of God, of which there were various Kinds. *Isidore* (a) refers the Original of it to the *Nazarites*, and after their Example to the *Apostles*, “ who (says he) first nourishing their Hair, and suffering it to grow long, undertook by Vow a laborious Exercise of Austerities, which having performed they shaved their Heads, and by God’s Command cast their Hair into the Fire of the Sacrifice, signifying, that they consecrated the Perfection of their Devotion to God; which Practice (proceeds he) was according to this Example introduced by the *Apostles*, importing, that Ecclesiasticks are consecrated to God, as the *Nazarites* were, which they testified by cutting off the Hair, so professing that they divested themselves of the Old Man and his Acts.” But the *Apostles* were not Uniform in their Tonsure. St. *Peter* shaved the Top of his Head, leaving below towards the Forehead and Ears a Circle of Hair representing our Saviour’s Crown of Thorns. There are extant several early Testimonies of this Kind of Tonsure. As *Alcuin* (b), who says, “ that St. *Peter* introduced it to distinguish the Clergy from the Laity, not only in their Dress, but in the Form of wearing their Hair;” and *Gregory of Tours* (c) asserts, “ that St. *Peter* shaved his Crown, *ad humilitatem docendam*, to teach humility. This Kind of Tonsure was for the most Part followed by the Ecclesiasticks of the *Latin* Church; yet not universally, according to the Epistle of the Abbot *Ceolfrid* to *Naitan* King of the *Picts*, as the same is given us by *Bede* (d): “ we know (says the Abbot) that neither all the *Apostles* were shaved after the same Manner, nor now, though the Catholick Church accords in the same Faith, Hope, and Charity, yet doth it not agree in one Uniform Manner of Tonsure through the whole World.”

The

(1) Topogr. Hib. dist. 2. Cap. 35, 36.
10. Cap. 4.
Martyr. Lib. 1. Cap. 28.

(a) De Eccles. Offic. in Bibl. Patr. Tom. 10. p. 268.
(b) De Div. Offic. in Bibl. Patr. Tom. 10. p. 268.
(c) De Glor.
(d) Eccles. Hist. Lib. 5. Cap. 22.

The second Kind of *Tonsure* is supposed to have been introduced by St. Paul, and (as *Bede* (e) says) was in Practice among the *Eastern Ecclesiasticks*. He does not particularly describe the Form; but one may draw it by Consequence from his Words. For he says, “ that *Theodore*, Archbishop Elect of *Canterbury*, born at *Tarsus* in *Cilicia*, was shaved after the *Eastern Fashion* with the *Tonsure* of St. Paul, and was obliged to wait 4 Months before he went into *Britain*, till his Hair grew fit to be shaved into a *Crown of Thorns*: for he had formerly received the *Eastern Fashion* of *Tonsure*, called the *Tonsure* of St. Paul.” From hence it seems that the *Tonsure* of St. Paul consisted in a total shaving of the whole Head, since *Theodore* was obliged to wait so long till his Hair grew of a sufficient Length to enable him to cut it into the Form of a Crown of Thorns after the Manner of St. Peter’s *Tonsure*.

A Third Kind of *Tonsure* was in use, called by some, in Contempt, the *Tonsure* of *Simon Magus*, which consisted in shaving off the Hair from Ear to Ear, forming the Half of a Circle, or an imperfect Orb on the fore-Part of the Head, all the rest of the Hair being left at full Length. This was the *Tonsure* in Use among our *Irish Monks* and *Ecclesiasticks*, the Original of which (as it is said) some ascribe to *Simon Magus*, but others to a Swine-herd of *Leogair*, who was King of *Ireland* when St. Patrick first preached the Gospel there. This last Opinion is countenanced by an antient Book of Canons in the *Cotton Library*, cited by *Ussher*, (f) in which one finds this Passage. “ The *Romans* say, that this Kind of *Tonsure* took its Original from *Simon Magus*, who shaved himself only from Ear to Ear, thereby to chase away the *Tonsure* of the Magicians, by which the fore-Part of the Head used only to be covered. But that the Author of this *Tonsure* in *Ireland* was a Swine-herd of King *Leogair Mc. Neil* is testified by a Sermon of St. Patrick, and that from this Swine-herd the *Irish* have almost universally received it.” Whoever introduced this *Tonsure* into *Ireland*, it was certainly brought in use after the Arrival of St. Patrick, though undoubtedly in his Time. It is more than probable, that he introduced the *Roman Rite*, which was St. Peter’s *Tonsure*, being always accustomed to it, as having been a Canon of the *Lateran Church*, and living a great number of Years in *Rome* and *Italy*. But that the other *Tonsure* was used in St. Patrick’s life Time is manifest from a Canon of a Synod held there by him *Auxilius* and *Iserninus* mentioned in a Book of Canons M. S. in St. Bennet’s College, *Cambridge*, from whence *Ware* has published them. “ If any Clergyman (says the Canon) from the Door-Keeper to the Priest shall appear in Publick without a Tunick, and not cover the Nakedness and Turpitude of his Belly, or who shall not wear his Hair shorn after the *Roman Fashion*, and if his Wife does not wear a Veil when she goes abroad, let such be separated from the Church.” How trifling soever *Tonsure* was, when any Deviation was made from that of St. Peter, the Clergy thought it a matter of such Moment as to reform the Alteration by Decrees of Synods, as may be seen in the Council above cited. So the 4th Council of *Toledo* held in 633, Can. 40, “ decreed those Heretics, who used any other *Tonsure*.” And in the Year 664 a Synod was convened for the same End in the Monastery of *Strensbal*, in *Yorkshire*, of which the Reader may see an Account in *Bede*: and if he thinks it worth while to know more of these *Tonsures* he may find the Subject at large discussed by *Baronius* (g), Archbishop *Ussher* (h) and *Prosper Stellartius* in his Books of the *Crowns* and *Tonsures* of the Pagans, Jews and Christians.]

To what I have said I must beg the Reader’s Patience for adding, as a Thing very uncommon, the Strange Kind of *Tonsure* introduced by *Æd*, an *Irishman*, who from a long Beard, was commonly called *Æd* the bearded Clerk. He had obtained a wonderful Reputation for his Learning and Sanctity; yet in the

(e) Ibid. Lib. 4. Cap. 1.
an. 58.

(h) Primord. p. 921.

(f) Primord. p. 924.

(g) *Annales Tom.* 1. p. 732. ad

the Year 1053 or 1054 he was driven into Banishment, because in his School (wherein he had a great number of Clerks, Maids, and Laicks) he took upon him to introduce a new Custom of shaving the Girls after the Manner of the Clerks; as may be seen in *Marianus Scotus* and *Florence of Worcester*.

C H A P. XXXVII.

Of the Universities or Academies, and most eminent Schools of Ireland; and of other Schools instituted in Foreign Countries by the Irish.

[SECT. I. **S**OME Writers have held, that there were *Schools* of Literature in *Ireland* in the Times of *Paganism*; which they would prove by comparing what happened to *Britain* in that Respect, during the same Period, (*viz.*) that the *Grecian* Leaders, who came from the Siege of *Troy*, brought with them Philosophers into *Britain*, who there opened Publick Nurseries of Learning, particularly in *Wiltshire*, at a Place called *Greeklade*, and that at the same time a Colony of *Grecians* arrived in *Ireland*, who followed the same Practice; and this they would evince by many Words of *Greek* Derivation yet remaining in the *Irish* Language. But Arguments drawn from Etymologies do not seem to carry much Evidence: Words might by Degrees have stolen into our Language by Means of Traders or Travellers resorting hither; and the Accounts of those *Grecian* Colonies may well be reckoned, if not among the fabulous, at least as Stories which cannot at this distant Period be reconciled to sound Reason. That *Cantaber* Prince of *Spain*, Brother to *Partholanus*, the Leader of a Colony into *Ireland*, and Son-in-law to *Gurguntius*, King of *Britain*, founded the University of *Cambridge* 335 Years before the Birth of *Christ*, may well be ranked among things of this Stamp.

However, it carries no Face of Improbability, that the *Druids*, who were the Priests, Men of Learning, and Legislators of *Ireland*, had Seminaries for the Instruction of Youth in the Principles of their Religion; since we find from *Cæsar*, (a) that a Part of the Province of the *Druids* in *Gaul* and *Britain* was the Institution of the Youth of the Country in Learning, and that vast numbers resorted to them upon that Account. But whether such *Seminaries* were established by the State, or had any Stipends or Revenues allotted to them, like our *Universities*, is no where, that I know of, alledged. I shall leave the Testimonies of our *Irish* Historians to their own Credit; for they universally agree, that *Ollamb Fodlab* (who was King of *Ireland* A. M. 3236) was so great a Favourer of Learning, that he erected a fair Palace at *Tarab*, called *Múr-Ollomhan*, i. e. the Walls of the Bards, as a College for the Learned Men of his Kingdom to reside in at his own Charge.

SECT. II. **W**Hatever was the State of the *Irish Seminaries* in Times of *Paganism*, it is not to be controverted but that they shone out in full Lustre in the Ages of Christianity succeeding the Arrival of *St. Patrick*, particularly in the 6th. 7th. and 8th Centuries.] It is evident from ancient Writers of undeniable Credit, that there were formerly in *Ireland* several eminent Schools, or, as we now call them, *Universities*, to which the *Irish* and *Britons*, and at length the *Gauls* and *Saxons* flocked, as to Marts of good Literature;

(a) Comm. Lib. 6.

Literature; of which see *Bede* (b), *Alcuin*, (c), *Erick of Auxere*, (d) and the *Life of Sulgenus*, written in verse by his Son *John*, who flourished in 1089.

Among these Schools, as that of *Armagh* was the most antient, so it was the most eminent; of which the author of the tripartite *Life of St. Patrick* written long before the Arrival of the *English* in *Ireland* says thus. "There
" *St. Patrick* founded a City called *Armagh*, in which is the Archiepiscopal
" See of all *Ireland*, which *St. Patrick* in his Life-time very much delighted
" in, and wherein he established his chief honour for Ages to come. Ever
" since that time *Summum studium literale*, the chief School of Literature has
" always continued." *Caradocus* of *Lbancarvan* affirms, that *Gildas Albanus*
was for a time Master Regent of that School. The Names also of some of
the Readers and *Prælectors* thereof, even in the Times of the *Danish* Tyranny
in *Ireland*, are yet extant, which shew the Remains of its antient Splendor:
And if we may venture to give Credit to *Florence Carty* (e), who reports it
out of some Manuscript in *Oxford*, to which I am a Stranger, the Roll of the
Students of the University of *Armagh* at one and the same Time formerly ex-
ceeded seven Thousand. But not to insist upon this; the Author of the
Annals of Ulster under the year 1020, (which by our manner of accounting
answers to 1021) affirms, "That the whole City of *Armagh* was then destroyed
" by Fire, and that among other Particulars there mentioned, the antient
" Chair of the Masters, [the Library, and all the Books which the Students had
" in their private Apartments] perished in the Flames." He also says under the
Year 1162 or 1163, "That a Synod of 26 Bishops, [many Abbots, and others of
" the Clergy] was convened at *Cleonad* [or *Clane* in the C. of *Kildare*] by *Gelasius*,
" Archbp. of *Armagh*, who presided in it; in which Synod a Decree passed,
" that none should for the Time to come be admitted publick Readers in
" Divinity, but such who had been Students in the University of *Armagh*"
[or, as certain anonymous *Annals* say, such as had been fostered in or adopted
by *Armagh*. In the Year 1169 *Roderick O Connor*, King of *Ireland*, enlarged
the Stipend of the chief Master of this Academy, by binding himself and his
Successors to the Payment of a Pension of ten Oxen yearly to him and his
Successors, on Condition that the *Studium Generale*, or publick School, should be
continued and kept open for all Students who should come to *Armagh*, as well
from every Part of *Ireland* as from *Scotland*.]

Of the School of *Clonard*, near the River *Boyne*, in *Meath*, we meet with
this Account in the *Life of St. Finian*, the Founder of it, who flourished in the
Year 530. "In a Place called *Cluanaraird*, *St. Finian*, like the Sun in the
" Firmament, enlightened the World with the Rays of his Virtues, o' wholsom
" Doctrine and Miracles. For the Fame of his good Works invited many il-
" lustrious Men from divers Parts of the World to his School, as to a holy
" Repository of all Wisdom, partly to study the sacred Scriptures, and partly
" to be instructed in Ecclesiastical Discipline, whose Names were these, (viz.)
" the two *Kierans* (*Kieran*, the Son of the Artificer, called, *Mc.Itair*, and *Kie-*
" *ran* of *Saigre*) *Columb-Kill*, and *Columb Mc.Crimthaind*, the two *Brendans*
" (*Brendan*, the Son of *Findlog*, and *Brendan* of *Birr*,) who bore the Esti-
" mation of a Prophet in those Schools, and in the Schools of the holy Men of
" *Ireland*) and *Lasrian*, the Son of *Naithfraith*, and *Sinel*, the Son of *Mae-*
" *nac*, and *Cainec*, the Son of *Daland's* Grandson, and *Ruadan* of *Lothra*,
" and *Namyd Lamdere*, and *Mugenoc Killicumuli*, and Bishop *Sennach*." And
in the *Life of St. Molua* these Passages occurs. "He came to the holy School
" of *St. Finian*, in his own City, which stands in the Borders of *Leinster*, and
" of the Sept of *Neill*; in which School a great Multitude of the holy
" Men of *Ireland* studied Divinity under the Care of *St. Finian*." One may
conclude from the Circumstances of this Passage, that the word (*School*) signifies
an Academy, or Place for Instruction; and that the same word, without a

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gram-

(b) Eccl. Hist. Lib. 3. Ch. 7. 27. Lib. 4. Ch. 26.
4. in Prose, and the same in Verse. Lib. 2. Cap. i. 33.
1. Cap. ult.

(c) Epist. de Reb. Hib.

(d) Vita S. Willibrordi Lib. 2. Cap.
(e) De Miraculis S. Germani. Lib.

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grammatical word added to it, had the like Signification in *Cicero's* Days *John Caius* (f) justly collects from the Works of that Orator. Nor is it to be doubted but that the word (*Studium*) mentioned before, antiently signified the same Thing. Thus *St. Jerom* in a Letter to *Rusticus*, the Monk, makes use of the word (*Studium*) in that Sense; *Studia Galliarum Florentissima—the flourishing Academies of the Gauls.*

Another School for Learning was in the 6th Century instituted by *St. Fachnan* at *Ross* in *Carbry*, antiently called *Ross-Ailithri*, of which the Writer of the Life of *St. Mochoemog* says thus. “*St. Fachnan* lived in the South Parts of *Ireland*, near the Sea, in a Monastery of his own Foundation; where a City grew up, in which there always continued *Magnum Studium Scholarium*,—a great School for Scholars, called *Ross-Ailithri*.” *Meredith Hammer* (g) affirms, but from what Authority I am not able to discover, that *St. Brendan* taught the liberal Arts in that School. Among these Academies may possibly be reckoned that of *Beg-Eri*, under *St. Ibar*, *Clonsfert*, under *St. Brendan*, *Bangor*, under *St. Congall*, *Rathene* (in *Fercall*) and *Lismore*, under *St. Lasarian*: And indeed it is matter of Astonishment to consider what a Number of Monks (as Writers affirm) were under their Tuition. Of other antient Seats of the Muses in *Ireland*, as *Cashel* and *Down*, there is only a bare Hint given in the Epistle of *Florence Carty* before mentioned written to *Donat* then late Earl of *Thomond*. But I find no other Accounts of them. Whoever desires further Satisfaction upon this Head may have Recourse to the profoundly learned *James Usher*, Archbishop of *Armagh*, in his *Antiquities of the British Churches*.

SECT. III. **I** Proceed now to the *Academies* or *Universities* of more modern Times; and that of *Dublin* first presents itself to our View. It will admit of no Doubt that *John Lech*, Archbishop of *Dublin*, procured a Bull from Pope *Clement* the 5th, dated the 13th of July in the 7th Year of his Pontificate, (i. e. 1311) for the Foundation of an *University for Scholars* at *Dublin*. [*John Alan*, Archbishop of *Dublin*, remarks (h), that the Original of this Bull was destroyed at the burning of *Christ Church*; but it may be judged not impertinent to exhibit an Abstract of a Copy of it, which remains in the said *Alan's* Registry, and the rather as the same has never yet appeared in Print, that I know of. After a long preamble the Pope sets forth the Petition of Archbishop *Lech* to this purpose, “that although some Doctors, or at least Batchelors of Divinity, and Masters of Arts and Grammar were in *Ireland*, yet an *University for Scholars*, or a general School (*generale studium*) did not exist in *Ireland*, nor in *Scotland*, *Man*, or *Norway*; by Means whereof few Men adorned with Learning were to be found in that land. Wherefore the said Archbishop hath humbly supplicated us, that as from the said land, being surrounded by the sea, no Access or Passage is had to any University, but through great Dangers by Sea, that we, out of the usual Goodness of the Apostolic See, would deign to establish a general University for Learning in the City of *Dublin*, a Place fit for such Purpose on account of the Advantages, and commodious State thereof. We therefore giving a favourable Ear to the Supplications of the said Archbishop, and desirous that out of the said Land Men skilful in Learning, and fruitful in the Sciences may proceed, who may be able by wholesome Doctrines to sprinkle the said Land, like a watered Garden, to the Exaltation of the Catholic Faith, the Honour of the Mother Church, and the Profit of all the faithful, do by our Apostolick Authority ordain, that in the said City of *Dublin* (if the Consent of the Suffragans of the said Archbishop be had) an *University for Scholars*, and moreover a general School in every Science and lawful Faculty be established, to flourish there for ever, in which Masters may freely teach, and Scholars be Auditors in the said Faculties; and that such who may be thought worthy to be associated into the

(f) De Antiq. Cantab. Acad. Lib. 1. p. 177.
Alani, pars 2: f. 75. b.

(g) Chron. of Irel.

(h) Registr.

“ the honour of Doctors in any of the said Faculties may obtain Licence for
“ that End, &c.”]

Notwithstanding this Bull, yet by the Death of Archbishop *Lech* on the
10th of *August* 1313, the Project fell to the Ground.

In the Year 1320 *Alexander de Bicknor*, who succeeded in the Archbisho-
prick, renewed this Foundation, and procured a Confirmation of it by the Au-
thority of Pope *John* the 22d. The Reader may meet with the Statutes ap-
pointed to be observed by this *University* in an Instrument for that Purpose;
which I have verbatim laid down as follows, viz.—“ In Dei Nomine, Amen,
“ &c.—In the Name of God, Amen. We *Alexander de Bicknore*, by divine
“ Permission, Archbishop of *Dublin*, do, by and with the Consent and Assent
“ of our Chapters of the *Holy Trinity*, and of *St. Patrick, Dublin*, will, grant,
“ and decree to the Masters and Scholars of our *University of Dublin*, that the
“ Resident Masters Regent of the said *University* may elect for their *Chancellor*;
“ a Doctor of Divinity; or of the Canon Law; yet so nevertheless, that if in
“ either of our Churches of the *Holy Trinity*, or of *St. Patrick, Dublin*, there
“ be any Person, who has obtained the said Degrees in either of the said Fa-
“ culties, that they make Choice of such a one for their *Chancellor* in Preference
“ to all others. But if (which God forbid) any Difference of Opinion should arise
“ in such Election of a *Chancellor*, that then the Election shall be made by the
“ Votes of the Majority of the said Masters Regent. And upon the Resig-
“ nation or Death of such *Chancellor*, another shall be elected within 15 Days,
“ and shall within 15 Days after such Election be presented to us or our
“ Successors, if we be within our Diocese, or in our or their Absence, to
“ our Vicars, the See of *Dublin* being full; but if the See be vacant, then to
“ the Guardian of the Spiritualities of the said See, to sue and obtain a Con-
“ firmation of such Election: We also ordain that two *Proctors* actually
“ Regent, when there shall be a sufficient Number of Regent Masters, shall
“ in like manner as the *Chancellor* be elected; and that the said *Proctors*, when
“ the *University* is destitute of a *Chancellor*, shall supply that Office. And
“ if the Election of a *Chancellor* be not made within 15 Days, then the Ju-
“ risdiction shall devolve on the *Official* of the Court of *Dublin*, if the See
“ be full; but if the See be vacant, then on the *Guardian* of the Spiritu-
“ alities, until a *Chancellor* be elected and confirmed; provided nothing contra-
“ ry to the Canons stand in the Way of his Confirmation. We also grant,
“ that the *Chancellor* shall have spiritual Jurisdiction over the Masters and Scho-
“ lars, and their Servants, where the Plaintiff and Defendant are Members of
“ the *University*; and shall also have the Approbation and Reprobation of
“ the Wills of the said Masters and Scholars, and their Servants; and
“ the Administration of their Goods, if they die intestate: Yet so, that
“ the Fines to be imposed on Delinquents, and the Profits arising from
“ thence, or from any other Cause within the Jurisdiction of the *University*;
“ shall be deposited in a Chest, to be applied to the common Use of the said
“ *University*, according to the Disposition of the *Chancellor* and *Masters*; and
“ that the *Proctors* do keep two Keys of the said Chest, and that the third
“ shall be kept in the Possession of such Person, as shall be commissioned
“ for that Purpose by the *Chancellor*. That the said *Proctors* shall be obliged
“ twice every Year to render an Account thereof before the *Chancellor* and
“ *Regent Masters*, or before those who are or shall be deputed by them. But never-
“ theless we do not renounce or give up for ourselves, or our Dean, our Juris-
“ diction, or the Jurisdiction of our Dean of Saint *Patrick's* aforesaid over our
“ Servants, and Canons of the said Churches, and their Servants, or over those
“ who live on the *Glebes* of the Prebends. Provided also, that there be an
“ honourable Provision made for supporting the Office and Charges of the
“ *Chancellor*, according to the Circumstances of Time and Place, and ac-
“ cording to the Income and Estate of the *University*. But if the said *Chancellor*
“ shall think proper to depute any Person or Persons to supply his Office in Causes
“ specially and universally within his Cognizance, We by these Presents grant
“ him full Power so to do; and if any Appeal be made from such Commissaries,
“ it shall be in the first Instance made to the said *Chancellor* and *Regents*, who
“ shall

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“ shall by themselves, or others for that Purpose substituted, take Cognizance of the said Cause of Appeal; from whom if a second Appeal be made, then it shall be cognizable before us, or the Official of our Court, or the Guardian of the Spiritualities in Case of the Vacancy of the See as aforesaid. Moreover *Batchelors* to be licenced in any Faculty shall be presented to the said *Chancellor* and *Regent Masters*, and if they procure a sufficient Number of *Masters* of the said Faculty, according to the Time to be by them appointed (whom we are willing to believe) to swear to their Learning, and others of other Faculties to swear to their Morals, according to their Belief, then they shall pass as *Licentiates*, notwithstanding any Opposition made by the Minority of the *Masters*; otherwise they shall be passed by the Grace of the *University*. And if a Person objects any Matter against one offered to be licenced in any Faculty, and fails to support his Charge in Form of Law, he shall be deemed a malicious Accuser, and upon Refusal to pay Damages and Costs to the Party injured, he shall be deprived of the Privileges of the *University* for a Time, or shall be for ever expelled, as the *Chancellor* and *Regents* shall think proper, Regard being nevertheless had to the Nature of the Charge objected and the Condition of both Parties. We grant also for us and our Successors, that the *Chancellor*, by the Advice of the *Regent* and *Non-Regent Masters*, if there be a Necessity for it, may frame Laws for the Honour and Peace of the *University*, and to remove Scandals, which at long run may creep in, and that such Statutes be presented to us or our Successors for Confirmation. We will also, that we and our Successors may appoint a *Secular Regent* in Divinity, or one of what Order of Religion we please, who for ever in Time to come may actually read Lectures on the Holy Scriptures in our Church of *St. Patrick*, without Challenge or Contradiction from any Person whatsoever; and that in the Absence of us or our Successors in foreign Parts, the *Chancellor* may do this in the Room of us or our Successors; notwithstanding that we have already decreed the Schools of the Friars Preachers and Minors to be Canonical. And we further Ordain, that the *Chancellor* elected, and to be presented to us or our Successors for Confirmation, shall take the Oath of Fealty to us and to our Successors. In Testimony whereof we have, together with our Chapters of the Holy Trinity and *St. Patrick, Dublin*, affixed our Seals to these Presents. Dated at *Dublin* the 10th Day of *February* 1320, and in the 4th year after our Consecration,” ——— And then *William de Hardite*, a Dominican Frier, *Henry Cogry*, of the Order of Friars Minor, and *Edmund of Karmardin*, a Dominican, were created Doctors of Divinity; and *William Rodiart*, Dean of *St. Patrick's, Dublin*, was promoted to the Degree of Doctor of the Canon Law, and made the first Chancellor of that University. It appears in the Registry beforementioned of Archbishop *Alan*, that King *Edw. III.* afterwards instituted a Divinity Lecture in that University; [and by a Record (i) extant in *Bermingham's* Tower, that the said Monarch gave further Countenance to it by granting to the Scholars his Letters of Protection upon all Occasions. We shall set forth the Substance of the Record; because it manifests, that at that Time, *i. e.* 1358, (being 38 Years after Archbishop *Bicknor's* Foundation) Lectures in Divinity, the Civil and Canon Laws, and other Clerical Sciences were then maintained in the said *University*. The Writ sets forth “ The Supplication of the Clergy and Scholars of *Ireland*, that through want of Means, and on account of the great Perils they sustained in passing the Seas for the sake of Learning, that they were terrified any longer to repair to Foreign Parts upon that Score, and therefore proposed to continue in the City of *Dublin*, both in reading and hearing Divinity, the Civil and Canon Laws, and other Clerical Sciences, and to exercise all Kinds of Studies there by the Favour of God. The King therefore reciting the Advantages of such Studies, especially in the Propagation of Virtue and the maintaining of Peace, took the Petitioners into his Special Protection,

“ and

“ and granted his safe and secure Conduct to them, their Servants and Attendants, together with their Goods and Luggage, both in coming to the said *University*, their Abode in it, and their Return from thence; and commands all Magistrates to defend and protect them upon all lawful Occasions.”] Yet notwithstanding these Encouragements, for want of a sufficient Fund to maintain the Students, the *University* by Degrees dwindled to nothing. However there remained some Footsteps of it in the Reign of King *Hen. VII.* For in a Provincial Synod held in *Christ-Church, Dublin*, before *Walter Fitz-Simons*, then Archbishop of *Dublin*, certain annual Pensions were granted for seven Years to the *Lecturers of the University*, by the Archbishop, and his Suffragans and Clergy of the Province of *Dublin*, [in the Proportions following, viz. the Archbishop and his Chapters and Clergy contributed 10*l.* a Year, the Bishop of *Offory* and his Chapter and Clergy, the Bishop of *Ferns* and his Chapter and Clergy 5*l.* a Year each, the Bishop of *Leighlin* and his Chapter and Clergy, and the Bishop of *Kildare*, and his Chapter and Clergy, five Marks a year each.] In the Reign of King *Edward IV* an University was erected at *Droghedab* by the Authority of a Parliament held there in *November 1465*, before *Thomas*, Earl of *Demond*, Lord Deputy to *George Duke of Clarence*, Lord Lieutenant of *Ireland*, and endowed with the same Privileges as the *University of Oxford*; but that *University*, for want of a sufficient Revenue, soon came to nothing. The Foundation Statute, written in the *French Language* (as the Custom then was) is extant among the Records of *Chancery (k)*, from whence I shall give it entire, together with a Translation of it into *English*.—— “ Item a la requisition de Communes, Que pource que la terre d’Ireland a nulle Université, ne Estude generale dans la memse, laquelle Œuvre voudroit Cause si bien l’encreffe du Science, richesse et bonne governance, Comme l’avoidance du riot, male governance, et extorsion dans la dite terre. Ordonne est et establie et granté par Autorite du dit Parlement, que soit une Université à la Ville de *Droghedab*, en laquelle Université pouvoient estre faits Bacheluers, Maistres & Docteurs en toutes Sciences et Facultez, si come ils sont en l’Université de *Oxenford*, et aussi d’avoir, occuper et enjoier toutes Maniers, Libertes, Privileges, et loix, et laudables Coustumes, que la dite Université d’*Oxenford* a occupié et enjoiné. Perainssi qu’elle ne soit prejudiciable au Maire, Vicomité, ni Communauté de la Ville de *Droghedab* —— Also at the Request of the Commons, because that the Land of *Ireland* has no University, nor general Place of Study within it, a Work of which Sort would cause a great Increase of Knowledge, Riches and good Government, and would prevent Riot, evil Government and Extortion within the said Land : It is therefore ordained, established and granted by Authority of the Parliament, that there be an University in the Town of *Droghedab*, in which may be made Batchelors, Masters and Doctors, in all Sciences and Faculties, as they are made in the University of *Oxford*; and that they may also have, occupy and enjoy all manner of Liberties, Privileges, Laws and laudable Customs, which the said University of *Oxford* hath occupied and enjoyed; so that it be not prejudicial to the Mayor, Sheriffs, nor Comminalty of the said Town of *Droghedab*.”

[The next Attempt for erecting an University in *Ireland* was in a Parliament assembled at *Dublin* on the 17th of *January 1568*, in the Government of Sir *Henry Sidney*, wherein a Motion was made to re-erect the University formerly established in *St. Patrick’s Church*, and to support it by voluntary Contributions (1). The Lord Deputy gave due Encouragement to this Undertaking by offering to settle on it 20*l.* a Year in Lands, and to give 100*l.* in Money to carry on the Design, and many other worthy Persons promised their Bounty in Proportion to their Estates. The year following on the 4th of *March*, the Lord Deputy and Council of *Ireland* writ a Letter to the Lords of the Council of *England*, mentioning the Motion made in Parliament, the

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liberal Offers of many good Men to forward such an Undertaking, the Advantages of it in respect of the Royal Government, the Reformation of the People from Barbarism, and the planting Civility among them ; and then they requested their Lordships to forward their humble Petition to the Queen, that her Majesty would be pleased to further their Designs with her bounteous Liberality, and gracious Countenance. But this matter took no Effect.

In 1585 Sir *John Perrot*, then Lord Deputy of *Ireland*, observing Learning to be at a low Ebb in that Country for want of Seminaries of good Literature, endeavoured to establish two Universities in the City of *Dublin*, and to lay their Foundation in the Dissolution of the Cathedral of *St. Patrick*. It was not his Intention to re-instate the University formerly settled in the said Church, but to convert the Revenues of it into the Foundation of two Universities, which he thought the readiest Method to set them on Foot. The Reasons which he urged for carrying on this Work appear in a Letter written by him to the then Lord Treasurer of *England*, wherein he says, “ That whereas there is no Place for the Courts of Law, save only an old
“ Hall in the Castle of *Dublin*, dangerously placed over the Munition of
“ Powder, that the Cathedral of *St. Patrick*, being spacious and large, would
“ sufficiently serve for all the several Courts, and there being a want of a
“ Store House for Grain and other Provision, and no Place fit for it, where-
“ by the Waste in Victualling is the greater, that the Canon’s Houses in-
“ vironing the Church might aptly serve for an *Inns of Court* to bestow the
“ Judges and Lawyers in, in Exchange for which, their *Inns of Court* lying
“ commodiously over the River, and hard by the Bridge, for loading and
“ unloading, would as aptly serve for a Store-House and Granary. That
“ there being two Cathedrals in *Dublin*, this dedicated to *St. Patrick*, and the
“ other to the Name of *Christ*, that *St. Patrick*’s was had in more Superstitious
“ Reputation than the other, and therefore ought to be dissolved. The Re-
“ venues of *St. Patrick*’s are by Estimation now about 4000 Marks *per Annum*,
“ which would serve to begin the Foundation of two Universities, and en-
“ dow a couple of Colleges in them with 1000 *l. per Annum* a-piece, and
“ the Residue may be employed on the Reparation of the said Church and
“ Houses, and be annexed unto *Christ-Church* by way of Augmentation of
“ the Choir.” His Purpose was, as appears in some of the publick Letters of those Times, to have settled six Masters in each of the two Colleges, and an hundred Scholars to be instructed by them in Learning, Civility, and Loyalty. The six Masters to be chosen out of the most learned Residentiaries of the said Cathedral, who were in Vicissitudes, three and three of each College, to have resided and kept Hospitality in the several Prebendaries whereunto the Cure of Souls was annexed. These Intentions would have been very laudable, had they been better founded than in the Ruin of such a famous and antient Cathedral. All the Project was defeated by the warm and zealous Applications of the Lord Chancellor *Loftus*, then Archbishop of *Dublin*, to the Queen, and to his fast Friend, the Lord Treasurer of *England*, which at length ended in the Disgrace of the Lord Deputy. The Writer of the Life of Sir *John Perrot* ascribes (m) the Archbishop’s Motives in giving such an Opposition to the Deputy’s Scheme, to private Views, “ As being interested
“ in the Livings of *St. Patrick*’s by long Leases and other Estates thereof
“ granted either to himself, his Children, or Kinsmen.” But let his Views be what they will, he successfully defended his Church, and prevented its being appropriated to an University. Yet his Grace was soon after a zealous and active Instrument in promoting the Foundation of another University without Sacrilege, or the Prophanation of God’s Church ; of which we shall in the next Place proceed to give an Account.

The Mayor and Citizens of *Dublin* enjoyed by Grant from King *Henry VIII*th the Scite, Ambit and Precinct of the dissolved Augustinian Monastery of

of *All-Saints* lying within the Suburbs of that City. Archbishop *Lestus*, judging this a convenient Situation for an intended College, applied to the Mayor and Citizens in their Common Council, and in two pathetick Speeches; made on different Days; laid before them the Queen's Intention of erecting an University in *Ireland*, and the Advantages that such a Society would bring to their City, and concluded with requesting them to grant a fit Place for building such a College. The Citizens soon embraced the Archbishop's Proposal, and granted the said Monastery and the Lands adjoining to it for the Purposes aforesaid. The Archbishop dispatched *Henry Usher*, afterwards Archbishop of *Armagh*, to petition the Queen for her Royal Charter, and for a Mortmain Licence for the Land granted by the City. The Queen readily granted the Petition, and by Warrant dated the 29th of *December* 1591, ordered a Licence of *Mortmain* to pass the Seals for the Grant of the said Abby, which is recited to be of the yearly Value of 20 *l.* and for the Foundation of such a College by way of Corporation; with a Power to accept such Lands and Contributions, for the Maintenance thereof as any of her Subjects should be charitably moved to bestow to the Value of 400 *l.* a Year. On the 3d of *March* following Letters Patent passed in due Form; pursuant to the said Warrant, by which, first, a College is appointed to be erected, to be the Mother of an University in a certain Place called *All-Hallows* near *Dublin*, for the Education, Institution, and Instruction of Youth in Arts and Faculties to endure for ever. 2dly, That it be called, *Collegium Sanctæ et Individuæ Trinitatis juxta Dublin a Serenissimâ Reginâ Elizabethâ fundatum.* — The College of the Holy and Undivided Trinity near Dublin, founded by the most serene Queen Elizabeth. 3dly, That it consist of one Provost and three Fellows in the Name of More, and of three Scholars in the Name of More. 4thly, The Queen appointed *Adam Loftus*, D. D. Archbishop of *Dublin*, and Lord Chancellor of *Ireland*, the first Provost of the said College; and *Henry Usher*, A. M. *Luke Chalonier*, A. M. and *Lancelot Moyne*, A. B. the three first Fellows in the Name of More; and *Henry Lee*, *William Daniel*, and *Stephen White*, the three first Scholars in the Name of More. 5thly, That the said Provost, Fellows, and Scholars, and their Successors for ever be a Body Politick and Corporate by the Name of Provost, Fellows, and Scholars of the College of the Holy Trinity, founded by Queen *Elizabeth*, near *Dublin*, and that they and their Successors be by that Name capable to Purchase, Take, and Possess any Mannors, Lands, Tenements or Hereditaments to them or their Successors for ever, either from the Queen, her Heirs or Successors, or from any other Person for their Support and Maintenance, to the yearly Value of 400 *l.* notwithstanding any Statutes of Mortmain, (so as such Lands be not held of the Crown immediately in Capite in Demesne or Service) and that they may sue and be sued, implead or be impleaded by such Name in all Causes and Actions, real, personal, and mixed in all Courts Temporal or Spiritual in *Ireland*, or elsewhere; and further that they have a Common Seal for transacting their Business. 6thly, That upon a Vacancy of the Provostship either by Death, Departure, Resignation, Deprivation or otherwise, that the surviving Fellows and their Successors, or the Major Part of them, may elect another fit Provost within three Months after such Vacancy. In the same Manner upon a Vacancy of any Fellow or Scholar the Provost and the surviving Fellows, or the major Part of them, may elect one to succeed within two Months after such Vacancy. 7thly, That the Provost and Fellows of the said College may Make and Constitute Laws and Statutes from Time to Time for the better Government of their Body, and may chuse such out of the Statutes of *Oxford* or *Cambridge*, as they shall judge proper for their Purpose, and especially, that no Body else should profess or teach the liberal Arts in any other Place in *Ireland*, without the Queen's special Licence. 8thly, That the Students in this College may have the Power of obtaining the Degrees of Batchelors, Masters and Doctors in all Arts and Faculties in a proper Time from their Admission. Provided, that when the Fellows thereof should compleat seven Years in their Office from the Time of their taking
the

the Degrees of Masters of Arts, that then they be displaced from their Fellowships, and others be elected in their Rooms for the Benefit of the Kingdom and Church. 9thly, *William Cecil*, Baron of *Burghley*, Lord Treasurer of *England*, being appointed by the Patent the first *Chancellor*, it was provided that for the Time to come, the Provost and the major Part of the Fellows should have the Election of a *Chancellor*, which *Chancellor* or his *Vice-Chancellor*, together with the Archbishop of *Dublin*, the Bishop of *Meath*, the *Vice-Treasurer*, *Treasurer at War*, Chief Justice of the chief Place in *Ireland*, and the Mayor of the City of *Dublin*, all for the Time being, or the major Part of them, who shall be called *Visitors*, shall determine all Strifes, Actions, and Controversies arising in the College, which the Provost and the major Part of the Fellows cannot compose, and shall have power to correct and punish all the more grievous Offences, which shall be left unpunished by the Provost and Fellows. 10thly, That for obtaining all Degrees among themselves they have Liberty of performing all Acts of Scholastick Exercises in such Manner as the Provost and the major Part of the Fellows shall think proper, and for that Purpose may elect all necessary Officers, whether *Vice-Chancellor*, *Proctor* or *Proctors*. 11thly, The Queen's Subjects and Officers had full Liberty to grant such Aids for the better constituting, maintaining and supporting the said College as they should think proper. And 12thly, that all the Goods, Chattles, Lands, Tenements, and Hereditaments belonging to the Provost, Fellows, and Scholars of the said College should for ever after be exempted from all Burdens, Taxes, Tallages, Cesses, Subsidies, Exactions, Compositions and Demands whatsoever, either in Time of War or Peace.

To provide a Fund for forwarding the Buildings, and other necessary Charges attending this Infant Society, on the 11th of *March* 1591 the Lord Deputy *Fitz-Williams*, and the Privy Council, issued circular Letters to some principal Gentleman in each Barony of the Kingdom to intreat the Benevolence of the well disposed Inhabitants in the following Form.

William Fitz-Williams,

By the Lord Deputy and Council.

“ **W** Hereas the Queen's most excellent Majesty for the tender Care which
 “ her Highness hath of the good and prosperous Estate of this her Realm
 “ of *Ireland*, and knowing by the Experience of the flourishing Estate of
 “ *England* how beneficial it is to any Country to have Places of Learning
 “ erected in the same, hath by her gracious Favour authorized us her Deputy,
 “ Chancellor, and the rest of the Council to found and establish a College or
 “ an University near *Dublin* in the Scite of *Allhallows*, which is freely granted
 “ by the Citizens thereof, with the Precincts belonging to the same, to the
 “ Value of 20 l. by the Year, who are also willing each of them according to
 “ their Ability to afford them charitable Contributions for the furthering
 “ of so good a Purpose. These are therefore earnestly to request you (ha-
 “ ving for your Assistant such a Person as the Sheriff of that County shall
 “ appoint for his Substitute) carefully to labour with such Persons within your
 “ Barony (having made a Book of all their Names) whom you think can or
 “ will afford any Contribution, whether in Money, some Portion of Lands,
 “ or any other Chattels, whereby their Benevolence may be shewed to the
 “ putting forward so notable and excellent a Purpose, as this will prove to the
 “ Benefit of the whole Country, whereby Knowledge, Learning and Civility
 “ may be increased, to the banishing of Barbarism, Tumults, and disordered
 “ living from among them, and whereby their Children and Children's Children,
 “ especially those that be poor (as it were in an Orphan's Hospital freely) may
 “ have their Learning and Education given them with much more Ease
 “ and lesser Charges, than in other Universities they can obtain it. The which
 “ Business seeing God hath prospered so far, that there is already procured from
 “ her Majesty the Grant of a Corporation, with the Freedom of Mortmain, and
 “ all Liberties, Favours, and Immunities belonging to such a Body, as by their
 “ Charter,

“ Charter, and Letters Patent may appear, and that the Scite and Place, where-
 “ in the Building must be raised, is already granted, it should be a Comfort
 “ and Rejoicing to the whole Country that there is such a beginning of so blessed
 “ a Work offered unto them to further and assist with their good Devotion,
 “ seeing the Benefit redoundeth to their own Posterity, and will in Time appear
 “ to be a matter of no small Commodity to the whole Country. These therefore
 “ are earnestly to require you, in regard of the former Considerations, that
 “ the Benevolence of the fore-named Persons with all Care and Diligence be
 “ intreated by you, and that you signify to us by the first of the next Term
 “ what each of them under their Hands will afford for the furtherance of so no-
 “ table a Work, to the Intent that when their Benevolences are seen there may
 “ be Collectors appointed for the receiving thereof: For which this shall be
 “ your Warrant. Given at her Majesty’s Castle of *Dublin* the 11th of *March*
 “ 1591.

Ad. Archbishop of *Dublin*—*John Armachan*—*Tho. Midensis*:

To our beloved Robert Taafe of Cookston Gent. for the Barony of Louth.

IN the same Form some Special Persons were deputed in every Barony of the Kingdom, with a List or Book annexed of the Names of Persons proper to be applied to. What this Method produced does not appear; but, if we may judge by the return made by *Robert Taafe* to the before recited Warrant, the Sum was very small. For he says, “ that he had applied to all the Gentlemen
 “ of the Barony of *Louth*, whose answer was, that they were Poor, and not a-
 “ ble to give any thing towards the Building of the College.”

However the Work proceeded vigorously;] *Thomas Smith*, Mayor of *Dublin*, on the 13th of *March* the same Year, laid the first Stone of the Building, and on the 9th of *January* 1593 the first Students were admitted into it. [Yet as the Queen’s Endowment lay in *Ulster* the Rebellion of *Tirone* in the latter End of her Majesty’s Reign put a stop to all Receipts of the Income of that Body, and was very near putting a final Period to it, if the State had not taken it into their immediate Care and Protection. Archbishop *Loftus*, who had been a great Instrument in the first Foundation, was one of the Lords Justices in 1597 and 1598, in Conjunction with Sir *Robert Gardiner*, Chief Justice of the Queen’s Bench. These Lords Justices “ in regard of the
 “ Decay of the Revenues of the College in those Times of Rebellion, and as
 “ the same was of her Majesty’s princely Foundation, having no other Means of
 “ Relief, granted to the College a Concordatum of 40*l.* Sterl. *per Annum*,
 “ and also the Allowance of six dead Payes out of such Cheques as should be
 “ imposed upon her Majesty’s Army;” and the Earl of *Effex*, Lord Lieu-
 tenant in 1599, reciting the said Grant, by Concordatum dated the 3d of
May that Year continued the same during Pleasure, and ordered the Con-
 cordatum of 40 *l.* a Year to be paid Quarterly, and the dead Payes, amoun-
 ting to 5 *l.* 12 *s.* a Month to be payed monthly. In *November* the same
 Year Archbishop *Loftus* and Sir *George Cary*, being then Lords Justices, the
 Fellows and Corporation of the College petitioned them for “ present Relief,
 “ setting forth the utter Decay of the College Rents in the then general Re-
 “ volt, whereby they were fallen into great Want, and not able to hold
 “ their Society together.” Upon which Petition they obtained a Warrant
 on the 30th of that Month for the Payment of 40 *s.* a Week out of the
 Entertainment appointed for a Canoneer, to continue till the Vice-Treasurer
 should receive Warrant to the contrary. On the 29th of *January* following,
 the Lords Justices and Council issued another Concordatum in behalf of the
 College, reciting, “ that Forasmuch as by several Lords Deputies, Lords
 “ Justices, and the late Lord Lieutenant, there had been granted to the Pro-
 “ vost and some of the Fellows of Trinity College near *Dublin* a Concorda-
 “ tum of 40 *l.* Sterl. yearly for keeping a Publick and standing Lecture unto
 “ the State, and that by the Death of *Matthias Holmes*, late Fellow of the
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“ College, the same Place is fallen void ; they therefore Order, that the
 “ said College should have as of her Majesty’s Bounty, for the better Main-
 “ tenance of the Provost, and to the Use before mentioned, the said Sum of
 “ 40 *l.* Sterl. yearly, to be payed to them out of such Fines, Impost of
 “ Wines, and other Casualties as should come to the Vice-Treasurers Hands,
 “ to be payed quarterly, until contrary Directions be issued.” The Year fol-
 lowing the Queen took this Body under her own Consideration, and by Privy
 Seal dated the 30th of *April* not only confirmed the foregoing Grants, but al-
 so made to them a further Grant of 200 *l. per Annum*. “ Being informed (says
 “ her Majesty) by Letters from *Ireland* to our Council here, that the College is
 “ in danger to be dissolved, the Maintenance thereof being wholly taken away,
 “ and no Benefit received of our late Grant of Concealments in regard of the
 “ Troubles, and that (as you have signified) you have supplied them with
 “ some Means for their Continuance together, until our Pleasure be signified
 “ on that Behalf ; we are well pleased out of our princely Care for the Main-
 “ tenance of that College (being of our own Foundation) and for the esta-
 “ blishing of so great a Means of Instruction of our People, to grant unto the
 “ Provost, Fellows and Scholars of the said College both a Confirmation and
 “ Continuance of those Means, which you have formerly granted unto them,
 “ as also a further supply of 200 *l.* Sterl. *per Annum*, out of the Wards, Li-
 “ veries, Reliefs, Intrusions, Alienations, Fines, and any other Casualties,
 “ that shall come to our Hands (our Impost Revenues of our Lands there,
 “ and Treasure sent from hence only excepted) to be payed quarterly, and to
 “ be continued until they shall enjoy the Benefit of our former Grant of Con-
 “ cealments : And further, that our said Grant be payed to the College before
 “ any other Concordatum or Grant heretofore passed, or hereafter to be passed
 “ out of any Part of the said Casualties. And if the said Casualties do not a-
 “ mount to 200 *l.* in any one Year by reason of the Troubles, then that
 “ the said College be answered the Arrearages out of the first Casualties that
 “ shall come to our Hands the next Year, and so from Time to Time until
 “ they receive the full Benefit of this Grant.” Letters Patent passed pursu-
 ant to this Privy Seal on the 16th of *July* following.

Thus was this College fostered and supported in its Infancy.] K. *James I.*
 [who was a Prince of Learning, and an Encourager of it] besides a Pension
 of 388 *l.* 15 *s.* *English* Money, payable yearly out of the *Exchequer*, endowed
 it with large Estates in the Province of *Ulster* : [K. *Charles I.* was also a Be-
 nefactor to it, and so were the succeeding Monarchs down to the present Times,
 not to mention the Provisions made for it by the Acts of Settlement and Expla-
 nation] and this is the only University in *Ireland*, and may be called our *A-*
thens.

[The Original Constitution of this University is set forth before p. 246, 247 ;
 but in the Year 1637 it received a new Charter, and another Set of Statutes,
 which made several material Alterations in the Constitution. For I. by the
 1st Charter the Office of Provost was upon a Vacancy filled up by an E-
 lection made by a Majority of the Fellows. By the new Charter this Power
 was reserved to the Crown, and the Office made donative. II. By the 1st
 Charter the Fellows could continue no more than 7 Years in their Offices from
 the Time of commencing Masters of Arts. By the 2d Charter they were
 made Tenants for Life in their Fellowships, if they thought proper. III. The
 1st Charter provides, that upon the Vacancy of a Fellowship or Scholarship
 the Place should be filled up by Election within two Months after the Vacancy,
 and the Election was placed in a Majority of the Fellows. By the new Char-
 ter it was ordained, that upon the Vacancy of a Senior Fellowship the same
 should be supplied within three Days after the Vacancy made known, by a
 Majority or equal Number of the surviving Senior Fellows, together with
 the Provost ; and upon a Vacancy of a Junior Fellowship or Scholarship that
 the same be filled up by the Provost and Senior Fellows, or the Major Part
 of them, together with the Provost, on the *Monday* after *Trinity Sunday* follow-
 ing

ing the Vacancy. IV. By the first Constitution the Number of Fellows were only seven, and they of equal Authority without any Distinction into Senior and Junior. By the new Charter the Number of Fellows was enlarged to sixteen, and distinguished into 7 Seniors and 9 Juniors, and the Government of the College committed to the Provost and the Majority of the 7 Senior Fellows (which Number has been since enlarged); and the Number of Scholars was enlarged to 70. V. By the first Charter the Provost and Fellows had Power to form Laws and Statutes from Time to Time for the better Government of the College, and to adapt and incorporate such as they thought proper from those of *Cambridge* or *Oxford*. By the new Charter the King, by Consent of the Provost Fellows and Scholars, reserved this Power to himself; and the former Statutes were declared null and void, and a new Set of Statutes given them by his Majesty. But in Cases omitted to be provided for in the new Statutes the Provost and the major Part of the Senior Fellows had Power given them to make new Statutes not repugnant to those granted by the King, the same to be confirmed by the Visitors of the College, and so to remain in Force till the Provost and major Part of the Senior Fellows; by consent of the Visitors, should think proper to rescind them. VI. The Mortmain Licence was enlarged to 200 *l.* a Year more than was contained in the first Licence. VII. By the first Charter the Visitors appointed for the College were the Chancellor, or his Vice-Chancellor, the Archbishop of *Dublin*, the Bishop of *Meath*, the Vice-Treasurer, Treasurer at War, the chief Justice of the King's Bench, and the Mayor of the City of *Dublin*, all for the time being; or the major Part of them. By the new Charter the Visitors were restrained to the Chancellor or his Vice-Chancellor, and the Archbishop of *Dublin*.

By the Act of Settlement the chief Governour or Governours of *Ireland*, by Consent of the Privy Council, were impowered to erect another *College* to be of the University of *Dublin*, to be called *King's-College*, and out of the Lands vested or to be vested in the King by that Act to raise a yearly Allowance not exceeding 2000 *l.* a Year, by an equal Charge upon every 1000 Acres, and therewith to endow the said College, which was to be governed by such Laws and Constitutions as the King, his Heirs or Successors, should under the great Seals of *England* or *Ireland* appoint. But this Power was never carried into Execution.

SECT. IV. **C**olleges founded in foreign Countries by *Irishmen*, or for the Reception and Education of *Irishmen* may be divided into antient and modern. Of the former sort is said to be the University of *Paris*, founded, as it is said, in the 9th Century by *Clement*, an *Irishman*, under the Countenance and Protection of *Charles* the Great, who at the same Time sent *Albin*, the Companion of *Clement*, into *Italy* to found the College of *Ticinum* or *Pavia*. See upon this Head the Writers of *Ireland*, Chap. vi. p. 54, 55; as also *Notkerus Balbulus*, an antient Monk of the Abby of *St. Gall*, in his Life of *Charles* the Great, published out of a *Bavarian M. S.* by *Henry Canisius* (n) in the Year 1601. See also *David Roth* (o), *Usber* (p), and *John Colgan* (q), and the Authorities cited by them; which last Writer tells us in another Place (r), that there were many other antient Seminaries for the *Irish* in *Germany*, as at *Wurtsburg*, *Vienna*, *Eystadt*, and *Noremberg*; to which may be added *Ratisbon*, according to *Peter Walsh* (s), and *Hugh Ward* (t). I shall barely mention *Fossis* in *Flanders*, *Luxeville* in *Burgundy*, *Boby* in *Italy*, *Toul* in *Lorraine*, and *St. Gall* in *Switzerland*, as Foundations of this sort.

Of modern Seminaries, or such as have been erected by or for the *Irish* in foreign Parts since the Reformation of Religion, the Reader must be contented with the following Sketch. I once thought to have been very particular on this

Head;

(n) *Antiq. Lect. Tom. i. p. 732.* (o) *Brigid. Thaum. and Hib. resurg.* (p) *Primord.*
(q) *Act. Sanct. p. 696.* (r) *Ibid. p. 110.* (s) *Prospect. p. 446.*
(t) *Vit. Rumoldi p. 286.*

Head; and for that Purpose opened a Correspondence through all Parts of *Europe*, which was interrupted by a War with *France* breaking out soon after, and my Design in some Measure frustrated. I must be content therefore to confine myself to such Accounts as I have received, and to such Particulars as I have been able to collect out of printed Books, leaving those as are unmentioned to the Diligence of some future Writer. I shall first begin with the Colleges or Communities for the Education of *Irish* Secular Priests, and then proceed to those for the regular Orders.

The College of *Doway* in *Flanders* for *Irish* Secular Priests was the Mother of several other Seminaries of the like Kind in other Parts of that Country. It was founded in 1596 by *Christopher Cusack*, a Priest of the County of *Meath*, who was the first President of it, as he was of all the Establishments made about that Time in other Towns of *Flanders*, where the *Irish* had any footing. This appears by an Instrument now remaining in the *English* College of *Doway* sent to the Pope's Nuncio in 1622 by Mr. *Kellison*, then President of the said *English* College, a Copy of which was communicated to me in the Year 1740 by Mr. *Patrick Naghten*, then President of the *Irish* College of the said Place; an Abstract whereof I shall set forth in *English*, as it illustrates several Particulars relative to others of the *Irish* Seminaries in *Flanders* (viz.)—"The Foundation of
 " the College of *Doway* was began in the Year 1596 by the Labour and Industry of Mr. *Christopher Cusack*, who by spending his own Patrimony, and
 " by the liberal Aids of his Friends supported this and other Colleges in *Flanders*
 " for about 6 Years; till one Mr. *Roche*, then President of the said College,
 " and now Bishop of *Ross*, making a Journey to *Spain*, obtained a Pension from
 " that King of 2000 Crowns for the Endowment of it. But this Pension being
 " badly paid, the College is with Difficulty supported by the Exhibitions and
 " at the Charges of the several Gentlemen who reside in it, and the Care
 " and Industry of their Friends. Yet I have heard no Complaints made of the
 " Debts of the House. The Conversation of the Inhabitants of it is Religious
 " and Virtuous, and it for the most part maintains such as are qualified for
 " the Study of Logick and Philosophy. By the Industry of himself and his
 " Friends he procured also a Settlement for Priests at *Lille*, with a small Pension of 300 Florens granted by a Citizen of that Town; and another at
 " *Antwerp*, wherein the Priests are supported partly by the Alms given at
 " Masses, and partly by the Benevolence of the People. This House of *Antwerp*
 " has also another Dependent on it for *Irish* Students at *Tournay*, supported
 " partly by Alms, and partly by Benefactions contributed by the Country thereabouts, and from *Ireland*. In all these Houses about 100 Priests are supported"—In the Chapter Book of the *Irish* College of *Doway* is to be seen the following Capitular Act dated February 1604—"In Nomine, &c. In the
 " Name of the Omnipotent God, &c. I *Christopher Cusack*, the Unworthy President and Superior of the *Irish* Youth through all *Flanders*, reflecting on the
 " Vicissitude of Human Affairs, &c." and after a long Preamble he proceeds thus—"I have summoned, and those who were summoned did convene together at my Command, in my Presence, from divers Parts of *Flanders*, I
 " having named the Day for such Purpose (viz.) *Patrick Sedgrave*, *Thomas Brady*, *Richard Connell*, *Isaac Brinner*, *John Roche*, *William Tirry*, *Thomas Skelton*, *Lawrence Sedgrave*, and *James Talbot*. The Chapter thus assembled
 " proceeded to elect Prefects and Coadjutors, Assistants to the several Colleges in *Flanders*," all which Acts were signed by *Christopher Cusack*, as General President of the whole Body. Another general Chapter was held at *Doway* on the 28th of December 1607, in the Acts of which Mr. *Cusack* is stiled first President and Moderator of the whole Province, and the several Prefects of the other Colleges in *Flanders* appeared at his Summons *pro eâ observantiâ quam Præsidi suo debent*—Out of the Obedience they owed to their first President. In the same Manner he presided at all the general Chapters held at *Doway* till the last before his Death in 1619, in which the Subserviency of the other Colleges in *Flanders* to the Mother or Mistress College of *Doway* is recited. This Point appears

pears also from Mr. *Cusack's* last Will, wherein he nominates his Cousin *Lawrence Sedgrave* his Heir, Executor and Administrator, and gives him the same universal Power he had himself to govern, command, remove or continue the respective Superiors of the other Irish Colleges of Flanders, according as he in the holy Spirit should find them worthy or unworthy; and he orders, 1st, that *Sedgrave* should not be molested in his Administration by any of the Irish Nation. 2dly, That he should take into his Possession as his own both the Moveables and Immoveables of all the Irish Colleges of Flanders, specifying none in Particular. 3dly, He assigned him an Action or Demand of 500 l. Sterling upon these Establishments, which is recited to be only a Part of the Patrimony he had expended on them, in Case any of the Nation should be so unreasonable as to oppose him in his Administration. All this evidently shews, that no other Person but *Cusack* could pretend Title to any of the said Colleges. This House of *Doway* is now possessed by *Birgitin* Monks, which was some Years ago purchased by or for them; and the Irish have a small College there called *St. Patrick's*, the Superior of which is subject to the English College of *Doway*; but of the Foundation of *St. Patrick's* I can give no Account.

The College of *Lille* is said by some to have had its Original from the zeal of *Francis Nugent*, a Capuchin Frier, in the Year 1610, and that this appears by Letters Patent granted in favour of this House by *Albert and Isabella Clara Eugenia* of Spain. But this account seems to be attended with some Difficulties. For it is certain that *Christopher Cusack*, mentioned in the foregoing Article, purchased the Ground on which the House was built, the Contract for which Purchase yet remains at *Lille*. The same Year *John Morel*, an Inhabitant of *Lille*, moved by the Example of Mr. *Cusack*, joined him in the Expences of the Buildings, and by his Will devised 18000 Florens to the College. The *Augustinians* of that City, and the Heirs of *Morel* both disputed the Legacy; and it cost Mr. *Cusack* much Trouble and Money to dispossess the first, and he recovered only 4000 Florens of the Legacy. This House is now appropriated to the Reception only of such Irish Students as have their Birth in the Province of *Leinster*; though it was founded by Mr. *Cusack* in general for all Students of Irish Birth without Partiality to Provinces. It was usurped by the Capuchin Friars in the Year 1634 by these Means. *Christopher Cusack* (as is mentioned above) made *Lawrence Sedgrave* his universal Heir, and gave him the same power he had himself of governing the respective Prefects of the other Irish Seminaries for Seculars in Flanders, of which *Lille* was one. In 1633 Mr. *Sedgrave* by his Will constituted *James Talbot* his universal Heir, and conferred on him all his Pretensions on the said Seminaries; and the same Year Mr. *Talbot* was acknowledged as chief President by all the respective Superiors of the said Establishments. He was obliged to take a Journey to Ireland the Year following, where he continued a Year, and in his Absence one *Bonaventure*, an Irish Capuchin, found Means to debauch M. *Lalor*, then Prefect of the College of *Lille*, from his Allegiance to his natural President. They addressed themselves to the Bishop of *Tournay*, in whose Diocese *Lille* stood, and persuaded him, 1st, that it was originally founded for Capuchins, and that Father *Francis Nugent*, a Capuchin, was the chief Founder of it; and 2dly, that *Christopher Cusack* had in the Year 1616 renounced all his Pretensions to that House in favour of the said *Nugent*, and the Capuchin Order. Having by these false Surmises procured the Bishop's Protection, they applied in the same manner to the Magistrates of *Lille*, and meeting no Opposition, the Capuchins were invested in the Possession of the House. When *Talbot* returned, and found the Capuchins in the Administration of all the Affairs of the College, he commenced a Law-suit for the Recovery of it; but died before it was brought to a full Issue. Yet before his Death he made it evidently appear to the Privy Council of *Brussels*. 1st, That *Nugent* had no share in the Original Establishment. 2dly, That the Capuchins had not the least Colour of Right to the Administration of the House. 3dly, That it was not a Provincial Settlement, but common to the whole Nation of Ireland from the Foundation in 1610 to the Year

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1633 ; and 4thly, That the renunciation attributed to *Cusack* was groundless. I want Information how the Capuchins were dispossessed ; but it is certain the College now belongs to the Seculars. It is but a poor House, and the Students are obliged to bury the Dead in 6 or 7 Parishes in the Town to help them to continue their Studies. The late Lord *Carlingford*, who died at *Lille* in his Passage from *Spaa* to *England* on the 4th of *December* 1738, was buried in the Chappel of this House dedicated to the V. M. on the 6th of that Month.

The College of *Antwerp*, dedicated to *St. Patrick* for *Irish* Secular Priests, may justly be said to owe its Foundation to Mr. *Lawrence Sedgrave*, a Priest, probably of the Diocese of *Meath*, who in 1629 bought the House and Garden for 13320 Florens, and erected it into a national *Irish* College by the Consent of the then Bishop of *Antwerp* for 12 or 16 Priests ; and he was the first President of it himself. But there seems to have been an unendowed College for the *Irish* before this Foundation, as appears by *Kellison's* Information to the Pope's Nuncio made in 1622. See before p. 252. An Equality of Provinces is observed for the Reception of Students in it. See a further Account of this College in a Book intitled, *Principium, Progressus, ac Præsens Status Collegii Pastoralis Hibernorum Antwerpiæ*, Printed in 1680.

At *St. Omer's*, in *Flanders*, as I am informed, was heretofore a Seminary for Secular *Irish* Priests ; but at present there is no such thing. I am a Stranger how it came to have an End.

The College of *Tournay* for *Irish* Secular Priests was originally a Dependent on that of *Antwerp* ; as appears from *Kellison's* Instrument before mentioned, p. 252, which proves that *Antwerp* College had an earlier Existence than the Date before assigned to it. This College of *Tournay* was founded by *Maximilian de Vilani*, a Nobleman of *Ghent*, and Bishop of *Tournay*, who gave the House to one *Aylmer* an *Irish* Secular Priest, for the use of young *Irish* Students about the Year 1600 ; and he left by his Will 9000 Florens to the College for the Maintenance of the President and his Servant, and the Reparation of the House. The Students had no more than bare Lodgings in it ; and *Francis de Vilani*, Nephew and Successor to *Maximilian* in the See of *Tournay*, and his Executor, absolutely ordered, that no Student should be received into the said College, but such who should give previous Security to pay 120 Florens yearly for his Table, and supply himself with Cloaths and other Necessaries.

A College for Secular *Irish* Priests in *Paris*, the Capital of *France*, is to this Day called the *Lombard* College, having been first founded for the *Lombards*, who repaired for Study to the University of *Paris* : But they quitting it, *Mc. Genis* and *Kelly*, two *Irish* Priests, obtained a Grant of it to serve as a Seminary for the Youth of their Nation ; though at what particular Time I am not informed. This College is subject to the University of *Paris*, of which such who teach Philosophy have a Claim to be Fellows, and the Students of it are admitted to all the Degrees of the *Sorbonne*, as well as to those of the Canon and Civil Law. Doctor *Michael Moor*, Rector of the University of *Paris*, and *John Farrely*, Doctor of *Sorbonne*, and late Principal of the *Irish* College, purchased some old Houses contiguous to the said College, which were lately pulled down, and elegantly rebuilt in the Form of a College. The Archbishop of *Paris* is chief Superior of this Seminary, under whom are two *French* Priests of Distinction, and subject to them 4 *Irish* Secular Priests, called *Provisors*, one for each Province of *Ireland* ; of whom the 1st is always Principal, the 2d Sacristan, the 3d Procurator, who takes care of the Income and Disbursements of the House, and the 4th has the Superintendence of the School, and trains up the Youth in Preaching, Controversy, Divinity, Philosophy, History, and other Branches of Learning. Besides the College, there is also a part of it called a *Community*, where such as aspire to be Church-Men are educated under the Direction of a Prefect, who now is Doctor *Andrew Donlevy*. They who live in this Community are not Priests, the Sub-Prefect excepted. In 1726 the King

of *France* published an Arret for the better Regulation of the said College and Community. The Chappel of it is dedicated to the Assumption of the B. V. M. and the whole is a spacious Building, the Library of it commodious, and several Burses or Exhibitions belong to the College for the educating of poor Students, and Priests, who when they finish their Studies in it receive from the *French* King one hundred Livres each to bear their Charges to *Ireland*. — In this Seminary was educated the late Doctor *Walter Skelton*, Titular Dean of *Leighlin*, who died on the 31st of *October* 1737. and was buried in the Church of *St. Fiech* at *Sletty* in the *Queen's* County, formerly the Inheritance of his Ancestors; a Gentleman famous for Mathematical Abilities. The present Prefect of this Seminary is Doctor *Andrew Donlevy*, Titular Dean of *Raphoe*; and Author of a Book of Christian Instructions in a Catechetical Method, *English* and *Irish*, Printed *Paris* 1742. I take Occasion to mention him here out of Gratitude for many Favours I received from him, particularly by his transmitting to me from Time to Time several useful Collections out of the King's and other Libraries in *Paris*.

At *Nantes*, in *France*, is a Seminary for *Irish* Secular Priests, established about the Year 1680 by the consent of *Ægidius de Beauvau* Bishop of *Nantes*, obtained by the Intercession of Doctor *Ambrose Madden* of the Diocese of *Clonfert*, and Doctor *Edward Tonery* of the Diocese of *Waterford*. They pay Rent for the House inhabited by them ever since the Year 1697, and have no fixed Endowment, but live chiefly by Charity. The House at present affords Lodgings for 35 Priests received indifferently from all the Provinces of *Ireland*, who live in Community, and have Lectures and Repetitions like other Communities. The Chappel belonging to it is under the Invocation of *St. Gabriel* the Arch-Angel, whose Figure, in the Shape of a young Man with Wings, is over the high Altar.

At *Bourdeaux*, in *France*, is a Seminary for *Irish* Secular Priests, founded by *Francis de Sourdis*, Cardinal, and Archbishop of *Bourdeaux*, in the Year 1603, who made Rules and Statutes for the said Seminary, which were confirmed by the See of *Rome*. It did not get the name of a College and Seminary till about the Year 1669, when it was endowed with a Pension from the King by the Means of *Queen Anne* of *Austria*, his Mother, who had declared herself the Foundress in 1654, and then ordered her Arms, and those of the King, her Son, to be engraved on the Frontispiece of the Chappel, which from the name of the Parish Church of *St. Mary*, she changed into that of the Chappel of *St. Anne* the Royal.

Henry Fitz-Simon in his Epistle Dedicatory of his Exposition of the Mass, published in the Year 1611 mentions Seminaries for the *Irish* at *Roan*, and *Collen*, of which I can give no other Account, nor ascertain whether they were Regulars or Seculars, nor of whose Foundation.

The Seminary of *Toulouse*, in *France*, for *Irish* Secular Priests was founded about the beginning of the Reign of King *James I.* of *England*, and continued upon casual Charity, without any solid Endowment till the Year 1660; when the Court of *France* residing then in the City of *Toulouse*, on Occasion of *Lewis* the 14th's Marriage with the Infanta of *Spain*, the *Irish* then in that City addressed the Queen Mother *Anne* of *Austria* for a Support; who liking their Institution declared herself the Foundress of a College or Seminary in their Favour under the Title of the *Royal Anne*, and procured her Son *Lewis* the 14th to ratifie the Patent of Foundation, and by another Patent of his own to establish a certain yearly and perpetual Pension of 60 *l.* Sterling upon his Revenue, towards the Maintenance of the Seminary, adding great Privileges to it.

Cardinal *Ludovisus*, at the Instance of *Luke Wadding*, founded a Secular College at *Rome* for 6 *Irish* Youths in the Year 1628, the Number of which upon the Cardinal's Death was enlarged to 12. This House stood opposite to the Franciscan *Irish* College of *St. Isidore*, of which hereafter, and the Youths were placed

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placed under the Care and Inspection of the Friars of that House, and this *Ludovician* College was Dedicated to *St. Patrick*. The Cardinal appropriated six hundred *Roman* Crowns a Year for the support of the House, and expended one hundred and fifty Crowns in Furniture. The Foundation was made under a Condition, that the Fraternity of *St. Isidore's* should oblige themselves that six Students should for ever be supported by the sum allotted by the Cardinal, together with a Rector and one Secular Servant, and that they should not receive or dismiss any of the Students without the Consent of the Founder, or his Representative. The Students attended all Exercises and Lectures in the College of *St. Isidore*, and were never suffered to go abroad but under the Care of some of the Friars of the said College. A Set of Statutes for the Government of this Seminary was drawn up by *Wadding*, and approved by the Cardinal, who on his Death bequeathed to it a Vine-yard he had 15 Miles from *Rome*, and the yearly Rent of 1000 Crowns, which he obliged his Heir to pay for ever, and to buy the House wherein these Collegiates resided, which before was held only in Farm; by which Means the Foundation was enlarged to support 12 Inhabitants. See among the Writers of *Ireland* under *Luke Wadding* P. 137.

At *Alcala de Henares* in *Spain*, (as I am informed) a College for *Irish* Secular Priests was soon after the Destruction of the *Spanish* Armada founded by Baron *George Sylveria*, a Native of *Portugal*, but by Inclinations an *Irishman*, his Mother being a *Mac-Donnell* from the *North* of *Ireland*. The Foundation was made for 30 *Irish* Students, 4 Chaplains, and 8 Servants; for whose Maintenance the Baron allotted an annual Revenue of 2000 *l. Sterling*, *English* Money, and one thousand Pounds for the Chappel, which is dedicated to *St. George* the Martyr.

At *Seville*, in *Spain*, it is said there are two Colleges for *Irish* Secular Priests; one dedicated to the Conception of the B. V. M. of Royal Foundation, or, as it is said, by *Sarapater*, a Canon of *Seville*, who endowed it with a considerable Number of Ducats, obtained by the Means of Mr. *Stapleton*, an *Irish* Priest of *Dublin*; the other, called *St. Gregory's*, being dedicated to Pope *Gregory* the Great, who sent *St. Austin* the Monk to convert *England*. This latter House was founded for the *English*; but is now possessed by the *Irish*, and both of them are under the Government of the *Jesuits*. The above-mentioned Mr. *Stapleton* was the first Collegiate of it.

It is said also, that at *Madrid*, the Capital of *Spain* there is a College for *Irish* Secular Priests under the Invocation of *St. Patrick*; and another at *Compostella*, alias, *St. Jago*, founded by *Philip* the 2d, under the same Saint.

At *Salamanca*, in *Spain*, a College for *Irish* Secular Priests was founded in 1582, and dedicated to *St. Patrick*, by the States of the Kingdoms of *Castile* and *Leon*, at the Instance and Solicitation of *Thomas White*, a *Jesuit* of *Clonmell* in the County of *Tipperary*, in *Ireland*, who was the first Rector of it. This House was only in poor Circumstances in its Original Establishment; for which Reason King *Philip* III. took it under his own Protection in the Year 1610, and endowed it more plentifully. The following Inscription carved in Stone over the Door of the College expresses this Matter. (viz.) — *Este Collegio se confico per les Reynos de Castilla y Leon para el sustento de la Religion Chrystiane de Irlanda el Anno que Phelip Tercero, Rey Catholico, hecho dellas los Moriscos, Enemigos de la Santa fe 1610.* — This College was erected by the Kingdoms of *Castile* and *Leon* for supporting the Christian Religion of *Ireland* in the Year that *Philip* III. the Catholic King, expelled the *Moriscoes*, Enemies of the Holy Faith, 1610. — The Inscription over the Chappel Door shews the Dedication — *Este Capilla est a dedicada al glorioso San Patricio, Apostol de Irlanda, Patron de Reyno de Murcia, y deste Collegio Irlandes. N. M. S. Padre Paulo Quinto hizo Su Altar Privilegiado de Anima, y concedio a su Imagen muchus gracias e Indulgencias.* — This Chappel is dedicated to the glorious Saint *Patrick*, Apostle of *Ireland*, Patron of the Kingdom

Kingdom of Murcia, and of this Irish College. Our most Holy Father Paul the 5th privileged this Altar for Souls, and granted to its Image many Graces and Indulgences.

At *Lisbon*, in *Portugal*, is a College for *Irish* Secular Priests founded in 1595 by *Ximenas*, who is buried there, and a weekly Mass offered for his Soul. In the Chappel of it are three Altars, one dedicated to the Nativity of the B. V. M. another to *St. John the Baptist*, and a third to *St. Patrick*. At its first Foundation the *Irish* Seculars were Prefects of it; but now the *Portuguese* Jesuits govern it, and it supports not above half the Number it was founded for. Each Student at the Expiration of his Studies receives 5 *l.* to pay his Passage to *Ireland*, a Gallon of Wine, and some Flower for Biscuit. One *Leigh*, an *Irish* Merchant, was a Benefactor to it, and is interred in one of the Chappels there.

At *Evora* in the same Kingdom, an *Irish* College for Seculars was founded about the same Time with the former by Cardinal *Henriques*, and Dedicated to *St. Brigid*, whose Head is pretended to be conserved at *Lumia*, a Mile from *Lisbon*. The Jesuits have monopolized this House to their own Use, on Pretence of serving the Missioners to *Japan*, or for a Receptacle for those who had grown old in that Service. Father *Gusman*, a Dominican, Archbishop of *Evo-ra*, laboured to rescue it out of their Hands, in order to restore it to its first Inhabitants, the *Irish*, and for that Purpose dispatched an Agent to *Rome*, and another to the Queen of *Portugal* (to whom he was a spurious Cousin German) but he died before his Agents could proceed in their Solicitations, and the *Irish* are still outed.

Next follow the Colleges for the Education of Irish Regulars.

The College of *Louvain*, in *Flanders*, for the Education of Franciscan Friars of the strict Observance, was founded under the Invocation of *St. Anthony of Padua*, at the Solicitation of *Florence Conry*, a Learned Franciscan, by *Philip III.* King of *Spain*, and the first Stone of it laid by the Princes *Albert* and *Isabell* in the Year 1616. See the monumental Inscription on *Conry* among the Writers of *Ireland*, p. 111.

The College of the immaculate Conception of the B. V. M. at *Prague* in *Bohemia* was founded for *Irish* Franciscan Friars of the strict Observance by the Emperor *Ferdinand II.* at the Instance and Solicitation of *Malachy Fallon*, a Friar of that Order, in the Year 1631; and *Patrick Fleming*, a Franciscan also, and Lecturer of Divinity at *Louvain*, was appointed the first Superiour. On the 2d of *July* that Year *Fleming* and 5 of his Companions of the same Institute were solemnly introduced into the said House under the Countenance of the Archbishop of *Prague*, and other Men of great Eminence and Authority in that Country; to whom an Oration was made upon the Occasion, penned by the said *Fleming*, but delivered by *Matthew Hoar*, a Deacon, and a Man noted for Oratorial Abilities, and the Graces of Elocution. *Prague* being besieged the same Year by the Forces of the *Elektor* of *Saxony*, *Fleming* and *Hoar* fled; but were both slain on the 7th of *November* by the Country Boors, then in Arms. The College was in its first State very small, and ready built, being purchased for about 1200 Florens; but it was enlarged soon after by the Contribution of Alms for the Reception of 70 Inhabitants, and a fair Church erected for their use. But this latter was not done till the Year 1652, when the Emperor *Ferdinand III.* on the 15th of *August* laid the Foundation Stone of it, and contributed about 3000 Florens on the Building, and on the other Necessities of the House. *Walter Butler*, an *Irishman*, and a General in the *Imperial* Army, by Will bequeathed 30000 Florens to this College; of which Sum the *Irish* Friars received only 25000, the greatest part whereof was expended on the Church and Monastery, and the remainder of them perfected by the Alms of divers Benefactors. In the Year 1700 *Wenceslaus*, Count *Sternberg*, built for the use of the College a splendid Library, and furnished it with many thousand Books collected and left to him by his Brother, *Ignatius*, Count *Sternberg*. In 1738 *Andrew*, Count *Hamilton*, an *Irishman*, bequeathed to this College by

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Will 9000 Florens, which were expended on the enlarging and perfecting the Buildings; and the College from Time to Time has produced many Men eminent for Learning.

The College of *St. Isidore*, at *Rome*, for *Irish* Franciscan Friers, is indebted for its Foundation and Existence to *Luke Wadding*, a Learned Frier of that Order, and the manner it was brought about was thus. Some discalceat Franciscans of the *Spanish* Nation obtained Licence from Pope *Gregory* the 15th in the Year 1622, that they might have a Procurator of their own Nation to dispatch the Business of their Province for *Spain* and the *Indies*, and to build an Hospital or place of Reception in the City, where the discalceat Friers might have a Being, and that their Procurator might govern them in the nature of a Prior: Whereas before that Time all the *Tramontane* Friers took up their Lodgings in the Convent of *Ara-celi*, and transacted their Affairs by the Procurator of the Order, and Commissary of the Court. Having obtained this Licence, and another for a Church, Bell, and other Things to be added to the Hospital, *Joseph Caesar Augustanus*, Procurator for the discalceats, and others of that Order, pitched upon a Plot of Ground for their Hospital on the *Pinchian* Mount, where formerly was a Garden of Thistles, near a Garden of Cardinal *Ludovisius*, though not contiguous to it. The Plot was square, and only 40 Rods in Circuit, which they took in Fee Farm from the Duke of *St. Gemini* subject to a perpetual Rent of 40 *Roman* Crowns, and a Condition of Re-entry reserved to the Duke, and that he might hold it, and whatever Buildings should be erected on it without Redemption, in case the Rent should be in arrear three Years. On this Ground, and at the Charges of *Ostavian Barbiano*, a *Roman* Senator, the Friers built the four Sides of their Church in the Form of a Cross, with a vaulted Roof, and dedicated it to *St. Isidore*, the Husbandman, then lately canonized by Pope *Gregory*. On the right Side of the Church the Friers erected a little Cloister, with two small Bed Chambers fixed against the Wall of the Church, in the same Place where the Chappel of *St. Anthony*, and the Crucifix now stands, together with two other Buildings near the Gate, one for a Chappel, and the other for a Vestry. On the other side of the Cloister was built a Refectory and Kitchen, with two small Pantrys, and other Conveniences were also erected; and in the upper Floor was a narrow Dormitory, the outward Part of which contained 14 small Beds, and a Passage or Antichamber. The inner part about the Cloisters contained a quadrilateral Passage, which served the Religious to walk and converse in. A Master Builder expended the Money for erecting these Structures, and the Friers had not three Cubits of Land beyond this Square Circuit.—Some few *Spanish* discalceat Friers lived in the House for two Years; but then the House and Office of Procurator was at the Instance of the King of *Spain* taken from them, and the Friers sent to their former Habitation in the Convent of *Ara-celi*, and Pope *Urban VIII.* committed the Hospital of *St. Isidore* to the free Disposition the General of the Order, *Bernardin Senis*, who placed some *Spanish* Observantins in it, called by them, Friers de *Familiâ*. But they being few, and not having a sufficient Support, were not fond of so narrow an Habitation, which yet wanted a great deal of being finished. It was encumbered not only with the Rent, but with other Charges, and with Debts due to Workmen to the amount of near 3000 Crowns. The Creditors became clamorous, demanding their Debts by Law, and the General of the Order was sentenced to pay the Creditors in a Month, or that the House should be sold, and the Creditors contented out of the Sale.—Matters being thus the General laid them before *Luke Wadding*, whom he knew to be a Man of Interest, and to have Friends to whom he could have Recourse for an Aid to pay the Debts, and requested him to find some Means to prevent Religion from suffering so great a Dishonour and Loss. *Wadding* thought it a difficult Task to engage in, not only in respect to the greatness of the Debt, but as the Building was unfinished, and the Plot too narrow, and incommodious for his Intentions. Yet out of Affection to his Order, and Zeal to his Country and Religion, he took the matter into Consideration, and advising with the Pope and his Nephew, with the K. of *Spain's* Ministers, and especially with Cardinal *Trejo*, when he saw them fall readily into his Scheme, and not only advised but persuaded him to lay hold of the Opportunity, and promised him their Patronage and aid, he closed with the General, and offered

red to pay the Creditors, on Condition that the Place should be appropriated to a College for Students, and to a regular House of Observant Francisans of the Nation and Province of Ireland. The Condition did not displease the General, both as his Desire was accomplished in preserving the Place for Religion, and out of a peculiar Affection he had for *Wadding* and his Country, and especially as by these Means the *Irish* would obtain a Place of Education, which might be of Use not only to the Mission in *Ireland*, but in *England* and *Scotland*.—The Agreement was executed, and sealed by the General with the great Seal of the Order on the 13th of *June* 1625, by which the General, reciting the Licence of Pope *Urban*, and that upon mature Deliberation he had converted the Hospital of *St. Isidore* into a College, annexed it to the Province of *Ireland*, and granted it for ever to the Ministers and Friars of that Province, that the Study of the liberal Arts, of Divinity and Controversy should be there instituted; and he framed other Articles in the Patent appertaining to the peculiar Government of a College, and which are more fully explained in the Constitutions of the College, and the Papal Bull of Foundation, granted and confirmed by Pope *Urban* VIII, who of his own proper Motion changed many Things in the Draught for the firmer Establishment of the *Irish*, and promised them his Protection and Favour, which he performed to his Death.—On the 21st of *June* the same Year *Wadding* entered into Possession, and placed in it *Anthony Hicky* as first and principal Lecturer of Divinity, *Patrick Fleming*, Lecturer of Philosophy, and called indifferently into it the native Friars of all the four Provinces of *Ireland*, who were dispersed in *Spain*, *Flanders* or *Germany*, whom he could find; so that in a short time the College increased to the Number of 30 Persons; and they acquired such a Reputation for Religion and Learning, that they began to be very acceptable to the *Romans*, and their Fame to be dispersed in other Countries.—*Wadding*, having diligently gathered in all the Contributions of the Benefactors, took Care in the first Place to clear off all the Debts due to the Workmen. Next he purchased off all the Rents and Incumbrances affecting the Plot by the first Agreement. Then he bought in for many thousand Crowns all the Space of Ground lying between the Hospital Wall, and the Garden of Cardinal *Ludovisus*. He also enlarged the Demesnes of the College by buying in other contiguous Parcels of Ground, and then surrounded the whole Bounds with a firm Wall, and made a great many other Improvements. Then he set about improving the Buildings already made, and erecting others too tedious to be particularly mentioned; but to other Advantages he added a noble well chosen Library, consisting of Books rather for Use than Ostentation, to the Amount of above 5000 printed Books, most of them Folios, and about 800 Manuscripts. The Founder enjoyed the Office of Guardian of this College five Times, the same being elective every five Years, and died in it in 1657.

The College of *Capranica*, in *Italy*, and in the Popes Territories, about 28 Miles from *Rome* in the Road to *Viterbo*, was founded by the before-mentioned *Luke Wadding* for *Irish* Franciscan Novitiates, to serve as a Supply for the College of *St. Isidore*, in the Year 1656, the Pope's Bull for the Purpose bearing Date the 8th of *May* that Year, 6 Days after which *Wadding* solemnly took Possession of the House for that use. For it was formerly a Convent for *Augustinian Hermits*, which had been suppressed three Years before, among other small Convents, by the Pope, who granted the House and all the Revenue of it to this new Institution, to be employed in building, and reducing it to the proper Form of a House of Novitiates. *Wadding* provided Vestments for the Altar, Books for the Students, and other Furniture necessary for the first Inhabitants, which he took care to increase as long as he lived. The Place was provided for 12 Friars, and as many Beds set up in it, together with other necessary Offices. It is placed under the Invocation of the Conception of the B. V. M.

The *Irish* Capuchins, being a Branch of the Franciscans, had heretofore two Colleges at *Charleville* and *Sedan*, on the Frontiers of *France*, obtained by the Interest of Fr. *Francis Nugent* of the said Order; but *Lewis* the 14th. King of *France*, not thinking it convenient to suffer Foreigners so near his Frontiers, up-
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on some Mis-information removed them to *Bar-sur-Aube*, and *Vassy* in *Champagne*, where they now inhabit. The former is dedicated to St. *Bonaventure*, and the other to the Assumption of the B. V. M.

There was formerly a College for *Irish* Franciscans at *Paris*, which is now dissolved and alienated to a *French* Branch of this Order, called *Picpuse*, in the *Fauxbourg St. Antoin*.

At *Boulay*, in *Lorraine*, is a College for *Irish* Franciscans, under the Invocation of the B. V. M. founded by *Leopold*, Duke of *Lorraine*, in 1688, and obtained by the Intreaty of *Bernard Plunket*, supported by the earnest Recommendation and Sollicitation of the Earl of *Carlingford*. The Building was begun in the Year 1700, to which the said Earl was a considerable Contributor.

Anthony Monroy, General of the Dominican Order, on the 4th of *August* 1677, by Vertue of two Apostolick Briefs, appropriated the Convent of *S. Sixtus*, in the City of *Rome*, together with that of *St. Clement* united to it, to the *Irish* Dominicans, to serve as a Place of Education for the Youth of Ireland; where they might live collegiatly, and be fitted for carrying on the Works of the Mission in their own Country; and on the 20th of that Month *John O-Connor*, Provincial Procurator for the Dominicans of *Ireland*, and seven *Irish* Friers of the Order, were put into Possession of the said Convents. This Matter was before attempted in 1667 by *John Baptist de Marinis*, and *John Thomas de Roccaberti*, both Generals of the Dominican Order; but various Impediments prevented the Execution thereof at that time. The Foundation was indiscriminately made for the Reception of all the *Irish* in general, without Regard to this or that Province. *John O-Connor*, by whose Sollicitations and Labour this Settlement was made, was educated in a Convent of Dominicans, in *Galway*, was a learned Doctor of Divinity, and well skilled in the *Hebrew* and *Greek* Languages. He was Procurator General of his Order in *Ireland*, and beyond Seas Definitor of the general Chapter in *Rome* in 1670; 1st Vicar Provincial, and afterwards Vicar General. He was also Confessor to *Eleanor*, Dutcheß of *Cajetan*, whom he accompanied to *Rome* out of *Spain*, and prevailed on her to give to the *Irish* Missionaries of this College 6000 *Roman* Crowns. By his Means also *Nicholas Antonio*, Agent for the King of *Spain* in the Court of *Rome*, consigned to the said Missionaries 4000 *Roman* Crowns, or in Lieu thereof 38 Actions in the Mount of Piety, being the Residue of a Testamentary Disposition made by Cardinal *Dominick Pimentelli*, a Dominican. These and many other Favours he was the Instrument of procuring to this Settlement, and died at *Rome* in the House of the said Dutcheß in *December* 1678, the Year after the Foundation of this College (which was originally granted to *St. Dominick* in his Life-time) and was buried in the Church of *St. Sixtus* (which gives Title to a Cardinal) and was rebuilt and consecrated by Pope *Benedict XIII.* of the same Order the 14th of *September* 1727, who in 1729 sojourned there with the *Irish* Fathers for ten Days. The Friers inhabit *St. Sixtus* in the Winter, and *St. Clements* in the Summer, for the Benefit of the Air. The Prior of this College is elective every three Years, and *Dr. James Fitz-Gerald*, a Relation of *Sir Henry Piers*, the first Knight of that Name, and *Sir James Ware*, has been three times Prior of it.

At *Lisbon*, in *Portugal*, a College for *Irish* Dominicans was founded by King *Philip IV.* of *Spain* in the 17th Century, called the College of *Corpo Santo*, dedicated to the B. Lady of the *Rosary*, and promoted by *Daniel O-Daly*, commonly called, *Dominick à Rosario*, an *Irish* Frier of that Order, who was invited to *Lisbon* for the Purpose by the said King. The same *O-Daly* founded a Convent for *Irish* Dominican Nuns near *Lisbon*, called the Convent of *Bon-Success*, soon after the former. This is the only Nunnery for *Irish* Ladies abroad, except one at *Brussels* for Dominicans, and another for *Benedictins* at *Ipres*.

It is said also that the Dominicans had a Residence at *Bilboa* in *Spain*.

O-Heyn mentions the Hermitage of *St. Anthony*, as a Residence of the *Irish* Dominicans given to them by the Duke of *Orleans*.

A College for *Irish* Dominican Friers was founded at *Louvain* in the Year 1656 by *Gregory Joyce* and *Henry Joyce*, two *Irish* Friers of that Order, according

ping to the Account given by *John O-Heyn* (u); who adds, that *Thady O-Duain*, Provincial of the Order, had before this obtained a Place of Refuge here for the Dominican Friars, who did not nevertheless enter *Louvain* till 1624 under *Roch Mac Geoghagan*, then Provincial. The College is dedicated to the *Holy-Cross*.

A College for *Irish* Jesuits was established at *Poitiers*, in *France*, by the Letters Patent of *Lewis XIV.* in 1675, but founded by *Catherine*, Queen of *England*, at the Solicitation of *F. Hugh Callanan*, commonly called *F. Hughs*, then Preacher to the Queen. The Chappel of this College, erected in the Year 1714, is dedicated to *St. Patrick*.

A College for *Irish* Augustinian Hermits, under the Invocation of *St. Matthew*, was founded at *Rome*, as it is said, in the Reign of *K. Charles 2d* of *England*, of which the *Irish* lost the Possession for want of Collegiates; but were again repossessed by Pope *Clement* the 12th in 1739, at the Remonstrance of *Fr. Geoghagan* of the same Order.

The *Irish* Carmelites once had a College at *Louvain* under the Invocation of *St. Placidius*; but receiving among them several *Flemings* they were at length dispossessed of it.

(u) Epilog. chron.



C H A P. XXXVIII.

Of the Monastical State of Ireland; or a Disquisition concerning the Abbeyes and Monasteries of that Country; in which their Situations, Titles of Dedication, Times, Founders, Orders, and to whom granted or assigned after the Dissolution, are methodically disposed in a Table.

Of the Regular Canons of St. Augustin, including the Aroasian Canons, being a Branch of the same.

Abbreviations of Words often occurring in the following TABLE. A. for Archbishop.—Ab. for Abbey or Abbot.—Al. for alias or aliis.—Ass. for Assignee.—B. for Bishop.—B. V. M. for Blessed Virgin Mary.—Can. for Canon.—C. for County.—Dub. for Dublin.—E. for Earl and for East.—H. C. for Holy Cross.—H. T. for Holy Trinity.—Jun. for Junior.—K. for King.—M. for Monastery.—P. for Priory.—Pre. for Preceptory.—Rev. for Reversion.—S. for Saint.—Sec. for Secular.—Sen. for Senior.—V. for Viscount.—W. for West.—Note the Abbots or Priors of Houses marked thus † had Seats and Suffrages in the House of Lords;

REG. CAN. AUG.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and ASSIGNEES.
CITY DUB.	† All-Saints. P. of Aroasian Canons. }	Dermod Mc-Murrough, K. of Leinster }	— 1166 }	Citizens of Dub. Ass. Trin. College, Dub.
	† Christ Church. H. T. 1st. Sec. Can. 2. Aroasians, 3. Dean and Chapter. }	Sitrick, K. of the Danes of Dub. and Donat. B. of Dub. Changed to Reg. Canons by Laurence A. of Dub. then to a Dean and Chap. }	— 1038 } Abt. 1166 } — 1541 }	Dean and Chap. of Chr. Church.
	Holm-Patrick. P.—	Sitrick Mc-Murrough	12th Cent }	Sir James Fullerton. Ass. Earl of Thomond.
	Lusk. ———	Colga, Abb. of it.	About 694	A Parish-Church.
C. DUBLIN.	Swords. ———	St. Columb. —	Cent. 6	
	Finglafs. ———	Perhaps St. Patrick.	very antient.	
	Cluain-Dolchain. —	St. Mochua 1st Ab. of it	Cent. 7.	A Parish-Church.
	Castle - Knock, S. Brigid. }	Richard Tirrel. — }	Cent. 13 }	A Parish Church.
C. KILDARE.	Taulaght. ———	St. Melruan, Ab. of it	Cent. 8 }	Annexed to the See of Dub.
	Ireland's Eye, and Island ———	St. Nessan. ———	Cent. 6 }	
	Tegh - Sacra, near Taulaght. }	St. Mo-Sacre. — }	Cent. 7 }	
	Cluain-Daimh, — }	St. Sinchelle, rather	Cent. 5 }	
	Tulach-Fobhair, near Naas, dependent on Foure C. W. Meath. }	St. Ailbhe. — }	Cent. 7 }	
	Kildare, Abby of Canons. }	St. Fechin (endowed by a K. of Leinster.) — }	Cent. 6 }	
	Glasnaidhen. — }	St. Æd. Abbot of it. — }	Cent. 6 }	
	† Conall. P. of B. V. M. and St. David. ———	Mobhius Clairnech, al. Berchan, Ab. of it. }	— 544 }	
	Kil - Auxille, al. Kil-Uffail, and Kil-Uffy. }	Miler Fitz-Henry. L. J. of Ir. }	— 1202 }	Edw. Randolfe, Termor Sr. Edw. Butler, in Rev. Sr. Nich. White, in Rev.
	Kilrush, B. V. M. }	St. Patrick, given to St. Auxille. — }	Cent. 5 }	
	Near Naas, P. of St. J. Baptist. }	Wm. Mareschal, E. of Pembroke. }	Cent. 12 }	Cell to Carthmele in Lancashire.
		A Baron of Naas }	Cent. 12 }	



A Regular Canon of S.^t Augustin.

REG. CAN. AUG.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES:	
C. WICK- LOW.	Glendaloch, S. S. }	St. Coemgene, or Keivin. }	Cent. 6	Bpk. united to Dublin.	
	Peter and Paul. — }				
	Glendaloch, P. of }	St. Abban —	Cent. 6		
	St. Saviour. }				
	Glendaloch, P. de Rupe.				
	Druim - Chaoin- }				
	Cellaigh. }				
	Camrofs —				
	Maghere-Nuidhe —				
	Fion-Magh, or the white-field. }				The fame —
Difert-Cheanan —	The fame —	Cent. 6			
Roff-Mac-Treom —	The fame —	Cent. 6			
Achad-Abla —	St. Finian —	Cent. 5			
Taghmun —	St. Munnu —	Cent. 6			
Beg-Erin, an Island.	St. Ibar —	Cent. 5			
C. WEX- FORD.	Cluain-Mor —	St. Edan, al. Moedoc	Cent. 6		
	Seanbotha — — }	Colman O-Fiach- rah, Patron. }	Cent. 6		
	Inbher-Dagan —	St. Dagan —	Cent. 6		
	Selfker, P. of S. S. }	Roches, Patrons, perhaps Founders, al. the Oftmen. }	Cent. 12 }		John Parker, Aff. John Devereux, after Edw. Turner.
	Peter and Paul }				
	Dune —	By fome, the Oft- men. }	Before the En. Invasion.		
	Ferns, B. V. M. }	Dermod Mc-Mur- rough, K. of Leinster. }	About 1158	Sr. Richard Masterfon.	
	Ferns —	St. Ædan or Moe- doc, endowed by Brandub. K. of Kin- felloagh. }	Cent. 6	A Bishop's See.	
	Fedh - Duin, or }	St. Moedoc, Ab. perhaps Founder. }	Cent. 6		
	Fiddowne. —	St. Natalis, Ab. —	Cent. 6		
C. KILKEN- NY.	Kilkenney, P. of S. }	William Mare- fchal fenr. E. of }	— 1211 }	Mayor and Citizens of Kilkenny.	
	J. Bapt. }	Pembroke. }			
	Fertnegeragh, P. }	Blanchfields, [Al- lemande.] }	Cent. 13 }	Ja. Butler Esqr; Aff. Sr. Edw. Butler.	
	Inistiock, P. of St. }	Tho. Fitz-Anthony. }	Abt. 1206 }	T. Butler, E. of Or- mond.	
	Columb. }	Geffry Fitz-Robert.	About 1183	J. Butler, E. of Ormond	
	† Kells P. B. V. M. }	St. Gobban —	Cent. 6		
	Leighlin — — }	Burchard, a Nor- wegian. }	Cent. 9 }	Annexed to the Deanery of Leighlin in 1432.	
	Leighlin, P. of St. }				
	Stephen (Order in- certain.) }	St. Moling, Ab. }	Cent. 6		
	Agha-Cainid, al. }	St. Kiaran fenr. }	Cent. 5 }	Sir Wm. Taafe, Aff. James E. of Roscom- mon.	
Tegh - Moling, or }					
St. Mullens. }	St. Brendan fenr. —	Cent. 6			
Saiger, or Seir- Kiaran, P. of St. }	Colman —	Cent. 6			
Kiaran. }					
Birre —	St. Kiaran junr. —	— 548			
Dairmore, al. Li- nalli, Ab. of St. }	St. Molua —	Cent. 6			
Colman. }	St. Abban —	Cent. 6 }	A distinct House from Kil-Abban in the C. of W. Meath.		
Clonmacnois —					
Clonfert Molua —	St. Pulcherius —	Cent. 7			
KING'S C.	Kil-Abbain —	St. Columb —	About 550	Nicholas Herbert.	
	Liathmore —	St. Canoc or Mochenoc	About 492	Sir Gerard Moor in part	
	Durrough or Der- magh, Ab. B. V. M. }	St. Sincell Mc-Ce- nenain, Ab. perhaps }	Ob. 548	John Lee.	
	Galen, P. —				
	Killeigh, P. of the H. C. }	Founder. }			

REG. CAN. AUG.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
QUEEN'S C.	Aghavoe —	St. Canic —	Cent. 6	Parish Church.
	Clonenagh or Clu- ain-Ednach.	St. Fintan, Ab. and Founder.	Cent. 6	
	Annatrim, or E- nach-Truim.	St. Coeman, Ab. and Founder.	Cent. 6	
	Aghamacart, P.	O-Dempsey, [Al- lemande.]	}	Florence Fitz-Patrick, Baron of upper Offory. —Ass.—now Ephraim Dawson, Esqr;
	Menedrochaid. —	St. Manchene, Ab. perhaps Founder.	Cent. 7	
	Achad-Ardglais, called also Achad- Finglafs.	St. Fintan, Ab. perhaps Founder.	Cent. 6	
	Achad-Ur. —	St. Laftin. —	Cent. 6	Sir Ant. St. Leger—part. Luke Dillon—part. Sir Wm. Birmingham. Rev. Sr. Edw. Fitz- giral.
	Cluain - imurchir and Rofs-Tuirck.	St. Breacan, or Bro- can, Ab. of both.	Cent. 6	
	Glean-Uffen. —	St. Comgan, Ab. —	Cent. 6	
	Trim, M. of B. V. M.	Perhaps St. Loman. New built by the Lacys.	Cent. 5 Cent. 12	
	Ballybogan, al. de Laude Dei, P. of H. Trin.	Jordan Comyn, as fame fays.	Existed Cent. 13	
	Clonard. —	St. Finian —	Cent. 6	
	Clonard, P. of St. Peter.	Lacies —	Cent. 12	
	Colp. — —	H. Lacy made it a Cell to Lhanthony in Wales.	About 1182	
	Duleek or Dam- liag, Cell of St. Ci- anan.	St. Cianan. — H. Lacy made it a Cell to Lhanthony in Eng.	Cent. 5 Abt. 1180	
	Duleek, P. of B. V. M.	One Kelly. — St. Cathmas Ab of it.	Before Conq. Ob. 805	
	Duleek, an Hospi- tal for the Sick.		Existed 1403	
	Kells, M. B. V. M.	St. Columb. —	About 550	
	Navan, Ab. B. V. M.	Joceline Nangle —	Cent. 12	
C. E. MEATH	Slane —	St. Patrick —	Cent. 5	Sir Gerald Plunket. Jn. Wakely—Termor. A Franciscan M. e- rected on the Scite of it.
	Disert-Moholmoc Ab. of St. Colman.	St. Colman —	Cent. 6	
	Near Ratouth, Ab. of St. Mary Magdalen.			
	Domnac - Pha- draig, or St. Patrick's Church.	St. Patrick — Conal Mac - Neill Brother to K. Leo- gair. Benefactor.	— 433	See Pipe Roll 9 Rich. 2.
	Kil-Abban —	St. Abban —	Cent. 6	
	Cluainfode, now Ecra-Tulach.	St. Librenus —	Cent. 7	
	Rath - Aodha, or Rath-Edha.	St. Aid —	Cent. 6	Parish Church.
	Molingar, P. of B. V. M.	Ralph Petit, B. of Meath.	About 1227	
	Tobar - Cormac. see Inquis. 31. Eliz.	— — —	—	
	Four, P. of S. S. Taurin and Fechin.	St. Fechin-Walt- de Lacy made it a Cell to the Benedictin Ab. of S. Taurin in Norm.	Cent. 7	Nugent, Lord Delvin.
C. W. MEATH	Tristernagh, P. of B. V. M.	Sir Geffry Con- stantine.	About 1200	
	Tibraid —	St. Fechin. —	Cent. 7	
	Rathenin —	St. Carthag. —	Cent. 6	Henry Piers.
	Cluan-Dachran, a Cell near Rathenin.	Mochua Mc-Niel- lan, first Ab. of it.	Cent. 7	
	Drumcuilin, near Rathenin.	Barindeus Ab. of it.	About 590	

REG. CAN. AUG.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and AS- SIGNEES.
C. LONG- FORD.	Inismore in Lough- Gaun, P. }	S. Columb ———	Cent. 5	
	Inis-bo-fin, in Lough-Ree, Ab. }	S. Rioch ———	Cent. 5	
	Inis-cloghran, in Lough-Ree, Ab. }	S. Dermod ———	Cent. 5	
	All-Saints, Isl. in Lough-Ree, P. called Inis-Aingin. }	S. Kiaran of Clon- macnois. }	— 544 }	Sir Patr. Barnwall— Aff.—Lord Delvin.
	Derg, P. of S. Peter	Gormgall-O-Quin	Cent. 13	Nich. Ailmer, Termor.
	Kilmodain, Ab. }	Modan, Ab. per- haps Founder. }	Cent. 6	
	Ardagh, Ab. ———	S. Patrick, or S. Mel.	Cent. 5	A Bishop's See.
C. LOUTH.	Louth, P. B. V. M.	S. Moctè ———	Cent. 5	
	† Louth, P. B. V. M. }	Donat O-Carol, K. of Ergal. and Edan O-Kelley, Bishop of Clogher. }	— 1148 }	Sir Oliver Plunket:
	Knock near Louth, Ab. of S. S. Peter and Paul. }	Donat O-Carol —	Cent. 12	Sir John King.
C. ARMAGH.	Druim-Inis-gluin —	S. Patrick ———	Cent. 5	
	Armagh, Ab. of S. S. Peter and Paul. }	S. Patr. first Founder. Imar O-Hedegan, Restorer. }	Cent. 5 Cent. 12 }	Sir John Davis, and Sir Toby Caulfield.
	Cluain-Fiachul —	Lugadius, Ab. of it —	Ob. 580	
	Down, Irish P. of S. John Bapt. }	Malachy O-Morgair	— 1138	
C. DOWN.	Bangor ———	S. Congal ——— Malach. Morgair, Restorer. }	— 555 — 1120 }	Mostly to James Ha- milton, V. Clandeboy.
	Moville or Mag- bille, Ab. of S. Fi- nian. }	S. Finian ———	About 550 }	James V. Clandeboy — Aff. Hugh Mountgo- mery, V. Ardes.
	Saul, M. S. Patrick. }	S. Patrick ——— Repaired by Ma- lachy Morgair. }	— 432 Cent. 12 }	Girald, E. of Kildare.
	Dromore ———	S. Colman ———	Cent. 6	An Episcopal See.
	Nendrum ———	S. Cailan, Ab. of it —	Cent. 5	
	Machaire Lynn —	S. Colman ———	Cent. 6	A Parish Church.
	Kells, or Difert- Kellach, P. B. V. M. }	Kellach, an An- chorite }	Before 828 }	
C. ANTRIM.	Muckmore, P. of B. V. M. and S. Col- man-Ello. }	S. Colman-Ello —	About 550 }	— Langford. Sir Roger Langford seized of it in 1639.
	Kilboedan, al. Kil- Ofcoba. }	S. Boedan ———	Cent. 6	
	Achad-Dubthaigh —	S. Goar, Sen. —	Cent. 7	
	Raghlin, Inf.	Lugaid-Laithir —	About 591	
C. LONDON- DERRY.	Rath-Muighe —	S. Patrick ———	Cent. 5	
	Cambos, now Camus	S. Congall. ———	— 580	A Par. Church.
	Derry, Ab. S. Columb.	S. Columb ———	545 or 546	Sir Henry Bruncard.
	Coleraine —	— — — — —	Cent. 5	
C. DUNNA- GALL.	Dungevin, P. — }	O-Cahans [Allem.] }	— 1100 }	Londoners of the new Plantation.
	S. Daboec's Island in Lough-Derg. P. }	S. Daboec, al. S. Patrick	Cent. 5	James Magragh.
	Cnodain, Ab. —	S. Conan, Ab. of it	Cent. 6	
	Both-Chonais, Ab. }	Congall (not he of Bangor) }	Cent. 7	
	Fathen-Mura, Ab. —	S. Murus ———	Cent. 6 or 7	
	Congbail, Ab. —	S. Fiachre, Ab. —	Cent. 6	
	Druim-Tuom, now Drumhome, Ab. }	S. Ernan ———	Cent. 6	A Parish Church.
C. TIRONE. C. FERMA- NAGH.	Mag-bile — — }	S. Finian ———	Cent. 6 }	Different from Mag- bile C. Down, though the same Founder.
	Clogher, Ab. B. V. M.	S. Macartin ———	Cent. 5	B. of Clogher.
	Devenish, or Dam- Inis, P. B. V. M. }	S. Lasherian (not he of Ferns) }	Cent. 6	

REG. CAN. AUG.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES:
C. FERMA- NAGH.	Lisgavailor Lisgool, P. B. V. M.		— 1106	
	Inis-Muigh-Samh, Isl.	S. Nennidius:	Cent. 5	
	Cluain - Inis in Lough-Erne.	Synel Mc-May- nacur, Ab.	— 540	
C. MONAG- HAN.	Clunes or Clo- niff, Ab. of S. S.	Tigernach. —	Ob. 550	Sr. Hen. Duke, Termor.
	Peter and Paul. Muck-Naimh.	St. Moeldodus.		
C. CAVAN.	Drumlahan, P. B. V. M.	St. Edan, al. Maidoc.	Cent. 6	Hugh O-Reily for 21 years.
	Kilachad. —	St. Tigernac. (not he of Clunes.)	Cent. 8	
C. WATER- FORD.	Dungarvan, or Achad Garvan.	St. Garvan.	Cent. 7	
	St. Molanfide, Isl. or Dar-Inis.	St. Molanfide.	Cent. 6	Sr. Walt. Raleigh— Aff.—E. of Cork.
	Mothil, Ab. of S. Coan and S. Bro- gan.	St. Brogan.	Cent. 6	Sr. Walt. Raleigh— Aff. E. of Cork.
	Lifmore. —	St. Carthag.	— 630	A Bishop's See.
	Glasmore. —	St. Cronan.	Cent. 7	Sr. Walt. Raleigh— Aff.—E. of Cork.
	Ardmore. —	St. Declan.	Cent. 5	Afterwards a Bpk.
	Difert-Nairbre. —	St. Maidoc of Ferns.	Cent. 6	
	Near Cork, Ab. of S. Finbar, S. J. Bapt.	Cormac K. of Munster, al. Def- mond.	Abt. 1134	To divers. Chiefly to Sr. Richard Green- ville—Aff.—E. of Cork
	Cluain-Ard Mo- becoc, of St. Becan, al. Mobecoc.	St. Abban.	Cent. 6	
	Cluain-Finglafs.	St. Abban. —	Cent. 6	
	Ballybeg, P. of St. Thomas.	W. de Barry, endow- ed by his Son David.	— 1237	George Bouchier, Termor.
	Kil - Achad - Con- chean.	St. Abban.	Cent. 6	
C. CORK.	Rofs-Carbry, P. a Bishoprick united to Cork.	St. Fachnan.	Cent. 6	Ro. Morgan, Termor.
	Tullales, P.	Matthew Fitz- Griffin.	—	United to Kells in Offory.
	Weeme, Ab. of St. John Evang.	—	—	Near Cork, & sub- sisted. 5 Edw. II.
	Tulachmin. —	St. Molagga.	Cent. 7	Subsisted in 1259.
	Obalvene. —	—	—	—
	Limerick, P. B. V. M. St. Edmund, and H. C.	Simon Minor, a Citizen of Lim.	Cent. 13	Edmund Sexton.
	Iniscatte, Isl. in the Shannon, P. of St. Senan.	St. Senan.	Cent. 5	Mayor and Bayliffs of Limerick.
	Rathkele, P. of B. V. M. for Aroa- fian Can.	One Harvey [Allem.] Endowed by Elea- nor Purcell.	About 1200 — 1289	
	Kynnythin. —	—	—	Subsisted 1300. Destroyed in 1107.
	Mungaire. —	St. Patrick.	Cent. 5	
C. LIME- RICK.	Cluain-Claidech. —	St. Edan, B. of Ferns.	Cent. 6	
	Killmallock. —	St. Mochelloch.	Cent. 7	A Parish Church.
	Athassei, P. of S. Edm. King & Martyr.	Wm. de Burgh.	About 120	Tho. E. of Ormond.
	Cahir-Dunesk, P. BVM.	Geffry de Camvill.	Cent. 13	Sr. Geo. Sherlock.
	Carrig-ne-Suir, P. of St. J. Bap.	Wm. de Cantelo & Dionisia his Wife.	Cent. 13	Subjected to the Hos- pital of S. Tho. of Acon, London.
	Inchinemeo, P. of St. Hilary & B. V. M.	St. Donan, [Allem.]	Cent. 7	
	Lurchoe or Lothra P. of St. Ruadan.	St. Ruadan.	Cent. 6	Rich. Nugent, Baron of Delvin.
	Near Nenagh, P. of St. J. Bap.	Theobald Walter, Butler of Ireland.	Abt. 1200	Oliver Grace.

REG. CAN. AUG.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
	Tirdaglaſs —	Colman Stellan, Abbot	in 624	
	Thome, P. of S. } Donan, or B. V. M. }	S. Donan }	Cent. 7 }	Secularized by K. H. 8. after diſſolved by Q. Eliz. A Biſhop's See.
	Emly —	S. Ailbe —	Cent. 5	
	Ardfinan —	S. Finian, the Leper	Cent. 6	
	Rofcree —	S. Cronan —	Cent. 6	
	Cluain-Combruin —	S. Abban —	Cent. 6	
	Enach-Midbrenin }	Æd. Mc Briccius }	Cent. 6 }	Allemande miſplaces this Houſe in the C. of Cork.
	Iniſlannaught —	S. Pulcherius —	Cent. 6	
	Aghamore, P. —			
	Bally-ne-Scelig. al. }	Flan Mc-Cellach, }	Ob. 885 }	Rich. Harding, Termor
	S. Michael's Mount. }	Ab. }		
	Inis-fallen in Lough }	S. Finian, the Leper. }	Cent. 6 }	Capt. Rob. Collam.
	Lean, P. }			
	† Killagha, or de }	Geffry de Marifcis }	Cent. 13 }	Capt. Rob. Collam.
	Bello-loco, P. B. V. }			
	M. }			
	† Rathtoy, P. of }	Frier Wm. con- }	Cent. 13 }	
	S. S. Peter and Paul. }	firmed by K. John. }		
	Aroaſian Canons. }			
	Clare, al. Kilmo- }	Donald O-Brien, }	— 1195 }	Exemplified and con- firmed 1461.
	ney, al. de Forgio, }	K. of Limerick. }		
	Ab. of S. S. Peter }			
	and Paul. }			
	Inis-Negananagh }			
	or the Iſl. of Canons }	The ſame }	Cent. 12 }	
	P. }			
	Inis-Kealtre, an Iſl. }	S. Camin }	Cent. 7 }	Temple - Camin, a Church in the Iſland.
	in the Shanon. }			
	Inis-Lua, an Iſl. }	S. Senan }	Cent. 5 }	
	in the Shanon. }			
	Aghrim or Each- }	Theobald Walter, }	Cent. 13 }	Ric. E. of Clanriccard.
	ruim, P. of S. Catha- }	riſt Butler of Ire- }		
	rine. }	land. }		
	Aran or Arna- }	S. Endeus }	— 449 }	
	Nemb, Ab. }			
	Clonfert — Bren- }	S. Brendan }	— 558 }	United to the See of Clonfert.
	dan, al. de Portu }			
	puro, B. V. M. }			
	Clontuoſkirt-O- }	Boadan, Ab. and }	— 809 }	Ric. E. of Clanriccard.
	Many. }	Founder died. }		
	Kilmacduach, al. }	Colman Mc-Du- }	Cent. 6 }	Ric. E. of Clanriccard.
	de Petrâ Duaceni. }	ach, al. Maurice Bp. }		
		of Kilmacduach. }		
	Monafter-O-Gor- }	O - Gormogan, }	— }	Wm. E. of Clanriccard
	mogan, al. de Via }	mentioned in a Re- }		
	nova, B. V. M. }	cord of 1308. }		
	Cluain-fois —	S. Jarlath. —	Cent. 5	
	Tuam —	S. Jarlath —	Cent. 5	After a Cathedral.
	Tuam, P. of St. J. }	Tirlagh. O-Con- }	About 1140 }	Ric. E. of Clanriccard
	Bap. (Order incer- }	nor, K. of Ireland. }		
	tain.) }			
	Imaidh. or. Im- }	S. Fechin —	Cent. 7 }	Pariſh Churches:
	magh, and Ardoilen, }			
	2 Iſl. and in them 2 }			
	Ab. of Canons. }			
	Inis - Mac - Hua- }	S. Brendan of }	Cent. 6 }	
	Cuin. }	Clonfert. }		
	Rathmat, near }	S. Furſey }	Cent. 6 }	Now Kilfurſa a Pa- riſh Church.
	Lough-Corrib. }			
	Kil-chuanna }	Diſciples of S. Cu- }	Cent. 6 }	Par. Ch. in Dioceſe of Tuam.
		anna. }		
	Kil-chonail }	S. Conal, Ab. or }	Cent. 5 }	
		Founder. }		

REG. CAN. AUG.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. MAYO.	Mayo, Ab. of St. Colman.	S. Colman.	665	Dominick Brown & Geo. Dillon Aff. Prov. & Bur. of Athenree.
	Cong, Ab. B. V. M.	Donald Mc. Æd, K. of Ireland.	624 or 635.	Part to Mayor, and Bayliffs of Galway.
	Ballintobber, or de Fonte S. Patricii.	Charles O'Connor Crowderg, K. of Conaught.	— 1216	Part to Provost and Burgeffes of Athenree.
	Ab. of H. Trin.	Abbots of Ballintobber. [Allem.]		Part to Trin. Col. Dub.
	Crofs, a P. and Cell to Ballintobber, B. V. M.			
	Inis-bo-fin.	St. Colman. —	About 665	Distinguished from a Place of the same Name in the C. of Longford.
	Annagh, a Cell to Cong. Quære? It being in Inquisitions placed among the Franciscans.	Walter Fitz-Thomas, de Burgo.		
	Elytheria, Ab.	S. Gerald.	Cent. 7	
	Roscoman, Ab. of S. Coman.	S. Coman. —	About 550	Sr. Nicholas Malby.
	Clontuoskirt Natin.	S. Faithlec. —	—	Another Clontuoskirt in the C. of Galway.
C. ROSCOMMON.	Dorhan, P. and Cell to the Ab. of Roscoman.	The O-Connors, Patrons.		
	Inchmacnerin, al. Inchvicrinni; antiently Easmac-Neirc. P.	S. Columb.	Cent. 6	Wm. Taafe, Termor, Aff. Tho. Spring.
	Inchmore in Lough-Ree, P.	S. Liberius	Cent. 5	Sr. Rich. Barnwall.
	Kilmore, P. B. V. M.	Conn O-Flanagan.	— 1232	Sr. Patr. Barnwall, Termor.
	Eadardruim, P.	S. Diradius.	Cent. 6	Par. Ch. in the Dioc. of Elphin.
	Cluain-Cairpthe, Ab.	S. Berach.	End of 6th or Beg. of 7th Cent.	
	Lyffduffe, P.	Cell to the Ab. of Cong.	—	College of Dublin.
	Monaster-Evan —	—	—	Mentioned in Inquisition 28. Eliz.
	Akeras, al. Kilmalton, P.	S. Molaisse. —	Cent. 7	
	Achonry, al. Achad-Conair, Ab.	S. Finian.	About 530	
C. SLIGOE.	Bally - Affadara, Ab. of St. Fechin.	S. Fechin:	Cent. 7	Brian Fitz-Williams, — Aff. Edw. Crofton.
	Bile-Fechin, Ab.	S. Fechin: —	Cent. 7	Par. Ch.
	Kil-na-Manach, Ab. of S. Fechin.	S. Fechin	Cent. 7	Ric. E. of Clanriccard
	Druim-Ratha, Ab.	S. Fechin.	Cent. 7	
	Kil-Gharban, Ab.	S. Fechin.	Cent. 7	
	Druim-Lias, Ab.	S. Patrick.	Cent. 5	
	Moyhil, al. Moethal, P. of B. V. M.	S. Manchene.	Cent. 7	



Nunneries of Canonesses of the Order of S. Augustine.

CANONESSES.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
CITY DUB.	Hoggis, B. V. M. } Aroasian Can. } Lusk. }	Dermod Mc-Mur- } rough, K. of Leinster. }	About 1146 } Antient. } Cent. 12 }	James Sedgrave-Aff- } several in Trust for } Tho. Fian. }
C. DUBLIN.	Translated to } Grace-Dieu. }	— }	— }	— }
	Grace-Dieu, trans- } lated from Lusk. }	Jn. Comyn; Arbp. } of Dublin. }	About 1190 }	Patrick Barnwall. }
	Kildare, Nun. of } St. Brigid. }	St. Brigid. }	About 480 }	Anthony Deering. }
C. KILDARE.	Timolinbeg, Nun. } of B. V. M. Aro- }	Robert Fitz-Rich- } ard, Lord of Nor- }	About 1200 }	— }
	afians. }	ragh. }	— }	— }
C. KILKEN- NY.	Kilclehin, al. de } Bello portu (Beau } port.) Nun. of St. }	Dermod Mc-Mur- } rough, K. of Leinster, } annexed it to Hoggis } Endowed by Earl Jn. }	— 1151 }	City of Waterford: }
	Kilkin. }	& David Fitz-Milo. }	— }	— }
	Athaddy, depend- } ent on Hoggis, Aro- }	The same — }	About 1151 }	— }
C. CARLOW.	afians. }	— }	— }	— }
	Graney.—Nun. of } B. V. M. misplaced } by Ware in the C. }	Walt. de Riddlef- } ford. }	Abt. 1200 }	Leonard Ld. Grey— } afterwards to Sr. An- }
	of Kildare. }	— }	— }	thony St. Leger: }
	Kill-Liadain, a Nun. }	St. Kieran the el- } der, for his Mother }	Cent. 5 }	The Ruins of an ele- } gant Arch remain here, } which are said to be } a part of the Chappel of } the Riaghalta Kailleach } i. e. the religious old } Women. }
KING'S C.	Clonmacnois, a } Nun. by Tradition. }	— }	— }	— }
	Kil-Rignagh. — }	St. Regnacia, Abbess. }	Cent. 6 }	— }
	Killeigh, a Nun. — }	Warrens, (Allemand.) }	Cent. 12 }	— }
	Clonard, Nun. of } B. V. M. }	Endowed by O-Me- } laghlin, K. of Meath. }	Before the } Conquest. }	Made a Cell to Odder, }
	— }	confirmed by the Pope }	— 1195 }	— }
C. E. MEATH	Odder, Nun. of } St. Brigid. }	Barnwalls [Allem.] }	Cent. 12 }	— }
	Lismullen, Nun. } of B. Trin. }	Avicia le Corner. }	About 1240 }	Sr. Tho. Cusack: }
	Kil-Ailbe, al. Tegh- } Sinchea, Nun. }	St. Abban. }	Cent. 6 }	— }
C. LONG- FORD.	Cluain - Bronach, } Nun. }	St. Patrick. }	Cent. 5 }	— }
	Druimcheo, Nun. — }	St. Patrick. — }	Cent. 5 }	— }
	Termon - Fechin, } Nun. B. V. M. }	The Mc-Mahons, } [Allem.] confirmed }	— 1195 }	Peter Duffe, Termor. }
C. LOUTH.	— }	by the Pope. }	— }	— }
	Fochard, Nun. of } St. Brigid. }	St. Monenna, al. }	— 630 }	Now Faugher, a Pa. Ch. }
	— }	St. Darerca. }	— }	— }
	Armagh, Temple } Brigid. Nun. }	St. Patrick. }	Cent. 5 }	See Jocel. Vit Patr. p. 165 }
	— }	— }	— }	— }
C. ARMAGH	Armagh—Tem- } ple-na-fearta. Nun. }	The same. — }	Cent. 5 }	— }
	— }	— }	— }	— }
	Killsleve, Nun. }	Darerca. — }	Cent. 5 }	Tythes to Sr. Már- } maduke Whitechurch } Scite and Temporalities } to him and J. Wakeman }
C. ANTRIM.	Lin, near Car- } rickfergus, Nun. }	Darerca, St. Patrick's } Sister, Abbess. }	Cent. 5 }	— }
C. TIRONE.	Cluain - Dubhain } or Druim-Dubhain, }	St. Patrick. }	Cent. 5 }	— }
	Nun. }	— }	— }	— }

CANONESSES.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and Ass. SIGNEES.
C. CAVAN.	{ Doire-Mell, Nun. }	{ St. Tigernach for his Mother Melle. }	{ Cent. 8 }	{ A different person from Tigernach of Clunes. }
C. FERMA- NAGH.	{ Rofs-Oirthir, Nun. — }	{ St. Fanchea. — }	{ Cent. 5 }	
	{ Cluain-Credhail, Nun. }	{ St. Ita. — — }	{ Cent. 6 }	
C. LIME- RICK.	{ Limerick, Nun. of St. Peter. }	{ Donald O'Brien, K. of Limerick. }	{ Cent. 12 }	{ Near Lough-Gir. }
	{ Monaster ne Cal- liagh, or Monaster- Galloch, Nun. of St. Catherine. }			
C. TIPPE- RARY.	{ Moylagh, Nun. of St. Brigid. }	{ The Butlers [Allem.] }	{ Cent. 14 }	{ Sr. H. Radcliffe, Termor. }
	{ Bornech, or Bally- vorney, Nun. of St. }	{ St. Abban. — — }	{ Cent. 6 }	
C. CORK.	{ Gobnata. }			
	{ Kilkere or Kilchre Nun. }	{ St. Cera. — — }	{ Cent. 6 }	
C. CLARE.	{ Kil-Oen, Nun. of St. J. Bapt. }	{ Donald O'Brien, K. of Limerick. }	{ Cent. 12 }	
	{ Rofs Benchuir, Nun. }	{ St. Conchea. — }	{ Cent. 5 }	
C. GALWAY	{ Enach-dune, Nun. }	{ St. Brendan. — }	{ Cent. 6 }	{ Ric. E. of Clanriccard. }
C. MAYO.	{ B. V. M. }			
	{ Mayo, Nun. — }	{ St. Segretia. — }	{ Cent. 7 }	
C. ROSCOM- MON.	{ Kilaracht, Nun. }	{ St. Patrick for his Sister Athrac- ta. }	{ Cent. 5 }	{ Terence O-Birne- Aff. E. of Clanriccard. }

Abbeys of Canons of the Congregation of St. Victor.

Can. St. Victor.

CITY DUB.	{ † St. Thomas near Dub. Ab. }	{ K. Hen. II. }	{ — 1177 }	{ To divers. Part to W. Brabazon, Esq; Part to Rob. St. Leger, Esq. United to Ab. St. Thomas, Dub. 1323. }
C. DUBLIN.	{ Near Salmon-leap P. of St. Catherine. }	{ Warrifius de Peche. }	{ — 1219 }	
C. KILDARE	{ Scala Cæli, or St. Wolftans, P. }	{ Adam de Hereford, and Richard the 1st Prior of it. }	{ Abt. 1205 }	{ John Allen, Cust. Rot. }
C. WEX- FORD.	{ Iniscorthy, P. of St. J. Evan. Cell to St. Thomas, Dub- lin. }	{ Gerald de Prender- gast and John St. John Bp. of Ferns. }	{ Abt. 1240 }	
C. E. MEATH.	{ † Newtown near Trim, P. of S. S. Peter and Paul. }	{ Simon Rochfort, B. of Meath. }	{ About 1206 }	{ To several. }
C. WATER- FORD.	{ Near Waterford P. of St. Catherine. }	{ Oilmén. — Confirmed by the Pope. Endowed by Elias Fitz-Norman. }	{ — 1210 }	
C. CORK.	{ Fermoy Bridge, al. Ballindroghed, P. of B. V. M. }	{ Alexander Fitz- Hugh Roch. }	{ Cent. 13 }	





A Regular Canon of S. Victor.



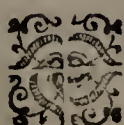
Portrait of George Washington, 1796, by A. S.



A Knight of S.^t John of Jerusalem

Knights Hospitallers, or Knights of the Order of St. John of Jerusalem, under the Rule of St. Augustin; to whom the Lands of the Knights Templars were granted
Temp, Edw. II.

St. J. of JERU- SALEM, or Hos- PITALLERS.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. DUBLIN.	{ † Kailmainham, near Dub. P. of St. J. Bap. }	{ Rich. Strongbow, E. of Pembroke. }	About 1174	To Numbers.
	{ Clontarffe, Pre. of St. Congall. }	{ First Templars, then Hospitallers, K. Hen. II. (Allem.) }	Cent. 12	Sr. Geffry Fenton.— Now the Estate of John Vernon, Esq;
C. KILDARE.	{ Kilbegs, Pre. — Kilheel, Pre. — Tully, Pre. — }	{ Maurice Fitz-Girald. — }	Cent. 13	John Allen. David Sutton.
	{ † Wexford, Pre. of St. J. and St. Brigid }	{ Wm. Mareſcall, E. of Pembroke- }	Cent. 12	The grand Priory of the Hospitallers, till upon the Suppreſſion of the Templars, T. Ed. 2. they got Killmainham.
C. WEX- FORD.	{ Kilcloghan, Pre. 1st Templars, then Hospit. — }	{ O-Mores, [Allem] — }	Cent. 13	Sr. Adam Loftus.
	{ Bally-Hewk, or Bally-Cauk, Pr. of St. J. Bap. subordinate to Kilcloghan, and near it. }	{ This Houſe has eſcaped Ware and Allemande. }		Wm. Keating, Pre- cept. of Kilcloghan and Bally-hewk at the diſ- ſolution. See Grant of Penſion to him in the Rolls-Office, 18 July, 33 H. 8.
C. CARLOW.	{ Killergy, Pre. of St. J. Bap. 1st Templars, then Hof- pitallers. }	{ Gilbert de Borard- — }	Cent. 13	Sr. Gerald Aylmer.
C. E. MEATH.	{ Kilmainham - beg near Nebbir, Pre. — Kilmainham - Wood, Pre. — }	{ Walter de Lacy, Ld. of Meath: }	Cent. 12	Patrick Barnwall, Termor.
	{ Kilfaran, Pre. — 1st Templ. then Hof- pit. }	{ Preſtons, [Allem.] — }	Cent. 13	
C. LOUTH.	{ In the Ardes, Pre. of St. J. Bap. }	{ Maud Lacy. — }	Cent. 12	Sr. Tho. Plunket. — Termor.
C. DOWN.	{ Kilbarry, Pre. — }	{ Hugh de Lacy. — }	Cent. 12	Now Caſtle-boy.
	{ Killure, Pre. — }	{ 1st Templ. then Hospit. }	Cent. 12	Tho. E. of Ormond, — Aff. Tho. Wadding.
C. WATER- FORD.	{ Crook, Pre. — }	{ 1st Templ. then Hospit. }	Cent. 13	Francis Goſton, — Aff. Laurence Ld. Ef- mond. Sr. John Davis, — Aff. — Richard Ayl- worth.
	{ Rin - Crioh, al. Temple Michael. }	{ By Tradition an Houſe of Hoſpital. }		Sr. Walt. Raleigh, — Aff. E. of Cork.
C. CORK.	{ Morne, Mora or Ballynemony, Pre. of St. J. Bap. }	{ Alex. of St. Helen's Founder or Endow- er. }	Cent. 13	Teig Mc - Carthy, Termor, now the Eſ- tate of St. Mathew Dean,
C. LIMERICK	{ Any, Pre. of St. J. Bap. }	{ Geffry de Marifcis — }	Cent. 13	Rich. Harding, — Termor.
C. TIPPE- RARY.	{ Clonaul, Pre. — }	{ 1st Templ. then Hoſp. }		
C. GALWAY.	{ Kinalekin, Pre. of St. J. Bap. }	{ Flagherties [Allem.] — }	Cent. 13	
C. SLIGOE.	{ Teach - Temple, Pre. }	{ 1st Templars, then Hospit. }	Cent. 13	



Præmonstre Canons, being a Branch of the Great Order of St. Augustin.

PRÆMONSTRE CAN.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. ANTRIM.	{ Goodborn, al. Woodborn, P. of H. C.	{ Some Scots. — —	{ Cent. 13	
C. CAVAN.	{ Trin. Ill. in Lough- Oughter, Ab. of H. Trin.	{ Clarus Mc-Mailin. —	{ — 1249	
C. GALWAY.	{ Enachdune, Ab. of B. V. M. de Por- tu Patrum.	{ Bourks. [Allem.] —	{ Cent. 13	Provost and Burgessees of Athenry.
C. ROSCOM- MON.	{ Tuam, Ab. of the H. T. Trin. Ill. in Lough- kea, Ab. of H. T.	{ Clarus Mc-Mailin. —	{ Abt. 1215	
C. SLIGOE.	{ Kilamoy or At- moy, Cell of H. Trin.	{ Clarus Mc-Mailin. —	{ Abt. 1233	Rob. Harrison, — Aff. Wm. Crofton.
	{ Kilras, Cell of H. Trin.	{ Clarus Mc-Mailin. —	{ About 1233	
C. W. MEATH	{ * Bally - More- Lough - Seudy, al. Plary (rather Clairie) Ab. of B. V. M.	{ The Lacies. — Confirmed by the Pope.	{ Cent. 12	Francis Shaen.

* This House was of the Order of *Gilbertines*, so called from *Gilbert of Sempringham*, in the County of *Lincoln*, who founded the said Order about the Year 1148, for Canons of the *Præmonstre* Order, and Nuns of the *Cistercian*, rather *Benedictin*, Order, who lived in separate Appartments.

Priories or Hospitals of the Cruciferi or Crouched Friers, founded under the Rule of St. Augustin.

Crouched Fr.

CITY DUB.	{ Near Dub. with- out Newgate, P. of St. J. Bap.	{ Alured le Palmer, a Dane.	{ About 1188	James Sedgrave.
C. KILDARE.	{ Near Athy, P. of St. J. al. St. Tho- mas.	{ Rich. de St. Mich- ael, Lord of Rhe- ban.	{ Cent. 13	Dame Mary Mere- dith by Act of Parl. 17, 18, Car. 2.
	{ Castle - Dermot, P. of St. J. Bap.	{ Walter de Rid- dlesford.	{ Cent. 13	Sr. William Har- rington. — Aff. Sr. James Carrol.
	{ Newton, near Trim, P. of St. J. Bapt.	{ Bps. of Meath, Foun- ders or Endowers.	{ Cent. 13	
C. E. MEATH.	{ Near Kells, P. of St. J. Bap.	{ Walter de Lacy. —	{ Cent. 12	John Wakeman.
	{ Near Drogheda, P. of St. J. Bap.	{ Walter de Lacy, Jun.	{ Cent. 13	Hen. Draycot.
C. W. MEATH	{ Killenny - West, P. of St. J. Bap.	{ Tirrels, [Allem.]	{ Cent. 12	Earl of Roscomon.
	{ Near Droghedah, P. of St. Mary de Urfo.	{ Urfus de Suamel.	{ About 1206	Mayor, &c. of Droghedah.
C. LOUTH.	{ Near Droghedah, P. of St. Laurence.	{ Mayor and Towns- men of Droghedah.		Mayor, &c. of Droghedah.



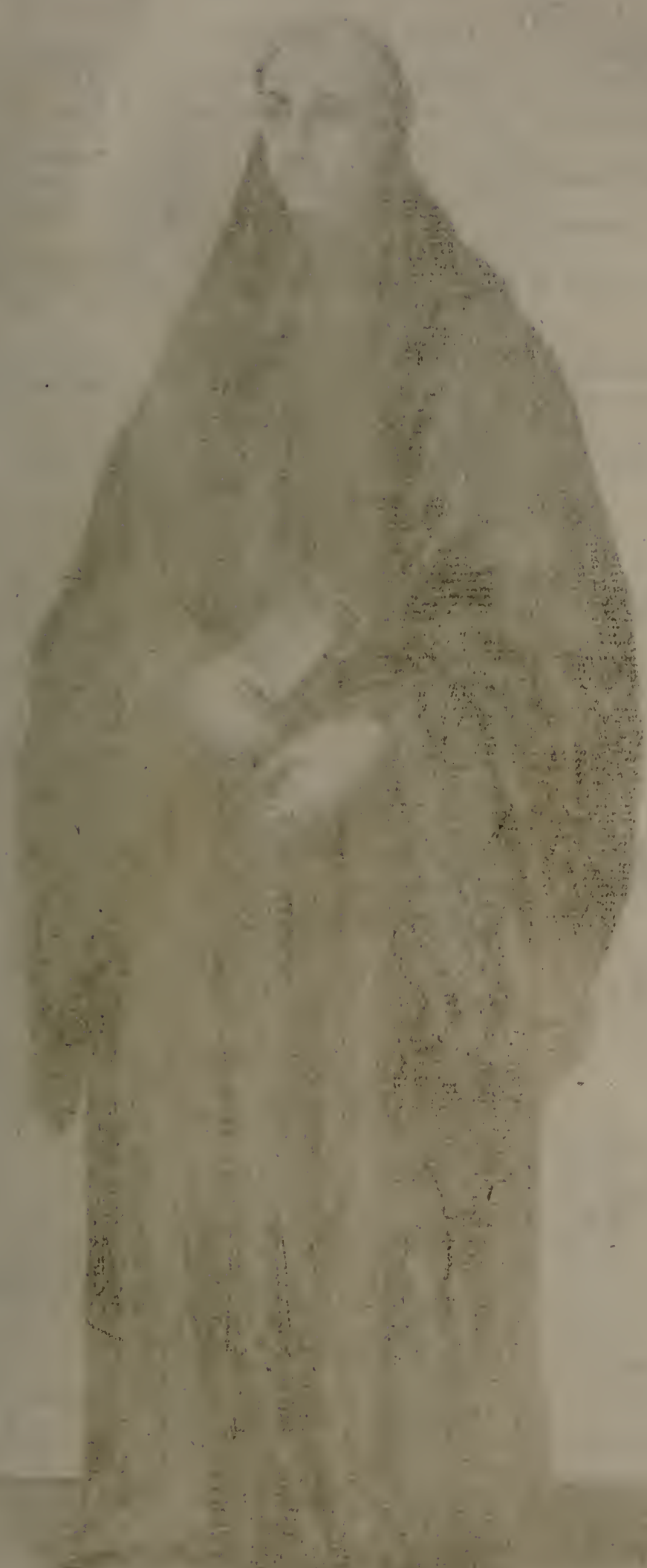
A Regular Canon of the Premonstratenses.



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A Trinitarian for the Redemption of Captives.



Amos. M. M. M. M.



A Benedictin Monk.

CROUCHED FT.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. LOUTH.	Athirdee, P. of St.	Roger Pipard. —	About 1207	Sir Gerard Moor.
	John. Bap. and B.			
	V. M. —			
C. DOWN.	Near Dundalk P.	Bertram de Verdon. —	Cent. 12	Nicholas Draycot, Esq;
	of St. Leonard.			
	Down, English P.			
C. ROSCOM- MON.	of St. J. Bap. —	John de Courcey. —	Cent. 12	Girald; 11th E. of Kild.
	Randon, al. Teacheon,			
	or John's House, P.			
	of St. J. Bap. —	King John — Phi- lip Nangle Benef. }	Cent. 13 Cent. 13 }	al. Knights Hosp.

Trinitarians for the Redemption of Captives under the Rule of St. Augustine.

Trinitarians.				
C. LIMERICK	Adare, Ab. of H. Trin.	Clan-Gibbons [Allem.]	Cent. 13	Sir Henry Wallop.

Abbies of the Benedictin Order.

Benedictins.				
C. WEXFORD	Glas carrig, or de Viridi Rupe. P. of B. V. M. —	Griffith Condon, David Roch and others. —	Cent. 14	Part to Rich. Boyle, 1st E. of Cork. See his Will.
C. W. MEATH	Foure. P. of S. S. Taurin and Fechin.	1st Reg. Can. by St. Fechin, then Benedictins by Walter de Lacy, a Cell to E-vereux in Normandy	Cent. 7	See before p. 264
		1218		
		John de Courcey. —	— 1183	
C. DOWN.	† Down, P. of St. Patrick, 1st a Cathedral of Sec. Can.			Annexed to the See of Armagh—Seized by the O-Neils, and by their Rebellion vested in the Crown—granted by K. J. 1st to James Hamilton, Visc. Clan-deboys, by him assigned to Lord Ardes. — In 1639 awarded to the See of Armagh.
	Ardes, black P. of St. Andrew. —	1st by John de Courcey —	Ab. 1180	
		2d by Hugh de Lacy. Cell to Lonley in France. —	Ab. 1218	
CITY WATERFORD.	Erynach or Carrig near Erynach, ab. B. V. M. translated to Inis. —	Magnellus Mackenleffe —	1127	Gir. 11th E. of Kildare
	Neddrum P. or Cell. —	John de Courcy —	1179 or 1183.	
	Near Waterford. P. of St. J. Evang. within the Britolin Walls. —	John E. of Moreton. —	Cent. 12	
CITY CORK.	Near Cork, P. of St. John. —	The fame. —	Cent. 12	
C. TIPPER- RARY.	Kilcumin P. of S. S. Philip, James and Cumln. —	Philip of Worcester. —	Ab. 1184	



Benedictin Nunneries.

BENEDICTIN NUNS.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
City DUB.	{ Sheep-freet, near Dub. }	{ Founded by King James II. June 6. }	{ — 1689 }	{ Confounded by K. William, 1st July 1690.
C. GALWAY,	{ Kilcreunata, al. de Casta Silva. }	{ Charles O-Con- nor, Crovederg. }	{ Abt. 1200 }	{ Ric. Earl of Clan- riccard.
C. MAYO.	{ Inchmean, Cell to Kilcreunata. }			
C. ROSCOM- MON.	{ Ardarn, Cell to Kilcreunata. }			{ Ric. Earl of Clan- riccard.
C. CORK.	{ Cork, Jone's-str. Nun. of St. J. Bap. Ord. incer. }	{ William de Barry. }	{ — 1300 }	{ See Inquis. ad quod damnum, for the found. of this House 29 E. 1.

Cistertian or Bernardine *Abbeys, being a Reformation of the Benedictins.*

CISTERTIANS.				
City DUB.	{ † Near Dub. Ab. of B. V. M. }	{ 1st Benedictins by the Danes. }	{ — 948 }	{ The Scite to James, Earl of Desmond : part to James Bath Esq; part to John Wake- man.—Assign—Moor.
		{ Reformed to Cif- tertians. }	{ — 1139 }	
C. KILDARE.	{ † Monaster Evin. al. Ross-glass, & de Rosea Valle. ab. the B. V. M. & S. Be- nedict. }	{ Dermot O-Demp- fy, Prince of Offaly. }	{ — 1178 }	{ George, Lord Aud- ley.—Assign—Adam. Loftus, Visc. Ely.
C. WICK- LOW.	{ † Baltinglass, or de Valle Salutis. Ab. of B. V. M. }	{ Dermot Mc-Mur- rough, K. of Lein- ster. }	{ 1148 or 1151 }	{ Tho. Eustace, Visc. Baltinglass.
C. WEX- FORD.	{ † Dunbrody, Ab. of B. V. M. }	{ Hervy de Monte Maritico. }	{ — 1182 }	{ Sir Osborne Itching- ham.
	{ Tintern. al de Voto. Ab. B. V. M. }	{ Wm Mareschal, sen. E. of Pembroke. }	{ — 1200— }	{ Adam Colclough.
	{ † Douke, or the Ab. of Vale St Sa- viours, usually Grai- ge-ne-managh. }	{ The same — }	{ — 1207— }	{ James Butler, Esq;
C. KILKEN- NY.	{ Killenny. al. de Valle Dei, Ab. B. V. M. }	{ Dermot O Ryan, united to Douke. }	{ Before 1171 }	
	{ † Jeripont, or Ge- ripont. Ab. B. V. M. }	{ Donald, petty Prince of Offory. }	{ — 1227 }	
			{ — 1180— }	{ E. of Ormond.
QUEEN'S C.	{ Leix, or de Lege Dei, Ab. of B. V. M. }	{ Cnoghor O-Moor. }	{ — 1183 }	{ — Tho. Earl of Ormond. — Now Sir John Vesey.
	{ Beau-bec, or de Bello-Becco. Ab. of B. V. M. }	{ 1st, A Benedictin Cell to Bec in Nor- mandy, by Walter Lacy. }	{ Cent. 13 }	
C. E. MEATH.		{ Then a Cistertian Cell to the Abbey of Furnes in Lanca- shire by Purchase. }	{ Cent. 14 }	
	{ † Becliffe or de Be- atitudine. Ab. of B. V. M. }	{ Murchard O-Mel- laghlin, Prince of Meath. }	{ 1146, 1148, or 1151. }	{ Alex. Fitton.—Am Bartholomew Dillon.



A Benedictin Nun.



Miss M. M. M. M. M.



A Cisterlian Monk .



1874

CISTERTIANS.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C.W.MEATH	Kilbegain. al. de Flumine Dei. Ab. B. V. M.	Daltons, [Allem.]	— 1200	Oliver, Lord Lambart.
C. LONG- FORD.	Granard, or Ler- ha, near Granard. Ab. B. V. M.	Sir Richard Tuite	Abt. 1210	
C. LOUTH.	Shroul, Ab. B. V. M.	One O-Farrel, [Allem]	1150 or 1152	Ja. E. of Roscommon.
	† Mellifont, Ab. B. V. M.	Donat O-Carrol, petty K. of Ergal.	— 1142	Sir Gerrot Moor.
	Comeror or Com- ber. Ab. B. V. M.	Whites, [Alleman.]	— 1199	Ja. Hamilton, V. Clane- boy—Aff. Lord Ardes.
C. DOWN.	Inis, Ab. B. V. M. translated from Ery- nach, or Carrig.	John de Courcey.	1180, or 1188	Girald 11 E. of Kildare
	Leigh, or de Jugo Dei, Vulgo, Gray Abby, Ab. B. V. M.	Africa, Wife to John Courcey, and Daughter of Godred K. of Man.	— 1193	James Hamilton, V. Claneboys—Assign — Lord Ardes.
	Newry, or de Viridi ligno. Ab. B. V. M. and St. Patrick.	Maurice Mc. Logh- lin K. of Ireland.	— 1157	Converted to a Col- legiate Church by K. Hen. VIII. suppressed by Edw. VI. and gran- ted to Sir Nich. Bagnall.
C. DERRY.	Moycoscain or de Claro Fonte, Ab. B. V. M.	—	1218, or 1223	Governor and Assis- tants of the New Plan- tation of London Derry
C. DUNNA- GALL.	Afhro, or Easrua, or de Samario, Ab. B. V. M.	Roderick or Fla- hertach O - Cana- nan.	1179, or } 1184 }	Francis Goston—Aff. Sir Hen. Foliot.
	Hilfothuir, [Jun- gelin.]	O-Dogharty.	— 1194	United to Ashroe.
	Chore, or de Cho- ro, S. Benedicti. Ab. B. V. M. [now Mid- dleton.]	The Barries:	— 1180	John Fitz-Edmund Fitz-Girald.
C. CORK.	Fermoy, or de Castro Dei. Ab. B. V. M.	Roches, [All.] Quære.	— 1170	Rich. Boyle, 1st E. of Cork, either by Grant or Assignment.
	Maur, or de Fonte Vivo. Ab. B. V. M.	Dermod M'Cormac M'Carthy K. of Desm.	— 1172	Nich. Walsh, Justice of Munster.
	Inch-Rie, Ab. B. V. M.	Cell to Maur.		
	† Traeton, or de Albo traetu. Ab. B. V. M.	Macarthies, (Allem.)	— 1224 }	Sir Ja. Craig,— Aff.
	† Nenay, or de Ma- gio, Ab. B. V. M.	O-Brien.	1148, or 1151 }	Rich. E. of Cork.
	† Woney, or We- theny, Ab. B. V. M.	Theobald Walter, Butler of Ireland.	1189, al. 1205 }	Sir Henry Wallop.
C. LIMERICK	Kilshane, or Kilfon- na, Ab. B. V. M.	Cell to Corcumroe C. Clare.	— 1198	Capt. Piers Walsh.
	Feal, or Ne-feal, Ab. or Cell to Ne- nay.	Incertain.	— 1188	
	Hore Abby near Cashell, B. V. M.	David Mac-Car- will A. of Cashell.	— 1172	
C. TIPPE- RARY.	† Holy - Crofs, Ab. H. C.	Donald O-Brien K. of Limerick.	— 1182	Thomas E. of Ormond.
	Inislaunacht or de Surio, Ab. B. V. M.	Donald O-Brien K. of Limerick.	About 1184	Sir Cormac Mc-Teig, Mc-Carthy, Aff. Ewd. Goughe.
	Kilcoul, or de Arvi Campo. Ab. B. V. M.	Donat O-Brien, Son to K. Donald.	— 1200	Thomas E. of Or- mond.
C. KERRY.	Odorney or Kiri- elyson, Ab. B. V. M.	Fitz-Maurices ; (All.) but erroneous	— 1154	
C. CLARE.	Corcumroe, or de Petra fertili, Ab. B. V. M.	Donald O-Brien, K. of Limerick. al. his Son Donat.	— 1194 — 1200	

CISTERTIANS.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. GALWAY	{ Knockmoy, or de Colle Victoriæ Ab. B. V. M. — }	{ Charles O-Connor Crowderg. }	{ 1189, or 1190 }	{ Part to Sir Dudley Norton—Aff.—Sir Va- lentine Blake. Part to Sir Ja. Barret. Part to Rich. Crompton, in Farm. }
C. MAYO.	{ Cleary or Clare- In. Ab. B. V. M. }	{ Cell to Knockmoy. — }	{ — 1224 }	{ Sir John Davis—Aff. Edmund O-Fallon. }
	{ Athlone, Ab. S.S. Peter and Benedict. }	{ — }	{ — 1150 }	{ Part in C. of Galway to Sir Hen. Bruncard— Aff.—Dominick Brown }
C. ROSCOM- MON.	{ Boyle, Ab. B. V. M. }	{ At Grellechdine— Then to Dromcon- aid—then to Buin- finny, and then to Boyle in — }	{ — 1148 }	{ Part in the C. Ros- common to the Provost and Burgesses of Athen- ry, and Part to Sir Johu King. }
			{ — 1161 }	

Cistertian Nunneries.

CIST. NUN.			
C. DOWN.	{ Down. — }		
C. DERRY.	{ London Derry }	{ Turlogh Lei- nigh O-Neill, [Al- lemande.] }	{ — 1218 }

Monasteries of Dominican or Black-Friers, called Friars Preachers, being the first of the Mendicant Orders.

DOMINICANS.				
CITY DUB.	{ Near Dub. Fr. of St. Saviours. }	{ Benefactors, Eustace Le Poer — John le Dècer. — Ralph le Porter. — Kenrick Sherman and others. }	{ — 1224 }	{ Appropriated to the Lawyers, vulgo, the King's Inns. }
C. KILDARE.	{ Athy, Fr. }	{ Boifeles and Ow- gans, (Allemande.) }	{ 1253, or 1257 }	{ Martin Pelles. }
C. WICK- LOW.	{ Near Naas, Fr. }	{ Eustaces, Patrons. }	{ About 1356 }	{ Sir Thomas Lutterell. John Travers—Aff. Patrick Barnwall. }
C. KILKEN- NY.	{ Arkloe, Fr. }	{ Theobald But- ler. — }	{ — 1264 }	{ Citizens of Kilkenny. }
	{ Kilkenny Fr. of Holy Trinity. }	{ Wm. Mareschal, jun. E. of Pembroke. }	{ — 1225 }	{ John Parker—Assign — John Blake. }
	{ Ross-Ibercan, Fr. }	{ Graces and Wal- shes, (Allemande.) }	{ — 1267 }	{ Florence Fitz-Patrick, Baron of Upper Offory. }
QUEEN'S C.	{ Aghavoe. Fr. }	{ Fitz-Patricks. — }	{ Cent. 13 }	
C. E. MEATH	{ Trim, Fr. — }	{ Geffry de Gene- ville [Allemande.] }	{ — 1263 }	
C. W. MEATH	{ Molingar, Fr. — }	{ Nugents. [Allem.] — }	{ — 1237 }	{ Sir Richard Tuite. }
C. LONG- FORD.	{ Longford, Fr. }	{ Cornelius O-Ferral B. of Ardagh [Allem.] }	{ — 1400 }	{ Sir Nicholas Malby: }
	{ Droghedah, Fr. }	{ Luke Netterville, }	{ — 1224 }	{ Walter Dowdal and Edward Beck. }
C. LOUTH.	{ Carlingford, Fr. — }	{ A. of Armagh. }		{ Sir Nicholas Bagnal. James Hamilton, V- Claneboy.—Assign.— Hugh Montgomery, V. Ardes. }
C. DOWN.	{ Newton, Fr. }	{ Savages [Allem.] — }	{ — 1244 }	



An Augustinian Nun



A Dominican Friar

DOMINICANS.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. DERRY.	Derry, Fr.	O-Donnell.[Allem.]	— 1274	Governour and Assist. of the new Plant. of Londonderry.
	Near Colerain, (Fr)	O-Cathan. [Allem.]	— 1274	The same.
CIT. WATER- FORD.	Waterford, Fr. of St. Saviour.	The Citizens.	— 1235	James White,— Aff. Sir Anthony St. Leger.
	Near Cork, Fr.	Philip Barry.	— 1229	William Boureman.
	Glanore, Fr.	Roches.	—	
C. CORK.	Near Youghal, Fr.	Tho. Fitz-Maurice.	1268, or 1271	1st to Wil. Walfh,— after to John Thick- penny for Years—then to Sir Walter Raleigh in Fee Farm—Aff.— Rich. E. of Cork.
C. LIMERICK	Limerick, Fr. of St. Saviour.	Donat Carbrac O- Brien, John Fitz- John E. of Desmond, 2d Founder.	— 1227	Ja. Fitz-Gerald, E. of Desmond.
	Kilmallock, Fr.	—	— 1291	Sovereign, Brethern, and Comminalty of Kilmallock.
C. TIPPERA- RY.	Cashell, Fr.	David Mac Kelly } A. of Cashell. —	— 1243	Walter Fleming.
	Lurchoe or Lor- ragh, Fr.	Walter de Burgo, E. of Ulster.	— 1269	
	Clonmell, Fr.	Dubious [Allem.]	—	
C. KERRY.	Tralee, Fr.	John Fitz-Thomas } Geraldine —	— 1243	Provost and Burgeffes of Athenry, Termors, Ric. E. of Clanriccard in Fee
	Athenry, Fr.	Meiler de Ber- mingham. —	— 1241	
C. GALWAY.	Near Galway, Fr. B. V. M.	The Præmonstre Canons of Tuam.	Cent. 14 or 15 [Allem.]	
	Kilcarbain, Fr.	Thomas de Burgo } B. of Clonfert. —	— 1444	
	Portumny, Fr.	O-Madden.	—	
C. MAYO.	Borifoole, Fr.	The Butlers. O- Heyn says O-Maly.	—	Nich. Weston.—Aff. —Theobald V. Costil- logalen.
	Orlare, Fr.	Nangle	— 1448	Lord V. Dillon,
	Rathbran, Fr.	De Exonia or Dexter	— 1274	
	Strade near Ath- lethan, Fr.	Jordan de Exonia.	— 1252	Subject to Rathbran.
	Roscommon, Fr.	Felim O-Connor.	— 1253	
C. ROSCOM- MON.	Clonshanvil, Fr.	Mac-Dermot Roe.	Cent. 14	Wil. Taafe, Termor, —Lord Dillon in Fee,
	Tuilsk. Fr.	O-Dowells. al. Phe- lim Fitz-Phelim O- Connor. —	About 1448	
	Sligoe. Fr. H. C. Clunimillian, Fr.	Maurice Fitz-Girald. Fr. Bernard Mac- Donough.	— 1252	Sir William Taafe.
C. SLIGOE.	Clonymeaghan, Fr.	—	—	Inquis. 27 Eliz. Fra. Gofton.—Aff.— Edward Crofton.
	Ballindown, Fr.	Mac-Donogh.	—	
	Knockmore, Fr.	O-Garas.	Cent. 14	



Monasteries of Franciscans, or Grey Friars, commonly called Friars Minors, in their Tripartite Division, i. e. Conventuals, Observantines, and Third Order.

CONVENTUAL FRANCISCANS.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and ASSIGNEES.
CITY DUB.	{ Near Dublin. Fr. }	{ K. Hen. III. Ralph le Porter granted the Scite. }	{ — 1236 — }	{ Tho. Stephens. }
C. KILDARE.	{ Kildare, Fr. Reformed by the Observantines in 1520. }	{ Gerald Fitz-Maurice, rather Wm de Vesey. }	{ Abt. 1260 }	{ David Sutton, afterwards Rich. Harding. }
	{ Clane. Fr. }	{ Perhaps Gerald Fitz-Maurice. }	{ Cent. 13 }	{ Sir Tho. Lutterel. }
	{ Castle-dermot. Fr. }	{ Delahoides Benefactors. [Allem.] }	{ Cent. 13 — }	
C. WICKLOW.	{ Wicklow, Fr. }	{ Birnes & Tools [Allem] }	{ Cent. 13 }	{ Sir William Harrington. }
C. WEXFORD.	{ Wexford, Fr. Reformed to Observ. 1486. }	{ ———— }	{ Cent. 13 }	{ Paul Turner and James Devereux. }
	{ Ross, or Ross-pont. Fr. of St. Sav. }	{ Sir John Devereux. }	{ Cent. 13 }	{ Earl of Ormond. — Assign. — Jasp. Duffe. }
CITY KILKEN.	{ Kilkenny, Fr. }	{ Perhaps Rich. Marescall, Earl of Pembroke. }	{ Abt. 1232 }	{ Citizens of Kilkenny. }
KING'S C.	{ Killeigh, Fr. — Monaster-Feoris, al. Totmoy, Fr. }	{ O-Connors [Allem.] John de Bermingham, Earl of Louth. }	{ Cent. 13 — }	{ John Allee. }
	{ Stradbally, Fr. }	{ O-More. — }	{ — 1325 — }	{ Nicholas Herbert. }
QUEEN'S C.	{ Moitot. Fr. [Wadding.] }	{ — — — — }	{ Cent. 12 — }	{ Francis Cosby. }
			{ — 1390 — }	{ Probably mistaken for Totmoy, in the K. C. being only an Inversion of the Word. But quære. }
C. E. MEATH.	{ Trim. Fr. reform. to Observ. }	{ K. John, or the Plunkets. [Allem.] }	{ Cent. 13 }	{ Sir Anth. S. Leger. — Assign. Sir Rog. Jones. }
	{ Athlone, Fr. }	{ The Dillons, al. O-Connor Crowderg }	{ About 1240 }	{ Dillons. }
C. W. MEATH.	{ Multifernan, Fr. reform. to Observ. in 1460. }	{ William Delamer. }	{ Cent. 13 }	{ Edm. Felde, Patr. Olynch, & Philip Penney. — Assign. Ald. Edward Jans. Inquis. 3 Jac. I. }
	{ Farrene-Manach, Fr. — Ardagh, Fr. reform. to Observ. in 1521. [Wadding.] }	{ — — — — }	{ ———— }	{ Quære. }
C. LONGFORD.	{ Balleguarcy. Fr. quære if not in C. Leitrim. }	{ Cornelius O'Brien. [Wadding.] }	{ — 1518 }	{ Possessed by one Harrison. }
C. LOUTH.	{ Droghedah, Fr. reform. to Observ. 1521. }	{ Darcy. al. Plunket. [Allem.] }	{ — 1240 }	{ Sir Gerald Aylmer. — Assign — Sir Moses Hill. }
	{ Dundalk, Fr. — Armagh, Fr. reform. to Observ. in 1587. }	{ John de Verdon. Patrick O-Scanlan, Abt. of Armagh. }	{ Cent. 13 — }	{ James Brandon. }
C. ARMAGH.			{ 1263 or 1264 }	
C. DOWN.	{ Down, Fr. reform. to Observ. — Ardcliffe, Fr. }	{ Hugh de Lacy, E. of Ulster. }	{ About 1240 }	
C. ANTRIM.	{ Carrickfergus, Fr. reform. to Observ. 1497. }	{ Hugh de Lacy, E. of Ulster. }	{ Abt. 1232 }	{ Sir Edm. Fitz-Gerald — Assign — Sir Arthur Chichester. }



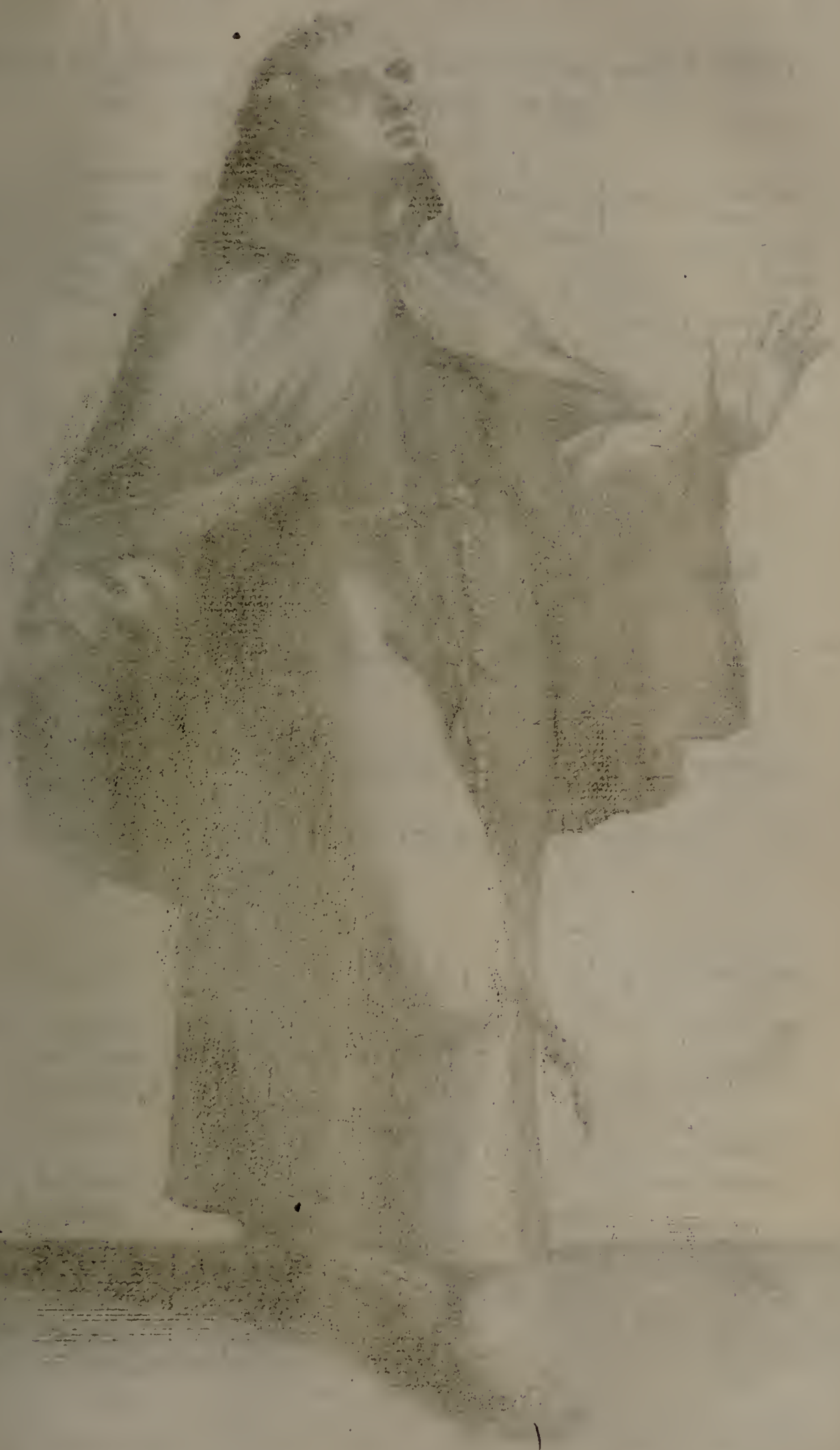
A Consensual Franciscan Friar.

The Antiquities of IRELAND. 276

CONVENTUAL FRANCISC.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. DUNNA- GALL.	Kilmacrenan, Fr. }	O-Donnell. }	— —	Provost, &c. of Trin. Coll. Dub.
	Bally-Mac-Swine, Fr. }	Mac-Swiney. }		
	Bellaghan, Fr. —	— —	—	
C. FERMA- NAGH.	Lisgavail, or Lif- gool, Fr. }	Maguire. —	— 1530 }	Sir Henry Brounker. — Assign. — Sir John Davis. Edward Withe.
C. MONACH- AN.	Monachan, Fr. —	Felim Mac-Mahon. —	— 1462 —	
C. CAVAN.	Cavan, Fr. reform to Observ. 1499, or 1502. }	Gilla-Roe-O-Reily. —	— 1300 }	
City WATER- FORD.	Waterford, Fr. reform. to Observ. 1521. }	Sir Hugh Purcell. }	Abt. 1240 }	Erected into an Hof- pital of the Holy Ghost 1544. — Part of the Pos- sessions in the County of Waterford granted to James Walsh.
C. WATER- FORD.	Carrick-Mac-Grif- fin, or Little Car- rick, Fr. }	James the 1st Earl of Ormond. }	— 1336 —	
	Near Cork, Fr. reform. to Observ. before 1500. }	Sir Philip Pren- dergast, al. Mac- Carthy, [Wad.] }	Abt. 1240 }	
	Bantre, Fr. —	Dermot O-Sullivan. —	Abt. 1460	Andrew Skiddy. — Assign. — Rich. Boyle, E. of Cork.
	Butevant, Fr. —	David Barry. —	Cent. 13 —	
	Castle-lehan, or Castle-Lyon, Fr. }	John Barry. —	— 1307 }	
C. CORK.	Kilcre, or Kil- kere, Fr. }	Cormac Mac-Tha- dy, Mac-Carthy. }	1465, or 1478 }	Part to the Provost, &c. of Trin. College Dub.
	Temolagai, Fr. reform. to Observ. 1460. }	Sir William Bar- ry. }	Cent. 14 }	
	Near Youghal, Fr. reform. to Observ. 1460. }	Maurice Fitz-Gi- rard. }	Abt. 1231 —	
	Bally-Mac-Edan. Fr. quære, whether of Franciscans or Dominicans. }	— —	— — }	Inq. 1584 says no- thing of the Order, Foundation, or Patron.
	Cloggah, Fr. quære, the Order. }	— —	— — }	
	Limerick, Fr. re- form to Observ. 1534. }	Bourk, or de Burgo. }	Cent. 13 }	
	Alketin. Fr. — reform. to Observ. 1497. }	James, E. of Def- mond. }	— 1420 al. 1389 }	Edm. Sexton. — Now the County Court-house.
C. LIMERICK	Ballinebraher, Fr. }	Clan. Gibbons. [Allem.] }	Cent. 13 }	Rob. Brown of Bal- tinglas.
	Ballinwillin, Fr. }	— —	— — }	Rob. Brown of Bal- tinglas.
	Island, near Li- merick, Fr. }	Bourk, Baron of Castle-Connell. [Al- lem.] }	— 1291 —	

CONVENTUAL FRANCISC.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. TIPPE- RARY.	Cashell, Fr. Re- for. to Observ. 1538.	ir William Hacket.	Cent. 13	Edm. Butler, A. of Cashell—Aff.—Dennis Conway.
	Ardfinan, Fr.	—	—	—
	Clonmel, Fr. Re- for. to Observ. 1536.	Butlers and the Townsmen, al. Otho de Grandison, al. the Geraldines.	— 1269	Part to James Butler E. of Ormond, Part to the Townsmen.
	Galbally, Fr.	O-Brien.	—	John Desmond now the Estate of Jn. Daw- son.
	Killinenallagh, [or Killalye, Quæ.] Fr.	—	Cent. 15	Dermod Ryan—Aff. Mark Magrath.
C. KERRY.	Nenagh, Fr.	Kennedys, al. the Butlers	Cent. 13	Sir Henry Wallop.
	Rosfree, Fr.	Bibiana O-Dempsey, Widow of Melrony O-Carrol.	— 1490	E. of Ormond —Aff. William Crow.
	Ardfert or Ardart Fr.—Refor. to Ob- serv. 1518.	Thomas 1st Lord Fitz-Maurice of Kerry.	— 1253	—
	Irrialagh, Fr. of B. Trin.	Donald Mc-Thady Mc-Carthy.	— 1440	Capt. Rob. Cullum— Aff.—the Crosbys.
	Inis, or Inis-Cluan- ruada, Fr. Refor. to Observ.	Donat Carbrac O-Brien.	About 1240	E. of Thomond.
C. CLARE.	Quinchy, or Quint, or Kint, Fr.	Macon Mc-Namarra.	— 1433	—
	Near Galway in the Isl. of St. Ste- phen, Fr.	William de Burgo.	— 1296	Now the County Court House.
	Clare al. Clare Yndowl, Fr.	John de Cogan.	About 1290	Riccard E. of Clan- riccard.
	Kilconnel, Fr. Re- for. to Observ. 1460.	William O-Kelly.	— 1414	Charles Calthorpp, Term—Lodowick Brif- ket Term. in Rev. — Aff.—Rich. Lenan.
	Kinalekin, Fr.	—	—	—
C. GALWAY	Milick, Fr.	O-Madden,	—	Sir Jn. King—Aff.— E. of Clanriccard.
	Slewflancough, Fr.	—	—	Sir Francis Sammes.
	Great Isle of Ar- ran, Fr.	—	— 1485	—
	Bowfinan, Fr.	—	—	Inquisit. 12 May 1608 finds the Possessions of both.
	Killedan, Fr.	—	—	—
C. MAYO.	Ballintully, Fr.	—	—	Inquis. 27 Eliz. finds its possessions.
	Annagh. See a- mong the Reg. Can.	—	—	—
	Kilkenny, per- haps, Kelveeny, Fr.	—	—	Inquis. 27. Eliz. finds its Possessions.
	Bealaneny, Fr.	—	—	—
	Elphin, Fr.	Cornelius, Bp. of Elphin.	Bef. 1450	Terence O-Birne — Termor.
C. ROSCOM- MON.	Roscommon, Fr.	—	— 1269	Of doubtful Authority.





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A Franciscan of the Strict Observance.

Monasteries originally founded for Franciscans, called Observantines, or of the Strict Order.

OBSERVANTIN FRANCISC.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. KILDARE	{ Near Kilcullen Bridge, Vulgo, New Abby, Fr. }	{ Roland Fitz-Eu- stace; Lord Porties- ter. — }	— 1486	Sir William Har- rington—Aff. Sir James Carrol.
C. WEX- FORD.	{ Iniscorthy, Fr. }	{ Donald Fuscus Ca- venagh. — }	— 1460	John Travers,—Aff. Edm. Spencer the Poet for 40 Years—Sir Hen. Wallop.
C. DUNNA- GALL.	{ Dunnagall, Fr. }	{ Hugh Roe O-Don- nel. — }	— 1473	
C. CORK.	{ Inishircan, Fr. }	{ Florence O-Driscol. — }	— 1460	
C. LIME- RICK.	{ Athdare, Fr. }	{ Tho. Fitz-Maurice, E. of Kildare, and Joan his Wife. }	— 1464	
C. KERRY.	{ Lislactin, Fr. — }	{ John O-Connor. — }	— 1478	
C. GALWAY.	{ Rosserelly, Fr. — }	{ One of the Gannard's. Nehemiah O-Do- nachou, al. Mc-Wil- liam Bourke. }	— 1498	E. of Clanriccard.
C. MAYO.	{ Moyen, Fr. — }	{ Margaret, Wife of Owen O-Ruark, in her Viduity. }	— 1460	
C. LEITRIM.	{ Cruelagh, al. Bally- ruark, Fr. }		— 1509	

Monasteries of the Third Order of St. Francis.

FRANCISC. 3d
Order.

C. E. MEATH.	{ Slane, Fr. — }	{ Christo. Fleming, Ba. of Slane, and Eliz Stukely, his Wife. }	— 1512	James Fleming, Baron of Slane.
C. W. MEATH	{ Kilmachael, Fr. — }	{ Petits, [Allem.] — }	—	Rob. Nangle, Termor.
C. LONG- FORD.	{ Balline Saggard, Fr. — }	{ O-Farrels, [Allem.] — }	—	James Hamilton, V. Claneboys.
C. DOWN.	{ Hollywood, Fr. }	{ Annesleys, [All.] erroneously. }	—	
	{ Inver, Fr. — }	{ A Scottish Noble- man, [Allem.] }	Cent. 15	Ja. V. Claneboys—Aff. Art. Lord Chichester.
C. ANTRIM.	{ Bunamargy, Fr. }	{ Mc-Donald; called Surleboy, (Allem.) }	— 1512	M'Donald E. of Antrim
	{ Massareen, Fr. — }	{ O-Neil, Allem] — }	— 1520	
	{ Limbeg, Fr. — }	{ Macdonald, [Allem.] — }	— 1522	
	{ Glenarm, Fr. }	{ Rob. Bisset, a Scotch- man, [Allemande.] }	— 1465	M'Donald E. of Antrim
	{ Magheribeg, Fr. — }	{ O-Donnell. — }	Cent: 15	Capt. Geary.
C. DONNA- GALL.	{ Calebeg, Fr. — }	{ Mac Swiny Ban- nig, [Allem.] }	—	
	{ Kil-O-Donnel, Fr. — }	{ O-Donnel, [Allem.] — }	Cent. 15	Capt. Basil Brook.
	{ Fanegaragh, Fr. — }	{ Mac-Ruini Faig, [All.] — }	—	
	{ Dunganon, Fr. }	{ Con O-Neill. — }	Cent. 15	Rich. Nugent, E. of Westmeath—Aff.—Sir Arthur Chichester.
C. TIRONE.	{ Ballinesagart, Fr. — }	{ Con O-Neal. — }	About 1489	
	{ Corock, Fr. — }	{ — — — — }	—	
	{ Gervagh-Kerin, Fr. }	{ — — — — }	—	Sir Henry Piers—Aff. Sir Daniel Lee.
	{ Poble, Fr. — }	{ — — — — }	—	
	{ Omey, Fr. }	{ — — — — }	—	

FRANCISC. 3d. Order.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and As- SIGNEES.
C. LIMERICK	Kilfhane, Fr.	—	—	Quære if not mis- taken for a Cistercian Convent at the same Place?
	Clonkeen-Kerril, Fr.	Thomas O-Kelly, Bp. of Clonfert.	About 1435	Sir Arthur Savage— Assign — Connor O- Naghten.
	Cowlevernoge, Fr.	—	Abt. 1441	
C. GALWAY,	Temple Moyle, Fr.	—	Abt. 1441	Edmund Barret.
	Kiltullagh, Fr.	—	Abt. 1441	Edmund Barret.
	Beagh, Fr.	—	Abt. 1441	
	Kilbought, Fr.	The Wales.	—	
	Tea Saffon, near	Bourk, —	Cent. 15	Ric. E. of Clanriccard.
	Athenry, Fr.	—	— 1428	
	Killinbonaina, Fr.	—	—	
C. MAYO.	Boghmoyne, Fr.	—	—	
	Rofferrick, Fr.	By one Joye, [Allem.]	—	
	Clonrahan, Fr.	O-Connor Roe.	Cent. 15	
	Knockviccar, Fr.	—	—	Rich. Kendlemarch.
C. ROSCOM- MON.	Towemona, Fr.	Phelim O-Connor [Alleman.]	Cent. 13	Mr. Edward Crofton.
	Caldrywolagh, Fr.	—	—	Tho. Danby—Termor.
	Near Ballymot, Fr.	Mac-Donough.	—	Sir Hen Broncard,— Ass Sir William Taafe.
C. SLIGOE.	Court, Fr.	O-Hara.	—	Usurped by Roger Ballagh O-Hara.

*Monasteries of the Order of Eremites of St. Augustin,
commonly called Austin Friars.*

AUSTIN HER-
MITS.

City DUB.	Near Dublin, Fr.	Talbots [Allem.]	— 1259	Walt. Tyrrel, — Assign. Nich. V. Netterville, again— Will. Croc. — from which name Crow- street, near which the Monastery stood.
C. KILDARE.	Naas, Fr.	—	— 1484	
C. WEX- FORD.	Clomin, Fr.	Cavenaghs [All.]	— 1385	John Parker, — Ass.
	Roffe, Fr.	Beautified in	Cent. 14	Nich. Blake.
C. KILKEN- NY.	Calan, Fr.	James Butler.	— 1471	Rich. Butler, Esq;
C. CARLOW.	Tully-Felim, or	Simon Lombard &	— 1314	Tho. E. of Ormond.
	Tullagh, Fr.	Hugh Talon.	—	
C. E. MEATH.	Scrine, Fr.	Francis Feipo.	Cent. 14	
C. LOUTH.	Droghedah, Fr.	Repaired by the Brandons, [Allem.]	Cent. 13	Mayor, &c. of Droghedah.
C. WATER- FORD.	Dungarvan, Fr.	Earls of Desmond Patrons.	Cent. 13	It is said the Ma- graghs were Founders of this House, and a Monument of one of the Name remains there on the North- side of the Altar, with a Date MCCCC. The Lands of it possessed by the E. of Cork.
C. CORK.	Cork, Fr.	One of the Courcey's, Barons of Kinfale.	Cent. 13	



An Augustinian Hermit.



Samuel M. Jones



A Carmelite Friar.

The Antiquities of IRELAND. 283

AUS. HERMITS	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and AS- SIGNEES.
C. LIME- RICK.	{ Any Fr. }	{ John Fitz-Robert }	Cent. 14	
	{ Athdare, Fr. }	{ and others. }		
		{ John Fitz-Thomas, }	Abt. 1315	
		{ 1st E. of Kildare. }		
C. TIPPE- RARY.	{ Fetherde, Fr. }	{ Walter Mulcot, }	— 1306	Edmund Butler, Lord
	{ Tipperary, Fr. }	{ ———— }	Cent. 13	Dunboyne.
	{ Near Galway, }	{ Stephen Lynch, and }	— 1508	Desmond Ryan.
	{ Fr. }	{ Margaret his Wife. }		
C. GALWAY.	{ Dunmore, Fr. }	{ Bermingham, Lord }	— 1425	Secularised, then dis-
		{ Atherry. }		solved, and the Lands
	{ Ballinrobe, Fr. }	{ ———— }	—	farmed by R. Crofton.
				Mentioned in the Do-
				minican Registry of A-
				therry under the Y. 1337
	{ Boriscarra, Fr. }	{ Given to this Order }	Abt. 1412	
		{ by Pope John XXIII. }		
C. MAYO.	{ Belahaunes, Fr. B. }	{ Nangle as Fame }	—	
	{ V. M. }	{ says. }	—	
	{ Murisk, Fr. }	{ O-Malys. }	—	
	{ Inistormor, Fr. }	{ Thady O-Dulda, }	— 1454	
	{ of the Holy Trinity. }	{ (Allemande.) or O- }		
	{ [Allem] }	{ Doude. }		
	{ Ardnare, Fr. }	{ ———— }	— 1427	
C. SLIGOE.	{ Benada, Fr. of Cor- }	{ Frier Charles (Al- }	— 1423	Francis Goffon.
	{ pus Christi. }	{ lemande.) }		

Monasteries of Carmelites, or White-Friers.

CARMELITES.

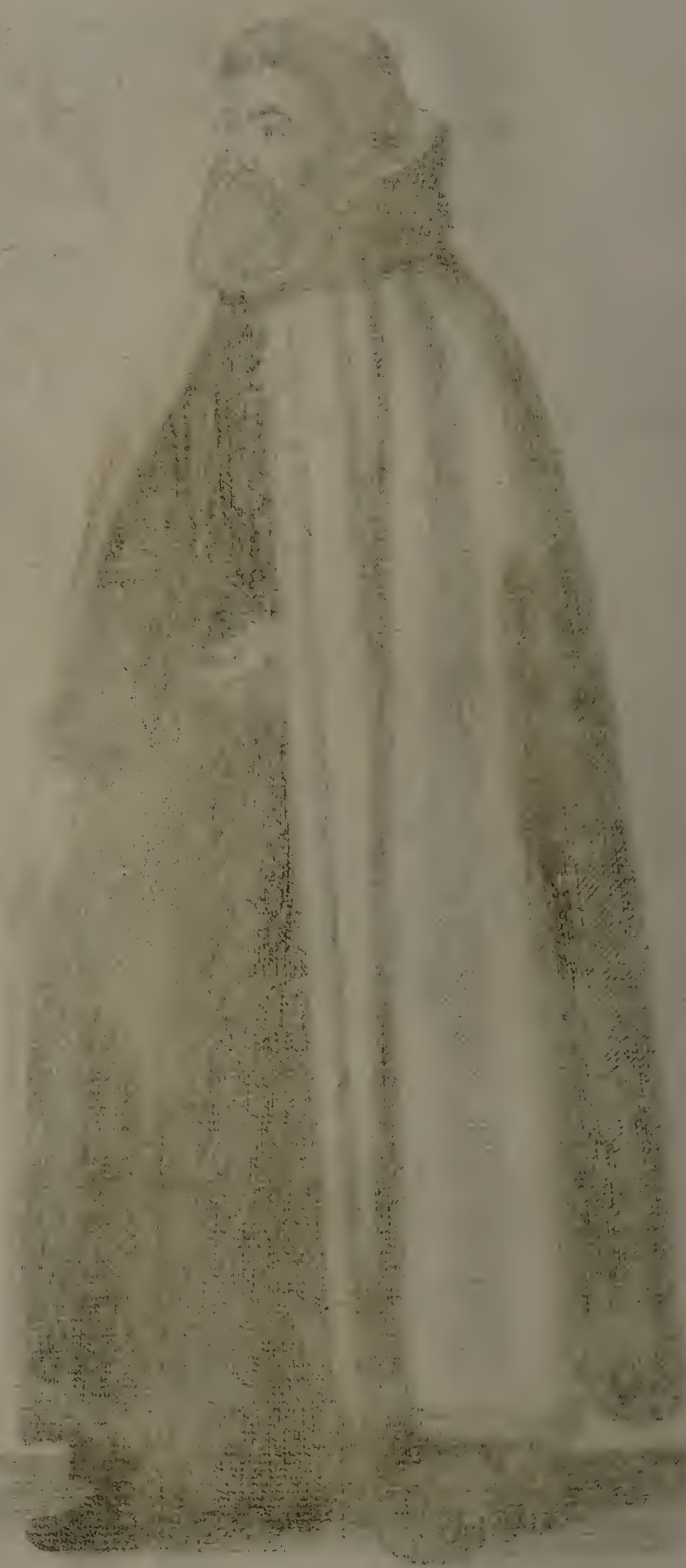
CITY DUB.	{ Near Dublin, Fr. }	{ Sir Robert Bagot. }	— 1274	Aungier, Baron of
	{ of B. V. M. }			Longford.
	{ Kildare, Fr. of the }	{ William de Vescey. }	Abt. 1290	
	{ B. V. M. }			
C. KILDARE.	{ Cloncurry, Fr. of }	{ John Roch. }	— 1347	Wm. Dycson of Bal-
	{ B. V. M. }			lyskeagh yeoman. —
				Aff. — Edward Fof-
				ter.
C. WEX- FORD.	{ Little Horton, Fr. }	{ Furlongs. — — }	Cent. 14	Sir John Davis—Aff.
	{ of B. V. M. }			Francis Talbot.
C. KILKEN- NY.	{ Knocktgoher, Fr. }	{ James the 2d. E. }	— 1356	Patrick Barnwall,
	{ of the B. V. M. }	{ of Ormond. }		Esq. — Aff. James
				White, Esq.
C. CARLOW.	{ Near Leighlin, Br. }	{ Carew. ———— }	Cent. 13	
	{ Fr. of B. V. M. }			
KING'S C.	{ Kilcarmick, Fr. }	{ Hugh Mc-Nellan }	Cent. 15	Robert Leicester.
	{ of B. V. M. }	{ O-Molloy. }		
C. E. MEATH.	{ Athboy, Fr. of }	{ Wm. de Loundres. }	— 1317	Thomas Casey.
	{ B. V. M. }			
C. W. MEATH.	{ Ardnecran, Fr. }	{ Robert Dillon. }	—	Rob. Dillon of Newton
				Mayor, &c. of
	{ Near Droghedah }	{ Townsmen. — — }	Cent. 13	Droghedah.
	{ Fr. of B. V. M. }			
C. LOUTH.	{ Athirdee, Fr. of }	{ Ralph Pipard. — }	Cent. 13	
	{ B. V. M. }			
C. DUNNA- GAL.	{ Rathmullian, Fr. }	{ Mac-Swiny Fanagh. }	—	Sr. James Fullerton—
	{ of B. V. M. }			Affign. Sr. Ralph
				Bingly.

CARMELITES.	PLACES and TITLES OF DEDICATION.	FOUNDERS.	TIME.	GRANTEES and AS- SIGNEES.
C. CORK.	{ Kinsale, Fr. of } B. V. M.	{ Rob.Fitz-Richard } Balrain.	{ Cent. 14 }	Pat. 39 Eliz. called a Carmelite Monastery and granted to the Pro- vost, &c. of Trin.Col.D.
C. TIPPER- RARY.	{ Thurles, Fr. of } B. V. M.	{ Butlers. — — }	{ Cent. 13 }	
● LIMERICK	{ Ballinegall, Fr. — }	{ Roches. — — }	{ Cent. 14 }	
	{ Ballinehinch, Fr. — }	{ O-Flagherties. — }	{ — 1356 }	
C. GALWAY	{ Crevebane, Fr. — }	{ Bourk, E of Clanriccard }	{ Cent. 14 }	John Rawson—Ass. Rob. Dillon.
	{ Kaltragh-ne-Pal- lice, Fr. B. V. M. }	{ Bermingham Lord }	{ — }	
	{ Lough-Reogh, Fr. of B. V. M. }	{ Athenry. [Allem.] }	{ — }	
	{ of B. V. M. }	{ Rich. de Burgo, E. of Ulster. }	{ About 1300 }	
C. MAYO.	{ Ballinsmale, Fr. of B. V. M. }	{ Prendergasts. — }	{ — }	Sr. John King.





A Canon Regular of S. Gilbert.



Portrait of a man in a long coat



A Knight Templar.



A Nun of S. Bridgid.



Portrait of A. L. A. 1875

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THE
WRITERS
OF
IRELAND.

IN TWO BOOKS.

- I. Of such Writers who were born in *Ireland*.
II. Of such Writers, who, though Foreigners, enjoyed Preferments or Offices in *Ireland*, or had their Education in it.
-

Written in *Latin* by Sir *James Ware*, Knight; now newly translated into *English*, revised and improved with many material Additions; and continued down to the beginning of the Present Century.

Nos certè tempus hoc futile et Caducum Studiis proferamus, et quatenùs denegatur nobis diu vivere, relinquamus aliquid quo nos vixisse testemur.---Pliny Jun. Lib. 3. Epist. 2.

Sparfa Coegi.

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M,DCC,XLVI.

THE

WARRIERS

OF

THE LAND

BY J. B. H. B. O. R. E.

OF THE WARRIERS OF THE LAND
I have written this book for the purpose
of showing the history of the
warriors of the land in a clear and
simple manner.

The history of the warriors of the land
is a story of the most interesting and
important events of the past. It is a
story of the most interesting and
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THE WARRIERS OF THE LAND

BY J. B. H. B. O. R. E.

NEW YORK

P R E F A C E.

MOST Nations of *Europe* have their *Bibliothèques*, or Books, containing Accounts of the Writings and Writers of the respective Countries ; which general Practice seems to point out the Usefulness of such Undertakings, being intended as *Promptuaries*, wherein the Inquisitive may, with little Trouble, discover the Authors and Works that have appeared, the Times and Places of their Publication, and thereby be enabled to search after Books adapted to their Tastes, or that may be helpful to any particular Subject in which they may think proper to employ themselves.

With this View Sir *James Ware* published his *Writers of Ireland* in 1639, in two Books. I. *Writers who were Natives of the Country*, and, II. *Foreigners, who had Employments, and their Residence in it*. The Scantiness of his Subject, and the very concise Method he chose to use upon the Occasion, (being little more than a Catalogue) obliged him to add two Chapters to his Work, in order to furnish out a very thin Volume in Quarto, (*viz.*) the Thirteenth, of *Biographers of an uncertain Age*, and the Fourteenth, of *antient Schools and Academies in Ireland*. As he afterwards transplanted the last of these Chapters into his *Antiquities*, I judged it necessary to throw it out here ; but it may be found in the proper Place among the *Antiquities*, considerably enlarged, as well in what relates to Colleges, from Time to Time established in this Kingdom, as to such as were since the Reformation founded in foreign Parts, by, or for the Education of the *Irish*, who from their Principles, could not, or would not take the Benefit of those in their own Country. To the Chapter of *Biographers of an uncertain Age*, I have added such Lights and Discoveries as Writers subsequent to my Author have made, and have given a few Conjectures of my own.

Sir *James* intended to have published a new Edition of his *Writers*, corrected and enlarged with Thirteen new Articles, and several Additions in Facts to those he had before set out : These Corrections and Additions in his own Hand-writing are in my Possession, and I have (according to his Intentions) incorporated them into the Body of the Work ; and to his Period I have added seventy-eight new Articles, and considerably enlarged those he had given, with (I hope) material Additions, all which are inclosed within Crotchets to distinguish them from my Author's genuine Works.

The

P R E F A C E.

The 14th Chapter of the first Book, beginning p. 100, and ending p. 301, and the 6th Chapter of the second Book, beginning p. 330, and ending p. 363, are entirely new, consisting of 313 Articles. In these some Lives are handled at large, particularly those of *Roger Boyle*, Earl of *Orrery*, Sir *James Ware*, *Luke Wadding* and Sir *Richard Cox*. In the three first mentioned Lives are many Particulars relating to the Rebellion of 1641, which do not occur in the Histories of those Times, and to these are added in the Account of *Luke Wadding* the Activity and Zeal of that learned Frier to support and maintain by emendicated Aids an infamous Rebellion, which tore his Country into Pieces, as well as those of the Pope, Cardinals, and other Ecclesiasticks, whose main Endeavours were to destroy the Religion of *Peace* preached by *Christ* and his Apostles, and to build on it's Ruins a Doctrine of meer human Policy. From hence results this Document, what a Protestant People is to expect from Papal Councils, and a Popish Pretender nurtured at *Rome* in all the Bigotry and Cruelty of that Church.

The Reader will find in the Life of Sir *Richard Cox* many Matters concerning the late Revolution, which are new, the Springs and Motives of the Factions which sprung up in *Ireland* after the Surrender of *Limerick* and *Galway*, and the final Settlement of that Kingdom; the Corporation Disputes of the City of *Dublin*, which subsisted several Years, and at length ended in the Dissolution of the Privy Council, and the displacing the Judges of *Ireland*. For the Materials that compose the Life of that worthy Lord Chancellor and Chief Justice, I must own my self indebted to his Descendents, the present Lord Bishop of *Ossory*, and Sir *Richard Cox*.

I have omitted some Writers, who, together with their Works, were before accounted for in my first Volume of the Bishops of *Ireland*, to avoid troubling the Reader with Repetitions, as I have done the Lives of some Bishops given before in that Volume: And I have omitted many minute Articles, such as the Writers of single Sermons and the like.

I have from the several Offices of Record in this Kingdom, and from the Manuscript Repositories in it, made many large Collections towards drawing up *the civil History of Ireland* down to the Settlement established after the Revolution, and intend forthwith to set about putting them in Form; but the Publication thereof will depend upon the Reception these my Labours meet with from the Publick.

This is all I have to acquaint the Reader with as a Preliminary to the ensuing Sheets.

T H E

O F T H E

Writers of *I R E L A N D*.

In Two Books.

B O O K I.

C H A P. I.

*[Of such Writers, who flourished before the Year of our Lord
400.]*

I Have in the Antiquities (*a*) shewn (I hope to the Satisfaction of the Reader,) that in the Times of Heathenism the *Irish* had the Use of Letters, and therein slightly touched upon a few Writers of *Ireland* during the said Period. I shall now prosecute that Subject more at large; but first shall take notice of such Bodies of Law compiled by the *Irish*, as are not with certainty enough ascribed to any particular Authors, nor the Times when they were written fully fixed.

Ainbeachbreath was a Miscellany of manifold Laws, put together without any Method or Connection of Parts.

Fuighealbreath, i. e. *the Relicks or Remnants of the Law*; and to this is annexed, *Fothamor*, i. e. *the great Foundation*; by which the Judge was to be deprived of his Office, who gave Sentence by favour, without pursuing the Principles of the Law.

Fothabeag, or *the little Foundation*; in which the Manner of dividing Possessions between Persons of the same Stock is laid down.

Taidhebreatha, or the Judgments on Thefts.

Corasine, i. e. *the Peace of a Family*; a Treatise which prescribes twenty-five Considerations for uniting in Agreement those who are descended from the same Stock.

Cáin, or *a Treatise on Fines and Amerciaments*, in four Parts. The first Part treats of Fines in general, and of Ecclesiastical Fines in particular. The second teaches what Punishments they are to suffer who are guilty of Murder, or any other nefarious Crime. The third Part prescribes a Method; by which Distresses and Pledges may be taken and retained: and the last treats of Witnesses and their Testimonies, together with the Methods for making Inquisitions concerning Theft. This Work is said to have been compleated at *Calbell*, in the Reign of *Feilimid Mc. Crimthán*, King of *Munster*, in the ninth Century. To this another Piece is subjoined under the Title of *Eidgheadh*; which treats of Crimes committed through imprudence, or in any other Manner, and is said to have been written by *Cormac Ulfadha*, and his Son *Cairbre Liffeachair*, who were Monarchs of *Ireland* in the third Century.

VOL. II.

A

There

2 *The Writers of IRELAND.* Book I.

There is said to be extant another Book of Laws called, *Dula*, in three Parts; the first of which prohibits the raising War against the King; and the commission of other Injuries by Violence. It teaches also the Laws of Protection and Sanctuary, lays down Punishments for such who shed Blood, and for the Aiders and Abettors in Crimes; as also the Forms of reducing Contracts into Writing. The second Part treats of Ecclesiastical Affairs, and especially of the Rights of Sepulture; commanding all Persons not to forsake their antient Place of Burial. Then it enjoins, that Care be taken to drive away Herds of Cattle from sowed Grounds, and prescribes what shall be done with Things found by Chance, either at Sea or Land. The third Part teaches the Honours which ought to be payed to the King, the Bishop, the President of the Literati, and to Men of Rank and Estates; and lays down a Method for repairing Affronts offered to any of them. It also comprehends other Matters, and is ascribed to various Authors.

Cainsuitribbe is the Name of another Body of Laws; containing the Laws of Possessions, and antient Estates, written in the Reign of *Cathald Mac-Fingín*, King of Munster, who died A. D. 742.

Caindrubbartaighbearro is the Title of another Book, which treats of maritime Laws, and shews what should be done with Wrecks and other things cast up by the Sea; and what profits ought to arise from Ships. It prescribes Laws to those who Hunt or Foul in other Mens Lands, and allots a certain Portion of the Birds and their Feathers to the owner of the Soil, or else prohibits them from Hunting or Hawking in Lands not their own.

There is another Book in *Irish* intituled, *Cainlanambnamor*, and *Cainlambnabeag*; in which are laid down Laws for the mutual Benefit of such who are of the same Rank, and closely united in Intest, and Methods for composing Controversies arising among them. These Persons are stiled Peers, as King and Queen, Husband and Wife, Father and Children, Abbots and Monks, &c.

Fuidfenechais is mentioned as another Collection of Laws thrown together promiscuously without any Connection. I doubt whether this may not be the same tract under a different Title, with that before mentioned called, *Ain-beachbreath*.

Cainborachta is another Book of Laws against Houghing, Killing, or Stealing other Mens Oxen.

Modain Mac-Tolbain, a Judge under *Constantine Centimachus*, King of Ireland, who began his Reign A. D. 177, wrote a Book of Laws called, *Meillbreatha*, or a Collection of Judgments for discovering the Arts of designing Men, who usually set Traps to deceive the ignorant and unwary.

Fiotball, called by some, *Fithicus Fiorgothius*, was supreme Judge under *Cor-mac Ulfadha*, in the 3d Century. He is said to have written a Treatise on the Laws of his Country, called, *Fiondsuith*, and some Pieces on the same Subject, written by his Son *Flaitbrighe*, are said to be yet extant.

The last Book of *Irish* Laws, that I shall mention in this Place, is one that prescribes Laws for the direction of Poets, and lays down the Precepts and Figures commonly used in making Verses, the Methods to be observed in Writing Satyrs and Panegyricks, and the Punishments to be inflicted on such Poets, who wrongfully abused and slandered People in their Satyrs. *Aithirne*, *Ailgerach*, *Seanchius*, *Torpestius*, and others are said to have employed their Labours in compiling this Work.

Mr. *Lynch* (b) (to whom I am indebted for the greatest Part of the preceding Accounts) informs us, that he had seen many thick Volumes of *Irish* Laws, written on Vellom in great Text Characters, with lesser Letters inserted between the Lines, for the easier Reading and understanding the Words; in which were large Commentaries encompassing the Page, in the same Manner as we see the Text and Gloss in the Books of the Civil and Canon Laws.

We

Book I. *The Writers of IRELAND.* 3

We are taught by Mr. *Flaberty*, (c) that from the Time of *Amergin* (who arrived in *Ireland*, in Company with the *Milesian Colony*, about the Year of the World 2934,) to the Reign of *Conquovar Mac-Neffan*, (who mounted the Throne of *Ulster* A. M. 3937) the Poets had the sole Power of delivering Laws to the People, and pronounced their Judgments in Verse; Laws being not yet committed to Writing. This Period comprehended upwards of one thousand Years: And he shews us from *Maximus Tyrius* (d) and *Natalis Comes*, (e) “ that in the Sense of the Antients a Poet, Philosopher, or Lawgiver, were understood to be one and the same Person; a Man versed in all sorts of Learning, and who by his Wisdom and Experience consulted the interest of the Publick-weal.” In the Reign of the said *Conquovar* Laws began to be fixed and reduced into Writing. I have given an Account in the *Antiquities* p. 23. of some Writers of *Ireland* before the Reign of this Monarch, which I shall not repeat here; and shall only barely hint a Book called, *Vraiceacht Na Neigios*, a Primer or Accidence for the Poets, written by *Forchern*, and mentioned in the same Place. While *Conquovar* filled the Throne of *Ulster*, the same *Forchern*, and *Neid Mac-Aidnba*, two celebrated Poets, published a discourse by way of Dialogue on the Laws; and they two together with *Aithirne*, Arch-poet to *Conquovar*, are reckoned among the Authors, who at that Time collected the Axioms of the Laws, under the Title of, *Judicia Cælestia*, *Divine Decrees*, like the *Dieta Sapientium* of the *Grecians*. *Moran* the just, Son of *Cairbre* the Usurper, and the supreme Judge under his next Successor, *Feredach Fion*, (who began his Reign A. D. 95) *Cormac Ulfadba* and his Son *Cairbre Liffeachair*, both before mentioned, *Fiotbal*, a Judge under the said *Cormac*, and *Finn Mac-Cumball*, Lieutenant of his Militia, and Son in Law to that Monarch, are all said to have published Works, under the Title of, *Judicia Cælestia*. Writings of the like kind have been ascribed to *Faëtina Mac-Senchai*, *Senchai Mac-Olill*, *Nereus Mac-Fincoll*, *Rognius Rosgadach*, *Manius*, and *Ethnea*, daughter to *Amalgaid*, and many others mentioned by Mr. *Flaberty*, (f) to whom for Brevity sake I must refer the Reader, and only observe further; that it is said, (g) that 180 Volumes of the Discipline of the Druids were committed to the Flames in the Time of St. *Patrick*.

Ollamfodlab mounted the Throne of *Ireland* A. M. 3236. His first Name was *Eochaid*; but he came to be universally nick-named, *Ollamfodlab*, from the excellent Learning and Abilities, of which he was Master; *Ollamb*, signifying a Doctor, and *Fodlab*, *Ireland*, i. e. the Doctor of *Ireland*, or else, from *Ollambain*, an Historian or Bard. He is said to be the first who instituted the *Feis-Team-rack*, or convention of *Tarab*; where the Nobility, Druids, Poets, Historians and Philosophers, held a triennial Council to revise the old and enact new Laws, and to repeal such as were burthensome to the Subject. Their Business also was to revise and inspect all the Genealogies, Chronicles, and Histories of the Nation, and to purge them of all Corruption and Errors; and whatever passed their Scrutiny was inserted among the Royal Records; which, from the place, came to be called, *the Psalter of Tarab*: Though it will be seen hereafter, that (according to others) that *Psalter* took its Name from the Schools erected at *Tarab* long after *Ollamfodlab's* Reign by *Cormac-Ulfadba*. He instituted an Heralds Office, and distinguished his Nobility and Gentry by Coats of Arms. He also founded an University or Seminary for Literature at *Tarab*, called, *Mur-Ollamban*; or the Walls of the Bards or Historians; and having performed many other memorable Actions, at length he died a natural Death A. M. 3276. He is said (b) to have transmitted to Posterity.

A correct History of the several Travells, Voyages, Adventures, Wars, and other memorable Transactions, of all his Royal Ancestors from Feniufa Farfaidh, King of Scythia, down to his own Times.

Olill Mac-Slanoll, who became King of *Ireland* A. M. 3345 is said to have written *The Antiquities of Ireland*. Among these Heathens I must introduce one early Christian of Eminence. *St. Mansuetus*,

(c) Ogyg. p. 216. (d) Dissert. Philos. dissert. 29. (e) Mythol. lib. 7. cap. 13. (f) Ogyg. p. 217. (g) ibid. p. 219. (b) Keat. 1. part. p. 67.

St. *Manfuetus*, commonly called St. *Manfu*, was a Scot of *Ireland*, (as Archbishop *Usher*, (i) from numberless Authorities, proves) and was a Disciple of St. *Peter* the Apostle, by whom he had been converted and ordained, and sent to preach the Gospel to the People of *Toul*, in that part of *Belgick Gaul*, now called *Lorrain*; over whom he was placed the first Bishop A. D. 66. He built a Church there; which he dedicated to St. *Stephen*, the Protomartyr; and at length died at *Toul* on the 3d. of *September*, A. D. 105, in the 40th. Year after he had entered on the Apostolick Charge, and was afterwards canonized by Pope *Leo* the 9th in the 11th Century. His Life was written by the *Abbot Adso* in the 10th. Age, and published by *Francis Bosquet* (k) in 1636. But in that Edition are wanting some Verses, which *Adso* prefixed to his Work; of which *Dempster*, (l) in order to make him a Scot of *Albany*, cites this.

Protulerat quendam generosum Scotia Natum
Manfuetum —

Scotia gave birth unto her generous Son Manfuetus.

But he unfairly suppresses the following Tetraſtich, which demonstrates him to be a Scot of *Ireland*.

Inclyta Manfueti clavis natalibus Orti
Progenies titulis fulget in Orbe fuis.
Insula Chriſticolas geſtabat Hibernia gentes;
Unde genus traxit, & ſatus inde fuit.

*Though great by Blood Manfuetus bears his Name,
Yet he on real worth ſupports his Fame.
Wide o're the World Religion deign'd to ſmile,
And ſpread her Harveſt through Hibernia's Iſle;
Hence the long ſeries of his high born Race,
And hence the glories of his Birth we trace.*

I have only *Dempster's* Authority for aſcribing to *Manfuetus*, a Book intitled *De Apoſtolicis traditionibus*, lib. 1.

I have before only ſlightly mentioned *Cormac Ulfadab*; but ſhall here proſecute his ſtory more at large. He was the Son of *Art* the Solitary, Monarch of *Ireland*, and began his own Reign over that Kingdom A. D. 254. Writers greatly celebrate him for his Learning, Wiſdom, and other good Qualities. He is ſaid to have erected 3 Colleges at *Tarab*, one to inſtruct Youth in Military Diſcipline, another in Hiſtory, and a third in the Laws of his Country. *Flaherty* (m) ſays, that there is extant a Poem of 183 Diſticks among the Collections of *O Duvegan* written on the praiſes of theſe three Schools, and the magnificence of *Tarab* in the Reign of King *Cormac*, together with a Panegyrick on the grandeur of that Monarch. He tells us, that the *Pſalter* of *Tarab* was the product of this Hiſtorical School, and mentions the Furniture of that Book, as particularly as if he had peruſed it; though others (n) confidently maintain, that it hath not appeared for ſome Centuries. He ſays, that it contains the Records of the Kingdom compiled together, a Catalogue of the Supreme and Provincial Kings, the Times of their reſpective Reigns, ſynchronically collated with thoſe of foreign Nations, the Tributes and Taxes, and the Metes and bounds of each Kingdom, Province, Territory, Lordſhip, Townland and Village, &c. Probably Mr. *Flaherty* might have ſeen Extracts out of this Book. Some make King *Cormac* himſelf the Author and Compiler of this *Pſalter*; while others will have it to be only Collections from Time to Time made and confirmed by the Sanction of the Triennial Aſſembly held at *Tarab* for that End. It is ſaid (o) King *Cormac* was converted to Chriſtianity ſeven Years before his Death, and that he was the third Perſon in *Ireland*, who believed in

(i) Primord p. 747. 1038. (k) Hiſtor. Gallic. Tom. 1. pars. 2. (l) Hiſtor. Eccles. Scot. Lib. 12 No. 838. (m) Ogyg. p. 336. (n) Hiſtor. Libr. p. 29. (o) Keat, firſt part, p. 149.

Book I. *The Writers of IRELAND.* 5

in *Christ* before the Mission of *St. Patrick*. Having lost one of his Eyes he forsook his Throne for a private Life; it being reckoned a bad Omen to the publick, if the King had any blemish on him: He retired to a thatched *Cabbin* at *Anacuil* near *Kells*, where he spent the remainder of his Days in a private Manner. In this retreat he composed the following Treatise, which is said to be yet extant among *O-Duwegan's* Collections before mentioned, viz.

Royal Precepts, or the *Institution of a Prince*; usually called; *Advice to Kings*, written by way of Dialogue between his Son *Cairbre Liffeachair* and him.

He is said (p) also to have written a Book, *De Triadibus*, or on the number three; like to which *Ausonius* in the Century following writ a Poem called; *Gryphus ternarii numeri*, a *Riddle on the Number three*, which he himself, in his Epistle to *Symmachus*, styles, a worthless Trifle. It begins with, *ter bibe, vel toties ternos, sic Mystica lex est*. I cannot think that this Treatise, ascribed to our Monarch, is the same with the old *Welsh* Manuscript quoted by *Camden* (q) under the Name of, *Triadum Liber*, and which he elsewhere (r) calls, *the old Book of Triplicities*, running all upon the *Number three*; because that Manuscript of *Camden* mentions the *English*; which shews it to be a much later Performance than this here mentioned. But I will leave the Question to be settled between the *British* and *Irish* Antiquaries.

Some Writers (s) hint, that this Monarch was the Author of a Book intitled, *Sanasan Cormac*, or *Cormac's Glossary or Etymological Dictionary*; while others (t) with more Justice give the Honour of that Piece to another *Cormac*, the Son of *Culinan*, who was King of *Munster* and Bishop of *Cashel* in the 10th Century, to which the Reader may turn for an account of it.

For the sake of Justice to our learned Monarch, *Cormac Ulfadba*, I must observe, that Dr. *Nicholson* (u) late Bishop of *Derry*, hath by Mistake ascribed the first of the above-mentioned Treatises, called *Advice to Kings*, to the said *Cormac Mac-Culinan*; and for his Authority hath referred to *Keating*; who in Page 141 of his History, says just the contrary, and has given it to its true Author. Besides, the *Cormac*, mentioned by the Bishop, did not live in a contented Privacy, but died in Action, being slain in the Field by *Flan Mac-Mesechlin*, King of *Ireland*, A. D. 907, or 908. By which it appears that Dr. *Nicholson's* Error arose only from the similitude of Names.]

C H A P. II.

Writers of the 5th. Century, from the Year of Christ 400, to the Year 500.

ST. *Albe*, or *Ailbe*, was born in the Territory of *Ely O-Carol*, (A) and, while he was yet but a Boy, was converted to the Faith by a *Christian Priest*. (a) The Writer of the Life of *St. Albe* assures us, “that this *Christian Priest* arrived in *Ireland*, (being sent by the See of *Rome* to “propagate the Faith of *Christ*) many Years before *St. Patrick*.” Some Years after his Conversion *Albe*, forsaking his native Country, took a Journey to *Rome*,
Vol. II. * B and

(p) *Ogyg.* p. 337. (q) *Britannia.* p. xlv. 1229. Edit. 1722. (r) *Remains*, p. 23. (s) *Cambr. Evers.* p. 301. (t) *Ogyg.* p. 208. (u) *Hist. Libr.* p. 183.

(A) *Ely O-Carol*, a territory situated on the confines of *Ormond*, formerly belonged to *Munster*, but was made a part of the King's County, when that was converted into *Shire-ground* Ann. 3. 4. *Phil.* and *Mary*. It was the Country of the *O-Carrols*, Lords of *Ely*, and is indebted for its Name to *Hely* the great grand-child of *Finchad Hualech*, through whom the antient Family of the *O-Carrols* derive their Pedigree from *Milesius*.

(a) *Vit. S. Albei.* M. S.

6 *The Writers of IRELAND.* Book I.

and being instructed in the sacred Writings by one *Hilary*, a Bishop of I know not what See, was at length, at the request (b) of the said Prelate, consecrated Bishop by the Pope. After his return, he by his Doctrine and Example converted numbers from Idolatry to the Christian Religion. Having travelled through the whole Island in the exercise of these Offices of Piety, he at last fixed his See at *Emly*, and was afterwards by a Decree of the Synod of *Cashel* (as I think,) appointed Archbishop of *Munster*. But I will give the Reader this Transaction in the very Words of an antient Writer of the Life of *St. Declan*. “*St. Patrick, St. Albe, and St. Declan, (says he) with many of their holy*” “*Disciples, residing together in the City of Cashel with King Ængus, (who*” “*then lately had been converted by the Preaching of St. Patrick,) made many*” “*good Constitutions of Christian Discipline; and there King Ængus and St.*” “*Patrick, with all the People, established the Archbishoprick of Munster in the*” “*City and See of St. Albe, whom they then appointed Archbishop.*” He died in an advanced Age on the 12th of *September* 527, and was buried in his own Church at *Emly*, called in *Irish*, *Imleac-Ibuir*. [See a fuller account of this early Preacher, Vol. 1. p. 490.]

Of his Works there is yet remaining — *A Rule for Monks in M. S.* — which I suppose the Compiler of the *Ulster Annals* (c) means in that Passage, “*where he asserts that the Law of St. Albe was embraced in Munster.*”

Dubtach [O-Lugair, Arch-poet to *Leogair*, King of *Ireland*, and Preceptor to *Fiech*, who was afterwards Bishop of *Sletty*,] was converted to Christianity by *St. Patrick* [A. D. 433, to whom for his signal Probity he became very dear. He is said to have written many Poetical Pieces before his Conversion, and we are told (d) that he had sent his Disciple, *Fiech*, into *Conaught*, to present some of his Poems to the Princes of that Country. After his Conversion,] he published some sacred Poems. “*For being baptized (says Joceline) (e) and confirmed in the*” “*faith of Christ, he turned his Poetry, which in the prime of his Study*” “*he formerly employed on the praises of false Gods, to a better Use; and*” “*changing his Mind and Language, he writ more elegant Poems in praise of the*” “*Omnipotent Creator, and his holy Preachers.*” [*Colgan* (f) assures us, that he had many of his Works in his possession.]

Fiech or *Fiach*, a Disciple of the before mentioned *Dubtach*, was converted and appointed Bishop over the Church of *Sletty* by *St. Patrick*; in whose praise he Writ *A Hymn in Irish*, containing 34 Distichs, [which is extant in an antient Book of Hymns, from which *Colgan* (g) hath published it, with a Literal Translation into *Latin*.] He is also thought to have written that Hymn in praise of *St. Bridgid*, which begins thus. *Audite Virginis laudes*. But this last mentioned Poem is by some attributed to *Nimidus* or *Ninnidius Lainidan*, i. e. the fair; while others make *Ultan* of *Ardracan* the Author of it, [and of this last Opinion *Colgan* (h) hath given very probable Reasons.] An antient Writer of the Life of *St. Patrick*, not yet published, gives this account of *Fiach*. “*St. Patrick (says he,) ordained in that*” “*Country, (speaking of Leinster) another Bishop, a Native of Leinster, named*” “*Fiach, a most religious Man, who at the command of the blessed Patrick*” “*converted and baptized the People of Ceanselach, (B) which is the largest and*” “*best part of Leinster. This Bishop Fiach with great Patience subdued his*” “*fleshly Appetites and Concupiscence, and finished a most holy course of Life*” “*in his City of Sleibti, (now called Sletty in the Queens County) near the*” “*River Barrow, in the white Field.*” [He died early in the 6th. Century.]

Benignus, (*Binen*) [see his Life Vol. 1. p. 34. where the Controversy is stated, whether he were the immediate Successor of *St. Patrick* in the See of *Armagh*; which therefore I shall not repeat here, nor any thing that I have observed of him

(b) Vit. S. Declani. (c) *Ad an* 792. (d) *Trias Thaum.* p. 152. (e) Vit. S. Pat. Ch. 44. (f) *Trias Thaum.* p. 8. Note 5. (g) *Ibid.* p. 1. (h) *Ibid.* p. 542, Note 1. 545, Note 8c.

(B) *Ceanselach* or *Kensalagh*, was a large Territory extended on both sides the River *Barrow*, and comprehending part of the Countys of *Wexford*, *Carlow* and *Queens County*. It took its Name from *Ennius Kensallagh*, who was King of *Leinster* in the 4th. Century.

him before in that Place.] He writ a Book, partly in *Latin*, and partly in *Irish*, on the *Virtues and Miracles of St. Patrick*, to which *Joceline* (i) confesses he was indebted. There is also yet extant, an *Irish* Poem wrote on the Conversion of the People of *Dublin* to the Christian Faith, which is ascribed to this *Benignus* or *Beneneus*. [The *Munster* Book of Reigns, is also attributed (k) to *Benignus*, and sometimes called *Leabhar Bheining*, and by others, *Leabhar Na Geart*.] *Jocelin* (l) speaks of *Benignus* in these Terms. “*St. Patrick* prophesied that *Benignus* should be his Successor in the Ministry, as indeed he was. For he succeeded *St. Patrick* in the Government of the Archbishoprick and of the Primacy of all *Ireland*.” And the same thing was affirmed before *Jocelin*, by *Probus* and *Tirechan* in their Lives of *St. Patrick*. The *Annals of Inisfall* say he died at *Rome* in 467 or 468, [November the 9th.] though others say at *Ferlingmere* near *Glastonbury*; concerning which may be seen this Passage in a Catalogue of the Reliques of the Abbey of *Glastonbury*, in the Cotton Library. “In the Coffin of *St. Benignus*, an *Irish* Bishop, and Disciple of *St. Patrick*, are contained his Reliques intire, except his Head and Teeth, which are wanting. He took a Journey to this Place for the love he bore to *St. Patrick*. The Lord hath often manifested by the many discoveries of the virtues of *St. Benignus*, in what a high degree of Favour he stood with God. His Miracles, wrought at *Ferlingmere*, bear witness to this Truth. His Prayers produced a large River, and from his sapless Staff sprung an huge Tree, green and bearing Leaves. He led the Life of an *Hermit* in an Island near *Glastonbury*, called *Ferlingmere*, and there made a good End; and after a Revolution of many Years was honourably translated to *Glastonbury*.” (viz.) In the Year 1091, as appears in the *Sanctilogium*, or *Calendar of Saints*, of *John of Tinmouth*. [See his Epitaph out of *William of Malmsbury* in the first Vol. before quoted,] by which Writer it is said “that the Miracles of his former Life, and those of his new Translation, proclaim in what a high degree of Favour he stood, and still stands with God.” This Passage, and many other things relating to the Antiquities of *Glastonbury*, are wanting in the printed Edition of *Malmsbury*; but they have been since brought to light out of the antient manuscript Copies, in the first Tome of the *British Councils*, published by Sr. *Henry Spelman*.

Sedulius, a Scot of *Ireland*, an eminent Divine, Orator, and Poet, flourished about the Year of Christ, 490. *Irithemius* (m) gives this account of him. “*Sedulius*, a *Scottish* Priest, was from his Youth upwards a Disciple to *Hilbert*, Archbishop of the *Scots*. He was a Man well versed in the Knowledge of the Scriptures, of great Accomplishments in human Learning, and had an excellent Taste both for Prose and Verse. For the love of Learning he left *Scotia* (*Ireland*) travelled into *France*, and from thence into *Italy* and *Asia*; at length, departing from the Borders of *Achaia*, he came to be in high Esteem in the City of *Rome*, on the Account of his wonderful Learning. He writ many Works both in Prose and Verse, of which I have only met with the Titles. He dedicated a notable Treatise to the Abbat *Macedonius*, composed according to the Series of the whole Gospel, which he intitled,

Carmen Paschale metricè. Lib. 4. Beginning. Paschales quicunque Dapes.

“*In omnes epistolas Pauli prosaice*. Lib. 14. Antequam Apostolica verba.

“*De miraculis Christi*. Lib. 1. A Solis ortus Cardine.

“*Ad Theodosium Imperatorem*. Lib. 1. Romulidum ductor Clari.

“*In majus Volumen Prisciani*. Lib. 1.

“*In Secundam editionem Donati*. Lib. 1.

“*Exhortatorium ad Fideles*. Lib. 1. Cantemus Socii Domino.

“*Epistolas plures ad Diversos*. Lib. 1. *Sedulius Scotigena*.

“*De miraculis Christi prosaice*. Lib. 2.

“ He

(i) Vit. Patr. Chap. 186. (k) Hist. Libr. p. 51. (l) Vit. Patr. Cap. 39. (m) De Script. Eccles. p. 227. Edit. 1601. see also, Sixti Senensis, Biblioth. Saer.

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“ He also published some other Works, which have escaped my Observation.
 “ He at last (as *Sigebert* writes) was consecrated a Bishop; but *Sigebert* doth
 “ not mention of what Church or City. He flourished under *Theodosius*,
 “ A. D. 430.” Thus far *Trithemius*. But the most illustrious Archbishop of
Armagh, (n) makes it evident, that the Grammatical Pieces here ascribed to our
Sedulius, are the Works of another of the same Name, who was later in point
 of Time.

[*Bale* hath enlarged *Trithemius*’s, Catalogue with many Works. Here follows
 his account.

Carmen Paschale. Lib. 5. Paschales quicunque Dapes.
De Signis & virtutibus. Lib. 1. Domino meo Charissimo.
Gesta & Miracula Christi. Lib. 4. Expulerat quendam, &c.
Super utroque Testamento. Lib. 2.
In Psalmos Davidicos. Lib. 1.
Colleetanea in Paulum. Lib. 14. Antequam Apostolica verba.
In Paulum ad Romanos. Lib. 1. Sciendum est quod in hoc.
In Corinthios. Lib. 2. Quod Nomen suum præponit.
Ad Galatas. Lib. 1. Hoc est non ab humana.
Ad Ephesios. Lib. 1. Refert Scriptura, testante Hieronymo.
Ad Philipenses. Lib. 1. Metropoli Macedoniæ.
Ad Collossenses. Lib. 1. Hac vice Apostolatus.
Ad Thessalonicenses. Lib. 2. Quod non dicit Apostolus.
Ad Timotheum. Lib. 2. Non secundum Præsumptionem.
Ad Titum Discipulum. Lib. 1. Hanc Epistolam scribit.
Ad Philemonem. Lib. 1. In Carcere vel in Cathenis.
Ad Hebræos. Lib. 1. Quoniam apud Hebræorum.
De factis Christi Prosaicè. Lib. 2.
Ad Cæsarem Theodosium. Lib. 1. Romulidum Ductor Clari.
Exhortatorium ad fideles. Lib. 1. Cantemus Socii Domino.
Epistolas ad diversos. Lib. 1. Sedulius Scotigena.
In editionem Donati. Lib. 1.
In Prisciani Volumen. Lib. 1.
Carmina Diversi generis. Lib. 1.

He adds, that he writ Hymns, which the Church uses : as, *Hostis Herodes im-*
pie.---*A Solis ortus Cardine*, and that he flourished, A. D. 450.

But the Reader must observe, that his several Tracts on the Epistles are all
 included in the 14 Books of his *Colleetanea in Paulum*.

Hanmer (o) adds to the Hymns mentioned by *Bale* these three, beginning thus,
viz.

Ad Usque terræ Limitem.
Christum Canamus Principem.
Christum venisse quid times ?

That *Sedulius* was a Bishop appears from his Paschal Works in Prose, (p)
 bearing this Title, “ Here begins the Preface of *Sedulius the Bishop* on his Pas-
 “ chal Poem, turned into Prose :” And in his Song of Praise, made on the
 Miracles of Christ, which begins, *a Solis Ortus Cardine*, and which is published at
 the end of *Alcuin*’s (q) Offices on the Festivals, may be seen this Title. “ *The*
 “ *Hymn of the Holy Bishop Sedulius.*” *Liberius*, or rather, *Liberatus Scholasticus*,
 (as he is called in an ancient Manuscript mentioned by *Usher*) (r) and *Belisarius*,
 two Christian Poets of the same Age with *Sedulius*, have each of them left behind
 them a Double *Acrostick*, in Praise of his Sacred Poems ; the first and last Letters
 of

(n) Primord. p. 780. (o) Chron. p. 47.
 (q) *Alcuini Opera Paris*, 1617. Col. 303.

(p) Bibl. Patrum. Tom. 8. Col. 1137. edit. *Paris*,
 (r) Primord. p. 770.

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of the Verses taking in the Letters composing his Name and Office, and forming the Words, *SEDULIUS ANTIISTES.*]

The Author of a Chronicle ascribed to *Dexter*, under the Year 428, makes him Bishop of *St. Mary de Oreto* in *Spain*, and *Dámian à Goës* (s) and *Sebastian Munster* place him among the *Spaniards*, [without any distinguishing Characteristick of his Country.] But *Sedulius* himself puts this Matter out of all doubt in the beginning of his Epistle before cited; where he calls himself, *Sedulius Scotigena*. To this may be added, the Title to his Notes on *St. Paul's* Epistles, which runs thus. “*Sedulii Scoti Hiberniensis in omnes Epistolas Pauli Collectaneum.*——” “Notes of *Sedulius*, a *Scot* of *Ireland*, on all the Epistles of *St. Paul* ;” unless this be the Work of some other *Sedulius*. He is also called *Sedulius Hiberniensis* by *John Sichard*, who first published that Treatise of his from a venerable ancient Copy which he had from the *Abbat* of *Fuld*. However there are some, and those men of no mean Account in the Commonwealth of Learning, who have suspected, that the Author of that Commentary on *St. Paul's* Epistle was a different person from *Sedulius* the Poet; but I leave the Doubt to be discussed by others; [and shall only observe, that *George Wicelius*, in a Preface prefixed to some Theological Verses of his, names *Sedulius the Irishman*, among the Catholick Poets of the Church, and *Martin Delrio* (t) calls him by the same Name. *Dupin* (u) and other Writers have given a high Character of his Works, for the Loftiness and Excellence of his Stile, his Poetical Notions, and a tolerable Versification] Three of his Hymns are held in great Esteem, viz. The first beginning,——*A Solis ortus Cardine*; the Second,---*Herodes Hostis impie*, and the Third,——*Salve Sancta Parens, enixa puerpera Regem*. If the Reader be desirous of knowing a fuller Account of *Sedulius*, let him turn to the Authority (w) quoted below; where he will find this and other Matters treated with great exactness. [His Works have been often published, at *Basil* in 1502, 1541, 1564. and an accurate Edition of them at *Edinburgh* in 1701. 8vo. They are also to be found in the *Bibliotheca Patrum*, Tom. 8. Edit. *Paris*.]

Frideline, the Son of an *Irish* King, flourished A. D. 495. [Having taken on him a Religious Life he travelled through many Parts of *Germany* and *France*; and from thence *Judocus Coccius*, (x) *Possevin*, (y) and others, have taken Occasion to give him the Name of *Frideline the Traveller*.] He built many Monasteries in those Countries, where he took great Pains in propagating the *Christian* Religion, and at last died [about the Year 514] and was buried in one of them, which he had founded at *Secking* or *Secane*, and *Island* in the *Rhine*. [*Colgan* (z) reckons up eight Monasteries erected by him; of which he dedicated six to *St. Hilary*, whom he held in great Veneration.] He is said (a) to have written some pious Exhortations, and other Treatises, which have been since lost. [*Dempster* (b) enlarges this account of *Frideline's* Works, and says, that besides the Exhortations above mentioned, he writ, *Præcepta ad Monachos*. Lib. i. ad *Augustanos* Lib. i. *Acta St. Hilarii*, Lib. i. But as no other Author hath mentioned these Pieces, I fear they are the Fruits of *Dempster's* Invention. The more Modern *Scotch* Writers (c) have made him their Countryman, and are followed therein by others (d) both Foreigners and *English*. But the Testimony of Antiquity is against their Opinions. *Baltherus*, (e) a Monk and Canon of *Secking*, who is the most ancient Writer of *Frideline's* Life, makes him a native of *Ireland*. *Gaspar Bruschius* (f) says he was the Son of an *Irish* King. *Peter Canisius* (g) affirms “that the ancient Historians agree in this, that *Frideline* was “born of Royal Blood in *Scotia*, which is called *Ireland*.” And with these square *Francis Guillimannus*, (h) *Anthony Possevin*, (i) *Gezner*, (k) *Bale*, (l) and

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C

Hanmer,

(s) *Hispania*. p. 24. edit. *Cologn*. 1602.

(t) *Præloq.* 2m. ad *Sapientiaæ Pharum*.

(u) *Biblioth. Eccles.* Vol. 4.

(w) *Ush.* *Primord.* Chap. 16. p. 769 and seq.

(x) *Lib. de Dagoberto Rege*. Cap. 6. (y) *Apparat. Sacr. Sub. verb. Frideline* (z) *Act. Sanct.* p. 493.

(a) *Bale*, Cent. 14. Script. No. 10. (b) *Hist. Eccl. Scot.* Lib. 6. No. 515. (c) *Lesley, Dempster, Camerarius* (d) *Arnold Wion, Menardus, Wilson.* (e) *Vit. Fridelini*, Cap. 1. (f) *Vit.*

Fridelini, sub. initium. (g) *Vit. Fridelini*, Cap. 2. (h) *de reb. Helvet.* Lib. 1. Cap. 16. Lib. 3. Cap. 6. (i) *Apparat. Sacr.* (k) *Bibliotheca.* (l) *Script. Cent.* 14. No. 10.

Hammer. (m) Numberless *Irish* Writers say the same; whom I will not mention, lest they should be challenged as Parties in the Controversie.] The Reader may find a fuller account of him in *Gaspar Bruscius's* Chronology (n) of *German* Monasteries, and in an Anonymous Writer, published in the Year 1606, by *Melchior Goldastus*, among the Writers of the *German* History.

St. *Cataldus* is said to have flourished about the close of the 5th Century. He was a Native of *Munster*, received his Education or *Lismore*, and was afterwards made Bishop of *Rachuen*. Having commendably governed his See for some Years, he undertook a Pilgrimage to *Jerusalem*. From thence, in Obedience, (as it is said) to a heavenly Admonition, he took a Journey to *Italy*, where he became Bishop of *Tarento*. *Raphael Maffæus Volaterran* (o) asserts further, “ that
“ *Cataldus* was held in high Reputation at *Geneva*, on the *Leman Lake*, as Pre-
“ late and Professor of that City.” *Alexander ab Alexandro*, (p) who lived A. D. 1500, has also this passage of him. “ In the flourishing estate of *Ferdi-*
“ *nand* the First, King of *Arragon*, when as yet the City and Kingdom of *Na-*
“ *ples* were free from the Calamities of War, it is evident enough from History,
“ that *Cataldus*, a Holy Man (who had been Bishop of the City of *Tarento* a
“ thousand Years since, and whom the Citizens of that Place honour and wor-
“ ship as their Patron) appeared more than once at an unseasonable Time of
“ Night in a Dream to a certain Priest of the Altar, then initiated into Holy
“ Orders, and who had been educated in the Purity of Religion, and admonished
“ him, to cause a Book, filled with Divine Mysteries, which he had wrote, and
“ in his Life Time hid in a private Place, to be dug up, and forthwith laid be-
“ fore the King. But the Priest giving little credit to the Vision, and the same
“ form appearing often to him in his sleep, at last one Morning at Day-break,
“ being alone in the Church, but perfectly awake, *Cataldus* himself appeared to
“ him in his Pontifical Habit and Mitre, just as when alive, and warned him, that
“ next Morning as early as he could, he should dig up the Book wrote by him,
“ and which was hid in a private Place, as he had been told in his Dream, and
“ without any delay present it to the King; threatening him with a grievous punish-
“ ment, if it were neglected. It is most certain, that the next Morning the
“ Priest and People marched in solemn Procession to the Hole, in which the
“ Book had been for so many Ages hid, and found it closed up in leaden Tablets,
“ and fastened with Studs. In this Book, the future Destruction of the King-
“ dom, the Miseries, Calamities, lamentable Times and impending Evils,
“ which afterwards ensued, were plainly foretold the King: All which, taught
“ by Experience, we have to our great Cost seen fulfilled. For (so powerful
“ was this Divine Prediction,) in a little time after *Ferdinand* himself, either
“ through the Anger of God, or inevitable Fate, died on the first approach of
“ War, and *Charles*, King of *France*, with a vast Army invaded the whole
“ Kingdom of *Naples*, and *Alphonsus*, the eldest Son of *Ferdinand*, having, after
“ the death of his Father, scarce assumed the Rains of Government, was depri-
“ ved of his Kingdom, forced to a dishonourable flight, and ended his Days
“ as it were in Exile.” Thus far *Alexander ab Alexandro*. [*Spondanus* (q) annexeth this Condition to the Prophecy. “ Unless the King, to whom *Cataldus*
“ ordered the Book to be immediately carried, should perform to a tittle what
“ was prescribed in it. But the Relation of *Alexander ab Alexandro* doth not
“ Warrant this Assertion.” He adds, “ That *Philip de Comines* mentions this
“ Book of St. *Cataldus*.” Possibly he may in the Original, which I never saw.
But in *Danetts* Translation of that Historian, all that *Comines* (r) says, is “ That
“ King *Ferdinand* was uneasy to see the *French* Army come against him; that
“ as he razed a Chappel he found a Book wherein these Words were written:
“ *Truth with her Secret Counsel*; which contained all the Evils that afterwards fell
“ on him. There were but three Persons that saw the Book; for immediately
“ after he read it he threw it in the Fire.” *Comines* makes no mention of *Ca-*
taldus-3

(m) Chron. p. 48. (n) Sub. Verb. Secanis.

(p) Genial. Disr. Lib. 3. Cap. 15.

(o) Comment. Urban. Lib. 3. p. 27. Basl. 1559.

(q) Annals ad An. 1492 No. 13.

(r) Lib. 7. Cap. 11.

taldus ; but in a Marginal Note the Translator refers to *Alexander ab Alexandro* for the Story.]

Bartholomew Moronus (s) is of Opinion, that *St. Cataldus* arrived at *Tarento* about the Year 170. But if the Reader will weigh in an even Balance those accounts which have been related of him, while he continued in *Ireland*, and especially of the vast number of Christians there in his Time, I think it will appear most Evident, that he lived much later ; and of this Opinion was *Anthony Caracciolus*, who in his Edition of some *Italian Chronologers*, published in the Year 1626, promised to handle this Matter in another Place more diligently and at large. But I will not take upon me to settle the particular Time wherein he lived, being a Matter full of Difficulties. The Discovery of his Prophecy, inscribed on leaden Tables, is placed by *Moronus* in the Year 1492. Of Publick Monuments, and Books written on leaden Plates, the Reader may consult a Book of *Herman Hugo* of the first Origin of Writing, Cap. 10. *Dempster*; (t) (who makes him a Scot of *Albany*) ascribes also to him, besides the aforesaid Prophecy or Book of Visions, *one Book of Homilies* ; and asserts, that he flourished in the Year, 361. His Festival is observed on the 10th of *May* ; under which Day this Passage is to be met with in the *Roman Martyrology*; “ at *Tarento*, the Day of “ *St. Cataldus the Bishop, famous for Miracles.*” [But that Day is observed as the Festival of his Translation: For there are two other Days allotted to his Memory ; one the 8th of *March*, being the Day of his Death, the other the 8th of *May*, which was the Day on which his Body was discovered : Unless perhaps the latter of these Days hath crept in by an Error of Transcribers, instead of the 8th of *March*. Many Writers have employed their Talents in commemorating this Saint. But the principal are *Bartholomew Moronus* of *Tarento* in Prose, and his Brother, *Bonaventure Moronus* in elegant Latin Verse, under the Title of, *Cataldiados*, Lib. 6. To these may be added; *Johannes Juvenis*, (u) *Petrus de Natalibus*, (w) *Philip Ferrarius*; (x) *Usher*, (y) and *John Colgan*; (z) the two last of which Writers have treated the Subject, with great Exactness; to whose Works I refer the Reader.]

Kienan or *Cianan*, Bishop of *Damliag* or *Duleek*, [was baptized by *St. Patrick*, and consequently lived in this Century. See a full account of him before Vol. 1. p. 137.] He Writ *The Life of St. Patrick*.

C H A P. III.

Writers of the 6th Century, viz. from the Year 500 to the Year 600.

ST. *Bridgid*, a Virgin, [is reckoned by the Writers of her Life among the greatest Ornaments of *Ireland*, and, on account of the Miracles ascribed to her, they have given her the Sur-name of *Thaumaturga*, or wonder Worker. She] was born at *Fochard* (A) in the County of *Louth* [about the middle of the 5th Century, and was the Fruits of an unlawful Amour between her Father *Dublach*,

(s) Vit. *Cataldi*. edit. Rom. 1614. (t) Hist. Eccles. Scot. lib. 3. No. 278. (u) de varia Tarentinorum fortuna in præfat. (w) Lib. 4. Chap. 143. (x) de Sanctis Italiæ. (y) p. 751 & Seq. (z) Aët. Sanct. Append. p. 559 & Seq.

(A) *Fochard*, a Village about 2 Miles North of *Dundalk*, in the County of *Louth*, and in the Territory anciently called *Conal-Murthemne*, is now known by the Name of *Faugher*.

Dubtach, a Man of considerable Rank in his Country, and her Mother *Brocessa*, or *Brotseach*, whom he had purchased for his Servant, and made his Concubine. But the clamours of a jealous Wife obliged him to discharge her out of his Service, and he sold her to a Poet, who carried her to the *North of Ireland*, where she was delivered of this Saint. When *St. Bridgid* grew up, the Poet delivered her to her Father, who educated her among the Children he had by his Wife: But no importunities could prevail on her to change her Condition for a married State; so she took the Veil from the Hands of *St. Mel*, a Disciple and Nephew to *St. Patrick*, who received her profession of perpetual Virginity. She formed a religious Community out of her Companions, who had been veiled with her; which encreased so much, that she was obliged to erect several Nunneries in many different quarters of *Ireland*.] But she spent the greatest part of her Life at *Kildare* in a Convent of her own Foundation; over which she presided in the quality of Abbess. An antient Writer of her Life (*a*) says, “that *Conlian* (called by “*Cogitosus*, *Conleath*) a holy Bishop and Prophet of the Lord, was elected by “*St. Bridgid*, the first Bishop in her City of *Kildare*.” But others (*b*) place *Lorius* and *Ivorus* in the See of *Kildare* before *Conlian* or *Conliath*: and [Sir *James Ware* tells us] that he chose to follow those Authors, in compiling his Catalogue of the Bishops of *Kildare*. [But this must be understood of his Treatise *de Præsulibus Lageniæ*, published in 1628. For in his general History of the Bishops of *Ireland*, he follows those Writers, who make *Conlian* the first Bishop of *Kildare*.]

Bale, (*c*) in the first Edition of his Writers, gives this Account of our *Bridgid*, and of the Books of her Revelations. “However (says he) instructed in Learning, she is reported to have furnished Posterity with twelve Books of her “Revelations.” But in his second Edition (*d*) the Passage stands thus corrected. “They say she published one Book of her Revelations, which an Angel “dictated to her.” But from whence has *Bale* the following Account? “An “Angel dictating, *Bridgid* praying, and a Scribe taking Notes, a Book is composed, says *Giraldus Cambrensis* in his second Book *de Mirabilibus*, Chap. 39.” Thus far *Bale*. Whereas *Cambrensis*, in the Place referred to, speaks only of a Book of the Harmony of the four Evangelists [according to *St. Jerom*] adorned with Variety of Pictures, and written from the Mouth of an Angel for the Use of *Bridgid*; and not one Word of any Book of Revelations. *Eisengrenius* (*e*) follows the first Edition of *Bale*. For he asserts, “that *Bridgid* wrote twelve “very obscure Books of her Revelations.” *Possevin* (*f*) treads close in the Steps of *Eisengrenius*. His Words are these. “*St. Bridgid*, a *Leinster* Woman, by “Nation a *Scot*, and Daughter of Prince *Daboth*, composed twelve very obscure “Books of her Revelations. But she is not that *Swedish* or *Gothish* *Brigitt*, of “whom hereafter.” Since therefore there is not the least mention made of these Revelations either by *Cogitosus*, or any other antient, or even more modern Writer of the Life of *St. Bridgid*, (that I know of) I cannot but be of Opinion, that it is a spurious Piece, and more properly to be ascribed to *Brigitt* of *Sweden*; which *John Lesley* (*g*) hath also observed. “Some (says he) ignorantly confound our “*Bridgid* with *Brigitt* of *Sweden*, in whose Name many Revelations are written: “For it is manifest, that *Brigitt* of *Sweden* came many Ages after our *Bridgid*.” However our *Bridgid* writ

A Rule for the Nuns of her own Foundation.

An Epistle to St. Aid, the Son of Degill, in a kind of Irish Rhime, therein dissuading him from travelling.

A Poem on the Vertues of St. Patrick.

The Quiver of Divine Love, or the Desires of the faithful.

[*Colgan* (*b*) affirms, that the three last of these Pieces, written in the *Irish* Language, were in his Possession.] Our

(*a*) Lib. 2. Cap. 11. (*b*) Stanihurst descript. Hib. and Lib. Rub. Comit *Kildare*. (*c*) Cent. 1. f. 28. b. (*d*) Cent. 14. Cap. 11. edit. Basil. 1558. (*e*) Catalog. test. veritat. p. 49. b. (*f*) Apparatus Sac. tom. 5. p. 240. (*g*) de Gest. Scot. Lib. 4. p. 142. (*h*) *Trias Thaum.* Append. 3. p. 610.

Book I. *The Writers of IRELAND.* 13

Our St. *Brigid* died in the 70th Year of her Age A. D. 521, (i) or as some say 523, (k) *February* the 1st; on which Day her Memory is celebrated. [She is said to have been buried (l) at *Kildare*, and her Body afterwards translated (m) to *Down*.]

St. *Brogan Cloen* was Abbat of *Ros-tuirk* in *Offory*; in which Church his Festival is observed on the 17th of *September* (l). About the Year 526 he writ an Hymn in *Irish* consisting of 53 Stanzas, and four Lines to each Stanza, (which *Colgan* (m) hath published with a literal Translation in *Latin*)

On the Virtues and Miracles of St. Brigid.

Nimidus Lainidan, or the fair, flourished in the Year 540. He writ an Hymn beginning thus,

Christus in nostrâ Insulâ.

Some also ascribe to him that Hymn in Praise of St. *Bridgid*, which begins thus,

Audite Virginis Laudes.

If I am not mistaken, this *Nimidus* is the same Person with *Ninnidus*, Abbat of *Inis-muigbe-samb*, with whom St. *Kiaran* the younger resided for a time in a Wood in *Lough-Erne*. [His Festival is celebrated on the 18th of *January*. See his Life in *Colgan*. (n)]

St. *Dermod*, the just, was Abbat of *Inis-Clothran*, brother to *Feidlimid* Bishop of *Triburna* or *Kilmore*, and contemporary with St. *Senan*, Bishop of *Iniscatty*. He flourished about the year 540, and wrote in elegant Rhime, a pious Work in nature of a *Psalter*, in which are recounted fifty two *Irish Saints*. *Colgan*, (o) (who published the Life of this *Dermod*) says, that he was possessed of that Work; but is jealous that some of the Saints therein mentioned were added by a later Hand.]

About the same Time with St. *Bridgid*, flourished St. *Finan* or *Finian*, a Bishop, Philosopher and an eminent Divine. He was descended of a noble Family, and resided for a Time with St. *David*, Bishop of *Menevia*, in *Wales*; with whom the admirable qualifications of his Mind placed him in high esteem. Upon his return to his own Country, he fixed his See at *Clonard* in *Meath*, near the River *Boin*; where he also erected a School, which by his care and industry produced many Men of great Eminence for Sanctity and Learning; [of whom, together with many other particulars of the Life of St. *Finian*, the Reader may consult the first Volume, containing the History of the Bishops of *Ireland*, p. 136.] He died on the 12th. of *December* 552, [or according to others, (p) in 563.] He writ some *Prelections* and other *Traacts*.

One of the Hymns antiently sung at his festival begins thus.

*Exultemus Finiano,
Jubilemus diluculo,
Cujus dogma fuit favo
Prædulcius in populo;*

And another thus,

*Regressus in Clonardiam
Ad Cathedram Lecturæ,
Apponit Diligentiam
Ad Studium Scripturæ.*

[The Office of St. *Finian* is published at large by *Colgan*, (q) where the two last Lines of the first Hymn are differently writ from what they are here; they are

(i) Marian. Scot. & Florence of Worcester under the Year 521. (k) Ann. Inisfall. Uth.
Jnd. Chron. (l) Callen. Cathell. Marian Gorman. (m) Trias thaum p. 515. (n) Act.
Sanct. p. 111. (o) Ibid. p. 52. Note 9. (p) Ibid. p. 406. cap. 4. (q) Ibid. p. 400.
VOL. II D Cujus

*Cujus Dogma fuit Favus
Prædulcis in Populo.*

And the last is not placed as the Beginning of an Hymn, but is a Response in an *Antiphone*.]

Gemanus writ a (s) *Hymn in praise of St. Finian*, who was then living; [from whence we may conclude that he flourished near the Middle of this Century.]

Kiaran, (by some named *Ciaran* or *Keran*) and commonly called the Son of the Artificer, founded an Abby at *Clonmacnoise*, antiently called *Tipraic*, on the Banks of the *Shenon* in *Westmeath* (A); and having been Abbat thereof for one (s) Year, or as others say about seven Years (t), He died on the 9th of *September* 549, in the 33d Year of his Age. [See a fuller Account of his Life, Vol. I. p. 165.] He writ

A Rule for Monks, which in the *Ulster Annals* under the Year 743 is called, *The Law of Ciaran the Artificer*.

St. Jarlath, the Son of *Loga*, and first Bishop of *Tuam*, flourished about the Year 540. There are extant under his Name, *Certain Prophecies*, relating to his Successors in the See of *Tuam*; a Copy of which Sir *James Ware* tells us he had in his Custody; but thinks, that they were falsely ascribed to him, and rather looks on them to be the Fictions of a much later Age: [and *Colgan* (who had a Copy of them) is candid enough to own, that they were not free from the Suspicion of Novelty. The Reader will find hereafter (u) under *Malachy Mac-Æda*, Archbishop of *Tuam*, that these Prophecies have been reckoned his Performance.] The Writer of the Life of *St. Brendan* mentions *St. Jarlath*. “After this (says he) *St. Brendan* came to *St. Jarlath*, the Bishop, who then had his Residence in *Conaught*, and abode with that holy Man, slacking his Thirst with the Cups of his saving Doctrine.” And a few Lines after, “The holy Bishop (i. e. *Jarlath*) mounted his Chariot, and addressed himself to his Journey; but both his Wheels broke not far from his Cell, and there he built a Monastery, which he called *Tuaym-da-Gualand*.” The Remains of *St. Jarlath* were preserved at *Tuam*, in a Chappel called, *Temple-na-Scrin*, [i. e. the Temple of the Shrine. See a further Account of this Prelate Vol. I. p. 602.]

Cogitosus, who wrote *The Life of St. Bridgid*, is placed in this Period. The Life is published by *Canisius* (x); in the End of which Work, the Author discovers his Name in these Words. “Orate pro me *Cogitoso*, *Nepote culpabili*. Pray for me *Cogitosus*, a blame-worthy Nephew.” From hence (says the incomparable *Gerrard John Vossius* (y)) “Some have been of Opinion, that *Cogitosus* was Nephew to *St. Bridgid*: Which if so, the Time when he lived will be easily discoverable; for *Bridgid* died in the Reign of *Justin* the elder, A. D. 523. But perhaps he calls himself, *Nepotem culpabilem*, on account of having spent his Youth riotously, in the same Sense as *Horace* calls such a Person, *Nepotem discinctum*, a dissolute Prodigal; from which Notion *Seneca* and *Tertullian* apply the Word, *Nepotari*, to nepotize, to such as riotously squander away their Fortunes. However that may be, it is evident from many Passages in *Cogitosus*’s Work, that the Author of it was a Writer of great Antiquity.” Thus far *Vossius*. [*Colgan* (z), (who hath published this Life more correctly than either *Canisius* or *Messingham*) is of Opinion, that *Cogitosus* was a Monk of the Monastery of *Kildare*, both from his addressing and concluding the Work, *ad Fratres*, to his Brethren, and because he hath been at great Pains and Labour in describing minutely the Church and Town of *Kildare*: But he thinks that *Cogitosus* was not the Nephew of *St. Bridgid*; and he grounds his Opinion on this, that two genealogical Menologies, which he had in his Custody, in which four-

(r) Vit. S. Finiani apud Colgan. p. 395. cap. 23. (s) Author Vit. ejus. (t) Tigern. Annals.
(u) Chap. 11. (x) Antiq. Lect. Tom. 5. p. 623. (y) de Hist. Lat. lib. 3. p. 699. edit.
1651. (z) Trias Thaum. p. 518.
(A) Clonmacnois was anciently reckoned to stand in Westmeath; but is now a Part of the King’s-County.

teen holy Men of the same Family with St. *Bridgid* are recounted, but not one Word of *Cogitosus*, or any other Nephew of St. *Bridgid*. The Antiquity of this Writer is plainly discoverable from his own Words; for in describing the Miracles wrought by St. *Bridgid*, not only in her Life Time, but after her Death, he says, “ which Miracles I have not only heard, but have seen with my own Eyes.

Amergin Mac-Amalgaid must be distinguished from the *Amergin* before mentioned. p. 3. He was Poet Laureat to *Dermot* the Son of *Cervail*, King of *Ireland*, and flourished about the middle of this Century. He is said (a) to have written a Book intitled, *De Præstantiorum in Hiberniâ Locorum Etymologiâ*. Which Book he recited before the said King and his Peers assembled in Council at *Tarab*, about the Year 560.]

Frigidian, called by *Volaterran* (b), “ *Phridian*, Son of a King of *Ulster* in *Ireland*, took a Journey to *Rome* in his Youth, and afterwards travelled to *Lucca* in *Italy*, whereof being consecrated Bishop, he founded a Monastery, which after his Death was dedicated to his Name.” [The Office of St. *Frigidian* (c) relates, “ that he was honourably received at *Rome* by Pope *Pelagius* the I. by whom he was ordained a Priest, and placed among the Canons of the *Lateran* Church; that he afterwards returned to *Ireland*, where his Heathen Parents used all their Endeavours to bring him back to the Worship of Idols, and to enter into the State of Matrimony; instead of which he converted them to the Christian Religion. That having founded a Monastery, and established Canons in it according to the Rule he had received at *Rome*; he returned to *Italy*, and went to *Lucca*; where he was held in such Veneration by the Citizens, that at their Request he was promoted to the Bishoprick of that City. During the Space of 28 Years, which he spent in the Government of the said See, he founded 28 Baptismal Churches; the Principal of which, dedicated to the Honour of the three *Levites*, is now called St. *Frigidian*’s Church; in which he was at length buried, having died in a good old Age. The Festival of the Discovery of his Body is celebrated at *Lucca* on the 28th of *November*.” Thus far the Writer of his Office.] He flourished in the Year 570, [and died in 595.] It appears from his Offices (d), that those who have made him the Author of a Book of Canons, which is extant under his Name, are grossly mistaken; for in those Offices he is said “ to have carried with him the sacred Decrees, which Pope *Pelagius* had bestowed on him as a Present, which (says the Office) are yet called the Canons of the blessed *Frigidian*.” [An anonymous Scholiast on the Life of St. *Patrick* written by Bishop *Fiech*, is more than once quoted by Archbishop *Usher* (e), and is said to have flourished about the Year 580, or at least before the Close of the 6th Century. He writes *Scholia*, or an *Exposition or Comment on the Life of St. Patrick* written by *Fiech*; which *Colgan* (f) hath published.]

The Abbat St. *Brendan*, the Son of *Finlog*, and a Native of *Kerry*, had his Education under Bishop *Ert*. He founded a Monastery at *Clonfert*, in the County of *Galway*, A. D. 558, and another afterwards at *Enachdune*. In these, and in other Abbys of his Foundation, he is said to have presided over 3000 Monks, who maintained themselves by the Labours of their own Hands. In his Life are related many monstrous Stories, or (as *Molanus* (g) calls them) *Apocryphal Dreams*; and especially of his seven Years Navigation to certain Islands, never till then heard of. Concerning his Purgatory, the Reader may have Recourse to *Camden* (h), where he cites the following *Tetrastick* out of *Alexander Neckam*.

Afferit esse Locum solennis Fama dicatum
Brendano, quo Lux lucida sæpe micat.
Purgandas Animas datur hic transire per Ignes,
Ut dignæ Facie Judicis esse queant.

(a) Cambr. Evers. p. 132.

(b) Comment, Urban. Lib. 21.

(c) Printed at Mons

Anno 1635. Lett. 4.

(d) Apud August. Ticinens. in Elucidario Christianar. Religion. pars 4.

(e) Primord. p. 827. 831.

(f) Trias Thaum. p. 4.

(g) Ufuardi Martyrol. 16 May.

(h) Britannia edit. Lond. 1722. p. 1410.

*To Brendan sacred, as Tradition says,
There stands a Place, where trembling Lightning plays;
Hence to be purg'd, Souls pass the cleansing Flame
To fit them for the Test of Judge supreme.*

He writ, as *Bale* says (*i*)

Christianam Confessionem. lib. 1.
Chartam cælestis Hæreditatis. lib. 1.
Monachorum Regulam. lib. 1.

Concerning the Rule of *St. Brendan*, we find this Account in an anonymous Biographer. “*Brendan* writ an ecclesiastical Rule, necessary for the Observati-
“ on of a Religious Life, which was dictated to him by an Angel, and to this
“ Day remains in some Places.” There is extant under his Name in the Royal Library of *St. James’s* a pretty long Prayer beginning thus,

Omnipotent God, Father, Son and Holy Ghost.

But I take it to be the Performance of a later Age. He writ also as some say, (*k*)

De fortunatis Insulis. lib. 1.
Revelationes de futuris Temporibus, lib. 1.
Epistolas ad Populares (*l*) lib. 1.

As also

On the Virtues and Miracles of St. Bridgid.

He died at *Enachdune*, on Sunday the 16th of May 577; from whence his Body was conveyed to and buried at *Clonfert*, erroneously called, *Cluenarch*, by *John of Tinnmouth* and his Followers. In the M. S. Annals of *Inisfall* under the same Year [or under the Year 576, as the Bishop of *Clogher’s* Copy of these Annals have it] is this Passage “The Rest of *Brendan* of *Cluainfert* in the 94th
“ Year of his Age. Also the Death of *Æd Mac-Echdac*, King of *Conaught*,
“ who granted *Enachduin* to *Brendan*.” The Life of *St. Brendan* of *Clonfert* is extant in Manuscript, in a Book formerly belonging to the *Franciscans* of *Kilkenny*, written about the Year 1340; but a more ancient Copy of it may be seen in the Martyrology formerly belonging to the Abby of *St. Mary* at *York*, and is now in the *Cotton Library* at *Westminster*.

Contemporary with this *Brendan*, was another *Brendan*, the Son of *Luaighe*, who was Abbat of *Birr*, in the Territory of *Ely O-Carroll* (now a Part of the *King’s-County*) where he died on the 29th of November 572. *Dempster* (*m*) makes a fruitless Search for this Place in Modern Scotland. *Brendan* of *Birr* is said to have written some Pieces

On the Virtues and Praises of St. Columb, then living.

[See for this *O-Donnell’s* (*n*) Life of *St. Columb*, where these Pieces are called, *Encomiastick Verses on St. Columb*.]

St. Ruadan was Contemporary with *St. Brendan*, and was educated under *St. Finian*, Bishop of *Clonard*, who ordained him a Priest. He made a Progress into *Munster*, and built an Abby at *Lurchoe* or *Lothra*, over which he presided as Abbat. He is said to have written

(*i*) Cent. 14. No. 78. (*k*) Arnold. Wion. Ligni Vitæ Lib. 2. Dempster Hist. Eccl. Scot. No. 143. (*l*) Trias Thaum p. 609. (*m*) Apparat ad Hist. Scot. lib. 1. cap. 15.
(*n*) Trias Thaum. p. 438. 469.

Contra Diarmod Regem. lib. 1.

De mirabili Fontium in Hiberniâ Naturâ. lib. 1.

De miraculosâ Arbore.

He died at *Lothra* (o) in 584, *April* the 17th (as it seems:) For on that Day his Festival is observed.

St. *Congall* or *Comgall* (i. e. in construction, *the fair Pledge*) was born in the Territory of *Dalnariada*, but educated at *Clonenach*, a Village in the *Queen's-County*, under the Care of St. *Fintan*, and afterwards at *Clonmacnois* under Bishop *Lugid*; by whom he was put into holy Orders. At length, *A. D.* 554. (according to the *Annals of Ulster*, which by our Account answers to 555) he founded a noble (p) *Monastery* at *Bangor*, in that Part of the Country now called the County of *Down*. An antient Writer of the Life of St. *Congall* gives this Account of him. “ St. *Congall* (says he) founded a great *Monastery*, called *Beanchor*, in “ a Territory called *the Ards or Heights of Ulster*, near the eastern Sea; and a “ vast Number of Monks flocked thither to St. *Congall*, so that one Place could “ not contain them; from whence he took Occasion to build many Cells and “ *Monasteries*, not only in *Ulster*, but in the other Provinces of *Ireland*; and there “ were 3000 Monks under the Care of the holy Father *Congall*, dispersed among “ these different Cells and *Monasteries*.” Some say the Arch-Heretic *Pelagius* came from this *Monastery*; but without Question they are mistaken: For there passed a Period of about 130 Years between the Death of that *British Snake* (as *Prosper* (q) of *Aquitain* calls him) and the first Foundation of this *Monastery*. *Congall* writ, *Institutions for Monks*, which are yet extant, and some *Epistles*; as also the *Acts of his Contemporary St. Columb*. He died in his *Abby of Bangor*, *A. D.* 600 or 601, in the 85th Year of his Age. His Festival is observed on the 10th of *May*. *Dempster*, (r) unmindful of the Command of rendring to every one their due, hath placed St. *Congall* among the Writers of the *Scots of Britain*; [and ranks his Works thus

Regularis Vitæ Methodus. lib. 1.

Ad Cœnobiorum Patres. lib. 1.

Epistolæ plures. lib. 1.]

St. *Columba* (in the printed *Bede* called *Columbanus*) was one of the principal Pillars of the *Irish Church*. About the Year 560 (s) he founded a *Monastery* in the Midland Parts of *Ireland*, which in the Scottish Language is called, *Dairmagh*. This is the same House with the *Augustinian Monastery*, now called *Durrogh* and *Durmagh*, in the *King's-County*; and which some have injudiciously confounded with that of *Armagh*. The venerable *Bede* (t) gives this Account of St. *Columb*. “ Before (says he) St. “ *Columb* came into *Britain*, he founded a noble *Monastery* in *Ireland*, in a “ Place, which from a great Plenty of Oaks, is in the Language of the *Scots* “ called, *Dearmach*, i. e. *the Field of Oaks*.” Afterwards in the Year 565, he passed over into *Britain* “ to preach (says *Bede* again) the Word of God to the “ Provinces of the Northern *Picts*.” And a little after (proceeds he) “ *Columba-* “ *nus* came into *Britain* in the 9th Year of the Reign of *Bridius* the Son of “ *Meilchon*, a most powerful King of the *Picts*; and both by his Preaching and “ Example he converted that People to the Faith of Christ.” During his Abode in Modern *Scotland* he founded a *Monastery* in the Island of *Jona*, otherwise called *Hu* and *X-Columb-kill* (which afterwards became famous for being the burial Place of the Kings of *Scotland*, and of a Multitude of religious Men) and therein he presided as *Abbat*. He left it in Charge to his Successors to observe the Time of celebrating *Easter* on *Sunday* from the 14th to the 20th of the Moon, after the Custom of his Predecessors, and contrary to the Practice of the Church

(o) *Annal. Tigernaci.*
anos. cap. 1.

(p) *Bernardi Vita Malachix.*

(q) *De Ingratis contra Pelagi-*
(r) *Adamnan Vit. Columb. lib.*

1. cap. 3.

(r) *Hist. Eccles. Scot. lib. 3. No. 254.*
(t) *Eccl. Hist. gent. Anglor. lib. 3. cap. 4.*

of *Rome*; which Injunctions (as appears from *Bede* (u)) they without Variation followed afterwards down to the Year 716. He died on the 9th of *June* 597, in the 77th Year of his Age, and was buried in his own Church of *Hu*, as *Adamnanus* (w) and *Bede* (x) relate. There is a common Tradition among the *Irish*, that his Remains were translated to *Down* in *Ireland*. *Baithen* succeeded him in the Government of the Abby of *Hu*, and died in a Year or two after. *St. Columb* writ

A Rule for Monks; which is yet extant, and commonly called, *The Rule of Columbkil*.

The Life of St. Patrick.

A Hymn in praise of *St. Kiaran*, (y) Abbat of *Clonmacnois*.

Three other Hymns: The first of which begins,

Altus Profator, Vetustus Dierum et Ingenitus.

The second, *In te, Christe, Credentium*: Which he is said to have composed, because *Gregory* (the Pope I suppose) had said, that in his former Hymn he had been too sparing in mentioning the Trinity.

The third Hymn (which he made at *Derry*) begins, *Noli, Pater, indulgere.*

[These three Hymns were published by *John Colgan* (z) in the Year 1647, with Arguments or Prefaces to each Hymn, shewing the Motives for making them, and the Places where, and Times when they were composed. The same *Colgan* (a) tells us, “ that *St. Columb* writ another Poem in *Irish*, in praise of *St. Bridgid*, and that it is extant in a Book of Hymns quoted by him; which Poem “ begins

Brigid be bhith maith. i. e. Brigid is an excellent Woman.”

And he further says, “ that he had divers Poems in his Custody written in “ *Irish*, which he had no Doubt on him were the genuin Works of *St. Columb*, both from the great Antiquity of the Stile, and from the very antient “ Parchment Book out of which they were copied;” and he gives the following Catalogue of them, which must rest upon his Credit. The first is intituled,

I. *Lorica S. Columbæ*. The Breast-plate of *St. Columb*. A very devout precatory Work, fit to be recited by all pious Men in Times of Danger and Adversity.

II. *De Exercitiis et Deliciis Vitæ contemplativæ*. Of the Exercises and Delights of a contemplative Life.

III. *A Farewel to his Monks of Durrogh on his Return to Britain.*

IV. *On his Passion of looking back to Ireland.*

V. *On the secure States of Life; and concerning the Diversity between the Monks of the present and future Times.*

VI. *A Dialogue of St. Columb with St. Cormac his Disciple, upon his Return from his first Navigation through the Ocean.*

VII. *The Salutation of St. Cormac, on his coming to St. Columb from his own Country*

VIII. *A salutatory Epistle to some holy Men of Ireland.*

IX. *Of St. Mocte, his Age, Disciples and Congregation.*

X. *Of Works of Mercy.*]

He is said also to have prophesied of the Expulsion of *St. Carthag* out of the Abby of *Raithen* or *Ralibin* in *Fercall*; and of other Things. [*Colgan* (b) hath published an Account of such of his Prophecies, as he looks upon to be genuin, and free from Suspicion.

(u) Lib. 3. cap. 4. (w) Vit. Columb. lib. 3. sub Finem. (x) Eccl. Hist. lib. 3. cap. 4.
(y) Vit. Kiarani M. S. (z) Trias Thaum. p. 473. (a) Ibid. p. 472. 609. (b) Ibid.
The

The first is, *Of the Arrival of the English, and their subduing Ireland.* *Giraldus Cambrensis* (c) takes notice of the fulfilling of this Prophecy. “ Then (says he) was fulfilled the Prophecy of *Columb* of *Ireland*, as it is said to be; who long since foretold, that in this War there should be so great a Slaughter of the Inhabitants, that their Enemies should swim in their Blood: And the same Prophet writes (as it is reported) that a certain poor Man and a Beggar, and one as it were banished from other Countries, should with a small Force come to *Down*, and should take possession of the City, without Authority from his Superior. He also foretold many Wars, and various Events. All which are manifestly compleated in *John Curcy*; who is said to have held this Prophetick Book, written in *Irish*, in his Hand, as the Mirror of his Works. One reads likewise in the same Book, that a certain young Man with an armed Force should violently break through the Walls of *Waterford*, and having made a great Slaughter among the Citizens, should possess himself of the City. That the same young Man should march through *Wexford*, and at last without Difficulty enter *Dublin*. All which it is plain were fulfilled by *Earl Richard*. Further, that the City of *Limerick* should be twice deserted by the *English*, but the third Time should be held. Now already it seems it hath been twice deserted; first, by *Raymund*, secondly, by *Philip de Breusa*, &c. Wherefore (according to the said Prophecy) the City, being a third Time assaulted, shall be retained; or rather, it was long after fraudulently overthrown, under the Government of *Hamo de Valoinges*, Lord Justice, and by *Meiler* recovered and repaired.” Thus far *Cambrensis*; who afterwards (d) mentions this Prophecy; as well as that of other Saints on the same Subject, in these Words. “ The *Irish* are said to have four Prophets, *Moling*, *Breacan*, *Patrick*, and *Columbkille*, whose Books in their native Language are yet extant among them. Speaking of this Conquest, they all bear Witness, that in after Times *Ireland* should be polluted with many Conflicts, long Strifes, and much Bloodshed. But they all say, that the *English* shall not have a compleat Victory; till a little before the Day of Judgment. That the Island of *Ireland* should be totally subdued from Sea to Sea, and curbed in by Castles; and though the People of *England*, by trying the Fate of War, should often happen to be disordered and weakned (as *Breacan* testifies; that a certain King should march from the desert Mountains of *Patrick*, and on *Sunday* should break into a certain Camp in the woody Parts of *Ophelan*, and almost all the *English* be drove out of *Ireland*) yet by the Assertions of the same Prophets, they should continually keep Possession of the eastern maritime Parts of the Island.” This is the Account *Cambrensis* hath given upwards of 500 Years ago.

The second Prophecy ascribed to *St. Columb* is, *Concerning the Kings of Ireland, the divers States, Wars, and other future Misfortunes of that Country.* And this is called.

Buile Choluimchille, the Madness, or Ecstasick Rapture of *Columbkille*.

Colgan tells us, that this Piece was written in *Irish* Metre, and that he had it in his Possession.

The third Prophecy was, *On St. Adamnanus*.

The fourth, *On St. Fintan*.

And the fifth, *On the Expulsion of St. Carthag*, above mentioned.

St. Berchan the Prophet, is said (e) to have written

The Acts, or a Panegyrick on St. Columb;

and to have flourished about the Year 570. But I doubt that this is not the same *St. Berchan* of *Cluain-Sost*, whom *Usher* (f) mentions under that Year,

(c) *Hibern. expugnat. lib. 2. cap. 16.* (d) *Ibid. cap. 33.* (e) *Trias Thaum. p. 469.*
(f) *Primord. p. 963. Ind. Chron. ad An. 570.*

“ as a Person, who though deprived of Sight, yet was endued with the Spirit of “ Prophecy.” For, according to *O-Donnell* (g); *St. Berchan* mentions the Manner of the Translation of *St. Columb* from *Hu* to *Down*; which was not effected till the Year 816; so that I am under the Necessity of suspecting, that this *Berchan* belongs to a later Age; or otherwise must admit that his Account of this Translation was prophetic.

Eochoid Dallan, i. e. the blind, a Native of *Conaught*, flourished about the Year 580, and for his learning was called, the Arch-master or supreme Professor of the Antiquities of *Ireland*. Though his Name was *Eochoid*, yet he was usually called *Dallan Forguil*, i. e. blind *Forguil*, after his Mother, whose Name was *Forbella*. He wrote in *Irish* several Works, which (as *Colgan* (h) says) were couched in so ancient an Idiom; that in latter Ages, few, though tollerably skilled in the Language and Antiquities of *Ireland*, could well understand; and therefore many of the more learned Antiquaries took Pains to illustrate them with Comments. One of these Pieces was a poetical Panegyrick on *Columbkille*, intituled,

Ambra Gholuim Chille. The Praise, or rather, the *Vision* of *Columb-kille*,

as the Translator of *Keating* renders it, *Ambra* signifying a Dream. This Work is extant in Archbishop *Marsh*'s Library in *Dublin* No. 51. but imperfect.

He writ another Panegyrick in Verse, on the Death and Funeral Praises of *St. Senan*, Bishop of *Iniscatty*; of both which Pieces *Colgan* had a fair Copy.

He writ also a third Panegyrick in Praise of *Conald Coel*, Abbot of *Inis-Coel*, in *Tyrconnel*.]

St. Canic (otherwise called *Kynnic*, and commonly *St. Kenny*) [was born in the North Parts of *Ireland* A. D. 527 (i),] was the Son of *Laidac* an eminent Poet, [and his Mother's Name was *Mella*. When he was thirteen Years old, he was sent over into *Britain*, and put under the Tuition of a religious Man called *Docus*; with whom he continued several Years, and made a great Progress in the Study of the Canons, and ecclesiastical Discipline. Being put into Priests Orders he took a Journey to *Rome*; where and in many Parts of *Italy* his Name is held in great Veneration.

He returned to *Ireland*, and employed himself in preaching the Word of God to the Inhabitants of the northern Parts; and after some Time went again to *Britain*, and lived the Life of a Hermit, at the Foot of a great Mountain in the Country of the *Picts*. But some of the religious Men of *Ireland*, being informed in what Place he lived, sent Messengers to him, and prevailed on him against his Will to forsake that Solitude, and return to a more useful and active Life, in preaching the Gospel in *Ireland*.

According to an anonymous Writer of his Life in M. S. (with which among other Pieces I have been lately furnished by a worthy Gentleman from *Lovain*) I find *St. Canic* a third Time in *Britain* with *St. Columb* in the Island of *Hy*; from whence he returned in a short Time to *Ireland*, lived a solitary and retired Life in *Ulster* for a considerable Time, and then moved southward to the Territory of *Kensellagh*, and from thence westward to *Munster*; where I find him near *Lough-Leyn* in the County of *Kerry*. In all these Peregrinations there is little related of him, but his working of Miracles, with which that Life is plentifully stored.

But his Labours are more conspicuous in the Territory of *Upper Offory*; where he fixed his Residence, and having many Parcells of Land granted to him by *Colman Mac-Feredach*, Prince of the Country, he founded many Monasteries, and among the rest, that of *Achad-boe*, called by *Adamnanus*, *Campulus-bovis*, and by the Writer of his Life here mentioned, *Ager-boum*, the Field of Oxen, in the same Sense; but which *David Camerarius* (k) grossly mistakes, when he interprets the Word to signify, *Campulus bonus*, the good Field. In this Place he spent the greatest Part of the Remainder of his Life, and died in it, on the 11th of *October*

(g) Vit. Columb. lib. 3. cap. 78. (h) Act. Sanct. p. 203. (i) Ush. Primord. p. 957. et Ind. Chron. (k) De Scot. Fortitud. &c. p. 861.

Book I. *The Writers of IRELAND.* 21

599 (l) or 600, in the 72d or 73d Year of his Age, on which Day his Festival is celebrated. The Cathedral of *Kilkenny* is dedicated to the Memory of this Abbat.] He writ

The Life of his Contemporary St. Columb.
Some Hymns in Praise of that Saint.

An Anonymous Writer of his Life, [but not the same before mentioned] affirms, that he also writ in the Island of *Ros-cree*, a Volume of the four Evangelists, called by the Ancients, *Glass-Kynnich*.

[St. *Baithen* was the Disciple, and immediate Successor of St. *Columb* in the Abby of *Hy*, whom he survived but one Year; and died there on the 9th of *June* 598 (m), the same Day of the Month with his Predecessor. Hewrit

The Life of St. Columb in Irish Metre; which *O-Donnell* (n) often cites.

Colgius or *Colcbuo* is reckoned by *Adamnanus* (o) among the Disciples of St. *Columb*, and consequently to be placed in this Century. *Dempster* (p) makes him the Author of a Book intituled

The Miracles of his Master St. Columb. lib. 1.]

St. *Colman*, the Son of *Lenin*, Bishop of *Cloyne*, [flourished in this Century, and died in the beginning of the next. See an Account of him Vol. 1. p. 573.] He writ

The Life of St. Senan in Metre

[St. *Coemgene* or *Keivin*, Bishop and Abbat of *Glendaloch*, flourished likewise in this Century, and died in the next. I have published an Account of him before, Vol. 1. p. 373, which I shall avoid repeating here; and shall only add a few things to that Relation out of a Manuscript Writer of his Life, which hath been lately furnished me from *Lovain*.

He is said there to have been descended from a Sept of the *Messingcorbs*, or *Dal-mochoirbs*, a powerful Family in the East of *Leinster*, and was the Son of *Coinlogh* and *Coëmbella*, two religious Persons in that Country. An Instance of great Continency in his Youth is there given in his chastising and reforming with a Bunch of Nettles a beautiful Virgin, who had solicited his Embraces; having first exercised the same on himself, as a Punishment for being the Cause of her sinful Passion; and the Lady upon this Repulse dedicated herself to a holy and religious Life. After he had left his three Tutors, he became a Disciple to the Hermit *Beonanus*, and afterwards to a Bishop or Abbat called *Lugid*, who ordained him a Priest; and then, by the Directions of *Lugid*, he built a Cell or Monastery for himself at *Cluain-duach*; which he left to the Government of some of his Monks, and with the rest directed his Course to his own Country, and founded a Monastery, and fixed his Habitation at *Glendaloch*, and built many Cells and Monasteries through divers Parts of *Leinster*. Having settled his Family of Monks at *Glendaloch*, and appointed every one their Office, he retired alone to the upper Part of the Valley, about a Mile from his Monastery, and chose a little dwelling Place for himself between the Mountain and the Lake, beset with thick Trees, and refreshed with clear Rivulets; and here he lived the Life of an Hermit for four Years, exercising himself in fasting, watching, and prayer, without a Fire, and without a House; and it was not known (says that *Legend*) whether he was supported by Roots, and wild Fruits of the Trees, or by a heavenly Food. But at length his Monks prevailed on him to leave this Place, and to live among them in the Monastery. Hearing that three holy Abbats, *Columb*, *Congal*, and *Cainnich* were together at *Usneach* in *Meath*, he took a Journey thither to visit them, and to

(l) Ush. Primord. p. 957. Ind. Chron. (m) Ibid. p. 962. Ind. Chron. (n) Trias Thaum. p. 393. 470. (o) Vit. Columb. lib. 1. cap. 17. 35. (p) Numb. 578.

cement a Friendship with them ; and St. *Columb* payed him great Reverence. This happened before his Visit made to St. *Kiaran* in 549, as mentioned in his Life. We find him also with St. *Berchan*, the blind Prophet before mentioned ; and that he was dissuaded from a long Journey by the Advice of an Hermit called *Garbhan*, who lived in a Cell near *Dublin* ; and who told him with Freedom, “ that it became him rather to fix himself in one Place, than to “ ramble up and down in his old Age ; for that he could not but know, that “ no Bird could cherish her Eggs in her Flight.” He received the Sacrament, on the Approaches of Death, from the Hands of *Mochuorog*, a *Briton*, who had a Cell on the East Side of *Glendaloch*, and died on the third of June 618. *Hammer* makes him the Author of two Books,

De Britannorum Origine. lib. 1.

De Hebero et Heremone. lib. 1.

But I doubt this religious Monk did not concern himself in writing profane History. It is more probable that he writ

A Rule for his Monks ;

which is hinted at in his Life ; where it is said, “ that he taught his Monks his Rule.”]

In the close of this Century lived the *Writer of the Life of St. Ita*, otherwise called the *Virgin Ida* [and *Mida*] who died in a Convent of Nuns at *Cluain-Credil*, over which she was Abbess, *A. D.* (q) 569 or 570. The Author of this Book is unknown ; but the Age he lived in may be gathered from the Life of *St. Ita*. “ At another Time (says that Author (r) a Man called *Feargus*, “ whose Son is now alive, was brought to *St. Ida*, greatly afflicted with Pains in “ his Eyes and Body ; infomuch that his Friends could scarce perceive whether “ he were alive or dead : But this miserable Object, who was almost dead and “ blind, and given over by every Body, returned to his Friends in perfect “ Health, and most quick sighted, and continued sound in his Limbs even to “ the Time of his Death, by means of the Prayers and Benedictions of *St. Ida*.” ; [and in another Place (s) he says, “ that for Brevity sake he omitted several “ things which he knew himself to be true.”]

C H A P. IV.

Writers of the 7th Century, viz. From the Year 600 to the Year 700.

E Ogloid (or rather *Eochoid*) a Disciple of St. *Columb* flourished *A. D.* 602 or 606, and is said by *Dempster* (t) to have written,

Vitam Columbæ Magistri. lib. 1.

Epistolam ad Hibernos. lib. 1.

Ethernan (or *Ernan*) a Disciple of St. *Columb*, and his Nephew by his Sister, is placed under the Year 604, and is said by *Dempster* (u) to have written,

(q) *Annal. Tigern. et Ult.* (r) *Act. Sanct.* p. 69. cap. 25. (s) *Ibid.* p. 66. cap. 1.
(t) *Numb.* 491. *Trias Thaum.* p. 470. (u) *Ibid.* 459. *Trias Thaum.* p. 470.

Gesta Columbæ Avunculi. lib. 1.]

St. Evin writ a Book [partly in *Latin* and partly in *Irish*] on the Life of St. Patrick, from which *Joceline* (x) acknowledgeth he had received great Helps. [He also writ *The Life of St. Congall*, the famous Abbat and Founder of the Monastery of *Bangor*, out of which *Colgan* (y) cites some particular Passages] Perhaps this St. Evin was the same Person with *Eyven*, of whom we have this account in the Life of St. Molua. “ At that Time St. Eyven resided in his Monastery of *Ross-Mac-Treom*, not far from the River *Barrow*.” If this be so, then he flourished about the Beginning of this, or the Close of the last Century. The Church, dedicated to the Memory of St. Evin at the new Bridge of *Ross*, was granted by *William Marshall*, Earl of *Pembroke*, to the Prior and Convent of the Hospital of St. John the Evangelist near *Kilkenny*, as one sees in the Registry of that House.

Molua, otherwise called, *Lugid*, was a Native of *Munster*, but educated under St. Congall in *Ulster*, and afterwards was Abbat of a Monastery called, *Clonfert-Molua* in *Leinster*. He died on the 4th of August 609 [or 608 (z)] and was buried in his own Monastery; (being struck with a Leprosy, under which, as we find in the Writer of his Life), he laboured twenty Years before his Death. He writ *A Rule for Monks*, which was carryed to *Rome* by the Abbat St. Dagan, and read and confirmed by Pope Gregory I. [who publickly declared, (a) “ that the holy Abbat, who composed that Rule, had built a Hedge about his Family “ as high as the Heavens; and he sent his Blessing and Prayers to St. Molua; “ at which St. Molua was highly rejoiced, and gave Thanks to God.”]

St. Munnu, otherwise called *Fintan*, Abbat of the Monastery of *Taghmun* [i. e. *Teach-Munnu*, or the House of Munnu] not far from *Wexford*, flourished at the same Time with St. Molua before mentioned. He writ, according to *Hanmer*, *A Book on the Paschal Controversy*; concerning which there was a hot Dispute between him and St. Lasarian, Bishop of *Leighlin*, [at a Synod held near *Leighlin* in the *White-field*, on the Banks of the *Barrow*, not far from *Mount-Marge*; of which this Account is given in the Life of St. Munnu. “ On a certain Time “ there was a great Council of the People of *Ireland* held in the *White-field*; “ between whom there arose a Controversy concerning the Order of celebrating “ *Easter*. For *Lasarian*, Abbat of *Leighlin*, who presided over 1500 Monks, “ defended the new Order, which was then lately sent from *Rome*; while others “ adhered to the old Form. But St. Munnu did not immediately appear at this “ Council, though every one waited for him. He stood by the old Order, and “ came to the Council the same Day before Evening. Then St. Munnu said to “ the Abbat *Lasarian* in the presence of all the People thus: It is now time to “ break up this Council, that every Man may depart to his own Place. In our “ Contention concerning the Time for celebrating *Easter*, let us dispute briefly; “ but let us give Judgment in the Name of the Lord. You have three Options “ given you, O *Lasarian*: Let two Books, one of the old Order, and another “ of the new, be cast into the Fire, and let us see which of them shall escape “ from the Flames. Or let two Monks, one of yours and another of mine, be “ shut up in the same House, and let the House be set on fire, and we shall see “ which of them shall escape unhurt. Or let us both go to the Sepulchre of a “ dead Monk, and raise him up to Life; and he will shew us which Order we “ ought to observe in the Celebration of *Easter*. To which St. *Lasarian* answer- “ ed. We will not proceed to Judgment with you; because we know, that if “ you commanded *Mount-Marge* to be changed into the *White-field*, and the “ *White field* to be removed to the place where *Mount-Marge* stands, “ that on Account of your infinite Labours and great Sanctity, God “ would immediately do this for your sake. For they were then in the *White “ field*, over which *Mount-Marge* hangs. Afterwards the People returned every

(x) Vit. Pat. cap. 186.
608.

(y) Act. Sanct. p. 192.
(a) Ibid. Primord. p. 920.

(z) Ush. Ind. Chron. ad An.

“one to their own Homes.” This Dispute happened in the Year 630, and is called the *Quartodeciman* Controversy; of which there is a full Account given by Archbishop *Usher* (b). He is also said (c) to have written

The Acts of St. Columb. lib. 1. And
Epistles to St. Baithen. lib. 1.

Unless this latter be the same Book mentioned before under the Title of,

A Book on the Paschal Controversy.]

St. *Munnu* died, far advanced in Years, in his own Monastery on the 24th of October 635, or (according to others) 634; under which Year *Tigernac* (d) hath this Passage. “A. D. 634, The Rest of *Fintan*, i. e. *Mundu*, *Mac-Tullcain* 12 Cal. Novemb.

Dagan was Contemporary with St. *Munnu*, and (as we read in the Life of St. *Molua*) lived in a Place called after his Name, *Achad-Dagain*. It is possible he was the same Person with Bishop *Dagain*, of whom *Laurence*, Archbishop of *Canterbury*, in an Epistle (e) to the Bishops of *Ireland*, makes mention, as of a zealous Stickler for the *Irish* Rites, [If then he be the same Person (of which *Colgan* (f) makes no doubt) there are many other Particulars to be related of him. He was born in *Leinster* of the noble and ancient Sept of the *Messingcorbs*; was the Son of *Colmade* and *Coeltegera*, was Brother to *Molibba*, Bishop of *Glendalock*, and Nephew by the Mother to St. *Coemgene* Abbat of *Glendalock* mentioned before. From his Youth he embraced a religious Life under the Tuition of *Pulcherius*, called in *Irish*, *Mochoemog*, (A) Abbat of *Leithmore* in the *King's-County*. He was also for some Years instructed by *Petrocus* a *Britain*, who was Tutor to St. *Coemgene*. He left *Petrocus*, and took a Journey to *Rome* in the Time of Pope *Gregory* I. from whom he obtained a Confirmation of the *Rule* of St. *Molua*, as is mentioned before p. 23. On his Return he was made Bishop of *Achad-Dagain*, being before only an Abbat. We next find him in the Synod of the *White Field*, strenuously supporting St. *Munnu* in the Controversy concerning the Time for celebrating *Easter*; and he was so warm in the Defence of the Traditions and Rites of his Country, that *Laurence*, Archbishop of *Canterbury*, in his (g) Epistle to the *Irish* Bishops, takes notice, “that when Bishop *Dagain* was with him, he refused not only to eat in his Company, but even under the same Roof,” He died on the 13th of *September* 639, on which Day his Festival is observed, as also on the 12th of *March*; which last Day seems to be the Festival of the Translation of his Remains. *Dempster* (h) affirms, that he at length embraced the *Roman* Rite of celebrating *Easter*, which he had before so vehemently opposed.] According to *Bale* (i) Bishop *Dagan* is said to have written

Ad Britannorum Ecclesias. lib. 1.

St. *Columban* (whom some ignorantly confound with St. *Columb-kill* before mentioned) was a native of *Leinster* (k) [*Staniburst* (l) says of *Ulster*. In his Youth he applied himself diligently to grammatical Studies, and the liberal Sciences, and advancing in Years put himself under the Tuition of the venerable *Senelle*, a Man of singular Knowledge in the Holy Scriptures; with whom he made so great Proficiency, that he is said, (m) long before he arrived at Manhood, to have written “An elegant Exposition on the Book of *Psalms*, and many other Things

(b) Ibid. p. 937. (c) *Trias Thaum.* p. 47. See *Dempster*. No. 508. (d) *Tigern.* *Annales M. S.* (e) *Bede Eccles. Hist.* lib. 2. cap. 4. (f) *Act. Sanct.* p. 585.
(g) *Bede Eccles. Hist.* lib. 2. cap. 4. (h) *Lib. 4.* No. 382. (i) *Cent. 14.* No. 13.
(k) *Jonas Vit. Columb.* cap. 2. (l) *Descrip. Hib. in Holinghead.* cap. 7.
(m) *Jonas* *ibid.*

(A) *Mochoemog* in *Irish* signifies, meus pulcher Juvenis, my handsome Youth, and is the same with *Pulcherius* in *Latin*. For *Mo*, is an Addition of *Tenderness* signifying, mine, *Coemb*, or *Caohm*, handsome, and *Og*, young.

“worthy to be sung, and profitable for Instruction.”] He was afterwards educated under St. *Congall* in the Monastery of *Bangor*; from whence he travelled into *Burgundy* in the Year 589, with twelve Companions of his Journey, (among whom *Marianus Scotus* reckons St. *Gall*) and there laid the first Foundations of the Abby of *Luxevil*, in which the Number of Monks increased so greatly in a short time, that he was obliged to build another Abby to receive a Part of them at *Fontanelle*. *Columban* having governed the Abby of *Luxevil* almost 20 Years, was ejected out of it by the Persecution of Queen *Brunechilde*, and driven into Banishment. During his exile he travelled through the greatest Part of *France*; but at length retired into *Italy*, where by the Permission of *Aigilulph*, King of the *Lombards*, (by whom he was honourably entertained) he erected the Abby of *Bobio*, near *Naples*, over which he presided only one Year, when he died on the 21st of *November* 615; and was succeeded by *Attala*, a *Burgundian*. *Crusenius* (n) contends, that *Columban* was of the Augustinian Order; whereas *Reyner* (o) makes him a Benedictin: but that he founded a Rule of his own is manifest from *Jonas* (p), and *Ordericus Vitalis* (q); “although his Disciples afterwards (according to the last mentioned Author) for the sake of Edification submitted to the Benedictin Rule. yet so far only as it was not repugnant to the Statutes of their Holy Father, St. *Columban*.” [Patrick Fleming, (r) a Franciscan Frier, hath collected all the Works of *Columban*, and written a Commentary upon them; but he was unhappily killed before they were printed: However the loss was afterwards supplied with Advantage by *Thomas Sirin*, a Frier of the same Order at *Louvain*; from which Editor we have a more full account of *Columban*’s Writings than what *Ware* has published, and they are as follow (viz.)

Regula Monastica.—A Rule for Monks.

Regula Cœnobialis Fratrum; sive *Liber de Quotidianis Pœnitentiis Monachorum*.—A Rule for Friars in their Abby; or a Book of the daily Penances of the Monks.

Sermones, sive *Instructiones variæ*.—Discourses; or sundry Instructions.

De Pœnitentiarum Mensurâ taxandâ.—Of the Measure to be observed in rating Penances.

De Oêto vitiis Principalibus.—Of the eight Principal Sins.

Epistolæ aliquot ad Diversos.—Epistles to divers People.

Pœmata quædam.—Some Poems.

Epigramma de Muliere.—An Epigram on Woman.

Monosticha.—Epigrams consisting of one Verse.—This Piece consists of 205 Hexameters, each Verse of which, except a preamble of 5 Lines, contains some moral or religious Precept.

De Vanitate et Miseriâ vitæ mortalis Rhythmus.—Verses on the Vanity and Misery of this mortal Life. *Ware* gives a different Account of the Works of St. *Columban*, taken from *Sigibert* (s), which follows, (viz.)

In Psalterium Commentariorum, Lib. 1.—One Book of Commentaries on the Psalter.

Contra Arrianos. Lib. 1.—One Book against the Arrians, which *Jonas* (t) calls a Book of notable Learning. [I take this to be the first of his Sermons or Discourses, intituled, *De Deo uno et trino*.—Of the Unity in Trinity of the Godhead.]

Homilias 13.—Thirteen Homilies, published by *Thomas Messingham* (u) out of a Manuscript of the Abby of *Bobio*.—[These are some of the Sermons or Instructions before-mentioned.]

Epistolæ quasdam.—Some Epistles.—A Part of which were published by *Goldastus*. [And are mentioned before under the title of *Epistolæ ad diversos*.]

(n) Monastic. Augustin. par. 2. cap. 11. (o) Apostolat. Benedict. in Angliâ. p. 156. (p) Vit. Columb. Cap. 9. (q) Lib. 8. ad. an. 1094. (r) Collectanea Sacra. (s) Cap. 60. (t) Vit. Columb. cap. 29. (u) Floril. Inf. Sanct.

Carmen Monostichon — Which *Henry Canisius* (w) first restored to its Author out of a M. S. Copy of *Freisingen* in *Bavaria* [mentioned before under the Title of *Monosticha*.]

Monachicalem Regulam.—A Rule for Monks, which *Columban* first delivered to the *French*, published by *Messingham* (x) out of a M. S. in the Abby of *Bobio*. [The same with the *Regula Monastica* before mentioned.]

De quotidianis penitentiis Monachorum, Lib. 1. — Of the daily Penances of the Monks, which is in M. S. in the Library of the Abby of *St. Gall* in *Switzerland*, [mentioned before under the Title of *Regula Cænobialis Fratrum*.]

There are extant also in *France* Two *Epistles* of his to *Pope Boniface*, and a *modest Apology* for himself, when he was cited to appear before a Provincial Synod of the Bishops of *France* assembled at *Mascon*, concerning the preposterous Observation of *Easter*, which he practised in *France*. [The two *Epistles* to *Pope Boniface*, and his *Modest Apology*, are all contained among his *Epistolæ ad diversos*, which are five in Number.]

St. Colman, the first Bishop of *Dromore*, [See his Life, Vol. I. p. 257.] He writ *A Rule for Monks*; which the Writer of his Life thus mentions. “The “Blessed *Colman* erected for himself a See on the River *Locha*, as (*Columb*, the “Prophet of God, had foretold) in which Disciples multiplied in a short “Time, who served God according to *Colman’s* most severe Rule of Discipline, “to whom he shewed himself in all Things a Pattern worthy of Imitation.” Some say, that this *Colman* obtained the Episcopal Dignity at *Rome* from the Hands of *St. Gregory*, as appears from the aforesaid Biographer; from whence may be gathered, that he flourished about these Times. His Festival is observed on the 7th of *June*.

[*St. Murus* or *Muranus*, of the Family of the *O Neill’s*, was Abbot, perhaps Founder, of the Abby of *Fathen*, about 5 Miles Westward of *Derry* in the Peninsula of *Inis Owen*, which is now (I think) a Parish Church. He flourished early in this Century, and the Church of *Fathen* was dedicated to his Memory. His Pastoral Staff, commonly called, *Bachull Mura*, i. e. *Baculus Murani*, gilt and adorned with precious Stones, is said (y) to be yet preserved by the Family of *O-Neill*; who take their Oaths upon it in the Decision of Controversies. His Festival, as Patron of the Place, is celebrated at *Fathen* on the 12th of *March*. He writ,

The Acts of St. Columb-kill in Irish Verse.]

Cuan or *Cuanach* is an Author often quoted in the *Annals of Ulster*, as low down as the Year 628, but not afterwards, by the Name of the *Book of Cuan* or *Cuanach*; from whence I conjecture, that he was the Author of a *Chronicle*, and flourished about this Time. If he were a Writer of a later Date, perhaps he was that *Cuan*, who in the said *Annals* is called “*Cuan the Grandson* “*of Bessan, and Scribe of Treoit*, and is said to have died *Anno 738*,” or *Cuan the Wise, Bishop of Louth*, who in the same *Annals* is said to have died *Anno 824*. But we must leave this Matter under an Uncertainty,

St. Gall flourished A. D. 620. [His Life written by *Walafrid Strabus*, Abbot of *Auge*, a very antient Author of the 9th Century, is published by *Surius* (z), and *Messingham* (a); from whence I have collected such Particulars as may be thought worthy of Notice. The Parents of *St. Gall*, who were of noble Birth, committed him in his Youth to the Tuition of *St. Columban*. Under this able Master *St. Gall* studied the Scriptures with great Application, and became also well versed in Grammar and Poetry. By the Command of his Master he was, against his Will, promoted to the Sacerdotal Order, and on Account of his great Virtues and Merit, stood high in the Esteem of every body.

He followed *St. Columban* in his Travels, passed with him into *Britain*, and from thence into *Gaul*; and when his Master was banished from the Abby of

(w) Append. ad Tom. 1. Antiq. Lect. (x) Florileg. Inf. Sanct. ut Supra.
Act. Sanct. p. 587. (z) Tom. 5. ad 16th. Octob. (a) Florileg. p. 255.

(y) Colg.

Luxevill by the Intrigues of Queen *Brunechilde*, he shared in his Fortunes. When they arrived in *Germany*, they intended to make a Settlement in a Place called *Tucconia*, at the Head of *Turicin Lake*. (B) *St. Gall*, armed with a pious Zeal, set Fire to the Temples of the Heathens, in which they sacrificed to Devils, and threw their Offerings into the Lake. Provoked by this Behaviour, the Heathens resolved to put *St. Gall* to death. But he escaped their Fury, and with *Columban* (who had received many Lashes from their Hands) arrived at the Castle of *Arbona*; (C) where they were kindly entertained for seven Days by *Willimar* a Priest. Upon their Enquiry for a proper Place of Settlement in that Solitude, they were directed by the Priest to an antient Building called *Brigantium* (D) fit for their Purpose. The Priest provided them with a Boat, which carried them and a certain Deacon (whose Name is not mentioned) to the Place. They repaired an Oratory, which had been erected in Honour of *St. Aurelia*, and built some small Huts about it for their own Habitations. They found in the Oratory three brazen Images gilt, which the People worshipped, and sacrificed to, as the tutelar Gods of the Place. *St. Columban* laid the Task upon *St. Gall* to preach to the People, and to reclaim them from Idolatry; because he understood not only the *Latin* Tongue, but had also competent Knowledge in the barbarous Languages of those Parts. When the People crouded together, not only to worship, but out of Curiosity to see the Strangers, he preached against their Idolatry, and seizing their Images, broke them to Pieces, and cast them into the Lake. Some were converted; others were provoked to Fury at the Injury offered to their supposed Gods, and went away in great Rage. *St. Columban* hereupon consecrated the Oratory, and re-dedicated it to *St. Aurelia*. Such among the People, who had embraced the *Christian Faith*, returned home with great Joy. These new Converts, with their Teachers, soon formed themselves into a Society, and were innocently amused in that solitary Place, by Planting, Tilling, Gardening or Fishing, in the last of which, they tell you, *St. Gall* had remarkable Success.

In the mean time, some of the bigotted Heathens in the Neighbourhood maliciously accused these Hermits to *Gunzo*, Prince of the Country, and complained, that their hunting was interrupted by means of the Strangers. And, as if this was not sufficient, they stole their Cow, and drove it into the impassable Places of the Wood, and slew two of the Friars, who were sent in search of it. Being forced by such Usage, together with the Commands of *Gunzo*, to leave this Place, by common Consent they resolved to pass into *Italy* to King *Aigilulph*; and *St. Gall*, being about the same time taken ill of a Fever, he crossed the Lake and retired to *Willimar* at *Arbon*, by whose Care he soon recovered. But being disposed to pass his Days in Solitude, he consulted *Hiltebold*, Deacon to *Willimar*, about a proper place in this woody Country, where he might have good Water. They endeavoured to put him off his Design, by assuring him, that the Woods were full of Beasts of the most ravenous Kind: But being no way terrified, he went into the Desert with *Hiltebold*, and pitched upon a place for his Habitation on the Banks of a little River called *Steinaba* (E), where he built a Cell.

The Bishoprick of *Constance* being void, Prince *Gunzo* writ to *St. Gall*, intreating him to assist in the Election of a Successor; all the Bishops and Clergy of those Parts being assembled in Synod, with the Prince and his Court for that End. *St. Gall*, taking with him a Deacon, called *John* (who had studied the Scriptures under him for three Years) and *Magnoald*, another Deacon, he came to *Constance*. At the Council, all the Bishops and Clergy were unanimous in

(B) *Lacus Turicinus*, is what was afterwards called *Lacus Tigurinus* in *Switzerland*; now the Lake of *Zurich*.

(C) *Arbona*, now *Arbon*, is a Castle standing on a River of the same Name in *Switzerland*, which falls into the Lake *Bodensee*; or the Lake of *Constance*.

(D) *Brigantium*, a Town in *Rhætia*, now the Country of the *Grisons*, called at this Day *Bregentz*.

(E) *Steinaba*, now called *Stinace*, is a little River near the Lake of *Constance*, on which the Abby and Town of *St. Gall* stands.

electing St. Gall their Bishop, on account of the good Testimony he bore with all Men for his Knowledge in the Scriptures, his Wisdom, Justice, Chastity, Meekness, Humility, Patience, and Charity. But he, declining the Office, recommended John the Deacon, in whom he affirmed all those Characters to center. Thus John was elected, and consecrated by the other Bishops. St. Gall having staid with the new Bishop seven Days, returned to his Cell.

Some time after, St. Gall built a Monastery at his Cell, for himself and twelve of his Friers, who were willing to abide there with him.

Upon the Death of *Eustachius*, who succeeded St. *Columban* in the Abby of *Luxe vill*, the Friers sent six of their Brethren (all Men of *Irish* Birth) with an Epistle to St. Gall, offering to elect him their Abbot: But he declined this Offer likewise.

Willimar, the Priest before mentioned, paid a Visit to St. Gall at his Cell, and intreated him to go with him to his Castle of *Arbon*, where he had not been above two Days before he was seized with an Illness, under which he laboured about a Fortnight, and then died on the 16th of *October* 635, or according to others, 625, in the 95 Year of his Age.

This little Cell, by the Fame of St. Gall, and the Munificence of Princes, particularly *Sigebert*, King of *Austrasia*, hath grown into a large and noble Abby, and hath given rise to a great and populous Town, called after the Name of the Patron of it, St. Gall. The Abbot thereof is a Prince of the Empire, and hath a Seat and Suffrage in the General Diets: The County of *Zogenberg*, and other Places of large Jurisdictions, are subject to his Power, and his annual Revenue is reckoned to amount to at least one hundred thousand Ducats. He hath so many Vassals at his Command, that he can furnish out 12000 Soldiers, when the confederate *Helvetick* Body stand in need of his Aid. He has his Mint, and coins Money; on which the Impress was formerly a Lamb: But this, in process of Time, was changed into a Bear; which seems to be grounded on a fabulous Passage related by *Walafrid Strabus* (b), viz. "That when St. Gall came first into the Desert, a Bear was so obedient to his Commands as to furnish him with Wood for his Fire"].

Notkerus Balbulus, i. e. the Stammerer, hath written St. Gall's Life in Verse, Part of which is published by *Henry Canisius* (c). *Dempster* (d) reckons him among the *Scotts* of *Albany*; but *Walafrid Strabus*, *Notker*, *Petrus de Natalibus*, *Volaterran*, and others call him an *Irishman*. St. Gall writ

A Sermon, which he preached at Constance in St. Stephen's Church, at the Consecration of John Bishop of Constance. And,
Some Epistles, published by Henry Canisius.

But, whether that Sermon be the same Work with an Oration made by him on the Form of Church Government, before the Bishop of *Constance*, which (according to *Possevin* (e)) is extant in Manuscript in the Library of the Monastery of St. Gall, I must leave to the Inquiry of others. It is certain, *Possevin* reckons them as two distinct Works. To these may be added, his *Psalter*; of which *Joachim Vadianus* (f), in his Treatise on the Colleges and Monasteries of *Germany*, gives this Account: "There is extant among us (says he) the *Psalter* of San Gall, translated into our Language, in the Reign of *Arnulph*, by *Notker*, a Monk, who from a Stoppage in his Speech got the Nick-name of *Balbulus*, the Stammerer." *Dempster* adds these Treatises:

Super Evangelium; Ecce nos reliquimus omnia. Sermo gravissimus. lib. 1.

Conciones. lib. 1.

Gubernandi Ecclesiam forma. lib. 1.

Monita Salutaria ad Wilmarum Presbiterum. lib. 1.

(b) Vit. S. Galli cap. 10. (c) Antiq. Lect. tom. 5. (d) Hist. Eccl. Scot. lib. 6. No. 557. (e) Appar. Sac. tom. 1. p. 614. (f) Vid. Melch. Goldast. rerum Aleman. tom. 3.

Book I. *The Writers of IRELAND.* 29

St. *Carthag*, otherwise called *Mochudu*, a Native of *Kerry*, was Contemporary with St. *Gall*. [See an Account of his Life Vol. 1. p. 548.] He writ

A Rule for Monks, which is yet extant in the *Irish* Language.

Jonas, by *Trithemius*, and his Followers, is accounted an *Irishman*, [and that with great Justice, as *Jonas* himself not obscurely hints in his Preface to the Life of St. *Columban*; where, modestly excusing his Want of eloquence, he says, “ That he would not compare himself to other learned Doctors; for they “ are rich with the Tears of the Balsam of *Engeddi*, and the Flowers of Spices “ from *Arabia*; whereas, to us from *Ireland*, it is scarce allowed that our Butter “ is fat.” *Nobis ex Hiberniâ vix Butyrum pinguescit.*” To which may be added “ the Testimonies of *Surius*, *Coccius Sabellicus*, *Arnold Wion*, *Molanus* and others, who, in the antient Manner of speaking, call him a *Scot*, i. e. *de veteri Scotia*, or an *Irishman*.] He was Abbot of the Abby of *Luxe vill* in *Burgundy*, and flourished in the Year 640. [His Festival is observed on the 28th of *May* (r).] He writ (as *Sigebert* says)

The Life of the Abbot Columban, and *the Lives of Attala and Eustachius*, who were Disciples and Successors to *Columban*. [The first in the Abby of *Bobio*, and the other in that of *Luxe vill*.] To which (*besides some Hymns*) may be added,

The Life of the Abbot Bertulph, Successor to the said *Attala*, in the Government of the Abby of *Bobio*, and *the Life of Burgundofora* [or *Fara* (as she is called by *Bede*, *Vincentius* (s), *Trithemius* (t) and others (u)) who was Foundress and Abbess of the Monastery of *Brige*, in *France*.] These two Lives are by some erroneously attributed to the venerable *Bede*, among whose Works they are printed. He also writ *the Life of John*, the first Abbot and Founder of an Abby of——in the District of *Langres*, at the Request of *Hunna*, Abbot of that House; which Work *Peter Rovere* published at *Paris* in 1637.

One *Jonas* writ the Life of *Wlfran*, Archbishop of *Sens*; as appears from *Surius* (w), who hath published the same. But as *Wlfran* died Anno 720, his Life could not be written by our *Jonas*; and therefore it is manifest, that *Dempster* (x) hath misled us in his Account of it. [*Arnold Wion* (y) makes this latter *Jonas* a *Frenchman*, and first a Monk, and then Abbot of *Fontanelle*.]

Contemporary with *Jonas* was St. *Livinus*, a learned Man, and, which is far more glorious, a Martyr for the Faith of *Christ*. [see a fuller Account of him under the Bishops of *Dublin*, Vol. 1. p. 303, which I shall not repeat here; being contented to mention him only as an Author.] He writ

An Epistle to Florbert, Abbot of the Monastery of St. *Bavo*.
The Epitaph of St. Bavo.

He is said also (z) to have written *some Homilies*, and *other Tracts*. *Possevin* (a) is in an Error as to the Age he lived in. “ *Levinus* (says he) Archbishop of the “ *Scots*, and a Martyr, is said to have left to Posterity some Homilies. He lived in the Year 1007;” [which was the Year wherein his Remains were translated to St. *Bavo*’s Church in *Ghent*.]

St. *Moling*, the Son of *Oilan*, [and Archbishop of *Ferns*] flourished in the Year 632. [See his Life, Vol. 1. p. 437.] He is reported to have written *some Prophecies in Irish Verse*, in which he foretold (b) many Things concerning the Kings of *Ireland*, and of their Battles and Deaths to the End of Time. *Giraldus Cambrensis* (c) calls this *Moling*, *Braccan*, *Patrick* and *Columb-kill* the four Prophets of *Ireland*, and affirms that their Books written in the *Irish* Language were extant in his Time. He died on the 17 of *June* [697 or 696, according to the Annals of the four Masters.]

(r) Wilson’s Martyrol. (s) Lib. 23. cap. 15. (t) Lib. 3. cap. 65. (u) Yepes. cent. 2. ad an. 617. (w) Ad 20 March. (x) Lib. 9. No. 706. (y) Lign. vit. Lib. 2. p. 432. (z) Bale. Cent. 14. No. 16. (a) Appar. Sacr. tom. 2. p. 23. (b) Auth. vit. S. Molingi. (c) Hibern. expugn. Lib. 2. cap. 33.

Ultan Mac-concubar, [i. e. O Connor] Bishop of *Ardraccan*, collected the *Miracles of St. Bridgid* into one Volume in alphabetical Order; from whence an anonymous Author, (d) who writ the *Life of that Virgin in Verse*, hath taken Occasion to preface his Poem with these Lines.

*Scripserunt multi virtutes Virginis almæ,
Ultanus Doctor, atque Eleranus ovans.
Descripsit multos Animosus nomine libros,
De vitâ ac studiis Virginis, ac meritis.*

The Virgin's virtues many Writers paint,
Ultan the Sage, and Eleran the Saint;
And *Amchaid* in immortal Works display'd
The Life and Merits of the spotless Maid.

He is also supposed to have written *The Life of St. Patrick*, and some Hymns. [A Life of St. *Bridgid* in Prose, consisting of 131 Chapters, and published by *Colgan* (e) is also ascribed to this Writer] He died (f) at *Ardraccan*, in *Meath*, an. 655, or, as others say, 656, and is said to have foretold the arrival of the *English* in Ireland, who should annex that Island to the *English* Empire. Contemporary with him was another *Ultan*, Brother to *Furse*, of whom *Bede* (g) takes notice.

Bishop *Tirechan*, a Disciple of the before-mentioned *Ultan*, writ *Two Books of the Acts of St. Patrick*, with this title, "Bishop *Tirechan* writ these Things from the Mouth, or from the Book of Bishop *Ultan*, whose Pupil or Scholar he was." These Books are yet extant in Manuscript; [and Archbishop *Usher* (h) hath often quoted Passages out of them at large; from whence may be concluded that he had them in his Possession. He flourished about the year 650; and *Colgan* (i) is of Opinion that he was Bishop of *Ardraccan*.]

Segene, the Son of *Fiacna*, fifth Abbot of *Hy*, a Man of Sanctity and Learning, writ, (as it is said) *A Rule for Monks; some Homilies, and Epistles*. He died in his own Monastery on the 7th of April, or, [according to others on the 12th of August] 651 or 652. It appears from *Tigernach's* Annals "that *Segene*, Abbot of *Hy*, founded the Church of *Recarn* an. 634 or 635." The Annals of *Ulster* agree as to the Time, and say, "that the same Year the Church of *Recharn* (for it is differently read) was founded," (viz.) in an Island called by *Ptolomey*, *Ricina*, and now commonly *Rachlin*, [about two Irish Miles distant from the Fair Head Point in the County of *Antrim*.] See more of this *Segene* in *Bede* (k).

Aidan was a Monk of the Abby of *Hy*, [yet born in Ireland, as *Colgan* (l) promises to demonstrate under the 31st of August. But as that Writer did not carry down his Acts of the Irish Saints lower than to the end of March, we should be obliged to be contented with his bare Assertion for Proof of the country of *Aidan*; if it were not strongly supported by the domestick authorities of the Martyrologies (m) of *Dunagall*, *Taulaght*, and *Cashel*, and of the Annals (n) of *Roscrea*. To which may be added the Life of St. *Aidan* published by *Edwald Mabew*, an Englishman, under the 31st of August, and the Writer of the Life of St. *Oswald*, under the 5th of that Month, where speaking of *Aidan*, he says: "He was without doubt an Irishman: For in that Age none were called Scots but the Irish." *Ethelfred*, King of the Northumbrians, being slain, his seven Sons were obliged to fly into Scotland, and put themselves under the Protection of King *Eugene* the IVth, who nobly entertained them, had them instructed in the Christian Religion, and baptized. *Oswald*, second son of *Ethelfred*, was after a considerable number of Years restored to the Kingdom of Northumberland, and, being a Prince of a virtuous Disposition, his

(d) Ush. primord. p. 1067. (e) Trias Thaum. p. 527. (f) Annal. Tigern. (g) Eccl. Hist. lib. 3. cap. 19. (h) Primord. p. 829, 835, 848, 853, 887, 899. (i) Trias Thaum. p. 217. (k) Eccl. Hist. lib. 3. Cap. 5. (l) Act. Sanct. p. 677, note 5. (m) Ad. 31 Aug. (n) Ad an. 650.

chief and principal Care was employed in promoting Christianity among his Subjects. For this End he sent Ambassadors to the *Scots*, requesting, that some Person of Piety and Learning might be sent to him, by whose Doctrine and Ministry his Subjects might be taught and converted. *Bede* does not mention the Person who was commissioned upon this Occasion to King *Oswald*, contenting himself with giving this Missionary the Character of a Man of a severe and rough Disposition; but the *Scotch* Writers (a) call him *Corman*. Whatever his Name was, he returned unsuccessful some Time after, and in an Assembly of the Clergy related, “ That he could do no good with the People to whom “ he had been commissioned; for that they were of a barbarous and untame- “ able Disposition.” *Aidan* was present in this Synod, and told the Missionary, that he had used the People too roughly, and had not (according to the Apostle’s Discipline) *fed them at first with Milk*; (p) and therefore he gave it as his Opinion, that some other Person should be sent. The Synod judged none so proper for the Service, as he who had given such discreet Advice; and *Aidan* was immediately consecrated a Bishop, and sent to preach to the *Northumbrians*. By Grant from King *Oswald* he fixed his Episcopal See in the Island of *Lindisfarne*, called by the *Irish*, *Inis met goit*, or the Island of the great Winds, and by the *Britains*, *Inis Medicante*. [By his Humility, Address, and diligent Preaching, he had great Success in his Ministerial Function, and was therein much aided by this religious King: For *Aidan*, not perfectly understanding the *Saxon* Language, King *Oswald*, who, in his long Banishment, had made himself Master of the *Scotch* Tongue, interpreted to his People what the Bishop preached; and between them a very great Conversion was wrought. *Aidan* erected many Churches and Monasteries on Lands and Possessions given him by the King, and both old and young were instructed in Religion, and in the Study and Observation of Regular Discipline by *Scotch* Tutors. This holy Missionary took prodigious Pains in the Conversion of the People, and wrought as much on them by his Example as by his Doctrine. Whatever the Rich gave him he distributed among the Poor, or laid it out on the Redemption of such as were unjustly sold into Bondage. He travelled up and down from Place to Place, for the most Part on Foot, persuading those who were Infidels, to embrace the Faith, comforting and strengthening the Christians in the Opinions he had taught them, and exciting them to Alms-deeds and good Works. “ His “ Life (says *Bede*) was so widely different from the Sloth and Negligence of “ our Times, that all such as travelled with him, whether they were *Shorn*, “ i. e. *Monks*, or *Lay-men*; were obliged to exercise themselves either in rea- “ ding the Scriptures, or in learning of Psalms. This was his daily Work, and “ in this were all those employed who were in his Company, to whatever Pla- “ ces they came. He did not spare the Rich out of Fear, or out of Regard to “ their Honour; but sharply reprehended them if they offended.” And again, “ He studied Peace, and was an Example of Charity, Contenance and Humili- “ ty; he was victorious over his Passions, and free from Avarice, Pride and “ Vain glory. He was industrious both in observing and teaching the heaven- “ ly Commands; he exercised an Authority worthy of a Priest, reprov- “ ing the Proud and Powerful, comforting the Weak, and strengthening and defen- “ ding the Poor; and (to sum up many Things in a few Words) he neglected no- “ thing which he knew was commanded to be done in the Evangelick, Apo- “ stolick, or Prophetick Writings, but fulfilled them all according to his “ Power.]” This celebrated Doctor *Aidan* (a) governed the See of *Lindisfarne* almost 17 Years, and having in that Time converted (b) the *Northumbrian* Heathens to the Faith of Christ, he died on the 31st of *August*, 651, the 12th Day after the Death of King *Oswin*, [Brother and Successor to King *Oswald*] and on that Day, his Memory is observed. (c) *Bede* (d) prosecutes his Story at large, and spends three whole Chapters in relating his Miracles. Yet though he allows him such great Sanctity, he blames and detests his Conduct, in not

(a) Geo. Mackenzie’s Lives of the Scotch Writers. Vol. I. p. 359.

(p) 1 Cor. 3. 2.

(a) Eliaz Trickingham; Annals. M. S.

(b) Matth. Westm. ad an. 635.

(c) Martyr.

Roman. (d) Lib. 3. Cap. 3, 5, 14, 15, 16, 17.

celebrating the Festival of *Easter* after the *Roman* Manner. However, he palliates the Matter, by observing, “ That either he did it out of Ignorance of the “ Canonical Time, or was overcome by the Authority of his Nation, and could not keep it contrary to the Custom of those who sent him.” He writ (as is said) (e)

Commentaria in Sacras Scripturas, Lib. 1.

Homilias et Conciones, Lib. 1.

[Yet we have nothing of his remaining but *some Fragments of Conferences*, mentioned by *Bede*, who speaking of him, says, “ That as *Aidan* was deservedly beloved whilst he lived, and was held in Veneration by the Archbishop of *Canterbury*, and the Bishop of the *East Angles*, so after his Death he was “ reputed a Saint.”]

Braccan, Abbot of a Monastery called from him, *Ard-braccan*, where now is a Manor of the Bishops of *Meath*, flourished A. D. 650, and is said to have foretold and committed to Writing, *The future Wars of Ireland, and the Arrival and Success of the English*. *Walter of Islip*, alias *Istelip*, Treasurer of *Ireland*, is said to have collected these Prophecies, and some others ascribed to *St. Patrick*, *St. Columb*, and *St. Moling*, and to have published them in the Year 1317.

St. Camin, [by some (f) called *St. Canin*, flourished about the Year 640. He was the Son of *Dima* and *Cumania*, and Brother to *Guaire*, King of *Conaught*, a Monarch highly celebrated for his liberality, and other Endowments. According to the Humour of the Age, he withdrew himself into the Island of *Inis-keltair* in *Lough derg*, in the River *Shanon*, where he lived an ascetic Life: But the Fame of his Austerities at length drew to him an infinite Number of Disciples, for whom he was obliged to erect a Monastery, which he governed during the Remainder of his Life.] He died (g) at *Inis-keltair*, on the 25th, or, as some say, the 24th (h) of *March*, 653, on which Day his Festival is celebrated, and was buried in the same Place. At *Inis-keltair* is a Church, which to this Day retains his Name.] He is thought to have written *A Comment on the Psalms*. For among the Books of the Convent of *Franciscans* at *Donnegall*, there were some very antient Fragments on the cxixth *Psalms*, which according to Tradition, he writ with his own Hand. [*Colgan* (i) tells us he saw these Commentaries on that *Psalms*, and *Usher* (k) mentions the *Psalter of Camin*, and says he had the Luck to see only one *Quaternion* of it, which was carefully divided with Marks and Asterisks on the upper part of the Page, collated with the *Hebrew*, and short *Scholar* or Notes added in the lower Margin of it; and adds, that common Tradition ascribed it to the Hand-writing of *St. Camin*.]

Finan was also a native of *Ireland*, and flourished anno 651, having that Year succeeded *Aidan* in the Bishoprick of *Lindisfarne* [He was also a Monk of the Monastery of *Hy*, founded by *St. Columb* for *Irish* Monks; and from thence was invited by King *Oswin* to govern the Church of *Lindisfarne*. Being consecrated a Bishop, “ He erected a Church in the Island of *Lindisfarne* fit for an “ Episcopal See; which nevertheless (as *Bede* (l) tells us) he built after the “ Manner of the *Scots*, not of Stone, but of sawn Oak, and covered with “ Thatch. Archbishop *Theodore* in after Times dedicated this Church to the “ Honour of *St. Peter* the Apostle, and *Eadbert*, Bishop of *Lindisfarne*, stripped “ off the Thatch, and covered both the Roof and Walls of it with leaden “ Plates. At this Time (proceeds *Bede*) the great Question was agitated concerning the Observation of *Easter*. *Roman*, a *Scottish* Priest, but one who “ had studied ecclesiastical Discipline either in *France* or *Italy*, was an eager “ Champion for the true Time of celebrating that Festival. He entred the “ Lists with *Finan*, and during the Progress of the Dispute brought over many

(e) Bale's Cent. Lib. 14. Cap. 17. Possev. Appar. Sacr. (f) Callend. Cassel. Canisius. Ferrarius. (g) Ann. Inisfall. ad. ann. 653. (h) Marian. Gorman. Callend. Cassel. (i) Act. Sanct. p. 746. (k) Primord. p. 972. (l) Eccles. Hist. Lib. iii. Cap. 25.

“ of the Auditors to his Opinions, or at least animated them to make more
 “ exact Disquisitions into the Matter : Yet he could by no means reform *Fi-*
 “ *nan* ; who being a Man of a fierce and rough Nature, grew more obsti-
 “ nate by the Opposition, and became an open Enemy to the Truth.” Never-
 theless *Finan* proved greatly successful in his Labours, and converted and baptized
Penda, King of the *Middle-Angles*, with all his Court, and sent four Priests to in-
 struct and baptize the rest of his Subjects. He also converted and baptized *Sig-*
bert King of the *East-Angles* and his Subjects : and finding his endeavours pro-
 per under his Hands, “ he sent (says *Bede* (*m*)) for two other Bishops to assist
 “ him in the Ministry of Ordination, and consecrated *Cedda*, Bishop of the *East-*
 “ *Angles*.” At length *Finan*, having governed the Church of *Lindisfarne* ten
 Years,] died there anno 661, and was succeeded by *Colman*, of whom here-
 after. *Finan* writ (as *Bale* (*n*) says)

Pro veteri Paschatis ritu. Lib. 1.

[*Dempster* (*o*) cites the Authority of *Hector Boethius* in making *Finan* the Au-
 thor of another Book under the Title of

Monita Salutaria ad Ferquardhum Regem. Lib. 1.

But unluckily *Boethius* has not one Word of this Book ; nor does it seem to
 have had Existence any where but in *Dempster*’s Brain. *Ferquard* was a wick-
 ed Prince ; and therefore *Dempster* thought it no more than Reason, that *Finan*
 should write spiritual Advice to him.]

Fiacre was Contemporary with *Finan*, and born of a noble Family in *Ireland*.
 Affecting to live a solitary Life he forsook his native Country, retired to *France*,
 and obtained from *Pharo*, Bishop of *Meaux*, a Wood called, *Brodole*, [where he
 erected a Monastery in Honour of the Blessed Virgin *Mary*,] and therein lived the
 Life of an Hermit. The Reader may find a fuller Account of him in *Surius* (*p*),
 and in *Capgrave* (*q*) ; where he is said to have passed to the Joys of Heaven on
 the 18th of *August*, and to have flourished about the Year 622. [His Festival is
 observed by an Office of nine Lessons in most of the Diocesses of *France*, which
 may be seen in the Breviaries of *Paris*, *Sens*, *Roan*, *Burdeaux*, *Meaux* and *Or-*
leans.] In a Tablet hung up against a Wall in the Church of *St. Maturin* in
Paris may be read the following Passage :

Lucernæ novæ Speculâ
 Illustratur Hibernia,
 Coruscat Meldis Insula
 Tantæ Lucis Præsentîâ.
 Illa misit *Fiachrium*,
 Hæc missum habet radium,
 Habent commune gaudium,
 Hæc Patrem, illa Filium.

Now behold Hibernia shine
 With uncommon Light divine,
 And the distant Meldis flames
 With the Lustre of his Beams.
 That *Fiacre* sent away,
 This receives the filial Ray
 Both partake a common Joy
 This the Father, that the Boy.

[This is only Part of a Hymn recited on the Festival of *St. Fiacre*, and is taken
 from his Ecclesiastical Office. The whole Hymn is published by *Messingham* (*r*) ;
 but I have chose only to give this Scrap of it, because it mentions *Ireland* to be
 the Place of his Birth : whereas the *Scotch* Writers have, with their usual Li-
 cence, made him the son of *Eugene* the 4th King of *Scotland*, and therein are
 followed by some Foreigners. If the Legend, published by *Capgrave*, may be de-
 pended upon, the Matter will admit of no doubt. For there the Bishop of *Meaux*
 is introduced inquiring of *Fiacre* after his Country ; to which the holy Hermit
 answers: “ *Hibernia, Scotorum Insula, mihi meisque Genitoribus Originem dedit.*

(*m*) Ibid. cap. 22.

(*n*) Cent 14. No. 19.

(*o*) Hist. Eccles. Scot. lib. 6. No. 506.

(*p*) Ad 30 August.

(*q*) Nov. Legend. Angl. p. 147.

(*r*) Florileg. p. 392.

“ —Ireland, *an Island of the Scots*, gave Birth to me and to my Parents.”] He writ, according to *Dempster*. (s),

Ad Syram Sororem de Monastica Vitæ Laude. Lib. 1.—which is said to be extant in Manuscript at *Meaux*.

Meditationes. Lib. 1.

[*Monfieur Bireal*, one of the *French* King's Preachers, pronounced the Eulogium of *St. Fiacre*; which is printed among the select Panegyricks of that celebrated Orator.]

Furfey [was the Son of *Fintan* and *Gelgesia*, both People of high Rank in *Ireland*; the first being (as it is said) the Son of *Finloge*, King of South *Munster*, and the latter the Daughter of *Ædb-fín*, or *Hugh* the white, Prince of *Hy-Bryun* in *Conaught*. He was baptized by *St. Brendan* of *Clonfert* (who is reported to have been his Uncle) and afterwards educated and instructed in a religious Life by the same Abbot. When he grew up to man's Estate, by the Licence and Approbation of his Uncle, he founded a Monastery in an Island called *Rathmat*, near *Lough-Orbsen* in the County of *Galway*, with all the necessary Cells and Appendances to it. There are no Footsteps now remaining of that House; but *Colgan* (t) takes it to be a parish Church called after his Name, *Kill-Furfa*, near the said Lake, in the Diocese of *Tuam*, and Deanery of *Enachdune*. He preached the Gospel 12 Years in *Ireland*, and then [passed over into *England* about the Year 637, and by the Assistance of *Sigebert* King of the *East-Saxons*, founded a Monastery at *Cnobersburgh*, now called *Burgh-Castle*, in *Suffolk*, in which *Sigebert* himself, having by the Perswasion of *Furfey* forsaken his Royal Dignity, embraced a monastick Life. But being afterwards drawn out against his Will to be present in a Battle fought against *Penda* King of the *Mercians*, and holding (says *Florence* of *Worcester* (u)) only a Wand in his Hand, he was slain, together with his Kinsman *Egric*, to whom he had resigned his Kingdom.

[*Anna* (w), a succeeding King of the *East Saxons*, and some of his Nobles, afterwards adorned this Monastery with magnificent Buildings, and rich Presents.] *Furfey*, to avoid the Tumults of War, committed the Care of his Abbey to his Brother *Foilan*, and to *Gobban* and *Dicull*, two Priests, and with his other Brother *Ultan* passed over into *France*, where he founded the Abby of *Laigni* (x), in the Diocese of *Paris* on the River *Seyne*. [*James Desmay*, Doctor of Divinity of the College of *Sorbonne* in *Paris*, and Canon of the Collegiate Church of *St. Furfey* at *Peronne*, hath published a Life of that religious Hermit in *French*, which has since been translated into *Latin* by *Owen O-Gollochor*, a Franciscan Frier, wherein he carries him to *Rome* (y) before the Foundation of the Abbey of *Laigny*, relates his Conversations with the Pope, by whom he and his Brother *Foilan* were consecrated Bishops, but without Titles to any Sees. He then conducts him back through *Austrasia*, *Flanders*, *Brabant*, *Liege*, and *Namure*, and shews the great Friendship which the Virgin *St. Gertrude* contracted with him, and whom she accompanied in these Journeys; till at length she founded a Monastery for her fellow Travellers at *Fossis*; and made *St. Ultan* Abbot of it: While in the mean Time *Foilan* travelled through *Flanders*, preached to the People, destroyed the Altars dedicated to their false Gods, broke down their Temples, abolished their idolatrous Worship, and at last, with three of his fellow Labourers, fell a Martyr by the Swords of the Gentiles. Through all these Places he shews that *St. Furfey* was indefatigable in preaching the Gospel, and, among others, had reduced Numbers of the Courtiers of *Sigebert* King of *Austrasia* (the 3d of that Name I suppose he means) under the Banners of the Cross, and then brings him back to the Court of *Clovis* (the second) King of *France*, where he was received with great Honours, and held in high Veneration on account of

(s) Hist. Eccl. Scot. lib. 6. No. 511. (t) Act. Sanct. p. 89. No. 14. (u) Chron. ad An. 636. (w) Bede. Eccl. Hist. lib. 3. Cap. 19. (x) Miræus de Colleg. Canon. p. 41. (y) Vit. Furfæi Cap. 14, 15, 16.

the Liberties he took in rebuking the King and all his Court for their Vices ; and it was after all these Peregrinations that *Desmay* makes him the Founder of the Abbey of *Latiniac* or *Laigny* as before mentioned.]

Furfey died at *Peronne*, in *Picardy*, on the 16th of *January* (a Day (z) consecrated to his Memory) in the Year 648, or (as others say) 653, under which Year the Author of the Annals of the Abby of *Boyle* hath this Passage ; *Anno 653 Furfæ* “ *Paruna quievit*— In the Year 653 *Furfey* went to rest at *Perone*.” [But the Annals of *Rosscrea* place his Death a Year earlier— “ *Anno 652 Furfæus* in *Peronâ* in *Galliis Pausavit*.—— In the Year 652 *Furfey* rested at *Perone* in *France*.” *Colgan* (a) reckons up seven Days which are observed to his Memory, viz. 16th of *January*, 6th of *February*, 9th of *February*, 25th of *February*, 4th of *March*, 17th of *September* and the 28th of *September*.]

On his Death-Bed “ He bequeathed the Care of the Abby of *Laigny* to St. *Eloquius*, an *Irishman*, who afterwards perceiving great Factions to have arisen among his Disciples, he retired with a few Friars to *Grimac* on the River *Isarake*.” This is the Account *Miræus* (b) gives of *Eloquius*. The Reader may turn to *Bede* (c) and *Capgrave* (d) for an Account of *Furfey*’s Visions, which our Historians place under the Year 626 or 627. He writ, according to *Deimpster* (e)

De vitâ Monasticâ. Lib. 1.

There is also extant a *Prophecy* writ in the *Irish Language*, which is ascribed to him. *Arnold Wion* (f) hath published two Hymns writ in his Praise [which are also to be found in *Colgan* (g), with the Addition of another Hymn taken from a *Missal*.]

Manchinanus (according to *Henry Fitz-Simon* (b) was the Author of a Book *de Mirabilibus Scripturæ*, which is extant in the 3d Tome of St. *Augustin*’s Works, to whom some have erroneously ascribed it. I suppose he understands by that Name, *Manchinus* ; of whom the Annals of *Ulster* under the Year 651 (which in our Account answers to 652) has this Remark “ *Dormitatio Manchene Abbatis* “ *Meno-dochit*— The Sleep of *Manchene*, Abbot of *Meno-drochit*.” And *Tigernac* under the same Year, “ The Sleep of *Mancene*, Abbot of *Menedrocaid*.” In the said Book, *De Mirabilibus Scripturæ*, mention is made of the Time of the Death of *Manichæus* the wise *Irishman*, which, I suppose, is our *Manchinus*. The Names bear a Resemblance, and the Times exactly correspond : From whence I cannot but be of Opinion, that they are in an Error that father that Book on *Manchinanus*.

Arbogast, a Native of *Ireland*, was consecrated Bishop of *Strasburgh* in *Germany*, A. D. 646. “ He came (says *Gaspar Bruschi* (i) a Stranger and a Hermit “ into *Alsace*, and there built an Oratory in a sacred Grove, almost on the Spot “ where *Hagenau* now stands, and in that Place served God diligently in fasting “ and prayer. Yet he was not altogether idle ; for he appeared Abroad, and “ diligently instructed the Inhabitants in the Knowledge and Fear of God, and “ in the true Invocation of that omnipotent Power by his Son *Christ* ; repre- “ hending their idolatrous Worship, and confuting their phanatical Opinions. “ From this Practice he fell under the Notice of King *Dagobert*, by whose Ap- “ pointment he succeeded St. *Amand* in the See of *Strasburgh* A. D. 646, which “ he governed 12 ½ Years. He died in 658, and was buried near the common “ Place of Execution, called St. *Michael’s Mount*. For that was his Request, “ in Imitation of what happened to *Christ*, who suffered without the Walls of “ *Jerusalem* in the Place of the Wicked.” [Many Years after, a Monastery de- “ dicated to his Name was built over his Tomb, and in the Neighbourhood of it the high Church of *Strasburgh* was erected.]

(z) *Bede Martyrol.* (a) *Act. Sanct. p. 97. Cap. 10.* (b) *De Orig. Cenob. Bened. in Belgio.* (c) *Eccl. Hist. lib. 3. Cap. 19.* (d) *Vit. Furfæi in Messingham’s Floril. p. 393.*
(e) *Hist. Eccl. Scot. lib. 6. No. 517.* (f) *Lign. vit. lib. 3.* (g) *Act. Sanct. p. 98.*
(h) *Catal. Sanct. Hib. edit. postrema.* (i) *De Episc. Germ. p. 55.*

56 *The Writers of IRELAND.* Book I.

The Reader may find a further Account of *Arbogast* in *Henry Pantaleon* (k) and *Sebastian Munster* (l). He writ, (as *Bale* says)

Homilias aliquot. Lib. 1.

And according to *William Eysengreinius* (m)

In Epistolas Pauli Doctissimos Commentarios.

Aileran [called also *Aireran* or *Ereran*, (for both *Latin* and *Irish* Writers mention him under these various Names) was Regent (m) of the celebrated School of *Clonard* in *Meath*, and was called *Aireran an teagnaidh*, i. e. *Aireran the wise*, by St. *Ængus* in his Martyrology written in Verse.] He died An. 665 under which Year the Death of *Aileran the Wife* is pointed out in the Annals of *Ulster*. He writ

The Life of St. Bridgid;

[Which is referred to in the Verses quoted before p. 30.]

The Life of his Contemporary St. Fechin of Foure.

[It is however questioned whether *Aileran* was the Author of this last Work; because St. *Fechin* and he died the same Year: And therefore, as the Writer of that Life brings his History down to his Death, it may seem improbable, that *Aileran*, who lived so short a Time after, could have time to have written so long a Life. But this Objection vanishes, if it be considered, that, as *Aileran* was Contemporary with St. *Fechin*, he might have collected the Acts of that Saint as they happened, and have had time enough to digest them into Method after his Death; since, (reckoning the Year to begin on the 1st of January) St. *Fechin* died on the 19th of that Month 664, and *Aileran* survived him till the 29th of December following, almost a Year.] He also seems to have written (n)

The Life of St. Patrick.

[But the most celebrated of his Works is]

An Allegorical Exposition of the Genealogy of Christ, [which was copied by *Patrick Fleming* out of a Manuscript in the Abby of St. Gall, in Switzerland, and first published by *Thomas Sirin* (o) an. 1667 under the Title of *Ailerani Scoto-Hiberni, Cognomento Sapientis, Interpretatio Mystica Progenitorum D. Jesu Christi*. To which is annexed *Moralis explanatio eorundem nominum*, compiled by the same Author.] The allegorical Exposition before-mentioned was inserted by *Sedulius* among his Collections on St. *Matthew's* Gospel; as he himself in the said Collections confesses in these Words, “ Here (says he) begins the typical “ and figurative Signification of the Genealogy of Christ; which St. *Aileran*, “ the wisest of the *Scottish* Nation, explained” [Archbishop *Usher* (p) observes, “ that the said small Piece was the only Monument of *Aileran's* Wit remaining “ in his Time,” If so, the Lives here cited are lost.]

St *Cumin* of *Connor* is said (q) to have written in *Irish* Verse, *A Treatise on the singular Virtues of the principal Saints of Ireland*; in which he relates some particular Virtue or heroic Action of each, after the manner of a special Panegyrick. He flourished about the Year 656.]

Cumin Fota or *Fada*, i. e. the Long, Son of *Fiacna*, King of *Farmuan*, or west *Munster* [was educated in his early Years by the Virgin St. *Ida*, and afterwards

(k) Prosopograph. viror. illustr. Germaniæ. (l) Cosmograph. (m) Catal. test. verit.
(n) Flemingi Collect. Sacr. p. 183. Act. Sanct. p. 140. Note 12. (o) Trias Thaum. p. 35. &
48. Note 2. (p) Collect. Sacr. p. 182. (q) Primord. p. 966. (q) Act. Sanct. p. 5. & 411.
No. 25.

by *Colman O Clua-Saigh*, who died the same Year with this his Pupil. He was advanced to the Bishoprick of *Clonfert* by *Guaire Mac-Colman*, King of *Conaught*; and is said (q) to have administred that Office with great Sufficiency. He [writ *an Hymn*, which begins thus, *Celebra, Juda, Festa Christi Gaudia*, and died an. 661 or 662, in the 72^d Year of his Age, according to *Tigernach*, though others say in the 57th. [But *Usher* (r), from the *Annals of Ulster*, shews, that he was born in 592, and died in 662; which Time takes up 70 Years. *Ware* says,] “ that possibly he might be the same Person with *Cumian*, “ whose Epistle to *Segien*, Abbot of *Hy* and others, concerning the Paschall “ Controversy, was published by Archbishop *Usher* an. 1632.” [But it will appear hereafter that this Epistle is to be ascribed to *Cumian* or *Cumene* Abbot of *Hy*.

[*Colman O Cluasfaigh*, Preceptor to *Cumin Fada* before-mentioned, and who died the same Year with his Pupil, is said (s) to have written, *The Acts of Cumin Fada*, or, a *Panegyrick on him*.

Animosus, called in *Irish Annals*, and *Anmcaid*, writ *The Life of St. Bridgid in many Books*; to which the Verses before quoted p. 30. refer. I am in no sort certain, whether I place this Writer in the proper Century; since there were many remarkable Men of his Name in *Ireland* at different Periods. *Anmcaid*, Bishop of *Kildarc*, died in 981. If the Reader hath a Mind to compliment that Prelate with this Piece, I have nothing to object to it. See *Colgan* (t) upon this head.]

Cumian or *Cumene* the White, Abbot of *Hy*, [was born in the Territory of *Tirconnell*, now the County of *Donegall*, and descended from the Princes of that Country; being the Son of *Ernain*, who was the 4th in descent from *Conall Gulban*, Prince of *Tirconnell*. In his Youth he retired for the sake of Education to the Abby of *Hy*, a Place at that Time greatly renowned for Learning and learned Men, as well as for the rigour of monastick Discipline; where he continued many Years, outstripping most of his Contemporaries in the Exercises of Virtue, and all of them in Learning. From the Monastery of *Hy* he at length returned to his own Country, and either founded or governed an Abby in the West Part of *Leinster*, in the District of the Monastery of *Roscrea*, called after his Name *Disert Chiuimin*, which (if I mistake not) is now called the Parish of *Kilcomin*, in the Barony of *Clonliff* and *King's County*. When that great and celebrated Controversy, so often before-mentioned, concerning the Time for celebrating *Easter*, had distracted and divided the Churches of *Britain* and *Ireland* into two Factions, the one Side embracing the *Roman* Rite, and the other as obstinately adhering to the Traditions of their Ancestors, *Cumian* was then in *Ireland*, and for a Time continued neuter in the Dispute, until he had thoroughly studied the Nature and Consequence of the Controversy. He saw, that many of the South Parts of *Ireland* had embraced the Admonitions of the Apostolick See, and reformed their Time of celebrating *Easter* to the *Roman* Rite; while the rest of the Kingdom strictly adhered to the antient Customs and Traditions. For about the Year 630 Pope *Honorius* the first had exhorted (u) the *Irish* by Letter, “ To reflect, how few they were in Number compared “ to the rest of the World, and that they, who were placed in the extreme “ Bounds of the Earth, should not consider themselves as wiser than all the an- “ tient or modern Churches of Christ; and that they should not presume to “ celebrate a different *Easter* from the rest of the Churches, contrary to the “ *Paschal Calculations*, and Synodal Decrees of the whole World.” Then also (as *Bede* (w) writes in another Place) “ The Nations of the *Scots*, who inhabi- “ ted the South Parts of the Island of *Ireland*, had lately been taught by “ the Admonitions of the Prelate of the Apostolick See to observe *Easter* ac- “ cording to Canonical Rite. But the Northern Province of the *Scots*, and all “ the Nation of the *Picts*, notwithstanding the Pope's Admonitions, did not “ forbear to observe *Easter* from the 14th Moon to the 20th, according to

(q) Act. Sanct. p. 149. Note 7. (r) Primord. p. 972. Ind. Chron. (s) Act. Sanct. p. 149. Note 7. (t) Trias Thaum. p. 563. Note 1. (u) Bede Eccles. Hist. lib. 2. cap. 19. (w) Ibid. lib. 3. cap. 3.

“ their usual Customs.” *Cumean* perceiving so great a Schism in the *Irish* Church, and fearing either to wrong his Conscience, or to offend on one Hand the Prelates and Fathers of the South of *Ireland*, where he then resided, or, on the other Hand, the Bishops of the North, where he was born, took up a whole Year in examining and discussing the Question, before he declared himself for either Party ; and this he testifies himself in an Epistle to *Segenius*. “ In the first Year (says he) wherein the Cycle of 532 Years began to be “ observed by our People, I did not engage my self, but was silent ; not daring “ either to commend or to blame ; as not looking upon my self superior in “ Knowledge to the *Hebrews*, *Greeks*, or *Latins* ; which three Languages (as “ *St. Jerom* says) Christ consecrated by the Superscription on his Cross. Then “ taking the Advice of the Apostle, *Prove all things, and hold fast that which “ is good* ; I did not loath before I tasted. From hence I took Occasion to “ withdraw myself into Solitude for a Year, and entered the Sanctuary “ of God, *i. e.* I turned over the holy Scriptures to my Power ; then I studied Histories, and lastly, all the Cycles which I could find.” And a little after, “ I enquired diligently what were the Sentiments of the *Hebrews*, *Grecians*, *Latins*, and *Egyptians*, concerning the Time of observing this Solemnity, which I will shew in the following Lines.” Having spent therefore a Year in the Study of this Controversy, he repaired to the Bishops and Abbots of the neighbouring Churches, and persuaded them to assemble a Synod in the Field of *Lene*, or *Leighlin*, to determine by common Decree, what should be held in relation to it. The Conclusion agreed to in this Synod was, that *Easter* should the Year following be celebrated according to the Form prescribed by the *Roman See*, which *Cumean*, in his Epistle before cited, refers to in these Words. “ Having thus spent a Year. (as I said before) according to the Precepts in *Deuteronomy*, I enquired of my Fathers, that they might declare unto me, and of my Antients, that they might tell me, that is, I enquired of the Successors of our antient Fathers, Bishop *Ailbe*, *Kiaran* of *Clonmacnois*, *Brendan*, *Nessan*, and *Lugid*, what their Opinion was concerning our Separation from the Apostolick See. But they being assembled together, either in Person or Proxy in the Field of *Lene*, decreed and established thus, *Our Predecessors have commanded, by competent Witnesses, some now living, others who are asleep in Peace, that we should, without Scruple, embrace those better and more desirable things, that were approved by the Fountain of our Baptism and Wisdom, and handed down to us by the Successors of the Apostles of our Lord.* Afterwards they all arose together, and publickly delivered to us their Opinions. *That Easter should, in the succeeding Year, be observed according to the Rites of the Universal Church.*” He proceeds afterwards to shew, in what Manner the Fathers of the Synod conducted themselves. “ We sent (says he) some, of whose Wisdom and Humility we had good Experience, as it were Children to their Mothers, who, by the good Pleasure of God, having a prosperous Journey, and some of them arriving at *Rome*, returned to us again the third Year ; and there they saw all Things in the same Manner as they had been represented to them ; yet with greater Certainty, as having seen what before they only heard. There they abode together in one Inn with *Grecian* and *Hebrew*, *Scythian* and *Egyptian*, there they celebrated *Easter* all together in the Church of *St. Peter*, in the Observation of which Solemnity, we are separated from them a whole Month : And they solemnly testified unto us, saying, *We know that Easter is thus celebrated through the whole World.*” *Cumean* having thus embraced the *Roman Rite* of celebrating *Easter*, the Monks of *Hy* reproved him with great Sharpness, as a Defserter of the Traditions of his Ancestors, and a *Heretick* ; which he takes Notice of in his Epistle, so often before quoted. “ I beseech you (says he) consider this carefully, that you may pardon me ; or that either in Words or Writing you may inform my Understanding by more cogent Reasons, if you have them, to embrace the other Side of the Question, and I will thankfully receive them as I have done this. But if you have no such Reasons to offer, be silent, and do not call us *Hereticks.*” This Treatment afforded him the Occasion of writing *a Treatise on the*

the Paschall Controversy, after the Manner of an Apologetick Epistle, directed to Segiene, Abbot of Hy; to Beccan the solitary, his dear Brother, both according to the Flesh and Spirit, and to the rest of the wise Men with them. He begins his Apology with an humble Excuse, and by giving the Reasons which induced him to change his Opinion; and then proceeds to prove the Doctrine which he had embraced from the Scriptures, from the Fathers both Greek and Latin, from General Councils, Historians, from the different Cycles; and especially as it was the Doctrine of the Church. This Treatise is published by Archbishop *Usher* (x), and is reckoned a learned Performance; and is the same Piece which our Author, under a Mark of Diffidence, ascribes to *Cumin Fada* above-mentioned. But the Resentment of the Monks of *Hy*, in treating him as a Schismatick, and a Deserter of the Traditions of his Ancestors; and the Address of his said Epistle to them, makes it clear, that it was the Work of this *Cumiane*. For what Occasion had the Monks of *Hy* to be angry with *Cumine Fada*, who was a Stranger to them, and did not belong to their Body?

Notwithstanding the great Indignation conceived against *Cumian* by the Monks of *Hy*, yet it subsided in Time, and his Learning and Sanctity were held in such high Esteem, that upon a Vacancy he was elected to succeed *Suibney* in the Government of that Abbey, and he is ranked by *Usher* as the 6th Abbot of *Hy*, and his Succession placed in the Year 657; which Abbey he governed 12 Years, and, during that Period, took great Pains to reform his Monks to his own Opinions concerning the Time for celebrating *Easter*.] His Death is placed in the Annals of *Ulster* under the Year 668, (which with us answers to 669) though others say he died in 664. [*Dempster* is grossly mistaken in fixing his Death to the Year 592; and in not much less an Error is the *English Martyrology*, which mentions it under the Year 600. *Cumian* in his said Epistle cites the Works of Pope *Gregory*, as being then commonly received, and in great Reputation in *Ireland*. Now as *Gregory* became Pope in the Year 590, and died in 604, it is not probable that the Manuscripts of his Works should spread in *Ireland*, and obtain such great Fame so early. He also wrote *A Treatise on the Virtues of St. Columb*, as appears from *Adamnanus*. (y) [*Colgan* (z) mentions this Piece not as particular to St. *Columb*, but as a general Treatise on the singular Virtues of the Saints of *Ireland*, or at least, ascribes such a Book to him.

He is also supposed to be the Author of a *Penitential*, intitled,

De Mensurâ Pœnitentiarum;

which is published by *Thomas Sirin* (a), out of a very antient Manuscript of the Abby of *St. Gall*.]

Colman, Bishop of *Lindisfarne*, after that memorable Controversy between him and *Wilfrid*, Archbishop of *York*, in the Convent of *Whitby* (A), concerning the Observation of *Easter*, and Tonsure of the Crown, in which, by the Judgment of King *Oswin* he was foiled, took this Disgrace so much to Heart, that he abdicated his Bishoprick, and returned into *Ireland* with some *Englishmen*, and such Natives of *Ireland* who had accompanied him into *England*, and spent almost all the Remainder of his Life in the Island of the white Cow, called in *Irish*, *Inis-bo-fin*. “He was a Man (says *Harpsfield* (b) in all other Respects (than “his Opinions concerning these Controversies) of great Virtue, Abstinence

(x) Sylog. Epist. Hib. Epist. 11. (y) Vit. S. Columb. Lib. 3. cap. 3. edit. 1624. (z) Act. Sanct. p. 144. (a) Collectan. Sacr. p. 197. (b) Hist. Eccl. Angl. Secul. 7. cap. 31.

(A) *Bede* calls this Monastery *Strenaelbalch*, which he interprets to signify, *Sinus Phari*—The Bay of the Watch-Tower; from whence our Author and others have taken Occasion to call it, *Conventus Phariensis*: But the modern Name of it is *Whitby* or *Whitebay*, in the North-riding of *Yorkshire*. It was founded by St. *Hilda*, of which she was the first Abbess about the Year 650, destroyed by the *Danes*, and afterwards re-edified for *Benedictin* Monks by *William de Percy*, and placed under the Invocation of St. *Peter* and St. *Hilda*, A. D. 1067.

“ and Piety.” He also founded a Monastery, which at that Time was called *Magio*, but now *Mayo*, the Cause of building which is given by the venerable *Bede*, whose Words I shall choose to use. “ *Colman* (says he) “ coming into the said Island, (i. e. *Inis-bo-fin*) founded a Monastery there and “ placed Monks in it, which he had collected out of both Nations. But they “ could not agree together ; because the *Scots* in the Summer Season, when the “ Fruits of the Earth were to be gathered, forsook the Monastery, and dispersed themselves up and down in such Places, where they were well acquainted : But upon the Approach of Winter they would return, and expect to enjoy in common those Things which the *English* Monks had provided for themselves. *Colman* made it his Business to find out a Remedy for these Disorders, “ and travelling about the Country far and near, he at last pitched upon a Place “ in the Island of *Ireland* proper for a Monastery, which in the *Scottish* Language was called *Magio* ; of which he purchased a small Part for the said “ Purpose from an Earl, whose Property it was, on Condition nevertheless, that “ the resident Monks should be obliged to offer up their Prayers to the Lord “ for him, who accommodated them with the Place. Immediately, by the Assistance of this Earl and all the Neighbours, he erected a Monastery, and “ placed the *English* Monks in it (*among whom was St. Gerald*) and left the “ foresaid Island in the Possession of the *Scots*.” He adds afterwards, “ That “ these *English* Monks, following the Example of their venerable Fathers, lived “ under a Canonical Rule and Abbot in great Continence and Integrity by the “ sole Labour of their Hands.” In the Annals of *Tigernac*, “ the Navigation “ of Bishop *Colman* to the before-mentioned Island, with the Reliques of the “ Saints (*among which were some Bones of St. Aidan (c), his Predecessor*) is placed “ under the Year 667.” He writ, according to *Bale (d)*.

Pro Sociis Quartodecimanis. Lib. I.

And, if *Dempster (e)* be worthy to be believed, he also writ,

*De Tonsurâ Clericorum ; and
Exhortationem ad Hebridianos.*

He died on the 8th of *August* 676, as may be seen in an antient Martyrology (on which Day his Festival is observed) and was buried in his own Church of *Inis-bo-fin*. [There are many Particulars of *Colman* mentioned by the *Irish* and *Scottish* Writers, which I have avoided even hinting at ; lest, in Imitation of the Poets, I should form one prodigious *Hercules*, by ascribing to him all the Actions which ought to be divided among Numbers of his Name. For *Colgan (f)* counts upon no less than 120 *Colmans*, all Men of Sanctity, of *Irish* Birth ; and tells us, that *Ængus Ceilide*, a Writer of the 8th Century, hath mounted that number to upwards of 200. *Dempster (g)* hath split our *Colman* into three different Persons ; one of whom he makes a Priest of *Hy*, the second Bishop of *Lindisfarne*, and a third the Son of King *Malcolm I.* who was a Martyr in *Germany*. But, by comparing the Accounts given of these, it will appear more than probable, that they were only one and the same Person. *John Stabius*, Historiographer to the Emperor *Maximilian I.* hath written the Life of *Colman* in Verse, and therein makes him Patron of *Austria*, carries him in Devotion to *Jerusalem*, and adds, that on his Return he was murdered by the *Pagans* in *Rhætia*. *Dempster* hath given us a Fragment of this Poem in the following Lines :

*Austriæ Sanctus canitur Patronus,
Fulgidum Sidus radians ab Arcto,
Scoticæ Gentis Colomanus acer
Regia Proles.*

(c) Bede Lib. 3. cap. 26. (d) Cent. 14. No. 21. (e) Hist. Eccl. Scot. Lib. 3. No. 239. (f) Præfat. ad Act. Sanct. (g) Hist. Eccl. Scot. Lib. 3. No. 239, 240. 241.

*Ille dum sanctam Solymorum ad Urbem
Transiit, dulcem patriam relinquens,
Regios Fastus, Trabeam, Coronam,
Sceptraque tempfit.*

*Propter et Christum Peregrinus Exul
Factus in Terris alienus ultro,
Cælicam purâ meditatus Aulam
Mente Fideque.*

*Dumque diversos Populos pererrat,
Rhæticas tandem veniens ad Oras, &c.*

Undaunted Colman, greatly sprung
From Royal Ancestors, is sung,
Fair *Austria's* Guardian Saint, a Star
From *Scotia's* western Clime afar.
While he intent on pious Calls
Pass'd to the *Solymæan* Walls,
Abandoning his native Soil
And Rest, to combat foreign Toil,
He scorn'd the Regal Pomp, the Gem,
The Sceptre, Crown, and Diadem;
In other Climes to serve the Lord,
An Exile of his own Accord,
Within his pure and faithful Breast
He gain'd the Mansions of the Blest.
Through various Nations while he pass'd,
At *Rhætia's* Bounds arriv'd at last,
The goodly memorable Sage
A Victim fell to Pagan Rage.

Failbe flourished about the Middle of this Century. He was born in *Tirconnell*, and was the Son of *Pipane*, who was the sixth in Descent from *Conall Gulban*, Prince of that Territory. According to the Humour of his Countrymen in that Age he forsook *Ireland*, and betook himself to the Abby of *Hy*, a Place then highly famed for the Exercise of a most rigorous Discipline, where he embraced a monastick Life, and at length succeeded *Cumian* the White, in the Government of that Abby Anno 669, and was the immediate Successor of *Adamnanus*, as *Adamnanus* (i) himself twice confesseth. He continued Abbot of *Hy* ten Years, and during that Time returned twice into his own Country, (as *Ængus* in his Martyrology informs us) his Journeys thither being not improbably occasioned to quiet the Dissentions, which had then arose to a great Height, in Relation to the Time for celebrating the Feast of *Easter*. The Annals of the four Masters under the Year 671 have this Passage: " *St. Failbe*, Abbot of *Hy-Columbkille* came from *Hy* into *Ireland*." And again under the Year 674, " *St. Failbe* Abbot of *Hy* forthwith returned out of *Ireland*." He died A. D. 679 (k), *March* the 22d, on which Day his Festival is observed (l) in *Ireland*. *Dempster* ascribes two Pieces to him:

De futuro Scotiæ Statu. Lib. 1.
Acta S. Columbæ. Lib. 1.

But as *Dempster* hath much erred in many particulars of his Accounts of *Failbe*, I shall not take upon me to give these as his genuine Works.]

About this Time, or something earlier, three Brethren of the Family of the *O-Burechans* are said to have clubbed their Labours in compiling and digesting a Body of *Irish* Laws out of the scattered Writings of the Lawyers. Their Names were *Faranan*, a Bishop, but I do not know of what See, *Boigalach*,

(i) Vit. Columb. Lib. 1. cap. 1. & 3. (k) Ussh. Primord. p. 702. Ind. chron. (l) Mart. Ængus, Mart. Tamlact. Marian Gorman. Mart. Dunnagall. Calend. Cassel. Maguir. &c.
Vol. II. L. or

or *Boethgal* a Judge, and *Moeltule*, a Poet and Antiquary. They intituled this Work, *Brathaneimbadh*, i. e. *Sacred Judgments*, from the more excellent Part of it, which was employed on Ecclesiastical Matters; though it contained a Body of Civil as well as Ecclesiastical Laws; as appears by the following Distich, given us by Mr. *Lynch* (m) as the chief Heads of the Work.

Eagluís, fatha agus filidh, Britheamh'd dhíos gachdligh,
Na bruigh fo aibh dar linn, na Saor agus na'gabhan.

Which he translates into *Latin* thus,

*Quid sit jus Cleri, Satrapæ, vatisq; fabrique,
Nec non Agricolæ, liber iste docebit abunde.*]

The Priest, the Prince, the Bard, the Man of Art,
And Peasant, from that Book may learn their Part.]

Cenfæla or *Cenfælad* writ some Poems. *Tigernach* mentions him in his Annals under the Years 513, 533, and 562. I am of Opinion he was the same Person with *Cenfæla the Wise*, who died, according to the said *Tigernach*, in 678 or 679; under which Year the Annals of *Ulster* have also this Remark, “In the Year 678 *Cenfæla Mac-Ailill Mac-Baodan* rests.” [If he be the same Person, then he is said also to have revised, new polished, and published the Book of *Forchern* called, *Vraiceacht na Neigios*, a Primer or *Accidence* for the Poets. See the Antiquities, p. 23.]

Disibod, [Bishop of *Dublin*. See an Account of his Life, Vol. I. p. 304.] He writ, according to *Dempster*, (n) who affirms he saw the Book,

De Monachorum profectu in solitudine agentium, Lib. 1.

Maildulpb, a learned *Irish* Monk, flourished in the Year 676. He took a Journey into *Britain*, and founded a little Monastery at *Ingleborne*, where he opened a School, and instructed many Persons, afterwards eminent for Learning, [and Sanctity; of whom *St. Aldelm* was the Chief, who (according to *Cambden*) (o) “was the first *Saxon* that ever wrote in *Latin*, and the first that “taught the *Saxons* the Way of composing *Latin* Verse; and so, performed “what he promised in these Verses.

“*Primus ego in patriam mecum, modo vita superfit,
“Aonio rediens deducam vertice Musas.*

“I to my Country first, if Fates permit,
“Will bring the Muses from their native Seat.]

From this *Maildulpb*, *Ingleborne*, situated in *Wiltshire*, was antiently called, *Maildulfesburg*, [by *Bede* (p) *Maildulfis urbs*,] but now commonly, *Malmesbury*, where there was afterwards an Abby enriched by the Presents of King *Athelstane*, and other Benefactors. He writ (q).

De Paschæ Observatione. Lib. 1.

Pro tonsurâ ac cælibatu. Lib. 1.

Regulas artium diversarum. Lib. 1.

De Disciplinis Naturalibus. Lib. 1.

Hymnos, *Dialogos*, *Epistolas*, and other Works, which are not now extant. He died in a very advanced Age at *Malmesbury*, and was buried there in his

(m) *Cambr. Evers.* p. 157. (n) *Hist. Eccl. Scot.* Lib. 4. No. 373. (o) *Brit. v. 1.* p. 104. Edit. 1722. (p) *Eccl. Hist.* Lib. 5. cap. 19. (q) *Bale Script. Cent.* 14. No. 26.

own Monastery. The Reader may find a fuller Account of him in *William of Malmesbury* (r).

St. *Cuthbert*, the Son of a petty Prince of *Ireland*, was born, as some say, at *Kenanuse*, now called *Kells*, in the County of *Meath*; but, according to others, at *Kilmacudrick*, four Miles from *Dublin*, [which is confirmed by the Annals of *St. Mary's Abby* near *Dublin*.] His Mother *Sabina*, having undertaken a Pilgrimage to *Rome* on a religious Account, placed him in the Abby of *Mailrofs*, where he was first admitted a *Monk*, and afterwards made *Prior*; which Office he discharged with great Honour. He then removed to *Lindisfarne* at the Instance of *Eata* Bishop of that See; from whence nevertheless he passed over into the Island of *Farne*, distant from *Lindisfarne* almost nine Miles in the Sea, where he lived the Life of an Hermit, until he was elected Bishop; which Dignity he was at length, with great Difficulty, persuaded to accept, being overcome by the earnest Importunity of King *Egfrid* and others; and was consecrated at *York* in the King's Presence, by *Theodore*, Archbishop of that See, on *Easter-Sunday*, 684. *Bede* (s) gives this Account of his Election. “*Cuthbert* (says he) was first elected Bishop of the Church of *Hagustald*, (*Hexham*) in the Room of *Trumbert*, who had been deposed from that Bishoprick: But because he was better pleased to preside over the Church of *Lindisfarne*, where he was more conversant, it was thought proper that *Eata* should return to the See of *Hagustald*, over which he was first ordained, and that *Cuthbert* should assume the Government of the Church of *Lindisfarne*.” And a little after, “He spent only two Years in the Bishoprick, and then returned to the Island of *Farne*, and to his Monastery,” where he died on the 20th of *March* 686. He is said (t) to have written

Ordinationes suæ Ecclesiæ. Lib. 1.—*Prima Regula est de Domino*.
Præcepta vitæ Regularis. Lib. 1.

The monastick Institutions delivered by him to his Friers are mentioned in his Life published by *John* of *Tinmouth*, and afterwards by *John Capgrave*, [which probably is the same Book called by *Dempster*, *Exhortationes ad Fratres*.] The venerable *Bede* hath also written his Life both in Prose and heroic Verse (u). It appears (as it is said) in the Registry (w) of the Dean of *St. Patrick's Dublin*, that the Church of *Kilmacudrick* was dedicated to the Memory of *St. Cuthbert*. [But that Registry happens to be for some Time past lost; yet we find in a Book intitled *Dignitas Decani* (x) “That the Church of *St. Cuthbert* of *Kilmacudrick* was Anno 1540 united by *George Brown*, Archbishop of *Dublin*, to the Church of *St. Machotus* of *Clondalcan*, which Union still subsists.]

St. Kilian, a Native of *Ireland*, but called Apostle of *Franconia*, was first a Monk, and afterwards an Abbot, though of what Monastery I have not been able to discover. He forsook his Country, and travelled into *Germany*, together with *Colman* [rather *Colonat*. (y)] and *Totnan*, whom he made Companions of his Journey, and was there made Bishop of *Wurtzburg*, or *Herbipolis*, about the Year 686. He is said to have converted Duke *Gosbert*, and almost all *Franconia* from Idol-worship to the Faith of *Christ*. This *Gosbert*, while he was a Pagan, had married *Geilana* his Brother's Wife; for which Incest, *Kilian*, like another *John Baptist*, after his Conversion justly reprov'd him, as being a Marriage prohibited by the Law of God, and therefore advised him to a Divorce. The Consequence of this pious Admonition was, that he and his Companions obtained the Names of Martyrs: For by the wicked Contrivances of the provoked *Geilana*, they were cruelly murdered on the 8th of *July* (z) 689. It is said their Bones were afterwards taken up, and decently interred, by *St. Burchard*, Bishop of that See; which gave Occasion to the following Hexastick written by *Engilhardus Funkius*, L. L. D. who lived about the Year 1513.

(r) De gest. Reg. Angl. Lib. 1. Cap. 2. (s) Eccl. Hist. Lib. 4. Cap. 23. (t) Bale Cent. 1. No. 81. (u) Canisii Antiq. Lect. Tom. 5. Par. 2. p. 689. (w) Fol. 106. a. (x) P. 209. (y) Ush. Primord. p. 732. (z) Bedæ Martyrol. ad 8th Julij. Canisii Antiq. Lect. Tom. 4.

*Hi sunt, Herbipolis, qui te docuere Magistri,
 Quâ verum coleres religione Deum.
 Impia quos tandem jussit Geilana necari,
 Celavitque sub hunc corpora cæsa locum :
 Ne turpi, sine laude situ, defossa jacerent
 Corpora, Burkardus sub Monumenta locat.*

These are the Guides that taught thy pagan Youth,
Herbipolis, to hail the God of Truth ;
 Whom fell *Geilana* destin'd to their Doom,
 And here conceal'd in Earth's inglorious Womb.
 But lest dishonour'd they should sink in Dust,
Burchard erects this monumental Bust.

He is said to have written,

*Contra Arianismum, and
 Contra peregrinos Cultus.*

Anthony Possevin (z), takes Notice of the latter of these Works, and calls *Kilian* a *Scot* ; but of which *Scotia*, besides the Testimony of *Marianus Scotus*, we have also that of *Egilward*, a Monk of the Abby of *St. Burchard* near *Wurtzburgh*, or of him, whoever he was, that wrote the Life of *St. Kilian*, and which is published by *Henry Canisius* (a). “ *St. Kilian* (says that Writer) was of a “ *Scottish* Race, and born of noble Parents ; but was most illustrious on the Score “ of his divine Graces. *Scotia*, which is also called *Ireland*, is an Island in the “ Main Ocean, of a fruitful Soil, but more eminent for the Sanctity of her In- “ habitants ; of whom *Italy* was blessed by *Columban*, *Allemane* was enriched by “ *St. Gall*, and *Teutonic* France was ennobled by *Kilian*.” The same Life is also to be found in *Surius* (b). But that antient *Scotia* was an Island, will appear to the Curious from the Authorities quoted below (c), not to mention more modern Testimonies. [See also the Antiquities, Cap. 1. *Dempster* ascribes to *St. Kilian* another Work, intitled—*Monita ad Gosbertum Ducem super divortio cum fratris uxore*.]

Theodore is mentioned by *Sigebert* (d), in this manner. “ *Theodore*, Arch- “ bishop of the *Scots*, was sent to *Scotia* by Pope *Vitalian*, and wrote *Pœnitentialem Librum*, distinguishing therein the Measure and Time of Repentance “ in Proportion to the Measure of sinning.” It is extant in the Library of *St. Bennet's* College at *Cambridge* ; from whence *Sir Henry Spelman* (e) hath published an Index of the Chapters. This *Theodore* is by the Roman Correctors on *Gratian* (f) called Archbishop of *Ireland*, from the Authority of a very antient Manuscript (as it is said) of *Michael Thomasius*, Bishop of *Lerida* : But *Anthony Augustin* in the same Place more justly calls him *Theodore* of *Canterbury*, that same *Theodore*, who was consecrated at *Rome* in 668, on the 1st of *April*, [rather the 26th of *March* that Year, according to *Bede*,] and who died on the 19th of *September* 690, [in the 88th Year of his Age,] having governed that Archbishoprick twenty two Years. Even *Dempster* (g) confesseth, “ that *Theodore* was an *English*, and not a “ *Scottish* Bishop” ; which also appears in *Regino's* Chronicle ; where under the Year 576 (though there is an Error in the Year) he says, “ About this Time, “ Archbishop *Theodore*, and the most learned Abbot *Adrian*, were sent by Pope “ *Vitalian* into *Britain*, who fertilized many Churches of the *English* with the “ Fruits of Apostolick Doctrines ; of whom Archbishop *Theodore*, in an Index

(z) Appar. Sac. Tom. 1. p. 102. (a) Antiq. Lect. Tom. 4. (b) Ad 8 Julii.
 (c) Hegefippus. Lib. 5. Cap. 15. Isidor. Hispal. Orig. Lib. 14. Cap. 6. Adamnan. vit. Columb. Lib.
 1. Cap. 12. Bede Hist. Eccl. Lib. 3. Cap. 19. Surius ex vet. Auth. ad 8 May. (d) Catalog. No. 63.
 (e) Concil. Britan. Tom. 1. p. 155. (f) Distinct. 82. Cap. 5. (g) Hist. Eccl. Scot. Lib.
 18. No. 1106,

“ for Sinners, describes in a wonderful and curious Manner, how many Years
“ Penance ought to be observed for the Commission of each Sin.”

Adamnanus (by *Trithemius* and others called, *Adamannus*) upon the Decease of *Failbe*, Abbot of *Hy*, succeeded in the Government of that Convent An. 679. *Bede* (*b*) gives him the Character “ of a wise and a good Man, and one exceedingly well versed in the Knowledge of the holy Scriptures; [and adds, that
“ he was a Man greatly studious of Peace and Unity.”] An. 701 he was employed in an Embassy into *Britain* to *Alfred*, King of *Northumberland*, and while he continued there, he rejected the Customs of his Predecessors, and was prevailed upon to conform to the true Time for celebrating *Easter*. “ After his Return Home
“ (says *Bede* (*i*)) he used his utmost Endeavours to guide the Monks of *Hy*, and
“ all those who were subject to the said Monastery, into that beaten Road of
“ Truth, which he himself walked in, and of which he made a sincere Profession; but was not able to prevail. He therefore sailed into *Ireland*, and
“ there preached to the Natives, and with modest Exhortations declared to them
“ the true Time for observing *Easter*; by which Means he brought a great
“ many of them, and indeed almost all, who were not subject to the Jurisdiction of the Monastery of *Hy*, to a Sense of their Errors, reduced them to
“ Catholick Unity, and taught them the lawful Time for the Observance of
“ *Easter*. Having staid in *Ireland* to celebrate that Festival according to the
“ Canon, he afterwards returned to his own Island, and earnestly preached to the
“ Monks of his Monastery to conform in this Particular to the Catholick Customs; but he could not compass his Ends before his Death, which happened
“ that Year,” &c. *Adamnanus* (following the Example of *St. Canic* and *Cumean*)
“ writ.

De vitâ St. Columbæ. Lib. 3.

Which *Henry Canisius* (*k*) published at *Ingolstadt* Anno 1604 from a Manuscript of the Abby of *Windberg*, [and the same was 20 Years after published by *Thomas Messingham* (*l*) at *Paris*. But these Editions being imperfect in many Particulars, *John Colgan* (*m*) again set it forth more compleat from other Manuscripts Anno 1647, and added large explanatory Notes to it.] *Adamnanus* writ also,

Vitam St. Bathildis, Clodovæi Francorum Regis uxoris.

(As *Ware* tells us, he was informed by *Stephen White* the Jesuit, a curious and diligent Searcher into the Antiquities of *Ireland*) which is extant in *St. Arnulph's* Library in the *Benedictin* Convent of the City of *Metz* in *Lorrain*. He also writ,

Poemata varia., and

A Description of the Places of the Holy Land, from a Relation thereof made to him by *Arculph*, a *French* Bishop; which was published at *Ingolstadt* by *James Gretser* Anno 1619, [under this Title: *Adamanni Scotohiberni abbatis celeberrimi de situ Ferræ Sanctæ, et Quorundam aliorum Locorum, ut Alexandriæ et Constantinopoleos. Lib. 3, ante annos Nongentos et amplius conscripti, et nunc primum in lucem prolati, studio Jacobi Gretseri, Soc. Jesu Theologi. Ingolstadii 1619.*] But *Gerard John Vossius* (*n*) concludes from the Chapter of *Bede* before cited, “ that *Arculph* was rather the Author of that Treatise than *Adamnanus*.” These are the Words of *Bede*. “ He (*Adamnanus*) writ a Description of the holy Places, very profitable to the Readers; the Author of which, by his Informations and Discourses, was *Arculph*, a *French* Bishop, who had travelled to *Jerusalem* merely to visit those holy Places; and having taken a View of the
“ whole Land of Promise, he travelled to *Damascus*, *Constantinople*, *Alexandria*,

(*b*) Eccl. Hist. Lib. 5. cap. 16. (i) Ibid. (k) Antiq. Lect. Tom. 4. (l) Florileg. p. 141. (m) Trias Thauri. p. 336. (n) De Hist. Lat. Lib. 2. cap. 27. p. 272.

“ and to many *Islands* in the Sea : Thence returning to his native Country on
 “ Shipboard, he was drove by a violent Tempest on the Western Coasts of
 “ *Britain*, and at length came to the before-mentioned Servant of Christ, *Adam-*
 “ *nanus* ; who finding him well versed in the Scriptures, and of great Know-
 “ ledge in the *Holy Land*, joyfully entertained him, and with great Pleasure
 “ hearkened to what he said : Infomuch that every thing he had affirmed to
 “ have seen in those holy Places, worthy to be preserved in Memory, *Adamna-*
 “ *nus committed to Writing*, and composed a Book (as I said) profitable for many,
 “ and especially for such, who, being at a great Distance from the Places where
 “ the Patriarchs and Apostles resided, have only a Knowledge of them from
 “ Books. *Adamnanus* also presented this Book to King *Alfred*, by whose Boun-
 “ ty it fell into the Hands of more inferior People to be read. *The Writer*
 “ *also himself* being rewarded with many Presents by the King, was sent back
 “ *into his own Country* ; from whose Writings to borrow some Things, and to
 “ insert them in this my History, I am of Opinion, will be of great Profit
 “ to the Reader.” [*Adamnanus* himself in his first Chapter takes Notice, “ That
 “ he gives us a few Things of the Situation of *Jerusalem*, which *Arculph* dic-
 “ tated to him ; ” and in many other Places observes, that he had his Rela-
 “ tions from the mouth of *Arculph*. *Bede* gives a short Abstract of the Book in
 “ two Chapters ; one of which de- scribes the Places of the Nativity, Passion, and
 “ Resurrection of *Christ*, and the other the Place of his Ascension, and the Se-
 “ pulchres of the Patriarchs.]

Further, there are extant in an old Book of Canons in the *Cotton Library*, *The Canons of Adamnanus*, the first of which begins thus. “ Sea Animals drove to
 “ the Shore, though we know not how they came by their Deaths, may be eaten
 “ with a sound Faith, unless they stink.” [A Copy of these Canons are also
 extant in *Marsh's Library* at *St. Sepulchres, Dublin*, in a Book, Intituled, *Pre-*
sidents of the See of Armagh, M.S. p. 395. They chiefly concern Meats proper
 to be eaten, and Meats to be avoided, and expressly prohibit the eating of Blood,
 or any thing that hath Blood in it.] He is said also to have written (besides,
some Epistles.

De Paschate legitimo. Lib. 1.

or, (as the Title stands in a Manuscript Chronicle of the Monastery of *St. Edmundsbury*, formerly in the Custody of *Sir Simon D'Ews*) *Contra eos qui Pascha tempore illegitimo observabant*, i. e. against such who kept the Feast of *Easter* at an unlawful Time : And also, *A Rule for Monks*. He died on the 23d of *September*, or, (as some say) *October* 704, in the 74th, or, as others say, the 80th Year of his Age. His Remains (o) were translated to *Ireland* Anno 727 ; but three Years after, (viz.) in *October* 730, they were conveyed back again to the Monastery of *Hy*.

[*Maccuthenus* is mentioned by *Usher* (p) as one who had written *The Life of St. Patrick*, and addressed it to *Aid*, Bishop of *Sletty*, who died in 698. *Colgan* (q) thinks that *Usher* hath mistaken the Name, and that it ought to be *Cuchumneus*, or *Mochucumneus* (*Mo* being a familiar Addition of the *Irish* to Names) which *Cuchumneus* flourished in the Time of the said *Aid*, and is said to have composed a *Hymn in Praise of the Blessed Virgin*, which *Colgan* had in his Custody, beginning thus,

*Cantemus in omni die, concinnantes variè,
 Conclamantes Deo dignum Hymnum St. Mariæ.*

Colgan adds, that it may be collected from the Argument prefixed to the said Hymn, that the Author flourished in the Time of the Abbot *Adamnanus*, and of *Longfesh* King of *Ireland*, who began his Reign in 694 or 695. If *Maccu-*

(o) *Annal. Ult.*

(p) *Primord.* p. 818.

(q) *Tr. Thaum.* p. 218.

Book I. *The Writers of IRELAND.* 47

thenus and *Cuchumne* be the same Person, he died in 746; under which Year the Annals of *Ulster* note, “ that *Cuchumne the Wise* went to rest.”]

Ængus Mac-Tiprait Priest, or (as some say) Abbot of *Cluainfata Boetan* writ *A Hymn*, which begins thus, *Martine te deprecor*. He writ it at the same Time that *Adamnanus* made his Visitation of the Cells of *St. Columb* in *Ireland*, [subject to the Abby of *Hy*] which happened in the Year 691 [or rather 692 (r).] But *Ængus* lived to the Year 745, when he died, as we find in the *Ulster Annals*.

Chælian or *Coelan*, a Monk of the Abby of *Inis-keltra*, in the Diocese of *Killaloe*, seems to have been Contemporary with *Ængus*, and writ

Vitam S. Brigidæ Carmine,

which *John Colgan* (s) published at *Lovain* in 1647. [The Festival of *St. Coelan* is placed by our domestick Martyrologies (t) on the 29th of *July*.

St. Carnech, furnamed *Moel*, writ *The Life and Miracles of St. Kiaran of Saigre in Verse*; as we learn from the Additions made by *Cathald Maguire* to the Martyrology of *Ængus* under the 5th of *March* in these Words. “ *Carnech*, furnamed *Moel*, is he who writ the wonderful Things of *Kiaran* in “ elegant and excellent Metre; and his Work is yet preserved at *Saigre*: “ Whoever shall read that Piece let him recommend the Soul of *Carnech* the “ Writer of it to God.” I am uncertain whether this Writer ought not to have been placed early in the last Century. If he be *St. Carnech*, the Bishop, mentioned by *Colgan*, (u) he was born about the middle of the 5th Century; and died about the Year 530.]

C H A P. V.

Writers of the 8th Century, viz. From the Year 700 to the Year 800.

Sedulius the Younger “ assisted at a Council held at *Rome* (a) in the “ Pontificate of Pope *Gregory* the II^d, against unlawful Marriages, on the “ 5th of *April* 721, together with *Fergust*, a *Pictish* Bishop of *Scotland*.” His Subscription to the Decree of that Council is in the following form, “ *Sedulius*, Bishop of *Britain*, of *Scottish* Descent, hath subscribed to this “ Constitution promulged by us, “ [From whence *Bale* (b), after his usual manner, takes Occasion to conclude, that *Sedulius* wrote the *Decrees of that Council*, and is followed therein by *Dempster*; (c) who also ascribes to him, from his own Authority, *De sancto missæ Canone*, Lib. 1.] *Sedulius* left to Posterity, *Collectanea in S. Matthæi Evangelium*; which are said to be extant at *Paris* in M. S. *The Commentaries on the larger Volume of Priscian*; on the second Edition of *Donatus*, and on *Eutichius’s Art* are thought to be his, or the Works of a latter *Sedulius*, who is said to have flourished An. 818.

[To this *Sedulius* is also ascribed a Work under the following Title,

Concordantia Hispaniæ atque Hiberniæ a Sedulio Scoto, genere Hiberniensi, & Episcopo Oretensi.

Wherein he asserts the Title to which the *Irish* laid claim of being reputed *Spaniards*, and enjoying the Privileges of the *Spanish* Nation. This Treatise is

(r) Ush. Ind. Chron.
(u) Act. Sanct. p. 782.
17, An. 1040.

(s) Trias Thaum. p. 582.
(a) Binii Concil. Tom. 5.

(t) Martyr. Tamlaet. Marian Gorman.
(b) Cent. 14. No. 28. (c) Hist. Lib.

said to have been found in a Monastery of *Gallicia* by Sir *John Higgins*, late Councillor of State and first Physician to the present King *Philip* the Vth of *Spain*, and is a fair M. S. written on Parchment in the *Gothick* Character. What gave Occasion to *Sedulius* to write this Treatise is said to be this. He had acquired so much Reputation by his Commentaries on *St. Matthew*, and on *St. Paul's Epistles*, that the Pope sent him to *Spain* with the Character of Bishop of *Oreto*, to reconcile some Variances that had arisen among the Clergy of that Country. The *Spaniards* made a difficulty of receiving him upon Account of his being a Stranger; upon which he writ this Treatise to shew, that as he was of *Irish* Birth, he was descended from the *Spaniards*, and consequently had some title to their Favours. He enjoyed his Bishoprick but a short Time, when the Invasion of the *Moors* drove him back to *Rome*, and destroyed his Episcopal See. But the Pope provided him with a titular Bishoprick in *England*; by Virtue of which he assisted at the Council beforementioned. This Account I received from Sir *Christopher Glascock*, Knight of the Order of *St. Lewis*, who had the Liberty of copying Extracts out of the said M. S. and declares, that he has found great use thereof in compiling a History of *Ireland*, which he soon intends to publish in the *French* Language. If this M. S. therefore be genuine, it would give one room to correct two Passages before given of *Sedulius* the Elder p. 9. (*viz.*) that *Sedulius* the Elder was Bishop of *Oreto*, and that he was the Author of *the Commentary on St. Paul's Epistles*. But these Particulars must still be left doubtful till a further Inspection be made into the said M. S. which is in the Hands of the Widow of Sir *John Higgins* in *Spain*.]

Colman Vamach, (called the Scribe of *Armach* (*d*)) writ,

The Life of St. Patrick.

He died in 724 or 725; [though *Colgan* (*e*), from the Authority of the four Masters, says, in 720.]

Cuchumne see what is said of him under *Maccuthenus* in the last Century p. 46. *St. Coman* writ

A Rule for Monks.

He died at *Rofs* or *Roscoman*, in *Conaught*, (of which Place he was Bishop) An. 747 or 746; under which Year the Annals of *Abby-Boyle* make this Remark, "An. 746 *Coman* of *Rofs*, a Man of great Sanctity, rested in *Christ*." [And in the Annals of *Ulster* under the same Year, "Pausatio *Comani* Religiosi "in *Droes*; The Rest of *Coman*, a Religious Man, in *Droes*."] The same Annals of *Ulster* under the Year 771 inform us, "that the Law of *Coman*, and " *Aodan*, his Successor, was received in three Parts of *Conaught*;" where by the Word *Law*, I am of Opinion, the Writer of those Annals understands, the *Rules* and *Constitutions* approved of by them. This *Coman* was a different Person from *Coman*, the Disciple of *St. Finan* of *Clonard*, who founded a Monastery at *Rofs*, which from him took the Name of *Roscoman*: For the Times will by no means correspond; unless we can imagine (which is scarce credible) that he lived upwards of 200 Years.

Albain, by some called *Witta*, *White*, and *Witane*, flourished in the Year 742. "He left *Ireland* (says *Trithemius* (*f*)) for the sake of preaching the Gospel, "and travelled into *Thuringia* [in Upper Saxony] where [by his sweet Preaching, "he converted many of the Gentiles to *Christ*, and by the Pope] was ordained "Bishop of *Fritzlar*," or rather of *Buraburgh*, near *Fritzlar*; which See was united to the Bishoprick of *Paderbone* about the Year 794, (as appears from *Serrarius*) (*g*) in which Place the Festival of *Albain* is also said to be observed on the 26th of *October*. [*Arnold Wion* (*h*) gives him the title of *Apostle* of

(*d*) Ann. Tigera. (e) Tri. Thaum. p. 172. Note 45. 218. Col. 2. (f) De viris illustri. ord. Bened. Lib. 4. cap. 190. Lib. 3. cap. 367. (g) Rerum Moguntin. Lib. 3. (h) Legu. vit. Lib. 2. cap. 42.

the Thuringians.] He is reported (i) to have written, but with what Truth I will not answer)

Ad Thuringos. Lib. 1.

Ciaran, or *Kiaran*, Abbot of *Belaigduin* [surnamed *the Devout*] writ *The Life of St. Patrick*, and died in 778, or according to others in 770 [June the 4th.]

[*Ermedus*, or *Hermetius*, called also *Airmeadach* Bishop of *Clogher*, flourished about this Time, and is said (k) to have written

The Life of St. Patrick.

Collat, or *Collan*, a Priest of *Druimroilgeach*, is to be placed also about this Period. *Usher* (l) calls him *Cruimthir Collait*, i. e. The Priest *Collait*, and makes him the Writer of *the Life of St. Patrick*.

Congusa was advanced to the Archbishoprick of *Armagh*, in 730 and died in 750. The Annals of the four Masters under the Year 732 cite a Poem writ by this Archbishop “ wherein he exhorts *Aid-Allan*, King of *Ireland*, (whose Confessor he was) to revenge the Crime of Sacrilege committed by *Aid-Rony*, King of *Ulster*, who had invaded and pillaged some Churches in the Diocese of *Armagh*.”]

Virgil, [called by some (m) *Solivagus*, from his Love of Solitude] was descended from an antient and noble Family in *Ireland*. He at length forsook his Country, and passed into *France*, where he spent two Years in the Court of King *Pepin*, by whom he was graciously entertained on the Score of his Learning, and the Sweetness of his Demeanour. He was then sent by the King to *Otilo*, Duke of *Bavaria*, with a Recommendation to the Bishoprick of *Salzburg*, [by whom he was at first appointed Rector or Guardian of *St. Peter's* Abby in *Salzburg*.] Having abode two Years in that Province he was consecrated Bishop of *Salzburg* on the 15th of June 767; and the same Year laid the Foundation of the new Cathedral Church of that Place, which he finished thirteen Years after, and consecrated to the Honour of *St. Rupert*, whose Bones he at that Time translated thither. [While he governed this See, *Boniface*, Archbishop of *Mentz*, being General-Visitor in *Bavaria*, rebaptized some, whom he suspected to have been disorderly, and invalidly baptized; for an ignorant Priest, instead of the Words, *In Nomine Patris & Filii & Spiritus Sancti*, always used these Words, *In Nomine Patria & Filia & Spiritua Sancta*. *Boniface* alledged, that Baptism under this Form was invalid, and caused such to be re-baptized. *Virgil* detested the Practice, and joining with *Sidonius* Archbishop of *Bavaria*, withstood *Boniface* in his fond Attempt. The Controversy was carried so high between them, that at last it was referred to the Pope, and upon this Occasion] *Virgil* and *Sidonius* wrote an Epistle

Ad Zachariam Romanum Pontificem. against *Boniface* Archbishop of *Mentz*.

[The Pope decreed, “ that *Boniface* maintained an Error, and that *Virgil* “ and *Sidonius* held nothing in that Point but sound Doctrine,” as may be seen in that Pope's Epistle (n) to *Boniface*. Long before this Time (*viz.*) about the Middle of the third Century there were sharp Disputes maintained between *St. Cyprian*, and Pope *Stephen* about the Rebaptization of converted Hereticks; and early in the fourth Century *Donatus* was condemned in a Council convened at *Rome*, for holding, among other Things, “ That Baptism conferred out of “ the Church, i. e. out of their Sect, was null.” But *Virgil*, though success-

(i) Dempst. Hist. Eccl. Scot. Lib. 1. No. 36. (k) Ussh. Primord. p. 818. (l) Ut supra.
(m) Stanihurst descript. Hib. cap. 7. (n) Concil. tom. 1.
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ful in this Point, was not so in his Controversy concerning the *Antipodes*; the Prosecution of which was probably set on foot by Archbishop *Boniface*, in Return for the Opposition *Virgil* had given him in the Matter of Re-baptization.] *Virgil* was reputed to have been the Author of *A Treatise on the Antipodes*: the Existence of which he held with great Truth, though against the received Opinion of many of the Antients, who maintained, that the Earth had a *plane Surface*, that there were no *Antipodes*, and that the Heavens in some Part or other were joined to the Earth. From which Notion *Avitus Alcimus* (o) hath taken Occasion to inculcate this Passage.

*Ergo ubi transmissis Mundi Caput incipit Indis,
Quo perhibent Terram-confinia fungere Cælo,
Lucus inaccessâ cunâtis mortalibus arce
Prominet.*———

Warm *India* pass'd, the World its Head uprears,
Where Earth unites its Confines to the Spheres;
A touring Grove, impervious to the Tread
Of mortal Foot, erects its gloomy Head.

[*Virgil*, to his other Acquisitions of Learning having joined the Study of Philosophy and the Mathematicks, and especially of the Writings of *Ptolemy*, (who first reduced Geography to Art and System) combatted these Opinions, and held the Sphericity of the Earth, and consequently that a great Part of it was yet undiscovered, and that every Nation had their *Antipodes*, or a People living diametrically opposite to them. This Notion being contrary to the received Opinion of the Antients, and seeming to oppose some Passages of Scripture, and the Writings of some of the Fathers, particularly of *Lactantius* and *Augustin*, *Virgil* was accused by *Boniface* of propagating Heretical Doctrine, and was by Pope *Zachary* declared (p) an Heretick; as is not obscurely hinted in an Epistle of that Pope to *Boniface*. “If (says he) it be proved, that *Virgil* hath maintained that there is another World, and other Men under the Earth, another Sun, and another Moon; expel him the Church in a Council, after first divesting him of the Priesthood, &c.” By which Quotation it appears, that *Virgil*’s Opinions of the *Antipodes* were misconceived by the Pope; for though he held that there were *Antipodes*, yet he did not hold that there was another World, other Men under the Earth, or another Sun and Moon. It does not appear, that this Sentence of the Pope was ever carried into Execution.] *Virgil* is thought also to have written a *Glossary*, which is quoted by *Melchior Goldastus* in his Notes on *Columban*. He died on the 27th of November 785 or 784, and was esteemed a Man of great Piety, and of eminent Knowledge in the Mathematicks and Philosophy. The Reader may find a full Account of the Controversy between him and *Boniface* about the *Antipodes* in *Henry Canisius*, and in *Aventin* and *Velfer*, Writers of the History of *Bavaria*; in which, however, our *Virgil* was undeservedly a great Sufferer. But at length in the Year 1233, he was canonized by Pope *Gregory IX*. [His Works are all lost, unless the *Glossary* above quoted may be excepted.]

[*Colcbuo* or *Colga O.Dunechada*, the *Wife*, flourished about the Year 789, and died in 791. He was supreme Moderator and Prelector of the celebrated School of *Clonmacnois*, wherein he arrived to that Eminence in Learning and Sanctity, that he is said (q) with Justice to have obtained the Name of *Chief Scribe and Master of all the Scots of Ireland*. His Festival is observed on the 20th of Fe-

(o) Lib. 1. in *Genesim*.
and 379. No. 9.

(p) *Aventine Annal. Boiorum*.

(q) *Colgan. Act. Sanct. p. 378,*

bruary, and he is said to have written a Treatise in *Irish*, which *Colgan* (r) tells us he had in his Possession, intitled,

Sguabcraibhaigh, i. e. *Scopa Devotionis*, a Beesome for Devotion ;

Containing a Collection of the most ardent and elevated Prayers after the Manner of Litanies, beginning thus : *Oratio Colga Sancti Sapientis & Presbyteri, & Scribæ omnium Scotorum.*———*The Prayer of Colga, that holy wise Man and Priest, and the Scribe of all the Scots.* The *Annals of Clonmacnois* and *Dunagall* both mention him under the Year 789, in these terms : “ *Colga*, of “ the Sept of *Duneckda*, and Scholar of *Clonmacnois*, was the Man who com- “ posed a Work, intitled, *Scuapchrabuigh*.” And the same *Annals* under the Year 791, point out his Death. An Epistle (s) of *St. Albin*, a Writer mentioned in the Beginning of the next Century, to this *Colchuo*, calls him, *His blessed Master* and pious Father *Colchuo* ; from whence it has been thought by some that *Albin* had been a Disciple to this *Colchuo* ; unless his calling him *Master* and *Father* may be judged to be a Mark only of Reverence and Respect : But it is manifest from the said Epistle, that *Colchuo* had held a Correspondence by Letter with *Albin* : “ I know not, in what Particular I have offended (says *Albin*) “ that I have not for a long Time had the Favour of the sweet Letters of your Fa- “ therhood.” And he tells him, “ That he had sent fifty *Shekels* (A) to his “ Friars out of the Alms of *Charlemagne*, and fifty *Shekels* out of his own “ Alms ; thirty *Shekels* to the Southern Friars of *Balthuminega* (B) out of the “ King’s Alms, and thirty out his own Alms ; twenty *Shekels* out of the Alms “ of the Father of the Family of *Areida* (C), and twenty out of his own Alms ; “ and to every Hermit three *Shekels* of pure Silver, that they may all pray for “ him and for King *Charlemagne*, that God may preserve him for the Defence “ of his Church and the Glory of his Name.”]

Æneas or *Ængus*, a Bishop, the Son of *Oengobhan*, about the close of this Century, writ a *Martyrology* in *Irish Verse*, which is yet Extant. [This Bishop (of whatever See he was, or rather Abbot) had other Additions to his Name ; for he was called *Ængusius Hagiographus*, from his Employment in writing the Lives and Martyrologies of Saints, and *Ængusius Ceil-de*, or *Colideus*, a Worshipper of God, from his great Zeal in the Service of his Master. His Learning and Piety added a Lustre to the Nobility of his Birth, which was very High ; as being descended from the Royal Blood of the *Dal-Aradians* (t) of *Ulster*, and the Ninth in Descent from *Coelbadius*, who was King of *Ulster*, and the last Monarch of all *Ireland* of that Sept. In his Youth he became a professed Monk in the Monastery of *Cluain-Enach* in *Leinster*, and made a great Progress in Learning under the Tuition of *Melathgene*, Abbot of that House, who died in 767 (u). It is probable he succeeded *Melathgene* in the Government of this Abbey ; but being a Lover of Solitude he withdrew into a Desert near *Cluainenach*, called after his Name, *Desert-Ængus* (D) ; where and at *Cluainenach* he abode several Years.

But

(r) Ibid. (s) Ibid. p. 379. *Usfh. Syllog. Epist. Hib.* (t) *Sanctilog. Geneal. cap. 23.* (u) *Ann. quatuor Magistr.*

(A) *Siclus*, a Shekel in Silver was a Coin about half an Ounce in Weight, and was of the Value of sixteen Pence of our Money. But a Shekel in Silver afterwards came to be reckoned at two Shillings and six pence, and a Shekel of Gold at fifteen Shillings.

(B) There is no Place in *Ireland* called *Balthuminega* or *Baldunnega*, that I know of ; therefore it may be suspected that the Word is corrupted, and should be read *Bailechuinnigh*, which signifies the Town of *Cannech*, or *Cannick*, now called *Kilkenny*.

(C) The Monastery of *Attane*, in the Diocese of *Limosin* in *France*, was antiently called the Monastery of *St. Aredius* ; so that the Father of the Family of *Areida*, seems to mean the Abbot of the Monastery of *St. Aredius*. See *Claudius Roberti’s* Catalogue of the Bishops of *Limosin*, and of the Abbies of *France* under the Word *Attanum* p. 344, and 526.

(D) All the Country about *Cluainenach* for many Miles was in the Memory of some yet living a great Forrest: Memorable was the March of Sir *Charles Coot* in 1642 through the Woods of *Mount-
rath*,

But the Fame of his Austerities spreading far and near, to avoid the Appearances of vain Glory he forsook those Places, and betook himself to the Abby of *Taulaght*, three Miles from *Dublin*, where concealing his Name and Habit he was received into that House by the Abbot *Mælrúan*, as a Lay-brother, and employed in all the servile Offices of the Monastery. He continued seven Years in this laborious Station; but at length was accidentally discovered by *Mælrúan*, and from that Time received by him into the highest Degree of Trust and Friendship. We meet with but few other Particulars of the Life of *Ængus*. He is said to have been Father and Abbot of many Monks, and to have been promoted to the Episcopal Dignity; but no Writer, that I know of, mentions the See of which he was Bishop: And therefore *Colgan*, (w) thinks he exercised that Office in the same Place where he was Abbot, i. e. of *Cluainenach* or *Desert-Ængus*; Bishop and Abbot being often used as synonymous Terms in those early Times. He died (according to the Martyrologists (x)) on *Friday* the 11th of *March*; but the Year is not mentioned. Yet as the 11th of *March* fell on a *Friday*, or the *feria sexta*, in the Years 819, 824, and 830, it may be conjectured that he died in one of these Years.

He was the Author of many Works; of which that before-mentioned under the Title of a *Martyrology*, or, (as he himself calls it) a *Festology*, writ in antient *Irish* Verse, is held in great Esteem among the *Irish*. It contains only some of the Saints of the first Rank, or, (as he calls them) *the Princes of the Saints* for each Day, and was written with an Intention of using it as a daily Prayer. He, or some antient Scholiast, afterwards added Notes or Comments to this *Festology*, in which are related either the more memorable Virtues of these Saints, or their Actions more at large.

But lest he should seem injurious to the Memory of such Saints as he had omitted, he compiled another *Martyrology in Prose* more copious, and comprehending a greater Number of Saints of every Nation and Age, than had to that Time, or perhaps since, appeared. In this Work he had the Aid of the Abbot *Mælrúan*; and therefore in the Title prefixed to it, we see it called, *The Martyrology of Ængus and Mælrúan*. But it is commonly cited by the Name of, *The Martyrology of Taulaght*, as having been compiled in that Abby by the joint Labours of these two religious Men. It hath given some Cause of Suspicion, that the *Martyrology of Taulaght* was not the Work of *Ængus* and *Mælrúan*; because that it contains not only their own Festivals, but also commemorates those who survived them. But this Doubt will disappear, if it be considered, that Books have often received Additions after the Deaths of the Writers.

Probably some Monk of *Taulaght*, who lived about the Close of the 9th, or the Beginning of the 10th Century, was the Author of these Additions: For they take Notice of the Death of *Corprey*, Bishop of *Clonmacnois*, who died in 899, and yet omit *St. Cormac*, King and Bishop of *Cashell*, who died in 908, which makes it not unlikely, that the Author of the said Additions lived between these two Periods. *Ængus* also writ,

De Sanctis Hiberniæ. Lib. 5:

The first Book recounts in three Chapters the Saints of different Orders or Classes. The first Chapter comprehends about 345 Bishops; the second 299 Priests and Abbots; and the third 78 Deacons, who were all conspicuous on account of their Sanctity. The second is called *the Book of Homonomies*, and comprehends all the Saints who bore the same Name or Surname, and is divided into

rath (which is but a Mile distant from *Cluainenach*) to the Relief of *Bir*; for which Service the Title of Earl of *Mountrath* was justly entailed on his Family. *Desert-Ængus*, (though the Name be now lost) was some Part of this great Wood.

(w) Act. Sanct. p. 580. Cap. 10. & 582. No. 9.
Dunagall.

(x) Martyrol. Tainact. Mar. German.

into two Parts; the first of which in fifty Chapters takes in all the Male Saints, and the second, in twelve Chapters, all the Female Saints, who were of the same Name. The third Book is intitled, *The Book of Children or Sons*; and is distinguished into three Classes. The first comprehends many holy Sons, who were Descendants of the same common Parent. The second contains the only Sons of one Parent; every one of which is called the Son of such a Father, without mentioning his proper Name. The third Class takes in many Daughters, Descendants of the same Parent, who were celebrated for Sanctity. The fourth Book contains the maternal Genealogy of about 210 Saints of *Ireland*; and the fifth is a Book of *Litanies*; in which, in a long Series of daily Prayers, are invoked some Companies of Saints, who were either School-fellows under the same Master, or who joined in Society under the same Leader, to propagate the Faith among Heathens, or, who were buried in the same Monastery, or lived in Communion in the same Church, or lastly, who were joined together by any other the like Titles.

Ængus wrote also, *The History of the Old Testament in elegant Metre*: which he distributed into Parts in the Form of Prayers; and to him is ascribed by some *Psalter Na-rann*, being a Miscellany Collection relating to *Irish* Affairs, in Prose and Verse, *Latin* and *Irish*.

Contemporary with the former was another *Ængus*, who writ *the Praises of his Namesake in elegant Verse*. *Colgan* takes him to be St. *Ængus*, Abbot of *Cluainfert-Molua*; of whom the Annals of the four Masters under the Year 858, in which he died, have this Passage. “*Ængus*, the wise and excellent “ Abbot of *Cluainfert-Molua* died.”

Fothadius was Contemporary with *Ængus* before-mentioned, and was usually called, *Fothadius de Canonibus*, from his Knowledge in the Canon-Laws and Constitutions. Anno 799 (a) *Aid-Ornidhe*, King of *Ireland*, levied a great Army composed of the People and Clergy of the whole Kingdom, except those of *Leinster*, who were then in Arms against him. *Conmach*, Archbishop of *Armagh*, accompanied by the Clergy of the North, attended him in this Expedition. But the Clergy universally took it amiss to be summoned to these war-like Expeditions, and petitioned the King for Relief against such Grievances. The King promised to acquiesce in whatever Opinion *Fothadius de Canonibus* should give upon the Occasion; and he gave Sentence for the Clergy, that for the Future they should be exempted from serving in such Expeditions. This Sentence was reduced into Writing, (b) and presented to the King, and is called, *Opusculum pro Cleri defensione et immunitate*; by which he obtained Exemption for the Clergy from those unlawful Customs.]

Dicuil or *Dicul* wrote *A Treatise of the Survey of the Provinces of the Earth, according to the Authority of those Persons* (as he himself says) *whom S. Theodosius the Emperor had commissioned to measure the said Provinces*. The said Treatise is yet extant in Manuscript.

He wrote also another Treatise,

De decem Questionibus artis Grammaticæ.

That he was an *Irish* Man may be collected from his own Words. “There “ are (says he) scattered about *our Island of Ireland*, some Islands that are small, “ and some very small,” &c. I cannot be positive at what Time he writ; but in all Probability, he both lived and wrote about the Close of this Century.

(a) Ann. quatuor Magist. ad an. 799. (b) Colgan. Act. Sanct. p. 581. cap. 13. 583. No. 13.

C H A P. VI.

Writers of the Ninth Century, viz. from the Year 800, to to the Year 900.

ALBIN, a Native of *Ireland*, forsook his Country to avoid the Tumults of War, and passed into *France*, together with his Companion *Clement* ; where his Learning and other Virtues fixed him high in the Favour of *Charles* the Great. This *Charles*, about the Year 792, founded two Universities, one at *Paris* in *France*, and the other at *Ticinum* or *Pavia* in *Italy* ; in the Government of which he is said to have substituted these two *Irish* Men ; *Clement*, (whom *Bale* calls *Claude Clement*) he placed over the University of *Paris*, and *Albin* over that of *Ticinum*. *Polydore Virgil* (a) gives the following Account of this Matter. “ *Alcuin* (says he) an *English* Man, residing then in *France*, began to teach the Sciences at *Paris*, and, by his Advice, *Charles* himself was soon afterwards the first who founded a School in that City, and another in *Italy* at *Ticinum*, now called *Pavia*. It was in the Year 792, when (as it is said) two Monks sailed out of *Ireland*, or out of *Scotland*, (as some will have it) into *France*, where they with a loud Voice proclaimed *that they had Wisdom to sell*, and demanded for a Reward only Food and Raiment : And one of them called, *Clement*, was detained by *Charles* at *Paris*, and all the young Men of the City of every Rank were put under his Tuition ; but the other was commanded to pass forward into *Italy*, and to teach at *Ticinum*.” The Doubt as to the Country of *Clement* and *Albin* is (at least in my Opinion) removed by *Notker Balbulus*, an antient Monk of the Abby of *St. Gall*, Contemporary with *Albin*] in a Book written by him of the Actions of *Charles* the Great, published out of a *Bavarian* Manuscript by *Henry Canisius* (b) A. D. 1601. “ After (says he) the Omnipotent Creator of all Things, and Disposer of Kingdoms and Seasons, had broken to Pieces the Feet of Iron or Clay of that wonderful Statue (*Dan.* ch. 2.) in the Destruction of the *Romans*, he erected another Golden Head of a no less wonderful Statue among the *Franks*, in the Person of the illustrious *Charles*, in the beginning of whose Empire in the West, when Learning was almost every where lost ; it happened that two *Scots* from *Ireland* landed, with some *British* Merchants, on the Coasts of *France*, who were Men incomparably skilled both in Humane and Divine Literature. These Men, having nothing to expose to Sale, cried out to the Crouds of Buyers, and said, *If any body wants Wisdom, let him come to us and receive it ; for we have it to sell*. They made this Declaration, because they observed that People were fond of buying Wares for their Money, and not what they might have for nothing ; that so they might either provoke all People to buy *Wisdom*, together with other Things, or, as the Event proved, that they might by such an Outcry raise their Admiration and Astonishment. Finally, they continued to cry thus so long, till the People, who stood amazed at them, or thought them out of their Senses, carried an Account of their Proceedings to King *Charles*, who was always an ardent Lover of *Wisdom* : That Prince, without Delay, sent for them ; and when they were conducted into his Presence, he demanded, whether what Fame reported of them was true, *that they carried about Wisdom with them*. They made Answer, that they had it, and were ready, in the Name of the Lord, to impart it to as many as were worthy to search after it. “ Then, when he enquired of them, what they demanded for their Knowledge ; they made Answer, that all they

(a) Hist. Angl. Lib. 5. ad an. 792.

(b) Antiq. Lect. Tom. 1. p. 360.

“ expected was, convenient Apartments, ingenuous Souls, with Food and Raiment, without which it was impossible to perform a Pilgrimage. When the King understood thus much, he was filled with great Joy, and at first entertained them with himself for a short Time: But afterwards, being taken up with warlike Expeditions, he commanded one of them, whose Name was *Clement*, to reside in *France*, to whose Tuition he committed a vast Number of Youths of all Degrees and Qualities, and furnished them with convenient Habitations, and suitable Provisions, such as they thought necessary. The other, whose Name was *Albin*, he sent into *Italy*, and assigned him the Monastery of *St. Augustine*, near the City of *Ticinum*, that as many as pleased might resort to him thither for Instruction. *Albin*, an *English* Man, having heard how graciously the most Religious King *Charles* entertained Wise Men, took shipping, and went to him.” Thus far this antient Writer, whose very Words the Reader may find also in *Vincentius* (c). Some Writers confound this *Albin* with *Alcuin* an *Englishman*. [But that they were different Persons is confirmed by numberless Authorities too tedious to insert here; but for them] I shall refer the Reader to a fuller account in *David Roth*, (d) [and to *John Colgan* (e); and shall only observe, that the *Scotch* Writers, and particularly *Hector Boetius*, (f) *Lesley* (g), and from them *George Mackenzie*, in order to make *Albin* their Countryman, have depraved the Passage before quoted out of *Notker Balbulus*, who calls the two Persons in the Court of *Charlemagne*, *duos Scotos de Hiberniâ, two Scots from Ireland*; which they render generally, *two Scots Men*. To this Event most Writers ascribe the first Foundation of the University of *Paris*; while some give the honour of that Work to *Alcuin*, an *Englishman*, called *Albinus Flaccus Alcuinus*. But the learned *Andrew de Chesne* (*Quercetanus*) in his Preface to the Works of *Alcuin*, which he published, shews (h) by incontestible Arguments, that *Alcuin* never taught at *Paris*, and consequently could not found that University: Nor does *Alcuin* ever mention the City of *Paris* in all his Works, except once in his Homily on the Nativity of *St. Willebrord*; where yet he doth not hint that ever he was there, much less that he ever taught there; whereas in other Parts of his Works he is careful to Point out the Places either where he from Time to Time resided, or where he taught. Thus in his 10th Epistle he shews, that when he writ it he then was, in *Belgica latitudine, in the Latitude of Belgick Gall*; in *Centulo* (i), [*St. Riquier*] that he for some Time lived (k) at *St. Amand*, at *Tours* (l), and in other Places.]

Of *Albins* Works there are yet extant, some *Epistles*, and, as it seems, *Rhetorical Precepts*, (m), which are vulgarly ascribed to *Albinus Flaccus* or *Alcuin Hoveden* (n) affirms, that *Albin* writ *Against a Decree of the second Council of Nice, concerning Image Worship*; and *Matthew of Westminster* (o) makes use of his very Words concerning that Matter: But that Work is (in my Opinion) justly given to *Alcuin*, otherwise called *Albinus Flaccus* by the learned Sir *Henry Spelman* (p). *Nicholas Crusenius* (q) asserts, “ that our *Albin* died in the Monastery of *St. Augustin* at *Pavia*”; but I never could discover in what Year.

Clement, the Collegue of *Albin* (of whom before in the Account given of *Albin*) writ (r)

Grammatica quædam Collectanea.

“ Nor does he seem to be a different Person from that *Clement*, who is called the Writer of the Life of *Charles the Great*, in the Catalogue of Authors, whose Testimonies are produced by *Wolfgangus Lazius* in his Commentaries on the Roman Republick.” *Bale* (s) is the first, for what I can learn, who hath called

(c) Specul. Histor. Lib. 23. Cap. 173. (d) Brigid. Thaum. p. 67. & Hib. resurg. (e) Act. Sanct. p. 696. Sub. Clemente. (f) Hist. Scot. Lib. 10. p. 194. (g) Writers of Scotland, v. 1. p. 63. (h) Pref. No. 14. (i) Prol. ad vit. S. Richarii. (k) Epist. 66. (l) Epist. 1. 14, 15, 17. (m) See the Pref. of Ush. to his Sylloge of Epistles, & Buchanani Rer. Scot. Lib. 5. Sub Rege 65. (n) Ad. An. 792. (o) Ad An. 793. (p) Conc. Britan. Tom. 1. p. 306. (q) Monast. August. pars. 2. Cap. 13. (r) Ush. Prefat. Epist. Syllog. (s) Scrip. Brit. Cent. 14. No. 33.

him *Claude Clement*, and is mistaken in confounding him both with *Claude*, whom I shall mention presently, and with *Clement* Bishop of *Auxerre*. [For it appears in the Catalogue of the Bishops of *Auxerre*, written by *Anthony de Mouchy* usually called *Demochares*, that *Clement*, Bishop of *Auxerre*, was antienter in Point of Time than our *Clement*.] Among the Works which go under his Name, perhaps, *A Summary*, and, a Tract entitled,

De Evangelistarum Concordiâ. Lib. 1.

may with more Justice be ascribed to *Clement*, Canon of *Lanthony*; for an Account of whom the Reader may consult *Bale* (s). *Lupoldus Bebenburgius* (t), (who flourished about the Year 1340) Mentions also our *Clement*. “The French (says he) may be compared to the Romans and Athenians, by the Works of *Clement* an Irishman.” *Buchanan* (u) holds, that some of his Writings were extant in his Time.

Claude, a Man of great Piety and Learning (whom *Trithemius* (w) and his Followers mistake for a Disciple of *Bede*) flourished in the Year 815, and about that Time writ

Commentarium in S. Mattheum.

as appears from the Preface to it, wherein is mentioned the Expedition of the Emperor *Lewis the Godly*, against the *Normans*. He is also said to have written

In omnes Epistolas S. Pauli Commentarios.

In Pentateuchum.

In Libros Josuæ, Judicum, Ruthæ et in Psalmos. Also

Memoriale Historiarum,

Summam quandam,

Homilias, and

De Evangelistarum concordia.

Pesievin affirms (x), “that the Manuscript Commentaries of *Claude* on St. Paul’s Epistles are extant at *Cassino* under the Name of *Claude*, Bishop of *Auxerre*, written in the *Lombard* Character, in the 5th press on the left side.” But the Truth thereof I must leave to the Inquiry of others. It is certain there is not the least mention made of *Claude* in the Catalogue of the Bishops of *Auxerre*, published by *Anthony de Mouchy*. There was printed at *Paris* in the Year 1542 a Discourse of *Claude* on St. Paul’s Epistles to the Galatians, dedicated to the Abbot *Drueteran*, under the Title of *Claude*, Bishop of *Auxerre*, or, (as there is more Reason to conjecture) Bishop of *Turin*. Of the *Summary*, and the *Agreement of the Evangelists*, the Reader may look back to the Account given before of *Clement*.

Dungal [a Deacon, and Monk of St. Denis at *Paris*] wrote a Book against *Claude*, Bishop of *Turin*, in defence of *Image Worship*, in the Reign of the Emperor *Lewis the Godly*, which is extant in the Bibliotheque of the Fathers (y) [under this Title,

Pro Cultu Sacrarum Imaginum, adversus insanas blasphemæque Nænias Claudii, Tauronensis Episcopi, et Multis, ex Sancti Paulini, Nolani Episcopi, carminibus, in Sanctum Felicem, etiam iis quæ perierunt, et multis aliorum Sanctorum Patrum operibus depromptis testimoniis, illustravit.]

He dedicated this Work to the same Emperor, and to his Son *Lotharius Augustus*. [*Claude* had published a Treatise against the Use of Images, in which he maintain-

(s) Cent. 3. No. 2. (t) Lib. de Zelo vet. Princip. German. (u) Rer. Scot. Lib. 5. Sub. 65. Rege. (w) De viris illustr. Ordin. Bened. Lib. 2. Cap. 28. (x) Appar. Sac. Tom. 1. Addit. ad Arnold. Wion. Lign. vit. (y) Tom. 14. p. 156.

ed these three Points, 1st, *That we ought to have no Images*, 2dly, *That we ought not to Worship the Crofs*, and 3dly, *That it is of no use to visit Churches, where the Bodies of Saints are laid, or to honour their Relicks*. *Dungall* opposed these Points; but *Dupin* (z) observes, that he produces little Argument in defence of his Opinions, his Treatise for the most Part consisting of Numbers of Quotations out of the *Greek* and *Latin* Fathers, and out of the Christian Poets; and in the Conclusion he demands, “How a Bishop, who hates the Crofs of Christ, can Baptize, consecrate the Chrism, bless or consecrate any Thing, or celebrate the Communion, since none of these Things are done without the sign of the Crofs; and how he can celebrate Divine Service without invoking the Saints, and honouring their Relicks.”] He writ also *some Epistles*, still extant in M. S. from one of which to *Alcuin* it appears, that, though he lived in *France*, he was no *Frenchman*, but a *Foreigner*; [and the same he observes in his Preface to the Treatise of Image-worship before cited:] And indeed (if one may be allowed the liberty of guessing) I cannot but conclude even from his Name, that he was an *Irishman*. [For the Name, *Dungall*, is unusual in other Countries, and hath been very common in *Ireland*. We find it often mentioned in the Annals of the Four Masters in this Century; as *Dungall Mac-Moenach*, Abbot of *Inis-Caomdegba* died An. 871. *Dungal*, Abbot of *Leighlin*, died An. 876. *Dungal Mac-Cathal*, Abbot and Prior of *Tegh-Munn*, died An. 885. *Dungal Mac-Baithen*, Abbot and Bishop of *Glendaloch* died An. 899. It doth not appear whether he were one of these *Dungalls* before-mentioned, who were his Contemporaries; it is probable he never returned to *Ireland*, but lived till his death in that Country, where his Reputation was at the highest. To this may be added a Passage out of *Erick of Auxerre*, (a) “That almost all *Ireland*, with a vast Train of Philosophers, removed to *France* in the 9th Century,” driven away no doubt by the Cruelties and Devastations of the *Danes*, who miserably infested *Ireland* during that Period; and probably our *Dungal* was one of the Refugees upon the Occasion; and this is further confirmed by the Writer (b) of the Life of St. *Buo*, who in reckoning up those, who in this Age had been obliged to forsake their Country to avoid the Fury of the *Danes*, mentions *John Erigena* and *Dungal the Divine*, as two among others, who took shelter in *France*. He also writ, an Epistle to the Emperor *Charles the Great*, concerning two *Ecclipses* in the Year 810, which is extant in the 10th Tome of *Dacherius’s* *Spicelegium*.] He flourished in the Year 820.

Donat forsook *Ireland*, and in Company with his Associate, *Andrew*, took a Journey through *France* and *Italy*, and for some Time lived the Life of an *Hermit* in *Hetruria* or *Tuscany*, until he was elected Bishop of *Fiesole*; [An. 802] in which Office he became very eminent on the score of his great Virtues. He is reported (c) to have written,

De peregrinatione sua. Lib. 1.

De Officio suæ Ecclesiæ. Lib. 1. and

Commentaria in sacras Scripturas.

[He seems also to have been the Author of a *Description of Ireland*, in Hexameter and Pentameter Verse; or rather the Life of St. *Brigid*, containing a Description of *Ireland* of which *Colgan* (d) hath given us a Fragment, which is prefixed also as a Prologue to the Life of St. *Brigid* (e), supposed to be written by St. *Chælian*.] He flourished in the Year 840, and his Festival is observed on the 22d of *October*. A *Manuscript* containing an Account of his Life is said to be extant in

(z) Eccl. Hist. 9th Cent. (a) Epist. Nuncup. ad acta. St. Germani. (b) Colgan. Act. Sanct. p. 256. (c) Dempst. Hist. Eccl. Scot. Lib. 4. No. 366. (d) Trias Thaum. p. 255. (e) Ibid. p. 582.

the Library of the *Dominicans* at *Rome*. Some have erroneously confounded this *Donat* with *Donatus* the Grammarian.

Andrew, Archdeacon of *Fiesole*, and the faithful Companion of the before-mentioned *Donat*, is said (*f*) to have written

De Pœnitentiæ bono. Lib. 1.

De Eleemosynæ Effectu. Lib. 1.

Ad Fratres a se indutos. Lib. 1.

De Actis Donati Magistri. Lib. 1. And

Moralium Dictionum. Lib. 1.

I am obliged to pin my Faith only on *Dempster* as to the Books ascribed to *Donat* and *Andrew*, [except that Treatise of the Description of Ireland, or the Life of *St. Brigid* above-mentioned, for which *Colgan* is my Authority. *Philip Villanus*, a *Florentine*, and Ambassador of Pope *Boniface IX.* about the Year 1390 published the Lives of this *Andrew* and his Sister *Bridgid* from a M. S. in an Abby in *Florence*, wherein is this Passage: “*Andrew*, a holy Man, was “ from the Island of *Ireland*, which by another more common Name is called “ *Scotia.*”]

About this time lived *The Writer of the Life of St. Findan*, Son of a Prince of *Leinster*, published by *Melchior Goldastus* (*g*). Anno 795, when *Ireland* began first to be infested by the *Danes*, this *Findan* was taken Prisoner by them, but escaped out of their Hands after a wonderful Manner, and went to *Rome*; from whence returning, he lived in *Germany* twenty-seven Years. He was first an Hermit, and afterwards Abbot of the Monastery of *Richenaw*, in a Peninsula of the *Rhine*, which Convent he founded himself, and died in it in the Year 827. See a fuller Account of *Findan* in the said Life, written by his Companion and Countryman.

Fedlemid Mac-Crimthan, King of *Munster*, flourished in the Year 840. He is said to have been the Author of some Treatises; but both the Works and their Titles are lost. The Writer of the *Ulster Annals* under the Year 846 or 847, (in which he died) calls him *The best of the Scots, and a Scribe and Anachorite*. Possibly he may be the same *Fedlemid*, whom *Cambrensis* (*b*) calls King of *Ireland*, in whose Time he affirms, that the *Norwegians* conquered *Ireland* under the Conduct of *Turgesius*. But I leave this Particular to the Inquiry of others.

[*Moengal*, called also *Marcellus*, was of the same Country as *St. Columban* and *St. Gall*, i. e. of *Ireland*. “ He came from *Rome* (says *Eckerhard* (*i*)) to the “ Abby of *St. Gall*, in Company with his Uncle *Mark* to visit their Country- “ man, *Grimoald*, who was elected Abbot of that Monastery about the Year “ 840; and he was persuaded to remain there by the Intreaties of *Notker*, the “ *Stammerer*, and the other Friars of that House, having dismissed his other “ Companions to *Ireland*.” And again, in the Life of *Notker*, the same Author says thus: “ To *Marcellus* were committed the Government of the Schools “ of the Cloisters.” The Fame of these Schools under the Conduct of *Moengal* is highly celebrated by *Gaspar Bruscius* (*k*). “ Under Abbot *Grimoald* (says “ he) were written many excellent Books at a great Expence; and at that “ time this Abby of *St. Gall* was a celebrated School, in which the Children “ of Princes and Nobles were excellently instructed, to render them afterwards “ compleat in Wisdom, and the fitter for the Management of publick Affairs.” Which Character must be applied to the Time that *Moengal* was Master of these Schools; for (as we said) he undertook that Charge in the Government of Abbot *Grimoald*. He died in that Monastery on the 30th of *September*; but the

(*f*) Dempst. ut supra. Lib. 1. No. 31.
mirabil. Hib. distinct. 3. cap. 37.
Germ. sub Grimoaldo.

(*g*) Script. rer. Aleman. tom. 1. p. 318.

(*i*) De Casib. Monast. S. Galli. p. 36.

(*b*) De Monaster.
(*k*) De Monaster.

Book I. *The Writers of IRELAND.* 59

Year is not mentioned, and *Notker* was his Successor in the Government of the Schools. He writ, according to *Judocus Metzler* (l),

Homiliam in Lēst. Evangel. which Work is yet said (m) to be extant. See *Goldastus*, Tom. 2. Part 1.]

Patrick, Abbot of *Armagh*, (as *Colgan* (n) calls him) is said (o) to have written

Homiliarum. Lib. 1, And
Epistolas quasdam ad Hibernos.

To this *Patrick* some (p) refer the Invention of that Cave in *Lough-Derg*, called *St. Patrick's Purgatory*. He flourished about the Year 850, and is said to have died in the Abby of *Glastonbury* in *England*, on *St. Bartholomew's Day*, [Anno 861; if he be the same Person (which is probable) whom the Annals of the four Masters point out under the Name of *Mæl-Patrick*, in these Words: "Anno 861, *Mæl-Patrick*, the Son of *Fiancon*, a Bishop, Writer, Anachorite, and elect Abbot of *Armagh* died."] One meets in the *Roman Martyrology* under the 24th of *August*, *The Commemoration of the Abbot St. Patrick*, but celebrated at *Nevers* in *France*, and not at *Glastonbury*. *Andrew Saussai* (q) mentions him under the same Day. "On the same Day (says he) of *St. Patrick*, an Hermit and Confessor at *Nevers*; who being descended of a noble Family in *Arverne*, became far more illustrious for his Sanctity, Humility and Integrity, than for his Birth, &c." From which Passage it appears, that he was a different Person from our *Patrick*. The same *Saussai*, in the Supplement to his Martyrology, under the first of *November*, has this Addition: "At *Nevers*, the Birth-place of the Martyr *St. Patrick*, who was murdered within the Territories of this Bishoprick in Defence of the divine Law." This last mentioned *Patrick* seems to be a different Person from the former *Patrick* of *Nevers*.

John Erigena, i. e. the *Irishman*, (for *Ireland* is called *Erin* by the Natives) "a Man (r) of a quick Wit, and great Eloquence," from his tender Years applied himself closely to Learning in his own Country. [The *Scotch Writers* (s) claim him for their Countryman, because he is by his Contemporaries (t) called *Scotus*, a common Name for an *Irishman* in that Age, (for which see the Antiquities, cap. 1.) and they pretend that he was called *Erigena* or *Eringena* from the Place of his Birth at *Air* in the West of *Scotland*, or from the Country of *Strathern*. They add (u), that when he was very young he travelled to *Athens*, where he studied the *Greek*, *Chaldaick*, and *Arabick* Languages, which they think not improbable, because he had a greater Skill therein than any of the Age he lived in. But not to insist upon this; it is agreed by most Historians, that] when he was a Youth he went over into *France* to the Emperor *Charles* the Bald, and I am mistaken, if *Herick*, a Monk of *St. German* of *Auxerre*, does not mean him, among others, in that Passage in his Epistle to the said *Charles*, where he says, "Why should I mention *Ireland*? Almost the whole Nation, despising the Dangers of the Sea, resort to our Coasts with a numerous Train of Philosophers; of whom the most learned injoin themselves a voluntary Banishment to put themselves into the Service of the most wise *Solomon*." [Being (w) a Man of Parts and Learning, a good peripatetick Philosopher, and well skilled in the *Greek* Lan-

(l) De Viris illust. Monast. S. Galli. (m) Fleming. Comment. ad Vit. S. Columbani. p. 341.
(n) Act. Sanct. p. 366. No. 11. (o) Stanihurst descript. Hib. cap. 7. (p) Higden's Poly-
chron. Lib. 5. cap. 4. Bale cent. 1. No. 44. Knighton Cron. Lib. 2. (q) Martyrol. Gallican.
(r) Malmsh. de gest. Reg. Angl. Lib. 2. cap. 4. Roger Hoveden. (s) Dempst. Hist. Eccl.
Scot. Lib. 1. No. 64. Spottiswood Ch. Hist. Lib. 2. p. 26. (t) Hincmar. de Prædest. Lib. 1.
cap. 31. Anastas. Epist. ad Carol. Calv. Nichol. Papæ Epist. ad eundem. (u) Spotis. ut supra
Hector Boeth. Lib. 10. John Lesley. Lib. 5. (w) Dupin's Eccles. Hist. cent. 9. p. 82.

guage, he became in a short Time very eminent, and was highly regarded by that Prince, who had a particular Respect for learned Men. It was about this Time the Controversy concerning *Grace* and *Predestination* was revived with great Heat, and many learned Pens employed upon the Occasion. Among others *John Erigena* was consulted upon that intricate Question by *Hincmarus*, Archbishop of *Rheims*, and *Pardulus*, Bishop of *Laon*, whom they ordered to write upon the Subject; and at their Instance he published a *Treatise on Predestination*; in which he proves his Assertions, chiefly by scholastical Arguments, and philosophical Subtilties. *Prudentius*, Bishop of *Troyes*, writ a Book to confute his Positions, in the Preface of which he accuses our Author for following *Pelagius*, *Celestius*, and *Julian* in resisting the Grace of *Christ*, and the Justice of God, in denying original Sin, and maintaining other dangerous Doctrines. But these seem only to be the strained Inferences of *Prudentius*; for *Erigena* is said (x) not to have denied original Sin, and to have acknowledged the Necessity of Grace, in his Work. *Florus*, a Deacon of *Lyons*, was employed on the same Subject; but it is not known whether our Author ever wrote a Reply to either of these Treatises; for there is nothing more of his extant in Relation to this Controversy.

Soon after this he was consulted by *Charles the Bald* upon the Controversy of the *Eucharist*, which had its Rise from a Book written by *Pascasius Radbertus*, concerning the Body and Blood of *Jesus Christ*, wherein he asserted; that the Body and Blood of our Saviour given in the Sacrament, *is the same Flesh that was born of the Virgin, and the same Blood that was shed upon the Cross*. Our Author wrote a Book in two Parts upon this Dispute; wherein he maintained the contrary Opinion, and held, *that the Sacraments of the Altar are not the real Body and Blood of Christ, but only a Commemoration of his Body and Blood*. It appears from this Passage, and from what is said before under the Article *Dungal*, p. 57, that this Age was Fruitful in propagating the Heresies of the Church of *Rome*, not only in the Point of *Transubstantiation*, but in those of *Image Worship*, the Adoration of the Cross, and the Honours superstitiously paid to *Relicks*, which have deformed the Religion of *Christ*. Of these Disputes and others, in which *John Erigena* was engaged, the Reader may consult *Dupin* (y).

Not long after, our Author translated from Greek into Latin, and dedicated it to *Charles the Bald*, the Works commonly fathered upon *St. Denis the Areopagite*; which being filled with obscure and metaphysical Questions, concerning the Nature of God and his Attributes, and Pope *Nicholas* the first being highly incensed against him for his Opinions concerning the *Eucharist*, writ to *Charles the Bald*, telling him (z) “ That one called *John* of the *Scots* Nation had translated the Work “ written by *Dionysius the Areopagite, of the Names of God, and of the heavenly “ Hierarchy* into the *Latin* Tongue; which Book ought to have been sent to “ him, and approved of by his Judgment, especially since the said *John*, “ though a Man of excellent Learning, was suspected not to be Orthodox, “ and therefore intreats him to send the Author and the Book to *Rome*, or to “ banish him the University of *Paris*.” This Prince, being unwilling to offend “ the Pope, and not caring that *John Erigena* should fall into his Hands, advised him to return to his native Country, which he did in the Year 864, where he died about the Year 874 (a). For *Anastasius*, the Library-keeper, in a Letter to *Charles the Bald*, dated the 23d of *March* 875, speaks of him as of a dead Man. Sir *James Ware*, following the *English* Historians, gives a different Account of the Time of his Death, which he placeth ten Years later. This is his Account.] An. 884, (or according to *Florilegus*) 883, *John Erigena* being invited over by King *Alfred* came into *England*, and a few Years after, the King employed him as an Instrument for the Restoration of Literature in *Oxford*. *John Caius* (b) holds, that he was before this Time a *Cantabrigian*, and erroneously

(x) Dupin *ibid.*
Cent. 9. p. 83.

(y) *Ibid.*

(z) *Spotisw. Ch. Hist. Lib. 2. p. 26.*
(b) *De Antiq. Cantab. Lib. 1. p. 211.*

(a) Dupin.

affirms, that he was a Disciple of *Bede's*. We are assured by *Isaac Wake* (c), that the Effigies of *Alphred* or *Alured* and *Erigena*, in elegant antique Workmanship, were in his Time preserved at *Oxford*. Upon this Subject the Reader may consult the Annals of *New-Abbey* at *Winchester*, as they are cited by *Cambden* (d) and *Harpsfield* (e). “ An. 886, and the 2d Year after the Arrival of *Grimbald* “ in *England*, the University of *Oxford* had its Beginning; in which the Abbot “ *St. Neoth*, an eminent Doctor of Divinity, and *St. Grimbald*, an eloquent and “ excellent Interpreter of the holy Scriptures, were the first Regents, and “ Readers in Divinity. But *After* the Monk, a Man of universal Learning, was “ Professor of Grammar and Rhetorick. Logick, Musick, and Arithmetick “ were read by *John*, Monk of *Menevia*, (*St. David's*) and *John* (i. e. *Erigena*) “ a Monk and Collegue of *St. Grimbald*, a Man of most acute Parts, and skilled “ in every Science, taught Geometry and Astronomy, in the Presence of the most “ illustrious and invincible King *Alphred*; whose Memory will for ever continue “ as sweet as Honey in the Mouths of all the Clergy and Laity of his Kingdom. “ And this most wise King *Alphred* made a Law, that his Noblemen should “ cause their Sons, or, if they had no Sons, their Servants, such as were Men “ of Parts, to be instructed in Learning.” Our *Erigena* (whom some confound with *John* of *Mailross*, a Disciple of *Bede*, and others with *John* of *St. David's*) after an Abode at *Oxford* for three Years or thereabouts, withdrew to the Abby of *Malmsbury*, to avoid some Quarrels which had arisen between *Grimbald* and his Companions, whom he brought thither with him, and the old Scholars, whom he found in the Place, (an Account of which may be read in *Afferius*) where, says *William* of *Malmsbury* (f), “ it was reported, that his Scholars stabbed him “ through and through with their Penknives, and he was looked upon even as “ a Martyr.” [He is said (g) to have had an obscure Burial; but afterwards a miraculous Light shone over his Grave, and the Monks of *St. Lawrence* removed his Body, and buried it close by the Altar,] on the left Side of which he had a Monument erected for him, with this Inscription.

*Clauditur hoc tumulo Sanctus Sophista Johannes,
Qui ditatus erat, jam vivens, dogmate miro;
Martyrio tandem Christi conscendere regnum,
Quo, meruit, Sancti regnant per sæcula cuncti.*

Within this Tomb is bury'd *John* the shrew'd,
Who living was with wond'rous Art endu'd:
By Martyrdom he reach'd the blest Domain,
Where pious Saints through endless Ages reign.

His Memory is celebrated on the 10th of *November*, as may be seen in the *Roman Martyrology* published at *Antwerp* An. 1586, by command of Pope *Gregory* the 13th.

[Much of what is said by *Ware* upon this Occasion from the *English* Historians seems to have been grounded upon a Mistake, by blending three distinct Persons of the Name of *John* into one. The first is *John Erigena*, to whom the Epithet of *Sophist* properly belongs. The second is *John*, Abbot of *Etheling*, who was stabbed by some Assassins employed by his Monks about the Year 895. The third was *John* Bishop of *Mecklenburgh*, who was murdered on the 10th of *November*, 1060; and from these three they have formed but one *John*, and made him *Sophist*, *Abbot* and *Martyr*; and this appears to be nearest the Truth for several Reasons. First, *John Erigena* died in 874, as is manifest from the above

(c) In Rege Platonico. (d) Britan. Edit. 1722. p. 304. (e) Hist. Eccl. Angl. Sæcul. 9. Cap. 5. (f) De gest. Alphred ad An. 886. et Polychron. Lib. 5. Cap. 32. (g) Rapin's Hist. Engl. Vol. 1. Lib. 4. p. 400.

cited Letter of *Anastafius* to *Charles* the Bald. Secondly, King *Alphred* did not begin to encourage Learning till the Year 880, after which Time, *John* Abbot of *Etheling*, was invited into *England* by King *Alphred*, and came in Company with *Grimbald*, who did not leave *France* till after that Year; it appearing by a Charter, that he resided then in his Abbey in *France*. Thirdly, *William* of *Malmsbury*, who first related the Story of his being murdered by his Scholars, speaks dubiously of it, *ut fertur*, as it was reported. Fourthly, neither *Berengarius*, nor his Scholars, who have so much magnified *John Erigena*, have ever contended that he was a Martyr. From all which it seems manifest, that *John Erigena* was not the Person who was Companion to *Grimbald*, and whom *Alphred* invited to promote Learning in *Oxford*.]

Henry Fitz-Simon affirms (*h*), “ That *Baronius* hath expunged *John Erigena* out of his Martyrology,” &c. But he adds, “ that an Apology was prepared for him, which was approved by the Opinions of Numbers of the greatest Popes, Cardinals and Doctors.” But [for any thing I know] it hath not yet been published. He writ,

De Unică Prædestinatione. Lib. 1.

And translated out of Greek into Latin the Books of *Dionysius* the *Areopagite* (*i*), *de Cælesti Hierarchiâ*, *de Ecclesiasticâ Hierarchiâ*, *de divinis nominibus*, & *de Mysticâ Theologiâ*; which he dedicated to *Charles* the Bald, Son of the Emperor *Lewis*. *Bale* also affirms, “ That he translated into three Languages, viz. Cha daick, Arabick, and Latin, *Aristotelis Moralia*, *de secretis secretorum*, seu recto regimine Principum.” And that he also writ,

“ *De Immaculatis Mysteriis*.——*De Fide contra Barbaros*.——*De Corpore & Sanguine Domini*.——*Pro instituendâ Juventute Paraphrasticos Tomos*.——*Dogmata Philosophorum*.——*Carmina*.——*Epistolas*——& *Homilias*.”

To which others add,

Super Canones Azachelis. Lib. 1.

But perhaps this last mentioned Treatise may be more justly fathered on *John* of *Mailross*. To *Erigena* are ascribed (*k*) the *Excerpta* found among the Writings of *Macrobius* concerning the Differences and Agreements of the Greek and Latin Syntax, to which this Note is added at the End. “ Here ends the Garland which *John* gathered out of the Book of *Ambrosius Macrobius Theodosius* for the better Understanding the Rules of the Greek Verbs.”

It is said also, that there were extant in the Library of *Monsieur de Thou* at *Paris*,

De Naturæ Divisione, Lib. 2.

which are reckoned to be the Works of *John Erigena* the Scot. *Ranulph Higden* (*l*), a *Cistertian* Monk, mentions the same Treatise in his *Polychronicon*; and I suppose *Honorius Augustodunensis* (*m*) hints at the same Work. “ *John Scotus* (says he) or *Chrisostom*, being excellently well learned in the holy Scriptures, writ in an elegant Style a Book,

“ Περὶ φύσεων. i. e. *de Naturâ omnium rerum*.”

[*Dupin* (*n*) makes him the Author of two Books of *Predestination*; five Books of *Natures*, or about the Division of *Natures*, and one Book of *Vision*. His Books of

(*h*) In 2 Edit. Catal. S. S. Hib. verit. Polychron. Ran. Higden.

(*m*) De Luminar. Eccl. Lib. 3.

(*i*) Trithem. de Script. Eccles. Gul. Eysengren. Catal. test. (k) Ush. Epist. Hib. recensio. p. 135.

(*n*) Eccl. Hist. 9. Cent. p. 83.

(*l*) Lib. 5. Cap. 32.

Nature were printed at Oxford in 1681; but his Book of *Vision* is still a Manuscript. He adds, "That *Erigena* translated *some Comments of Maximus upon the Books of Dionysius the Areopagite*, and that his Translation of the Comments of *Maximus upon St. Gregory Nazianzen* was printed at Oxford in 1681. That *Tritheimius* makes mention of a *Commentary on St. Matthew's Gospel*, and of a *Book of Offices* composed by *John Scott*." *Anastatius* in the Letter before mentioned to *Charles the Bald*, says, "That he was a Person of great Sanctity, and ascribes his Translation of *St. Denys's Works* to the special Influence of the Spirit of God, thinking it wonderful, that such a Work could be done by a *Barbarian*, living in so remote a Corner of the World as *Scotia*, without the special Assistance of God's Spirit." I oppose this Character given of *Erigena* by this learned and contemporary Writer to that of *Dupin* (o); who allows him indeed "to have had some Tincture of Learning, to be skilled in *Logicks* and *Mathematicks*; but that he had a thwarting Disposition, was a weak Arguer, and a sorry Divine." It is possible this last Character might have been the Result of a Party Prejudice for the Wounds given by *Erigena* to the gross and corporeal Notions of the Body of Christ in the Sacrament.] *Dempster* (p) hath taken a great deal of Pains to banish our *John* from his native Soil (*Ireland*) first under the Name of *John Airigena*, and then of *John the Master*, or the Scot. But he has lost his Labour.

[*Macarius*, a Scot of *Ireland* (q) flourished about this Time in *France*, and wrote a Treatise in Defence of the Opinion of *Faustus* Bishop of *Ries*, who affirmed, "That our Souls as well as our Bodies were Material, and that God only was Incorporeal." Against which *Bertram* employed his Pen. The Title of *Macarius's* Book is,

De Statu Animæ

It is said (r) to be yet in M. S. in the Monastery of *St. Eligius* near *Noyon*.]

Suibney Mac-Mailchuvai, an Anachoret of *Clonmacnois*, whom the Annals of *Ulster* call, *The best Scribe*, died in 891. I am of Opinion he was that *Suifnech*, whom *Florence of Worcester* (s) calls, *The most learned Doctor of the Scots*, and affirms that he died in 892. His Works, and the Titles of them are lost. Antiently many learned Men among the *Irish*, besides him, were called *Scribes*, as may be seen in the Antiquities.

[*St. Buo*, a native of *Ireland*, flourished towards the close of this Century. He together with *Ernulpbus* or *Ornulpbus*, an *Irishman* also, took a Voyage to *Iseland* to propagate the Christian Faith, where they met with incredible Success, and not only set Fire to the Temples of the Heathens, in which they offered human Sacrifices, but in its room erected in the Town of *Esfuberg* a Church dedicated to the Memory of *St. Columb*. They have been honoured with the Names of *The Apostles of Iseland*. *St. Buo* writ,

Homilias ad Islandos. Lib. 1.

as *Dempster* (t) says, who is so unfair to make him a Scot of *Albany*; though he takes the Account he gives of him from *Arngrim Jonas*, (u) the professed Historian of the *Islanders*, whom he cites, and who expressly calls *Ornulpbus*, *Irlandum hominem Christianum, an Irish Christian*, and *Buo, ejusdem Provinciæ Juvenem, a Youth from the same Country*. *St. Buo's* Memory is celebrated on the 5th of *February*; but the Year of his Death is uncertain.]

(o) Eccl. Hist. p. 84. (p) Eccl. Hist. Scot. Lib. 1. No. 64. & Lib. 9. No. 704. (q) Dupin. ut Supra p. 81. (r) Mabilion Sæcul. Benedictin. (s) Ad. an. 892. (t) Histor. Eccl. Scot. Lib. 2. No. 168. (u) Crymogea. Lib. 1. Cap. 6.

C H A P. VII.

Writers of the 10th Century, called, from the Scarcity of Writers, the Dark, and unhappy Age, viz. From the Year 900 to the Year 1000.

Cormac Mac-Culinan, King and Bishop of Cashell, was slain in Battle An. 908. [See a full Account of him Vol. I. p. 464.] He was a Man of great Learning, and well skilled in the Antiquities of Ireland. He writ [in his native Language] an *History*, commonly called *Psalter Cashell*, which is yet extant, and held in high esteem. [We are told (a), “ That in the Bodleyan Library “ at Oxford, there is an old Parchment Manuscript consisting of 292 Pages in “ large Folio, which contains a Copy of Part of this *Psalter*,” and Sir James Ware, says that] he had in his Custody some Genealogical Fragments taken out of the said History in an antient Manuscript written above 300 Years before he published his *Writers*, as appeared to him from the Antiquity of the Character. [Some Writers ascribe to this Prince a Book intitled, *Sanasan Cormaic*, or *Cormac’s Glossary* or *Etymological Dictionary*; though others (c) say, “ this Glossary “ was written by Cormac Ulfadba in the third Century; but it is more justly “ applied to this King and Bishop.” He also writ (as it is said) (d)

De Genealogia Sanctorum Hiberniæ. Lib. 1.]

Selbach, in Latin, *Selvacius*, was Secretary to King *Cormac* before-mentioned, and a Man of Piety and Learning. He is said also (like his Prince) to have written,

Genealogiæ Sanctorum Hiberniæ. Lib. 1.

which is thought to be an antient *Irish Genealogical Menology* in Verse, consisting of 22 Chapters; out of which *Colgan* quotes the first Verse, viz.

Naaimb Seanchas Naom Innisfaile.

The Genealogy of the Saints of *Inisfaile*.

He lived some Years after King *Cormac*, and mentions his Death and Virtues.] *Probus*, an *Irishman*, seems to have flourished in this Age. He writ

The Life of St. Patrick, in two Books,

which is to be found in the third Tome of the Works of the venerable *Bede*, to whom some have erroneously ascribed it, as appears from the End of the second Book, where the Author discovers his Name in these Words, “ Behold (says he) Brother *Paulinus*, you have from me, Humble *Probus*, the “ token you requested of me your Brother; wherein, according to your desire, “ I have written some Account of the Virtues of our most Holy Father, Bishop “ *Patrick*.” Whether he be that *Probus*, the Grammarian, whom some make the Author of an antient Commentary upon *Juvenal*, and whom *Caspar Barthius* (d) (out of the Epistles of *Lupus* of *Ferrara*) affirms to have flourished about the Year 840, and who in a Satyr endeavoured to demonstrate, that *Christ* suffered even for the wise Pagans, I must leave to the inquiry of others. For my Part, I take our *Probus* to be a different Person, and to have flourished later

(a) *Hist. Library* p. 66. (b) *Lynch. Cambrens Evers.* p. 301. (c) *Colg. Act. Sanct.* p. 5. Cap. 9. (d) *Advers. Lib.* 48. Cap. 16.

than *Probus* the Grammarian. *John Colgan* (z) is of Opinion, that *Paulinus*, to whom *Probus* dedicates the Acts of St. *Patrick*, is the same Person with *Mæl-Paulinus*, Bishop and Abbot of *Indon*, who died, according to the *Annals* of the four Masters in the Year 920.]

C H A P. VIII.

Writers of the eleventh Century, viz. From the Year 1000, to the Year 1100.

AN *Anonymous Author* (a) of the *Calendar* of *Cashel*, seems to have flourished about the Year 1030. For he takes Notice of none who were remarkable for Sanctity after the Year 1017; yet he mentions *Gormgall*, Abbot of *Ardoilin*, who died that Year.

Conang O-Malconair is mentioned by Mr. *O-Flaherty* (b) as the Writer of an historical Poem in Irish, beginning A. D. 428: and ending A. D. 1014; from whence I have taken the Liberty to place him in this Century.

The same Writer (c) mentions *Colman O-Sesnan*, an Antiquary, as the Author of an historical Poem in Irish, composed in Honour of the antient Kings of Ulster, from *Conquovar Mac-Nessan* to the Destruction of *Emania*, i. e. from the Year of the World 3937, to the Year of Christ 332, which I mention here as not knowing in what certain Age to place him.]

Mr. *Mac-Curtin* (d) mentions one *Mac-Liag*, as the Author of the *Life* of *Brian Boroimhe*, and he tells us, that he was chief Antiquary of *Ireland* in that Monarch's Reign; and further, that one *Machruaidiogbha* writ Animadversions on the said *Life*. He says also, that the same *Mac-Liag* wrote the *Munster Book of Battles*; which gives the most authentick Account of the Battles with the *Danes*, down to the decisive Action at *Clontarf*.]

Æd, the bearded Clerk, (so called from a very long Beard he wore) is in the printed Edition of *Marianus* erroneously called *Atdericus*, and by *Bale* and his Followers *Acdericus*. He is commonly ranked among the Writers of *Ireland*; but I never could find any Account what his Works were. He had gained a wonderful Reputation for Learning and Sanctity; yet, nevertheless, in 1053 or 1054 he was driven into Banishment; because in his School, wherein he had a great Number of Clerks, Girls, and Laicks, he introduced the Custom of Shaving the Girls after the Fashion of the Clerks, as appears from *Marianus Scotus* (e), and *Florence* of *Worcester*. [He clad them also (as *Bale* says) in Boys Apparell, for the better Opportunity of concealing his Intrigues with them].

Flan Manistrec, an eminent Annalist, besides his historical Works, which seem to have been lost, writ some Poems that are yet extant. He died Anno 1056 or 1057.

Dubdalethy was Lecturer of Divinity at *Armagh* for three Years, and afterwards Archbishop of that See. He died on the first of September 1064 or 1065

(z) Tr. Thaun. p. 64. No. 38. (a) Colg. Act. Sanct. p. 5. cap. 4. (b) Ogyg. Epist. Nuncup. p. 2. (c) Ibid. (d) P. 214, 217, 218, 252. (e) Ad An. 1053, v. etiam Ranulphus Higden, & Trevisa Lib. 6. cap. 24. Bale p. 24.

in the [15th] sixteenth year after his Advancement to it; under which Year the Annals of *Ulster* have this Passage: “Anno 1064 *Dubdaleke, Comorban*, (i. e. “Heir or Successor) of *Patrick* died on the first of *September* in a State of Penitence.” He writ *Annals of Ireland*; which I find quoted in the said Annals of *Ulster* under the Years 962 and 1021; [as also in the Annals of the four Masters under the Year 878. He is said (e) also to have written *an Account of the Archbishops of Armagh, which he carried down to his own Times.*]

Marianus, a Native of *Ireland*, commonly called *Marianus Scotus*, flourished in the Year 1083, and is reckoned among the Annalists of the first Rank. He was born in the Year 1028, which he discovers himself under the same Year; was made a Monk, or, (as he says himself) *forsook the World* in 1052, and in 1056 left his Country and took a Journey to *Germany*, where for almost three Years he lived a Monk in *St. Martin’s Convent at Cologne*, and afterwards for ten Years cloystred himself up in the Abby of *Fuld*, and was in the mean-time, viz. in 1059 ordained a Priest. At length in 1069 he removed to *Mentz*, where he again was shut up till he died in 1086, in the 58th Year of his Age, and was buried in *St. Martin’s Abby*, or (as others (f) say) in *St. Peter’s Church* without the City, leaving behind him (says *Trethemius*) a great Reputation for his Sanctity. [Of his being shut up in *Mentz* he gives this Account himself: “Anno 1069 I the miserable *Marianus*, by the Command of the Bishop of “*Mentz*, and Abbot of *Fuld*, on *Saturday* before *Palm-Sunday*, the third of “*April*, ten Years after I had been shut up, was set at Liberty from my Cell in “*Fuld*, and came to *Mentz*; and on the Festival of the *seven Brethren*, I was “again shut up.”] He writ, *Chronicon Universale*, which he carried down to the Year 1083 [from the Creation; in which he principally makes *Cassiodore* his Guide, but hath added several considerable Transactions that were omitted by that Writer.] *Dodechin*, Abbot of *St. Disibod* [in the Diocese of *Triers*] continued this Chronicle to the Year 1200, at which Time he flourished. *Marian* writ also (according to *Bale* (g))—*Evangelistarum Concordiam*.—*De Universali Computo*.—*Emendationes Dionysii*.—*De magno Cyclo Paschali*.—*Algorismum*.—*Breviarium in Lucam*; [which *Boston of Bury* also mentions]—*Annotationes Scripturarum*—*et Epistolas Hortatorias*.—According to others (h), he also writ—*Commentaria in Psalmos*—*et Notitiam utriusque Imperii*. [We are told (i) also, that there is extant in the Emperor’s Library at *Vienna*, all *St. Paul’s Epistles* in the Hand-writing of *Marianus*, done in the Year 1079, and illustrated with marginal and interlineary Annotations. It must not be understood, that the *Notitia utriusque Imperii*: before-mentioned, was the proper Work of this Author; for it was only transcribed and preserved by him for his own Use. But in after Times *Cujacius* and others, who had seen this Copy, imagined that it was originally written by *Marianus Scotus*, as it carried this Title; *Liber Scoti de Notitia utriusque Imperii*: Which may as well prove, that he was the Owner of the Book, as that he writ it. It was compiled in the Reign of *Theodosius* the younger, as is clearly proved by several Writers (k). *Guido Pancirollus* (l), who published an Edition of it at *Venice* in 1593, tells us, “that after the *Notitia* had for “a long while lain hid, at length the Copy of it written by *Marianus Scotus*, a “Monk of *Fuld*, in *Ultimis Britannii Natus*, born in the furthest *Britain*, was “discovered and brought to Light thirty-six Years before that Time.” I shall conclude what I have to say of *Marianus Scotus* with the short Character given of him by *Sigebert* of *Gemblours*, (m) viz. “That without Comparison he was the “most learned Man of his Age, an excellent Historian, a famous Man at Cal-

(e) *Trias. thaum.* p. 298. (f) *De Script. Eccles.* (g) *Script. Britan.* cent. 14. No. 45. (h) *Ger. Joh. Vossius de Histor. Lat. Lib. 2. p. 360, 361. Dempst. Histor. Eccles. Scot. Lib. 9. p. 387.*

(i) *Lambecius Lib. 2. cap. 8. p. 749.*

(k) *Emanuel. a Schellstrat. Antiquit. Illustrat. part 1. diff. 1. cap. 3. Art. 1. p. 32. Dempst. Hist. Eccles. Scot. Lib. 9. p. 388.*

(l) *Prefat. Comment. in Notitiam. Venice. 1593.*

(m) *De Script. Eccles.* p. 172.

“culations, and a solid Divine.” To which may be added the Encomium given him by *Trithemius* (n). “That he was most learned in the sacred Scriptures, well skilled in all the Sciences, of a subtle Genius, and of an exemplary Life.”

Gilda Coembain, or *Caevan* flourished in this Century, and in the Year 1072, writ in *Irish seven Genealogical Sonnets on the Affairs of Ireland*. The first Treats of the six Ages of the World. The second, of the Arrival of *Cæsara*, and her Companions in *Ireland*. The third, of the coming in of *Partholanus* and his Companions An. 278, or (according to other Copies) 311 after the Flood, and how his Posterity continued in that Country three hundred Years, when they were all swept away by a Plague. The fourth handles the Arrival of *Nemethus*, and his Sons, and their Possession of *Ireland* during the Space of four hundred and sixteen Years. The fifth carries on the History of *Ireland* from the Arrival of *Slaing*, *Roderick*, and their Companions, and of their Successors, Kings of *Ireland*, for thirty three Years. The sixth treats of the Return of *Breasus*, the Son of *Athlan*, and others of the Posterity of *Nemethus*, and of the Kings of *Ireland* sprung from them for 197 Years. The seventh takes up the History from the Arrival of *Heber* and *Heremon*, and other Sons of *Milesius* from *Spain*, of the Conquest of *Ireland* by those Adventurers, the former Inhabitants being partly destroyed, and partly brought under Subjection; and then prosecutes more at large the Accounts of the Kings of *Ireland*, of their Posterity, the Succession and Numbers of them, their Deaths and the Years of their Reigns to the fourth Year of King *Leogair*, and the Arrival of *St. Patrick*, where he concludes his Relation; and from that Period *Gilda Modude*, a Writer mentioned in the next Century (o) takes up his Account. These two Pieces are said to have been in the Possession of the Earls of *Clanricard*.]

Tigernac, a diligent Enquirer into the Antiquities of *Ireland*, writ——

Hiberniæ Annales.

which he carried down to the Year 1088; as appears from an antient Author who wrote a Continuation of the said Annals. I cannot but be of Opinion, that this Writer was *Tigernac O-Broin*, *Airenach* or *Erenach* of *Clonmacnois*, who, according to the *Ulster Annals* died that Year: For there is an Agreement both in the Times, and in their Names. This Writer's Annals, and those of his Anonymous Continuator were in the Custody of Sir *James Ware* in M. S. [and *Flaherty* (p) tells us, that they were written partly in *Latin*, and partly in *Irish*. The Annals of the four Masters mention his Death in these Words. “Anno 1088. *Tigernac O-Braoin*, *Comorban* or Successor of *Kieran* of *Clonmacnois*, and of *St. Coman* (i. e. Abbot of *Clonmacnois* and *Roscommon*) a very learned Man, and well skilled in History, died.” Of the *Erenachs* above-mentioned, see the Antiquities in the Chapter that treats on that Subject.

Maelisa O-Brolcain was born in the Peninsula of *Inisfen* in the County of *Dunagal*, and had monastick Education in the Abby of *Bothchbonais*, in the Diocese of *Derry*, where he is said to have made great Acquisitions in Learning, and particularly to have been eminent in the Knowledge of Antiquities and Languages. The Writer (q) of his Life tells us, that he was the Author of divers Works, and *Colgan* in his Note upon that Passage, says, that he had some Fragments of them in his Custody, and knew where more of them were preserved in *Ireland*: But does not give any Information what their Titles were. He died in the Year 1086, on the 16th of *January*.

(n) Catal. vir. Illustr.

(o) Flahert. Epist. Nuncup. p. 18. Histor. Libr. pref. p. 17.

(p) Prælog. ad Ogygiam. p. 7.

(q) Act. Sanct. p. 108.

Erard is said to have been Secretary to King *Malachy* in 1096, and well versed in the Antiquities of his Country, and other Learning. *Colgan* (r) says, there are many of his Works Extant; but is silent as to the Particulars of them.]

Melisa O-Stuir, a Native of *Munster*, and an eminent Philosopher, writ some *Philosophical Treatises*. He died in the Year 1099 or 1098, according to the *Ulster Annals*.

C H A P. IX.

Writers of the Twelfth Century, viz. from the Year 1100, to the Year 1200.

GILLE or *Gillebert*, Bishop of *Limerick*, and the Pope's Legate, flourished A. D. 1110, and died about the Year 1140. [See a full Account of his Life, Vol. I. p. 504.] He writ,

Epistolas quasdam. Item,
Libellum de Statu Ecclesiæ.

which Primate *Usher* published (s) in 1632. Dr. *Thomas James*, in his Catalogue of the Manuscripts in the Libraries of *Oxford* and *Cambridge*, and from him *John Pitts* (t), erroneously ascribe this Book to a counterfeit *Gille*, Bishop of *Lincoln*. [*Allemande* (u) gives an Account, that this *Gille* about the Close of the 11th Century writ a Book to teach the Manner of celebrating Mass according to the Roman Ritual; wherein he condemned all other Rituals as Schismatical. This is the same Book as that *de Statu Ecclesiæ* under another Title. The before-named Primate *Usher* published another Epistle of this *Gillebert* to *Anselm*, Archbishop of *Canterbury*, with which he sends him twenty-five Pearls, some good, and some indifferent; for which the Bishop returned him Thanks in another Epistle. But as the Tract aforesaid, *De Statu Ecclesiæ*, was written in the Form of an Epistle, I am very suspicious, that that as well as the Epistle now mentioned are contained in the first general Title of *Epistolas quasdam*. *Pitts* ascribes to him other Works, which I must leave to his Credit, viz.

De fide Ecclesiæ contra Judæos; occasioned by a Dispute he held with a learned Jew at *Mentz*.

Homilias super Cantica. Lib. 1.
Super Isaiam Prophetam ad Beatum Anselmum.
Super Hieremiam Prophetam. Lib. 1.
In Prologos S. Hieronymi super Biblia. Lib. 1.
De Casu Diaboli. Lib. 1.
De Anima. Lib. 1.
Homiliarum quadraginta septem.

Possibly the same with the Homilies before-mentioned.

(r) Ibid. p. 28. Note 4.
(u) Introd. Hist. Monast. p. 14.

(s) Sylloge. p. 92.

(t) Append. Script. Angl. cent. I.

Contra peccata Cogitationis, locutionis, et Operis. Lib. 1.

Ad Cantorem Sagiensem. Lib. 1. And, (as the same Writer says) many other Treatises.——

Celfus, by some called *Celestin*, & *Cellach Mac-Æd Mac-Mælfæ*, was advanced to the See of *Armagh* on the second of *September* 1106, and died in 1129. on the sixth [or rather on the first of *April*. See an Account of his Life Vol. 1. p. 51.] He writ,

Summam Theologicam;

which it is said was not long since extant at *Vienna* in *Austria*. *Bale* (d) ascribes to him (besides his Will mentioned in his Life.)

Epistolas complures ad Malachiam ; And,
Constitutiones quasdam, Lib. 1.

Perhaps he means the Statutes of that celebrated Synod (e) assembled at *Fiad-Mac-Ængusa* [by some called *Uisneab*] in 1111 or 1112 ; at which fifty Bishops and 300 Priests are said to have assisted. [*Staniburst* (f), and *Bale* say that he writ also,

Testamentum ad Ecclesias, Lib. 1.

Which probably is the Will before hinted at. *Gesner* makes him the Author of a Treatise,

De Successione Malachiæ.]

Which perhaps may be the Epistles to *Malachy* before mentioned.

Malachy, by the Irish called, *Mælmædoic O-Morgair*, Bishop of *Connor*, and Archbishop of *Armagh*, died in 1148. [See a full Account of his Life, Vol. 1. p. 54. and 218.] He is said to have written,

Multas Epistolas ad D. Bernardum.

Constitutionum Communium. Lib. 1.

De Legibus Cælibatus ; Lib. 1.

De Traditionibus.

Vitam S. Guthberti, dedicated to *David*, King of *Scotland*, and,

[*De Peccatis et Remediis.* Lib. 1.——*Conciones plures.* Lib. 1.

Both which are ascribed to him by *Staniburst*, (f)] And,

Prophetiam de futuris Pontificibus Romanis ; which *Arnold Wyon* hath published, (g) with an Exposition annexed of *Alphonsus Ciaconius*, down to the Papacy of *Urban* the VIIth. [Many learned Men have rejected these Prophecies as spurious ; and several have affirmed, with good Reason, that they were forged by some Partizan or Familiar of Cardinal *Simoncelli*, to promote his Interest in the Conclave Anno 1590 ; he being then the oldest Cardinal, and one who had assisted in the Election of several Popes. The Scheme of these Prophecies is founded on the different Designations of the Popes, either from their Names, Country, Family, Office, Titles of their Cardinalate, or Arms, or from several of these united. Thus, *de Rore Cæli*, is the Prophecy applied to Pope *Urban* the VIIth, who had been Archbishop of *Rossano* in *Calabria*, where Manna, called the Dew of Heaven, is gathered. Cardinal *Simoncelli* was born at *Urbevetanum* (*Orvieto*) i. e. the Old City, and was Bishop of it ; and therefore this vain Prophet pointed out his Patron under these Words ; *Ex antiquitate Urbis*, in order to persuade the Electors, that the Holy Ghost, by such a Designation,

(d) Script. Britan. Cent. 14. No. 84.

(e) Annal. Ult.

(f) Descrip. Hib. cap. 7.

(g) Ibid.

(b) Lign. Vit. Lib. 2. Cap. 40.

had given his Suffrage for him, being both Bishop of *Urbevetanum*, and a Native of it. But here the Prophecy failed, and the Cardinal of *Milan*, who took the Title of *Gregory* the XIVth, was elected. From the Time of *Urban* the VIIth. the Expositors of these Prophecies have been silent. There are many pregnant Reasons given, why these Prophecies are looked upon as spurious, and not the Composition of *Malachy*. First, neither *St. Bernard*, (who writ the Life of *Malachy*, and in whose Arms *Malachy* died) nor any other Contemporary Writer hath mentioned one Word of them; nor have after Writers taken Notice of them, as *Baronius*, *Spondanus*, *Bzovius*, *Raynaldus*, and others, who have written large Volumes of Ecclesiastical Annals. *Arnold Wyon* is the First who mentions them, and attributes the Interpretation of them to *Ciaconius*. But who informed *Wyon* of this Particular? The Lives of the Popes and Cardinals written by *Ciaconius* have been three times published, viz. in 1601, 1630, and 1677; yet there is not the least Hint of these Prophecies in any of the said Editions; an Argument, that he smelt out the Falshood of them, and therefore would not insert them in his Works. *Nicholas Antonio*, who published a *Bibliothèque* of the *Spanish* Writers, and *Ambrose ab. Altamurra*, who composed a Catalogue of the Writers of the Order of *St. Dominick* (of which *Ciaconius* was one) are very accurate in giving the Works of *Ciaconius*, and even descend to his Manuscripts, and small unpublished Tracts; yet they give not the least Account of these Prophecies, or that *Ciaconius* was the Interpreter of them. From hence, as they have lain hid and unnoticed for near 450 Years, and as the *Irish*, (who have been always fond enough of writing the Miracles, Visions and Prophecies of their Saints) have said nothing of these before *Messingham* published them from *Wyon*, it would seem to follow, that they were invented but a short Time before *Wyon* sent them abroad, and to serve some such Purpose, as is before mentioned. Secondly, If any Regard may be given to the Interpretations affixed to these Prophecies, there are eight *Antipopes* intermixed with the lawful *Popes*; as *Victor* the IVth, under the Designation of *ex tetro Carcere*, because he was Cardinal of *St. Nicholas* in *Carcere Tulliano*—*Calixtus* the IIIId, under the Title of *Via Trans-Tiberina*, he being Cardinal of *St. Mary Trans-Tiberim*.—*Paschal* the IIIId denoted *De Pannonia Thuscæ*, being an *Hungarian* by Nation, and Cardinal Bishop of *Tusculum*; and so of five others. From whence must be concluded, that if the said Prophecies were genuine, and written by the Inspiration of the Spirit, then these eight *Antipopes* must be considered as lawful *Popes*, and the Church of *Rome* be at the same Time governed by two Supreme Heads. Thirdly, The many Anachronisms in these pretended Prophecies, occasioned by this, that the Inventor of them too closely adhered to the erroneous Accounts of *Onuphrius Panvinius*, prove the Vanity and Forgery of them. The Jesuit *Monestier* hath written a Treatise in *French* professedly to expose them, which was translated into *Latin* by *Francis Porter*, an *Irish Franciscan* Frier, and published at *Rome* in 1698, to either of which Treatises I must refer the Reader for further Satisfaction.

[*Gilda Modude*, an Ecclesiastick of *Ardbreacain*, as some (i) say, though others (k) make him a Monk of *Clonard* in *Meath*, flourished A. D. 1143; of whom an anonymous contemporary Writer gives this Character, “That he never told a Lie, nor writ one Word foreign from Truth.” He was the Author of a *Genealogical Sonnet or Poem*; wherein he gives us a short History of the Christian Kings of Ireland, from *Leogair* to the Death of *Malachy*, i. e. from 428, to 1043, in the *Irish* Language.]

Tundal or *Tungal*, was a Native of *Cashell*, or (as some say) of *Cork*. About the Year 1159, having been wrapt up in a Trance for three Days at *Cork*, he lay as if he had been dead; but being at length awakened he declared to the Standers by the wonderful Apparitions he had seen. Some say he afterwards writ, *Apparitionum Suarum*, Lib. 1. But from the very Relation of them it appears, that *Tundal* only gave an Account thereof, but writ nothing concerning them. It would seem therefore, that some Stander-by committed the Account to Writing

(i) Flaherty Epist. Nuncup. p. 2.

(k) Colgan. Act. Sanct. p. 200.

from *Tundal's* Mouth. The Reader may see this Vision in *John of Tinnmouth* (l) and *Vincentius* (m). It is also extant in Manuscript in the publick Library at Oxford.

Congan, a Cistertian Monk, and afterwards an Abbot, (perhaps of the Abby of *Suir*) flourished in the Year 1150. He is said to have written,

Gesta Malachiae Archiepiscopi Armachani. Lib. 1. and
Epistolas quasdam, ad D. Bernardum.

It was by his Means and Persuasion, that *St. Bernard* undertook *The Life of Malachy*, as he confesses himself, at the End of his Preface to it, in these Words: “ Lastly, O. Abbot *Congan*, my Reverend Brother, and dear Friend, “ you have laid this Task upon me, and not you only, but (as you have given “ me to understand from *Ireland*) all the whole Church of Saints with you. “ I willingly obey, and the rather, as you do not require an eloquent Discourse, “ but a plain Narrative. I will however, use my Endeavours, that the Account “ I give be smooth and clean, instructive and devout, and not tedious to the “ Over-curious. Indeed I am thoroughly convinced of the Truth of the Sto- “ ry, since *I have had my Memoirs from you*, who have declared, that you have “ related no Facts, but such, of which you have had a perfect Knowledge.” [From this Account one would rather judge, that *Congan* only furnished *St. Bernard* with Materials for writing the Life of *Malachy*, than that he writ the Life of that Prelate himself; though *John Hartrey* (n), a Cistertian Monk of of the Abby of *Holycross* in the County of *Tipperary*, is positive in making *Congan* the Writer of a Life of *Malachy*.] *Congan* writ also (according to *Thady Dowling* (o),

The Acts of St. Bernard.

Murry, or *Marian O-Gorman*, Abbot of *Knock* near *Louth*, Anno 1171 published a Supplement to the Martyrology of *Ængus* or *Æneas*, of whom the Reader may find an Account before, p. 51. [*Colgan* (p) does not call this Work a Supplement to the Martyrology of *Ængus*; but says, “ that *O-Gorman* “ writ a Martyrology in most elegant Irish Verse in the Time of *Gelasius*, Arch- “ bishop of *Armagh*, about the Year 1167, which is held in great esteem, “ and ever will be so, for the Beauty of the Style, and great Fidelity of the “ Performance. This (proceeds he) is for the most Part collected out of the “ *Ængusian Martyrology*, as an old Scholiast, in his Preface to that Work, says; “ and further, that *O-Gorman* does not confine himself to the principal Saints of “ *Ireland* alone, but takes in promiscuously those of other Countries.” One cannot doubt, but that this is the same Treatise mentioned by *Ware*, under the Name of a Supplement, which *Colgan* calls a Martyrology, notwithstanding the Difference in the Dates, which is but small.]

Maurice Regan, Servant and Interpreter to *Dermot Mac-Murrough*, King of *Leinster*, flourished in the Year 1171. He writ, with a good deal of Accuracy, *The History of the Affairs of Ireland during his own Time*; which a Friend of his translated into French Verse; from whence Sir *George Carew*, Lord President of *Munster* in the Reign of Queen *Elizabeth*, and afterwards Earl of *Totness*, turned it into English. [His History ends abruptly at the winning of *Limerick*, and takes up the Time of not full three Years from the first Arrival of *Robert Fitz-Stephen* in *Ireland*. Probably the Author did not survive that Period. He was in great Trust with King *Dermot*, and employed by him as Ambassador into *Wales* to solicit Aid; and afterwards was sent by the King and *Strongbow* to summon *Hesculph Mac-Turkill* to surrender *Dublin* upon their Approach to besiege it.]

Concubran writ the Life of *St. Moninna* or *Modwenna the Virgin*, in three Books; at the End of which Work he discovers his Name in these Words: “ Whoever reads and hears these Virtues, I beseech him by the Lord to inter-

(l) Sanctilog. M. S. in Bib. Cott.
de Vir. illustr. Cistert. Hib. M. S.

(m) Specul. Histor. Lib. 27. cap. 88.

(n) Synopf.

(o) Annal. Hib. M. S.

(p) Act. Sanct. p. 5.

“ceed with pious Prayers for me, *Concubran*, a very miserable Servant of God
 “oppressed by the Burden of my Sins.” He also writ *two alphabetical Hymns in Praise of the same Moninna*. But as there were two of the Name of *Moninna*, one commonly called *Darerca*, who died at *Kilsleve* or *Kilslevecuilin* in the County of *Armagh* on the sixth of *July* 518 (q), or (as some say) 516, and the other long after, who lived about the Year 640, *Concubran* has mixed these two Lives together. The Original of this Treatise is in the *Cotton* Library, from whence *Ware* had a Copy of it; but in the Beginning of the Book, in a modern Hand, it is erroneously ascribed to *Jeffry*, a Monk of *Burton*, who afterwards wrote upon the same subject. But one may judge from the Antiquity of the Character in which the Original is written, that the Author lived before the Close of the twelfth Century.

Eugene, Bishop of *Ardmore*, and Suffragan to the Archbishop of *Cashel*, writ the *Life of St. Cuthbert*, as appears from a Manuscript touching the Birth of the said *Cuthbert*, extracted out of the *Irish* Histories now in the *Cotton* Library. The Author of that Manuscript erroneously calls him Bishop of *Hardimone*, but adds, *that the Bishop St. Declan rested in the See of that Bishoprick*: From whence the Mistake is easily detected. For *Declan* was the first Bishop of *Ardmore*. *Eugene* flourished in the Year 1174. [*Colgan* (r) says he writ this *Life* about or before the Year 1100.]

C H A P. X.

Writers of the Thirteenth Century, viz. from the Year 1200, to the Year 1300.

MATTHEW O-Heney, a *Cistercian* Monk and Archbishop of *Cashell*, died in 1206. [See a fuller Account of him, Vol. I. p. 469.] He writ,

Vitam S. Cuthberti Lindisfarnensis Episcopi.

Epistolas quasdam ad Cælestinum tertium et Innocentium tertium, and some other Tracts.

The Author of the first Part of the Chronicle of the Abby of *Inisfalle*, in the County of *Kerry*, who lived to the Year 1215, hath given a light Touch of Universal History, from the Foundation of the World to the Year 430, or thereabouts; but from thence has accurately enough prosecuted the Affairs of *Ireland* down to his own Times. These Annals [which *Ware* had in his Custody, and whereof an imperfect Copy is in the College Library] have been continued by another Hand to the Year 1320.

One *Cornelius* lived about the Year 1230, and published a Chronicle [under the Title of *Multarum rerum Chronicon*. Lib. 1.] But I am at a Loss whether it be extant at this Day, as it certainly was in the Time of *Hector Boethius* (who flourished in 1526 :) For he acknowledgeth (s) that he made many Collections out of it. *Dempster* is vain enough to pretend, “That “*Cornelius* is called *Hibernicus*, an *Irish* Man, because (says he) he was born in the High-lands of *Scotland*; which Sort of Men, it was common in old Times, and “is even so at this Day, to call *Irish* Men.”

(q) Annal. Ult. (r) Aët. Sanct. p. 694. (s) Histor. Scot. in præfat. Bale, Cent. 14. No. 88, Dempst. Hist. Eccles. Scot. Lib. 3. No. 317.

John a Sacro Bosco (*Holywood*) a Philosopher and Mathematician of great Reputation flourished in the Year 1230. *Bale* (*b*), treading in the Steps of *Leland*, [and *Pitts* following both] make him an *English* Man, and say he was born at *Hallifax* in *Yorkshire*, from whence he took his Name. But, as to the Derivatiou drawn from the Name, without doubt they are widely mistaken; *Haly-fax* signifying *Holy-hair*, and not *Holy-wood*. [For *Fax* is used by the *English* on the other Side *Trent*, to signify *Hair*, as *Cambden* (*c*) says; who adds, that the Place is of no great Antiquity, having been not many Ages before he writ, called *Horton*: And he adds, that in 1443, when *John Waterhouse*, Esq; was born, there were but thirteen Houses in the Town, which in 1566 were increased to 520. It would seem to follow then, that *Hally-fax* could not give that Name to *John a Sacro Bosco*, since it was not a Town known by it when he was born.] *Dempster* (*d*) makes him a *Scotch* Man, and *Stainburst* (*e*) and others, give to *Ireland* the Honour of his Birth, and say he was born at *Holywood* in the County of *Dublin*. Among such great Variety of Opinions, for my Part, I can determine nothing. [He is said to have been educated at *Oxford*, but to have spent a great Part of his Life in *Paris*.] He writ an excellent Treatise, *De Sphæra*, which many learned Men [and particularly *Christopher Clavius*] have illustrated with Comments. It was printed at *Venice* in 1518, *Folio*, at *Antwerp*, 1573, *Octavo*, and at *Cologne* in 1610, *Octavo*. He also writ,

De Algarismo.

De ratione Anni, sive de Computo Ecclesiastico.

Breviarium Juris, and other Treatises [Besides these Works, *Pitts* makes him the Author of a Treatise, *de Astrolabio*; and hath split one of his Books into two. The one he intitles, *De Anni ratione seu Computum Ecclesiasticum*; the other, *De Computo Ecclesiastico*.] He died at *Paris* (as some say) in 1235, (though others have carried down his Life lower) and was buried there in the Cloisters of the Convent of *St. Maturine*, (otherwise called the Convent of the Holy Trinity for the Redemption of Captives) and a Sphere is engraved on his Tomb. [*Pitts* says, he died in 1256; yet by the obscure Epitaph he gives us, one would rather judge he died in 1244. It is thus,

M. Christi bis C. quarto deno quater Anno,
De Sacro Bosco discrevit tempora Ramus,
Gratia cui nomen dederat divina Johannis.

That Top-branch from *Holywood* tracing his Line,
Johannes entitled by Favour Divine,
Divided the *Æra*'s from *Christ* as appears,
One thousand two hundred and fourty four Years.

And round the Verge of the Monument this Tetrastick,

De Sacro Bosco qui computista Johannes
Tempora discrevit, jacet hic a tempore raptus,
Tempora qui sequeris, memor esto quod morieris;
Si memor es plora, miserans pro me precor, ora.

John Holywood, who reckon'd many a Year,
By Time arrested lies interred here:
And you, who catch the Moments as they fly
On Wings of Time, remember you must dye.
If you remember what must come to thee,
In Pity weep, and weeping pray for me.

(*b*) Script. Britan. Cent. 6. No. 93. (*c*) Britan. in Brigant. p. 852. Edit. 1722. (*d*) Histor. Eccles. Scot. Lib. 17. No. 1038. (*e*) Descript. Hib. cap. 7.

Peter, an *Irishman*, and a Philosopher and Divine of great Account, lived at *Naples*, in *Italy*, in the Year 1240, where he was Tutor to *Thomas Aquinas* in Philosophical Studies. He writ,

Quodlibeta Theologica.

I have not as yet discovered either at what Time or in what Place he died ; but probably it was at *Naples*. “ For (f) the Emperor *Frederick* the 11d, having “ restored the University of *Naples*, sent Letters of Invitation to him to come “ there ; which one may read among the Epistles of *Peter de Vineis* (g), Chancellor and Secretary to that Emperor.”

Marian or *Mælmurry O-Laghnan*, was first Dean of *Tuam*, and afterwards Archbishop of that See. He undertook a Religious Pilgrimage to *Jerusalem*, and committed to Writing an Account of his Travels to that City. He died at *Athlone* in 1249. [See a further Account of him, Vol. I. p. 605.]

An anonymous Monk of *Abby-Boyle* writ an Appendix to the *Annals of Connaught*, which he carried down to the Year 1253, when he died. The Book is extant in Manuscript in the *Cotton Library*, [and a Copy of it among the Collections of Doctor *Sterne*, late Bishop of *Clogher*, in the College Library of *Dublin*.]

Thomas Palmeran, or *Thomas of Palmerstown*, commonly called, *Thomas Hibernicus*, was born in the County of *Kildare* [at a Place called *Palmerstowne*, near *Naas*.] He forsook his Country for the Purpose of advancing himself in Learning, and continued some Time at *Paris*, where he took the Degree of Doctor in Divinity. He afterwards travelled into *Italy*, and died in the Monastery of *Aquila* (h), on the Confines of the Kingdom of *Naples*, where he lies buried. He flourished about the Year 1269, and not 1365, as *Arthur a Monasterio* (i) erroneously remarks. He writ,

Flores Doëtorum penè omnium, qui tum in Theologia, tum in Philosophia, hætenus Claruerunt. Lib. 2.

which are extant, and have been often printed, [as at *Antwerp* in 1580 *Octavo*, and at *Paris*, *Lyons*, and at last at *Geneva* in 1614] Also,

De Christianâ Religione. Lib. 1.

De illusionibus Dæmonum. Lib. 1.

De tentatione Diaboli. Lib. 1.

De remediis Vitiôrum. Lib. 1.

Flores Biblicos, *Antwerpiæ* 1568, *Paris* 1662, and other Works. The first mentioned Treatise was begun by *John Gualleis* or *Walleis*, a Franciscan Frier, under the Title of *Manipuli Florum* ; but Death obliged him to leave it unfinished, and our *Thomas* put the last Hand to it, and gave it the Title of *Flores Doëtorum*. He seems also to have been the Author of *Promptuarium Morale Sacræ Scripturæ*, published at *Rome* in 1624 by *Luke Wading*, out of a Manuscript in the Franciscan Library of *Araceli* in the Capitol. For his Country, the Disposition of the Work, the Time wherein it was wrote, and the Subject of it (being very nearly related to his *Flores Biblici*) all agree together. *Marian* (k) of *Florence* writes, “ That *Thomas* the *Irishman* flourished in the “ Year 1270, in the Convent of *Aquila*, in the Province of *Pennin*, now called “ the Province of *St. Bernardin*, and was in great Reputation for his Learning “ and Piety,” as *Wading* observes in his Edition of the *Moral Promptuary*. *Jordan* (l) of *Saxony* has also this Passage of him. “ Master *Thomas*, an *Irishman*, “ formerly a Fellow of the *Sorbonne* in *Paris*, in his Collections, which he calls

(f) *Wading*. Annal. Minor. ad An. 1270. No. 27. (g) Lib. 3. cap. 10. (h) *Wading*. Annal. Min. Tom. 2. ad an. 1269, 1270. (i) Martyrol. Franciscan. ad 7th Decemb. (k) Chron. M. S. Lib. 2. cap. 30. (l) Vit. Fratr. Lib. 2. cap. 14.

“ *Manipulus Florum*, among other Books of St. *Augustin*, reckons up, and points out two distinct Rules.”

[*Wading* (l) tells an odd Story of this Writer. He says he suffered many Troubles by the Illusions of the Devil, and that it was reported he cut off his left Thumb, lest he should be compelled by his Superiors to take on him the Priesthood.

The Writers (m) of the *Bibliothèque* of the Dominican Order, first compiled by *James Quetif*, and afterwards continued by *James Eckard* to the Year 1720, vary from the Account before given in some Particulars. I shall therefore give their Relation at large; because they seem to have searched narrowly into the Subject. They condemn the Writers of their Order, who make him a Dominican Frier, as they do *Wading*, for ranking him among the Franciscans; he having been of no certain Order. That being born towards the Declension of the thirteenth Century, he became a Fellow of the College of *Sorbonne*, and was in his highest Reputation about the Beginning of the fourteenth Age. In 1306 he only took the Degree of Batchelor, and whether he ever had the Degree of Master, or how long he protracted his Life, was undiscovered. On his Death-bed, he bequeathed the Books which he had written, and many other Manuscripts, to the College of *Sorbonne*, together with a Sum of Money to purchase a Rent for celebrating his Anniversary, and for that Purpose they quote this Passage out of the *Sorbonne Necrology*. “ Master *Thomas* of *Ireland*, formerly a Fellow of this House, died. He compiled *Manipulum Florum*, and three other small Tracts, which he sent to us, and bequeathed to us many other Books, and six Pounds in Money to buy a Rent to be employed in celebrating his Anniversary.” They refer to a learned Dissertation published in *French* by *Andrew Chevallier*, a Fellow and Librarian of the *Sorbonne*, upon the Original of printing at *Paris*, p. 62, and observe, that the Title of *Master*, prefixed to his Name, does not shew that he had taken that Degree, unless the Title comes after the Name; for that the Name, *Master*, was common to all *Ecclesiasticks* in that Age. Then they give a Catalogue of his Works, viz.

Tabula Originalium, sive manipulus florum secundum Ordinem Alphabeti, extracta ex libris 36 Auctorum, edita a M. Thoma Hibernico, quondam Socio Domus Scholarii de Sorbona Parisiensis Civitatis;

And in his Preface he enumerates the Names of the thirty-six Authors, from whom he collected his Work. This M. S. Piece is extant in a small Vellum Folio in several Colleges in *Paris*, and was printed at *Venice* in 1492, and often after. Three other Treatises of this *Thomas* are preserved in the College of *Sorbonne* under these Titles, viz.

First, *Liber de tribus punctis Christianæ Religionis*, &c. containing three necessary Points of the Christian Religion, viz. Matters of Faith, Command, and Prohibitions; by Master *Thomas*, formerly a Student of *Sorbonne*, Batchelor of Divinity. This may probably be the Book before-mentioned, *de Christianâ Religione*.

Secondly, *Commendatio Theologiæ*——beginning thus——*Sapientia ædificavit sibi Domum*, &c. which he explains according to the mystical, allegorical and moral Sense.

Thirdly, *Traſtatus de tribus Hierarchiis tam Angelicis quam Ecclesiasticis*.

In the same College of *Sorbonne* is another Manuscript ascribed to *Thomas* of *Ireland*, under the Title of

In primam et secundam sententiarum.

Gotofrid, a Native of the City of *Waterford*, in *Ireland*, was a Dominican Frier, and as we are told (n) by the aforeſaid Writers, flourished in the thirteenth Century, as far as may be gathered from his Works. He was well-skilled not

(l) Script. Ord. Min. p. 326.

(m) Tom. i. p. 744.

(n) Ibid. Tom. i. p. 467.

only in *Latin*, but in *Greek*, *Arabick*, and *French*; to obtain which Knowledge it was thought he had travelled into the Eastern Countries, and made a long Abode in *France*, particularly at *Paris*. He translated the three following Treatises from the *Latin*, *Greek* and *Arabick* into *French*, viz.

1. *Daretis Phrygii Librum de Bello Trojano.*
2. *Eutropii Romanam Historiam.*
3. *Aristotelis ad Alexandrum librum, qui dicitur secretum secretorum, seu de regimine Regum.*

He dedicated this last Piece to some Nobleman, whose Name is not mentioned in the M. S. from whence the Account is taken. For he says thus in the Preface——

—— *A noble bers prouz et sagef, &c.*

which the aforesaid Writers of the Dominican Bibliotheque thus interpret——

—— *Nobili viro, strenuo, et prudenti.*——

“ To a Man noble, valiant and wise, *Goffrid* or *Gotofrid* from *Waterford*, the least
 “ of the Order of Friars Preachers, wisheth Health in *Jesus Christ*, and Strength
 “ both of Body and Mind.”—— Whereas, sometimes you provide yourself
 “ with Arms, and other Implements necessary for War, sometimes you enter-
 “ tain yourself in reading of Books.— Wherefore to other good Books, which you
 “ already have, you desire to add a Book called, *The Secret of Secrets, of the most*
 “ *wise* Philosopher *Aristotle, or a Treatise of the Government of Kings and Princes*;
 “ and for this End you have requested me, that I would for your Sake translate
 “ the said Work from *Latin* into *French*, which I already translated from *Greek*
 “ into *Arabick*, and again from *Arabick* into *Latin*. Being overcome by your
 “ Intreaties, I have taken Care to fulfil this Task, and have used more Pains
 “ in it than I am accustomed to do in my more deep and profound Studies. You
 “ are to observe, that the *Arabians* in a great Circuity of Words speak but
 “ few Truths; whereas the *Greeks* are obscure in their Mode of Speaking:
 “ Wherefore by translating from both Tongues I have endeavoured to lop off
 “ the Parts that are too prolix in one Language, and to illustrate what is obscure
 “ in the other, as far as the Subject Matter would bear, and therein have pur-
 “ sued rather the Sense of the Words, than the Words themselves. You are
 “ further to understand, that I have added many other Things, which, though
 “ they are not contained in that Book, yet are drawn from other authentick
 “ Books, and are no less profitable than what is written in that Treatise; these
 “ Things that are added being pertinent to the Subject in Hand. Lastly, you
 “ are to know, that the *Latin* is not without a Mixture of the *Arabick*; and there-
 “ fore I have lopped off many Things, which are neither true nor profitable, in
 “ such a Manner, that I have in the shortest Method taken in the Marrow of
 “ the Subject, and what is most consonant to Truth.”—— Thus much of the
 Preface shews the *Country of the Author*, of what Order of Religion he was, and
 his Skill in the four Languages.

These three Treatises, in Vellom, are preserved at *Paris* in small Folio in the Library of Monsieur *Colbert*, and are elegantly written in the Character of the thirteenth Century.

In the same Volume are contained *fourteen Sermons turned into French*, which in the Catalogue are ascribed to *Jacobus de Voragine*; and after them follows a *short Exposition of the Articles of Faith, and the Lord's Prayer*, in *French*; and then, other Sermons on the first Sunday of Advent, on Time, and on the Gospels of all the Sundays in the Year. Now as these Sermons and Discourses are written not only in the same Hand Writing with the other Works before-mentioned, which are certainly *Gothofrid's*, but also the Style and Manner of Orthography are the same,
 the

the *Authors* of the said *Bibliothèque* are willing to ascribe them to him, and think, that they were either composed by him in *French*, or turned by him into *French* from some other Language. The like Judgment is to be made of two other Treatises in the same Volume, translated from *Latin* into *French*, in the same Stile and Hand-writing. The first is intituled in *Latin*, *Libellus Mortalitatum*, and in *French*, *Li petis livres de mortalites*; and the other is called *Eleucidarius*; being that same Book concerning the Author of which there are such great Disputes among the Learned, some ascribing it to *Anselm* of *Canterbury*, and others to *Honorius* of *Autun*.

This Writer hath escaped the Diligence of *Ware*, and therefore it was necessary to examine him at large. For it cannot but seem strange at this Time, that in the thirteenth Century an *Irishman* should be courted to undertake a Version into *French*.]

The *Annals of the Dominicans* were brought down by an Anonymous Frier of that Order to the Year 1274, in which the Author flourished. To these Annals is annexed the following Catalogue of all the Dominican Convents which existed in *Ireland* before the Year 1300, disposed according to the Series of Time in which each Monastery had its Foundation, viz.

	An.		An.
<i>Dublin</i>	1224	<i>Sligoe</i>	1252
<i>Droghedah</i>	1224	<i>Athlethan</i> (al Strade near <i>Athle-</i>	1252
<i>Kilkenny</i>	1225	<i>than</i>)	
<i>Waterford</i>	1226	<i>Athy</i>	1253
<i>Limerick</i>	1227	<i>Roscoman</i>	1253
<i>Cork</i>	1229	<i>Trim</i>	1263
<i>Molingar</i>	1237	<i>Arklow</i>	1264
<i>Athenry</i>	1241	<i>Ross</i> (al <i>Ross Ibercan</i>)	1267
<i>Cashell</i>	1243	<i>Youghal</i>	1268
<i>Traley</i>	1243	<i>Lorrha or Lurchoe</i>	1269
<i>Newton Com. Down</i>	1244	<i>Rathbrann</i>	1274
<i>Banin</i> (al. <i>Celeraine</i>)	1244	<i>Derry</i>	2274
		<i>Kilmallock</i>	1291

The Author of the Annals, commonly called *The Annals of Mount-Fernand*, or of the *Franciscans of Multifernan*, begins his Account from the Year of our Lord 45, and ends it with the Year 1274, at which Time he lived, as is manifest from the Antiquity of the Character. [They were extant in M. S. in Archbishop *Usher*'s Library, and a Copy of them is among the late Bishop of *Clogher*'s Manuscripts not long since given to the College of *Dublin*.] I cannot but be of Opinion that the Author of them was Frier *Stephen* of *Exeter*, “ who (as “ the said Annals say) was Born in 1246, and took on the Habit of his Order “ on the Annunciation of the Blessed Virgin, 1263.

William, Abbot of I know not what Monastery, “ was (says *Bale* (o)) a Man “ of such high Fame, that his Memory hath not yet fallen under the Ruins of “ Oblivion. For he was of the Race of the *Bards* or *False-Prophets*, whom “ the *Welsh* and *Irish* always held in great Veneration, &c. From whence he “ is said to have written

“ *Prophetias rerum futurarum*, Lib. 1.”

Thus far *Bale*; who having perhaps found him some where called a *Bard*, from thence took Occasion to Christen him a *False-Prophet*, and to invent that he was a Writer of *Prophecies*. [This *William* flourished (p) An. 1298.]

Gelasius or *Gillisa Mac-Firbissy*, an Historian, and a Poet, not of the meanest Rank, was Contemporary with *William*, and writ

Chronicon sui temporis, and
Poemata quædam. He died Anno Domini, 1301.

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An Anonymous Author of the *Office of St. Finian, Bishop of Clonard*, flourished in the close of this Century, at the Time when *Thomas St. Leger* was Bishop of *Meath*.

C H A P. XI.

Writers of the fourteenth Century, viz. From the Year 1300 to the Year 1400.

JOHN *Duns-Scotus*, or *Dunscot*, a Franciscan Frier, leads the Van in this Century. The sharpness of his Wit, and his Scholastick Subtelties, procured him the Name of, *The Subtile Doctor*. As the *Grecians* of Old contended about *Homer's* Birth-place; so both *English*, *Scotch*, and *Irish*, lay claim to that of our Author. The *English* (a) say he was born at *Emildune*, or at *Dunstone*, in the Parish of *Emildune*, in *Northumberland*, [since contracted into *Duns*, a Village about three *English* Miles from *Alnewick*]; and to corroborate this Opinion, they urge his Manuscript Works in the Library of *Merton College* in *Oxford*, which conclude with these Words, “ Here end the Readings of that Subtile “ Doctor of the University of *Paris*, *John Duns*; who was born in a certain “ Village, in the Parish of *Emildune*, call'd *Dunston* (b), in the County of *Northumberland*, belonging to the House of Scholars of *Merton-hall*, in *Oxford*.” I must leave this Matter to the Judgment of those who have seen that Work: For whether these Words were wrote about the Time that *Scotus* lived, or were added in later Times, will appear from the Fashion of the Character. [*Leland* hath propagated the Opinion of his Birth in *England*, and *Pits* (c), and almost all the rest of the *English* Writers have followed him.]

The *Scotch* (d) will have him born in the Town of *Duns*, eight Miles distant from *England*; [and with them agree several Foreigners (e), and some *English* (f)]. But the *Irish* (g) are as strenuous, that *Down* in *Ulster* was the Place of his Birth: And with these agree *Arthur a Monasterio* (h) of *Roüen* convinced by the Reasons, which *Mac-Coghwell* hath advanced. But in a Matter so doubtful, I shall not take upon me to be decisive; [and shall only add the Notion of *Sixtus Senensis* (i), “ that our Author was called *Scotus* or *σκηλινός*, that is, *obscure*, “ from the profound Obscurity of his Writings, ” Which Name *Anaxagoras* had antiently given him for the same Cause; and so had *Heracitus* according to *Seneca* (k).

He was born in the Year 1274, and being initiated in Grammar Learning, fell into the Acquaintance of two Franciscan Friars, who discovering in him a great Acuteness of Parts; took him with them, some say to *Dumfries*, and others to *Newcastle*, where they induced him to enter into their Order, being then very Young. From thence they sent him to the University of *Oxford*, where he made a great Progress in Learning under his Tutor *William de Ware* or *Varro*, and was made Fellow of *Merton College*, and Professor of Divinity. It is said that the Fame of his Learning, and the Benefit of his Lectures drew together from different Parts upwards of thirty thousand Students to *Oxford*, meerly upon his Account. The General of the Franciscans hearing of the great Reputation he had obtained, sent Orders to him to leave *Oxford*, and go to

(a) Camb. Brit. in Northumb. p. 670. Bale Script. Cent. 4. No. 82. Cent. 14. No. 53. Pit. Script. p. 390. (b) Tho. Jamesio in Ecloga Oxonio Cantab. Dynstam. (c) De Script. p. 390. (d) Dempst. Hist. Eccl. Lib. 4. p. 227. Camerarius de Scot. doct. &c. p. 187. Mackenzie of the Scots Writers. v. 1. p. 215. Jo. Major. Lib. 4. (e) Du Pin Bib. Eccles. Tom. 2. p. 58. Philip Labbe Script. Eccl. (f) Cave Hist. liter. Par. 1. (g) Mac-Caghwell (Cavellus) vit. Scot. Luke Wading. An. Min. ad An. 1304. (h) Francisc. Martyr. ad 8. Nov. § 4. (i) Biblioth. Sancti Lib. 4. (k) Epistle 12.

Paris in the Year 1304, that they also might have some Advantage from his Lectures. In Obedience to this Command he went to *Paris* that Year, being the thirtieth of his Age, where he was honoured first with the Degree of Batchelor, and then of Doctor of Divinity; and in 1307, the Care of their Divinity Schools was committed to him as Regent. But he did not continue long in this Station: For the Year following *Gonsalvus*, General of the Franciscans, sent him to *Cologne* to teach there; and when he approached the City he was received by the Magistrates, and all People of Rank, with the highest Tokens of Honour and Esteem.

While he taught in the University of *Paris*, or, as some hold at *Cologne*, the Controversy concerning the *Immaculate Conception* arose, which he maintained against the Followers of *Albertus Magnus*, who held, *that the Virgin Mary was born in Original Sin.*]

He went to *Cologne* by the Order of the General of the Franciscans [as aforesaid, but did not live long after, for] He died there a sudden Death [being seized with an apoplectick Fit] on the eighth of *November* 1338, in the thirty-fourth Year of his Age, and was buried among the Franciscan Friars, under a monumental Stone, on which, before his Bones were removed, was engraved the following Epitaph, such as it is, in *Leonine Verse* (*A*) [which is attempted in *English* in the same Kind of Meeter.]

*Clauditur hic Rivus, Fons Ecclesiæ, Via, vivus;
Doct̃or Justitiæ, Studii Flos. Arca Sophiæ;
Ingenio scandens, Scripturæ condita pandens
In Teneris Annis fuit, ergo memento Johannis.
Hunc Duns Ornatum fac cœlitus esse beatum:
Pro Patre translato modulemur pectore grato.
Dux fuit hic Cleri, claustri Lux, & Tuba veri.*

The Church's Road lies in this dark Aboud,
A Stream abundant, and a Spring redundant:
A just, discerning Doctor, Pink of Learning:
An Ark secure of holy Wisdom pure;
Then think upon this early-dying John.
God make this Duns from Heaven blest at once.
With grateful Hearts then let us play our Parts,
For this translated Father Sing elated,
The Clergy's bright Conductor, and Steer-light
He was, to lump it, of Truth th' incessant Trumpet.

[It is said that he was buried so hastily, that his Spirits returned to him, after he was laid in his Grave; upon which *Jacobus Latomus*, an *Italian* Poet, made this Epigram.

*Quæcunque humani fuerant Jurisque sacrati,
In dubium veniunt cuncta vocante Scoto.
Quid? quod, & in dubium illius sit Vita vocata,
Morte illum simili ludificante Strophâ;
Quum non ante Virum vita, jugularit adempta
Quam vivus tumulo conditus ille foret.*

What sacred Writings, or prophane can shew,
All Truths were, *Scotus*, call'd in doubt by you.
Your Fate was doubtful too: Death boasts to be
The first that chous'd you with a Fallacy;

(*A*) *Leonine* Rhyme is a sort of Verse which rhymes at every Hemistick, the Middle always chiming to the End, so called from one *Leoninus* a Canon, who first succeeded in that sort of Composition, and dedicated several Pieces writ in it, to the Popes *Adrian* IV. and *Alexander* III.

Who

Who lest your subtile Arts your Life should save,
Before she struck secur'd you in the Grave.

But *Luke Wading*, who wrote his Life, and several others, deny this Fact. Upon the Removal of his Bones he had an elegant Monument erected to his Memory in the same Church, on the Verge of which (as *Pitts* (1) tells us) are the Names of fifteen Doctors, all Franciscans, engraved; of which Number, on the upper Part of the Monument are three Popes and two Cardinals, and on the Sides are ten Doctors, among whom six are *English*. For several Epitaphs, Poems, and Inscriptions made to his Memory, I must refer the Reader to *Pitts* in the Place above quoted; and to *Philip L' Abbe* who has collected and published many of them. The different Opinions of Authors concerning his Death may be seen in *Luke Wading's* Annals under the Year 1308. But whoever is desirous of any further Account of him may turn to the Franciscan Martyrology published at *Paris* by *Arthur a Monasterio* in the Year 1638, where, under the eighth of *November* all the Authors who wrote of him are enumerated. His Works are these:

Commentaria in quatuor Libros Sententiarum. He writ this at *Merton College* in *Oxford*; from whence the Work is called *Scriptum Oxoniense*.

He afterwards writ at *Paris*,

Reportata [or *Reportatorum Parisiensium*. Lib. 14.]

Collationes. 23.

[*Physico-Theologicæ Collationes aliæ* 4.]

Quodlibeta [or *Questiones Quodlibetates*. 21.]

De primo Principio rerum.

Theorematum. Lib. 1.

De Cognitione Dei. Lib. 1.

Tetragrammata quædam.

Sermones de Tempore & de Sanctis.

Commentarios imperfectos in Genesim, in Evangelia, et in D. Pauli Epistolas.

Quæstiones in Porphyrium, et in Aristotelis Predicamenta, Peribermenias, Priora Posteriora, Elenchos, de Animâ, Metaphysica & Physica.

[*Wading* hath published his Life and Works in twelve Volumes. *Lyons* 1639. The first contains his Life, and the Testimonies of eminent Men concerning his Works; His *speculative Grammar*, (which some have falsely fathered on *Albert* of *Saxony*,) his large *Questions on all Logick*, with the Commentaries of *Maurice de Portu*, Archbishop of *Tuam*.

The second Tome contains his *Commentaries on the eight Books of Aristotle's Physicks*, with the Notes of *Francis de Pitigianis* of *Aretium* in *Italy*. *Wading* proves that they are not *Scotus's*. In the same Tome are some imperfect Questions on *Aristotle's* Books *de Animâ*, with the Notes of *Hugh Mac-Cagbwell*, Archbishop of *Armagh*.

Third, contains divers Treatises of Philosophy.

Fourth, His *Commentaries on Aristotle's Physicks*, with his *Metaphysical Conclusions and Questions*.

The six following Tomes contain his *Commentaries upon the four Books of Sentences*, with the Notes of *Mac-Cagbwell*, *Lichet*, *Ponce* and *Hicky*.

The Eleventh contains four Books called *Reportata Parisiensia*, which are an Abridgment made at *Paris* of his large Comment, with the Notes of *Mac-Cagbwell* and *Wading*.

The last Tome contains his *Quodlibetical Questions*, with the Notes of *Mac-Cagbwell* and *Lichet*.

Trithemius mentions some Sermons of *Scotus's* upon *Time*, on the *Saints*, a *Commentary upon the Gospels and Epistles of St. Paul*, and some other Treatises. *Bale*

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also ascribes to him a *Commentary on Genesis*, and a *Treatise of the Perfection of Monks.*]

Malachy, an *Irishman*, and a Divine of the Franciscan Order, (not a Dominican, as *Anthony Senensis* says) flourished at *Oxford* about the Year 1310, and afterwards, as it seems, at *Naples* in *Italy*. [*Luke Wading* (d) gives a high Character of this Man, and says he had gained a vast Reputation both at home and abroad for his Learning and Piety. That he was a Doctor of Divinity of *Oxford*, and Chaplain to King *Edward II*; and in his Sermons freely reprov'd the Vices of the Court and Kingdom without Fear of Reprehension either from the King or his Nobles] I once was of Opinion, that this *Malachy* was the same Person with *Malachy Mac-Æda*; who, about the Year 1310, was advanced to the Bishoprick of *Elphin*, and afterwards translated to *Tuam*. But from Time we learn Experience. It is past Controversy, that *Malachy Mac-Æda*, before he became a Bishop, was a secular Priest, and one of the Canons (e) of the Cathedral of *Elphin*. This *Malachy* writ (f) a Book,

De Veneno et Remediis mortalium Peccatorum. Lib. 1.

which was published at *Paris* Anno 1518 by *Henry Stephens*, [under this Title, *F. Malachiæ Hybernici, Ordinis Minorum Doctoris Theologi, strenui quondam divini Verbi illustratoris, nec non vitiorum objurgatoris Acerrimi Libellus septem Peccatorum Mortalium Venena, eorumque Remedia præscribens, qui dicitur, Venenum Malachiæ.* Parisiis 1518, 4to] *Bale* (g) adds, that he wrote also,

Institutorum Communium. Lib. 1.

Legum Celibatus. Lib. 1.

Novarum Traditionum. Lib. 1.

Ad divum Bernardum, Epist. plures. [And *Staniburst* ascribes to him,

Conciones plures. Lib. 1.

Frier March, an *Irishman*, (as may be gathered from his Works) writ a Book under this Title,

Historiæ Hibernicæ Piæ. Venerabili ac Deo devotæ Domine G. Dei dono Abbatiſſæ, Fr. Marcus, &c. It does not appear, of what Order he was a Frier, or at what Time he writ; but his Book is extant at *Paris* in the College of *Navarre*, M S. Folio, among other Treatises; of which the first is the Life of St. *Martin*, written by *Sulpicius Severus*, and the last, the Bull of the Canonization of St. *Dominic* by Pope *Gregory* the XIth. As this Writer hath escaped the Observation of *Ware*, I cannot omit taking Notice of him; though I am neither able to place him in any certain Period, nor tell who, or of what Order of Religion he was. See the *Bibliothèque* of the Dominicans, published by *Quetif* and *Eaekard*, Tom. 1. p. 743.]

Maurice Gibellan, Doctor of Laws, and Canon of the Church of *Tuam*, was a Philosopher and an eminent Poet, [and is said to have understood the *Ogham Irish* better than any Person of the Age he lived in. Of this *Ogham Irish* see the *Antiquities*, p. 19.] He writ some Poems, and other Treatises, and died in 1327. As I take Occasion to mention Poets, I would not be thought to mean such, who, applying themselves to Versification, make Choice of obscene and unprofitable Subjects (the Tokens of a wanton Mind) which do not improve the Readers in Learning, but in Wickedness; for such ought to be razed out of the Roll of Poets: But I mean those, who, being inspired with a Poetick Genius, employ it only on weighty and noble Subjects.

Adam Godham, a Franciscan Frier, and Doctor of Divinity of the University of *Oxford*, writ,

Commentarios super Libros Quatuor Sententiarum; printed at *Paris* Anno 1512 [1517.] Also, *Determinationum.* Lib. 1.

(d) Annal. Min. ad an. 1270.

(e) Rot. pat. 4. Edw. II. par. 1. in tur. Lond.

(f) Poſſev. Appar. Sac. Garesius de Corp. et Sangu. Christi.

(g) Cent. 14. No. 91.

He flourished *Anno* 1330. For a further Account of him the Reader may consult *Bale*, (*b*) who makes him an *Englishman*, and erroneously calls him *Adam Wodeham*; though at the same Time he cites for his Authority *John Major*, (*i*) who expressly calls him, *Adam Godbamen*. “At the same Time (says he) lived “*Adam Godbamen*, who was an Auditor of *Ockham*, when he held his Disputations at *Oxford*. He was a Man of Modesty, but no way inferior to *Ockham* in Parts or Learning.” If I am not mistaken, he is the Person, whom the same *John Major* in another Place calls, *Adam of Ireland*. “Formerly (says he) this University of *Oxford* hath sent abroad eminent Philosophers and Divines; as *Alexander Hales*, *Richard Middleton*, *John Duns*, the subtle Doctor, “*Ockham*, *Adam of Ireland*, *Robert Holcot*, &c.” Whether he be that Doctor, “whom *Gregory* of *Ariminum*, (who writ on the Sentences in the Year 1344) often cites under the Name of *Adam the Doctor*, and, of the *Irish Doctor*, I leave to the Enquiry of others. It seems very probable to me, that they were one and the same Person.

William Ockham (called the *Invincible*, *Angelical*, and *Prince of the Nominalists*) was a Franciscan Frier, and disciple to *John Scotus*. He died at *Munich* in *Bavaria* *Anno* 1347, and was buried there in a Convent of Franciscans. *Raphael Volaterran* (*k*) makes him an *Irishman*. “*Ireland* (says he) also rejoices in her “Saints, and especially in her Prelates, *Malachy*, *Cataldus*, and *Patrick*, which “last converted the *Irish* to Christianity, and was afterwards Bishop of *Scotia*, “*William Ockham*, that celebrated Logician of the Franciscan Order, under “Pope *John* the XXII. Add to these the Cardinal of *Armagh*, who flourished in the Year 1353, and was in great Reputation for his Learning, and many Writings.” *Philip O-Sullivan* (*l*) (who calls him *O-Chane*) and others have followed *Volaterran*. But without Question they are mistaken, as the truly learned *Luke Wading* (*m*) makes manifest from the Pope’s Letters, and other Proofs. Therefore I pass over his Works, and do not reckon him among the Writers of *Ireland*. However, the Reader, if he be so disposed, may find a further Account of him in *Trithemius*, *Bale*, and in *Cambden*’s Description of *Surrey*.

David O-Buge, a Carmelite Frier of a Monastery of that Order at *Kildare*, became eminent for an uncommon Share of Learning, first at *Oxford* in *England*, and afterwards at *Treves* in *Germany*. [“In his Time (says *Staniburst*) (*n*) *Girald* of *Bonia*, being Master-General of the Carmelites, was at Jar with *William Liddington*, Provincial of the *English* Carmelites. Whereupon, ten of the wisest and most learned of that Order were elected to resist their General, and *O-Buge* was placed at their Head. *Girald*, understanding that *O-Buge* was active against him, was eagerly bent to hurt him; because he had promised himself Favour at his hands, *O-Buge* being born in that Country, where his Country-men, the *Geraldines*, were planted; and, to revenge himself, he procured *O-Buge* to be banished from *Italy*. This Storm being in Time blown over,”] *O-Buge* was at length made Provincial of the Carmelites in *Ireland*, and returned into his own Country, “where (says *Bale*) he is said to have held Chapters of his Order at *Athirdee* and *Dublin*. He was a Philosopher, Rhetorician and Divine, and the most learned in all that Country both in the Civil and Canon-Laws, and as such, was by many called *the Lamp*, *the Mirror*, and *the Ornament of all the Irish Nation*.” This is the Account *Bale* (*o*) gives out of *John Bloxam*’s Epistles. [To which may be added the high Character given of him by *Staniburst*, (*p*) who says, “That the Nobility and States, in Causes of Weight, would have Recourse to him as to an Oracle. That he was in Philosophy an *Aristotle*, in Eloquence a *Tully*, in Divinity an *Augustin*, and in the Canon-Law a *Panormitan*.”] He writ,

(*b*) Cent. 5. cap. 98.

(*i*) De Gest. Scot. Lib. 4. cap. 21.

(*k*) Comment. Urban. Lib. 3.

(*l*) Compend. Hist. Hibern. Tom. 1. Lib. 4. cap. 8.

(*m*) Annal. Minor. ad an. 1323. No. 15.

& ad. an. 1347. No. 22.

(*n*) Descript. Hib. cap. 7.

(*o*) Cent. 14. No. 92.

(*p*) Ut

supra.

Sermones ad Clerum. Lib. 1.
Epistolas 32 ad diversos. Lib. 1.—*A dilectionis fœdere non recedit.*
Propositiones disputatas. Lib. 1.
Lectiones Trevirenses. Lib. 1.
Regulas quasdam Juris. Lib. 1. and
Contra Gerardum Bononiensem. Lib. 1.

To which *William Eysengreinius* (q) adds,

Commentarios in Biblia Sacra, [called by Gefner, Postillos Bibliorum.]

He flourished *Anno 1320*, and afterwards died in a very advanced Age at *Kildare*, in a Monastery of his own Order, and was there buried.

Malachy Mac-Æda, or the son of *Hugh*, Canon and Bishop of *Elphin*, and afterwards Archbishop of *Tuam*, [of whom see an Account, Vol. I. p. 610, 631.] died on the 10th of *August 1348*. There is extant a large Volume for those Times, written in the *Irish* Language, and called, *Leaber Mac-Æd*, i. e. *the Book of the Son of Hugh*, which is ascribed to our *Malachy*. It contains (among other Miscellany Tracts) a Series of the Kings of *Ireland* from *Nell Nigialach* to *Roderick O-Conner*, in whose Time *Ireland* became subject to the *English* Power; as also, a *Prophecy*, ascribed to *St. Jarlath*, concerning that Saint's Successors in the See of *Tuam*.

Gilbert Urgale, so surnamed by *Bale*, perhaps, because he was born in *Ergall* or *Uriel*. For *Ergall* antiently comprehended all that Country, which is now divided into the Counties of *Louth* and *Monaghan*, and perhaps *Armagh*. He was a Carmelite Frier, and no unlearned Writer, and was thought to have been a Student in the University of *Oxford*. He flourished in the Year 1330, and (as *Bale* (r) says out of the Epistles of *John Bloxam*) “left behind him in two “large Volumes”

Summam quarundam legum. Lib. 1.
De rebus Theologicis. Lib. 1.

[*Staniburst* (s) mentions one *Wadding* in this Century, without giving him a Christian Name, who wrote in *Latin*,

An Historical Poem on the burning of Paul's Steeple, and divers Epigrams.]

The Compiler of the *Annals of Ross* lived in the Year 1346; under which Year he concludes his Annals thus, *Anno 1346*, *O-Karowill* is slain in *Ely* by the *Ossorians*.

Christopher Pembrige (a Native of *Dublin*, as I think) flourished in the Year 1347. He writ much the larger Part of those *Annals of Ireland*, which *Cambden* published at the End of his *Britannia Anno 1607*, i. e. he carried the said Annals down as far as the Year 1347, [from the Year 1161. They are continued by *Henry of Marleburg* to the Close of the Year 1421.]

John Clynn, a Franciscan Frier of *Kilkenny*, flourished at the same Time with *Pembrige*, and was the first Guardian of the Monastery of *Carrig*, founded *Anno 1336* by *James Earl of Ormond*, on the Banks of the River *Suir*. He writ very short Annals from the Birth of Christ to the Year 1315: But from that Year he continued the *Annals of Ireland* carefully and copiously enough to the Year 1349, when in all Probability he died, [the Plague then raging in *Ireland*; and by the Conclusion of his Annal of the Year 1348 he seems to have had a Foresight of his approaching Death. For having given an Account of the Plague then raging, “But I (says he) Brother *John Clyn*, a Franciscan Frier, “of the Convent of *Kilkenny*, have in this Book written the memorable Things “happening in my Time, of which I was either an Eye-witness, or learned

(q) Catal. Test. Veritat. (r) Cent. 14. No. 93. (s) Descr. Hib. cap. 7.
“ them

“ them from the Relation of such as were worthy of Credit : And that these notable Transactions might not perish by Time, and vanish out of the Memory of our Successors, seeing the many Evils that encompass us, and every Symptom placed, as it were, under an evil Influence, expecting Death among the dead, until it comes, such Things as I have heard delivered with Veracity, and have strictly examined, I have reduced into Writing. And least the Writing should perish with the Writer, and the Work should fail with the Workman, I leave behind me Parchment for continuing it, if any Man should have the good Fortune to survive this Calamity, or any one of the Race of Adam should escape this Pestilence, and live, to continue what I have begun.”

The Title of his Work is, *Annalium Chronicon*. Lib. 1.—beginning—*Secundum Orosium ab Orbe Condito.*] He also writ,

De Regibus Anglorum ab Hengisto ad Edw. III. Lib. 1. — beginning—*Saxones sapientius agentes.*

De Custodiis ordinis sui in Anglia et Hibernia.

[This probably is the Book, which *Staniburst* ascribes to him, under the Title of *De Custodiis Provinciarum*. Lib. 1.—beginning—*Anglia habet Custodias septem.*]

Catalogum sedium Episcopaliū, Angliæ, Scotiæ, et Hiberniæ.

[He writ also (as *Staniburst* says) *De Franciscanorum Cænobis, et eorum distinctionibus*. Lib. 1. which Book also *Luke Wading* ascribes to him.] (†)

His Works are extant in a Book formerly belonging to the Community of Franciscans at *Kilkenny*. Sir *James Lee*, heretofore Chief Justice of the King's Bench in *Ireland*, afterwards Lord Treasurer of *England*, and Earl of *Marlburgh*, took Care to have these Annals, together with other Tracts relating to *Ireland*, fairly transcribed, and left the Copy of them with *Henry Earl of Bath*, on Condition that they should be committed to the Press. [The Duke of *Chandois's* Copy of these Annals is continued down by another Hand to the Year 1405, which probably gave Occasion to *Luke Wading* of placing his Death in that Year.]

Richard Fitz-Ralph, Archbishop of *Armagh*, went for *England* in 1356, where in some Sermons preached at *London* he maintained these nine Conclusions (as he says himself) (u) viz.

1. That our Lord *Jesus Christ*, while he conversed on Earth, was always poor; not that he loved, or would embrace Poverty for its own sake.

2. That Our Lord *Jesus* never begged of his own free Will.

3. That *Christ* never taught Men voluntarily to beg.

4. That Our Lord *Jesus Christ* taught, that Men ought not voluntarily to beg.

5. That no Man may with Prudence and Sanctity voluntarily take upon himself by Vow to observe a perpetual Beggary.

6. That it is not a Part of the Rule of the Friars Minors to observe a spontaneous Beggary.

7. That the Bull of Pope Alexander the IVth, which condemns the Book of the Masters, does not impugn any of the aforesaid Conclusions.

8. That for the Parishioners of any Church making their Confessions, with Exclusion of another Place, it is more eligible for them to confess in their Parish Church, than in the Oratory or Church of the Friars.

9. That when the Parishioners of any Church are about to make Confession singly to one Person, it is more eligible to make such Confession to the Ordinary, than to the Person of a Friar.

For these Conclusions, the Guardian of the Franciscans of *Armagh*, and others of the same Order, both *English* and *Irish*, had him cited to *Avignon* before the

(†) *Annal. Minor.* ad an. 1350.

(u) *Defensor. Curat.*

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Pope. [See what became of this Controversy, together with a full Account of his Life, Vol. I. p. 81.] He writ,

De Quæstionibus Armenorum. Lib. 19.

In Libros quatuor sententiarum. Lib. 4.

In Evangelia. Lib. 4.

De paupertate Christi. Lib. 7.——beginning——*Sanctissimo in Christo Patri, Innocentio*

De intentionibus Judæorum. Lib. 1.

Sermonum Magnum Volumen. [preached at *Paul's-Cross* and elsewhere.]

Defensorium Curatorum [adversus eos, qui Privilegiatos se dicunt; habitum Avenione in Consistorio coram D. Papa Innocentio VI, & D. D. Card. & Prælati A. D. 1357. quibus accessit brevis Præfatio Apologetica. Paris, 1633, 8vo.]

being an Oration made before the Pope in a publick Consistory on the fifth of July 1350, in Defence of the Prelates and Curates of the whole Church.

Responsiones ad Objectus super Materiâ Privilegiorum fratribus de Ordinibus Mendicantium concessorum.

Informationes & Motiva data Judicibus super Declaratione habendâ de illa Extravagante Joanninâ.——vas electionis, &c.

De Validis Mendicantibus.——Beginning——*Quærat ad dandum sit valido Mendicanti, si sit pauper.*

Dialogum de rebus ad sacrum scripturam pertinentibus;

which is extant in M. S. at Oxford (w), in *Lincoln College Library.* He is said also to have written

Vitam S. Manchini, [or Manchani] (x), Abbatis (who flourished An. 640.)

De laudibus Beatissimæ virginis Mariæ. Lib. 1.

De potestate spirituali, Lib. 1.

De passione Dominicâ. Lib. 1.

Contra suum Archidiaconum. Lib. 1.

Epistolas ad Diversos. Lib. 1.

Dialogos, and many other Tracts [of which *Staniburst* gives a Catalogue; but as many of them are the same with those before mentioned under different Titles, I must refer the Reader to him and to *Bale.* Some (y) have thought it probable, that he translated the Bible into Irish.] The Reader may find a further Account of him in the Franciscan Martyrology of *Arthur a Monasterio.* p. 636, 637, 638.

Ralph Kelley, Archbishop of *Cashell*, died in 1361, [See an Account of his Life, Vol. 1. p. 478. to which I shall only add what *John Bloxam* mentions in his Epistles (viz.) “that though *David O-Buge*, before-mentioned, p. 82, was tied “by Vow to a Celibate Life, yet that this *Ralph Kelley* was his Bastard, and begotten by him in *Droghedab* on *William Kelley* a Merchant’s Wife. He writ,

De Jure Canonico. Lib. 1.

Epistolas familiares. Lib. 1.

And other Tracts, whose Titles are not extant.

Hugh of Ireland, a Franciscan Frier, having travelled over many Countries, writ,

(w) *Jameſii Ecloga Oxonio—Cantab.* Monum. p. 473. *Alex. Petrei.* p. 496.

(x) *Uſh. Prim.* p. 969.

(y) *Fox’s Acts and*

Itinerarium. or [*Itinerarium terræ Sanctæ*, as *Wading* (z) says ;] who (a) takes him to be the same Person with *Hugh Bernard*, who was at that Time Provincial of the Franciscans in *Ireland*. He lived about the Year 1360.

William of Drogheda (so called from the Place of his Birth) had his Education at *Oxford*, where he became very eminent for his Knowledge in the Civil and Canon Law, Arithmetick and Geometry, and was a publick Reader of the Civil Law in that University. He is said to have written a Book called,

Summam Auream.

(which is extant among the Archives of *Caius* and *Gonville College, Cambridge*,) as also——

Traſtatum de Occultis.

He flourished about the Year 1360. See *Thomas James's* Catalogue of M. S. in the Libraries of *Oxford* and *Cambridge*, where he is enumerated among the Writers of the Civil Law. See also *Bale* (b), who unduly places him among the English Writers.

Geffry O Hogain, a Franciscan Frier of the Monastery of *Nenagh*, in the County of *Tipperary*, writ,

Annales sui Temporis, i. e. from the Year 1336 to the Year 1370 ; which are extant in Manuscript. [We are told (c), that he had the Assistance of several others of the Friars of the same Convent to help him forward with this Work.]

Henry Crump, a Cistercian Monk of the Abbey of *Baltinglas*, and Doctor of Divinity of the University of *Oxford*, flourished in the Year 1382. He publickly maintained at *Oxford*, “ that (d) the Friars of the four mendicant Orders, “ neither are, nor were of Divine Institution, but were contrary to the General “ Council of *Lateran*, held under Pope *Innocent* the III^d. and that Pope *Honorius* was by pretended and false Dreams prevailed upon by the Friars to confirm them.” But he was obliged to abjure these Assertions at *Stanford*, in a Convent of Carmelites, in the Presence of *William Courtney*, Archbishop of *Canterbury*. He was afterwards accused of Heresy by *William Andrew*, a Dominican Frier, who was at first Bishop of *Achonry*, and at that Time Bishop of *Meath* because he had taught (e), “ that *Christ's* Body in the Sacrament of the “ Altar was only a Glass through which the Body of *Christ* in Heaven was “ seen.” He writ according to *Bale*, (f).

Determinationes Scholasticas. Lib. 1.

Contra Religiosos Mendicantes. Lib. 1.

Responsiones ad Objecta. Lib. 1.

He also writ, *an Account of the Foundation of all the Monasteries of England, from the Time of St. Birin, first Bishop of Dorchester, to the Age of Robert Grosted, Bishop of Lincoln, who died in 1253.* The Author of certain Rhimes, written on the Life of St. *Edith*, which are extant in the *Cotton Library*, made use of this Book in his Writings.

(z) Script. Ord. Min.

Britan. Cent. 6. No. 9.

Zizan. citat. in Libro Usser. de Hibern. relig. Antiq.

(f) Cent. 14. No. 98.

(a) Annal. Min. Tom. 4. No. 10. ad An. 1359.

(c) Nichol. Ir. Hist. Libr. p. 37.

(e) Act. Gul. Andreæ. Citat. ut supra.

(b) Script.

(d) Thom. Waldens. fascicul.

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William Wodeford (by *Francis Gonzaga* (g), called *Woderford*, an *Englishman*) was of the Franciscan Order, and Doctor of Divinity of the University of Oxford. He died An. 1397, and was buried at Colchester in England, according to *Bale*. *Luke Wading* (b) makes him an *Irishman*, and affirms that his right Name was *William of Waterford*. But since in the Book, which he wrote against *Richard of Armagh* (the Manuscript whereof (i) is preserved in Magdalen-College Library, and in other Libraries in Oxford) he is called *William Wodeford* or *Widford*, and not *William Wadford* nor *Waterford*, I cannot but follow *Bale*, *Possevin*, *Pitts* and others, who make *Wodford* an *Englishman*. Further, that *William of Waterford* is said (k), to have written *Opusculum de Religione*, inscribed to Cardinal *Julian Cæsario* in the Year 1433; whereas *Wodford* died (according to *Bale* and *Pitts*) in London An. 1397, and was buried in the Choir of the Church dedicated to St. Francis in London, as *Leland* affirms. From which Authorities I gather, that *William of Waterford* was evidently a different Person from *Wodeford*, to whose Works I have omitted giving a Place in this Catalogue, till Time brings the Truth to Light: But if the Reader is desirous to know the Titles of them, he may have Recourse to *Bale* and *Pitts*, where they are distinctly recited.

Magraith Mac-Gawan, if I am not mistaken, was a Canon of the Abby of St. Ruadan at Lurchoe in the County of Tipperary. He writ in the *Irish* Language,

De Genealogiis Sanctorum Hiberniæ

De Successionibus Regum & Regulorum Hibernicorum.

with some miscellany Tracts annexed. *Ware* had his Works in Manuscript. He lived (as I think) about the Close of this Century. [The Author of the *Irish* Historical Library (l) is greatly mistaken in making this Writer the same Person with *Augustin Magraidan*, who leads the Van in the next Century.]

C H A P. XII.

Writers of the Fifteenth Century, i. e. from the Year 1400, to the Year 1500.

AUGUSTIN *Magraidain*, a Man of Wisdom and Learning, flourished in the Beginning of this Century. He was an *Augustinian Canon* in a Monastery of the Island of Saints in the River *Sbanon*, on the West Bounds of the County of Longford. Among other Fruits of his Studies, he writ,

Vitas Sanctorum Hiberniæ.

and continued, a *Chronicle*, which other Canons of the same Monastery had begun, down to his own Times; part of which *Ware* had in M. S. with some Additions made after his Death. He died on the *Wednesday* next after *All Saints*, An. 1405, and was buried in the said Abby.

Coll Deoran, a Native of *Leinster*, was Contemporary with *Magraidan*, and writ also,

The Annals of Ireland,

which are extant in Manuscript. He died in 1408.

(g) De Orig. relig. Francisc. pt. 1. p. 84. edit. 1587. (h) Ann. Min. Tom. 1. ad An 1240. No. 25. et Tom. 4. ad An. 1395. (i) James's Eclog. Oxon—Cantab. de Anno 1600. (k) Wading ut supra. (l) p. 83. 84.

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Patrick Barret, an Augustinian Canon of the Abby of the Blessed Virgin *Mary* of *Kells* in *Offory*, was consecrated Bishop of *Ferns* at *Rome* in *December* 1400. [See a fuller Account of him Vol. I. p. 444.] He writ

A Catalogue of his Predecessors in the See of Ferns.

He died on the 10th of *November* 1415, and was buried in the said Abby of *Kells*.

[*Nicholas Fleming* was promoted to the Archbishoprick of *Armagh* in 1404. See an Account of him Vol. I. p. 85. His *Provincial Constitutions*, and Part of his *Registry* are yet extant.]

James Young, or *Junius*, a Notary-Publick of the City of *Dublin*, writ

Monita Politica de bono Regimine, to *James* Earl of *Ormond*, Lord Lieutenant of *Ireland* [An. 1407.] and a *History of the Pilgrimage of Laurence Rathold*, a Knight, and Baron of *Hungary*, to *St. Patrick's Purgatory*, An. 1411.

Patrick Ragged was at first Bishop of *Cork*, and afterwards Bishop of *Offory*. [See a further Account of him Vol. I. p. 413. 561] While he was Bishop of *Cork* he assisted at the General Council of *Constance* in 1415 and 1416, where he acquired a high Reputation for his Learning and other Virtues. He writ *De actis illius Concilii*, and died on the 20th of *August*, or as some say, the 20th of *April* 1421.

An *Irish* Monk of the Abby of *St. James*, at *Ratisbon* in *Bavaria*, about the Year 1424, writ

De Sanctis Hiberniæ. Lib. 1. and
De Rebus gestis Caroli Magni. Lib. 1.

But he is an exceeding fabulous Author.

William of Waterford writ *Opusculum de Religione*, inscribed to Cardinal *Julian Cesarino* An. 1433. See a fuller Account of him under *William Wodeferd*, p. 87.

An *Anonymous* Canon of the *Præmonstratensian* Order of the Abby of the Holy Trinity of *Loughkee* in the County of *Roscoman* writ accurately, *The Annals of Ireland*, partly in *Latin* and partly in *Irish*, which he carried down to his own Times. *Ware* had only the Opportunity of seeing that Part of them, which begins in 1249 and ends in 1408, [as he tells us himself, and I fear even that much of them are not now extant. For we are informed (m) that the Copy of them in the *Chandois* Library begins in 1249 and ends in 1381; and the late Bishop of *Clogher's* Copy, now in the College Library, is yet more defective, proceeding no longer than 1356.] It is conjectured that the Writer of these *Annals* lived about the Middle of the fifteenth Century.

[*Thadeus* or *Tatheus* (as he calls himself) Abbot of the *Scots* at *Ratisbon*, writ, or rather transcribed, a Treatise intitled, *Fragmentum Chronicorum de S. Kiliano, S. Virgilio, & S. Lullo, &c.* which is extant in *Canisius*. He begins thus, “*Ego frater, &c.* I Frier *Tatheus*, Abbot of the *Scots* of *Ratisbon*, at the Petition of *Conrad*, Provost of *Illminster*, have extracted the under Writing out of the Chronicle of the Foundation of the *Scotts*, f. 29, A. D. 1457, March the 11th.” He seems to have been an *Irishman* both from his Name, Promotion, and Subject.]

John of Ireland, a Dominican Frier, is said to have flourished about the Year 1460, and (if any credit may be given to *Michael Plodius*, as he is quoted by *Anthony Alphonsus Fernandes* (n),) he writ a Book intitled, *Manipulus Florum*. “For (says he) about the Year 1460 in that Book he made a Collection of the best Flowers out of all the sacred Writers, proper for all Subjects.” But as it is certain, that *Thomas of Ireland*, [called *Thomas Palmeran*] (of whom before p. 74.) writ a Book called *Flores Doëtorum*, which (as we said) *John Gualensis*

or *Walleis* began under the Title of *Manipulus Florum*, I cannot but suspect, that *Plodius* and his Followers have propagated an Error both in Relation to the Name of the Author, and the Age wherein he lived. However I will not be positive in the Matter, but only lay open my doubt. Some affirm, that one *John of Ireland*, a Dominican also, writ a Book intituled, *Scala Dei seu Cæli*.

Philip Norris was a Native of *Ireland*, but a Doctor of Divinity of the University of *Oxford*. [He was put into Priest's Orders very Young, and in 1427 promoted to the Vicarage of St. *Nicholas* of *Dundalk* by the Patron of it, *John Blakeny*; and the same Year *John Swain*, Archbishop of *Armagh*, having conceived a good Opinion of his Abilities, gave him a Licence (o) to prosecute his Studies Abroad, and to be absent for seven Years from his Vicarage, on Condition that he should keep a sufficient Curate to discharge the Duties of the Church. He out-stayed his Licence of Absence, and in 1435, was distrained (p) in two Parts of his Vicarage upon the Statute of Absentees. During his abode in *England*] treading in the Footsteps of *Richard Fitz-Ralph*, he writ against the Mendicant Friars, and treated them also with such Bitterness in his Sermons, that they raised great Persecutions against him. [For one *Thomas Hore*, a Dominican, in behalf of himself and others of the four Orders of Mendicants, complained to Pope *Eugene* the IVth An. 1431, just upon his Entrance into the Papacy, against the said *Philip* for the Abuses and Insolencies offered to them in his Sermons; and the Pope the same Year issued a Bull to the Archbishops of *Armagh* and *Dublin* to call him to an Account for certain Positions advanced by him against the Friars. *Hore* also petitioned the King the same Year complaining, that *Thomas Walsh*, Batchelor of Laws, had obstructed *Richard*, Archbishop of *Dublin*, from reading and promulging certain Processes and Apostolick Bulls issued in behalf of the said Friars against *Norris*. It appears that *Walsh* was innocent of the Matters contained in this Accusation; but it is probable had raised their Resentment by speaking with too much Freedom in Relation to their Proceedings. For the King, having issued a Privy Seal (q), commanding *Walsh* and others to appear before him at the Council in *England* on the Quindene of *Michaelmas* following to answer such Things as should be objected to them, *Walsh* Petitioned the Lord Deputy and Council, requesting, that the Archbishop of *Dublin*, who was then Present, should be interrogated, whether he or any others at the Time of the Execution of the said Bulls and Processes had given any Obstruction to them. The Archbishop confessed, that he had peaceably and quietly read the said Bulls and Processes at the High Cross of *Dublin* without any Molestation given by the said *Walsh* or any other; upon which *Walsh* prayed that the Archbishop's Confession should be recorded in Chancery. What further came of the Prosecution against *Norris* I know not; possibly a Submission to the Friars put a Stop to it.] Upon *Norris*'s Return to his own Country he was first made Prebendary of *Yagoston* in St. *Patrick*'s Church *Dublin*, and afterwards Dean of that Cathedral about the Year 1457, [and having continued under great Infirmities for seven Years died in 1487.] He writ, (according to *Bale*) (r)

Declamationes quasdam. Lib. 1.

Lecturas Scripturarum. Lib. 1.

Sermones ad populum. Lib. 1.

Contra Mendicitatem validam. Lib. 1.

and some other Pieces. See more of him in *Bale*.

Philip Higgin, a Franciscan Frier wrote, *Poemata* (s) *Sacra*, and died in 1487.

[*Malachy O-Lachnayn*, a Secular Priest of the Diocese of *Killaloe*, in the Year 1489 writ in *Latin*, *Antiquum Missale*, containing divers Prayers and Lessons out of the Hely Scriptures, a Kalendar, and the Psalms of David, with many

(o) Regist. Swain Tom. 1. p. 120.
9. H. 6. (r) Cent. 14. No. 99.

(p) Ibid p. 634.
(s) Annal. Ulan.

(q) Litt. de privat. Sigil. 3°. Aug.

Prayers and Hymns intermixed. After the Psalms are annexed many Hymns, Prayers, and short Sermons, and the Offices of divers Saints, with short Lives of the Saints. The Manuscript of these Pieces, written in a fair *Gothick* Character on Velom, and finely illuminated, is extant in Quarto in the College Library, A. 4. 8. and the Year when it was composed, with the Author's Name and Title, appears in the Beginning of the Work, written by himself.]

Pandarus, or the Author of a Book *De Salute Populi*, flourished in the Reigns of *Edward* the IVth, *Edward* the Vth, *Richard* the IIIrd, and *Henry* the VIIth; perhaps also in the Reign of *Henry* the VIIIth. In that Treatise he lays down the Causes of the Calamities of *Ireland*, and prescribes Remedies adapted to those Times.

Charles Maguire, a Native of the County of *Fermanagh*, Canon of the Church of *Armagh*, [and Dean of *Clogher*] was an eminent Divine, Philosopher and Historian, and writ *Annales Hiberniæ usq; ad sua tempora*. [They are often called *Annales Senatenses*, (t) from a Place called *Senat-Mac-Magnus*, in the County of *Fermanagh*, where the Author writ them, and oftener *Annales Ultonienses*, the *Annals of Ulster*; because they are chiefly taken up in relating the Affairs of that Province. They begin An. 444, and are carried down by the Author to his Death in 1498: But they were afterwards continued by *Roderick Cassidy* to the Year 1541. Our Author writ also a Book intitled, *Ængusius Auētus*, (u), or the Martyrology of *Ængus* enlarged; wherein from *Marian Gorman*, and other Writers, he adds such Saints, as are not to be met with in the Composition of *Ængus*.] He died on the 23d of *March*, 1498, in the sixtieth Year of his Age. [There are also ascribed to him *Scholia* or Annotations on the Registry of *Clogher*.]

Donald O-Fibely, a Native of the County of *Cork*, lived in the close of this Century, and writ *The Annals of Ireland in the Language of that Country*, which he carried down to his own Times, and dedicated them to *Florence Mahoun*. Sir *James Ware* says, he saw them in Manuscript in the Possession of *Florence Carty* in *London* in 1626. [*Anthony Wood* (w) makes him a Student of the University of *Oxford*, and says he was much valued by his Countrymen for his unwearied Industry in Matters relating to History and Antiquity; and asserts that he was living in 1505.]

An Anonymous Franciscan Frier, Contemporary with *Donald O-Fibely*, collected and published the *Statutes of the Franciscans in Ireland*.

C H A P. XIII.

*Writers of the Sixteenth Century, viz. From the Year
1500 to the Year 1600.*

MAURICE de Portu, or O-Fibely, was a Franciscan Frier, and Archbishop of *Tuam*. [See an Account of his Life Vol. 1. p. 613. He was called *Maurice of Ireland*, and under that Denomination] is mentioned by *Francis Gonzaga* (x). “*Maurice of Ireland* (says he) *postilled* (A) the

(t) Aët. Sanct. p. 5. Cap. 13. Flahert. Pref. ad Ogyg. p. 19. (u) Aët. Sanct. p. 5. Cap. 5.
(w) Athen. Oxon. Tom. 1. p. 5. (x) De Orig. Francis. Pars. 1. p. 88.

(A) A *Postill* signifies a *Gloss* or *Comment* which follows the Text or Words of the Author apart and by itself, as if it were something *post illa Verba*; and from these two Words *post illa*, it grew into a technical Term. *Postills* in their first Use denoted a short Exposition on the Gospel; because, as some say, the Gospels often begin with *post illa Tempora*, or *post illos Dies*. Afterwards it became indifferently

“ the whole *Philosophy* of John Scotus, and very learnedly commented upon his “ *Universalia*. He also published a *Dictionary to the Holy Scriptures*.” Anthony Possevin (b) gives this Account of his Works : “ Maurice (says he) an Irish Franciscan, and Archbishop of Tuam, composed a *Dictionary to the Holy Scriptures*, “ which was first printed at Venice in 1603 by John Antony and James Francis, at “ the Command of the most illustrious Matthew Zane, Patriarch of Venice; though “ it is not extant farther than the Letter E. inclusive. He also expounded the “ whole *Doctrine* of John Scotus with Notes, or, as they are called, *Postills* or “ *Commentaries*, which, particularly as to what regards his *Questions*, were pub- “ lished at Venice in the Year 1500 by Simon de Luere. His *Theorems* also for the “ Explanation of the Sense of Scotus were printed in the same Place by Lazarus “ Soard Anno 1514. But his *Enchiridion Fidei*, or *Manual of Faith*, came out “ before in 1509, by the Care of Octavian Schott: [Under this Title: *Enchiri- dion Fidei lucubrationibus preclarissimi Doctoris magistri Mauriti de Portu Hibernici Ordinis Minorum, Archiepiscopi Tuamensis dignissimi. Venetiis 1500, 4^o.* and is dedicated to Gerald de Geraldinis, Earl of Kildare.] James Mill put forth Scotus’s “ *Oxford Treatise on the four Books of Sentences* at Lyons; as John Gracius did his “ *Reportata* at Paris two Years before, i. e. in 1518. It is further said, that “ Maurice writ a *Treatise on the Life of John Scotus*, and a *Book of Distinctions*, “ which is preserved at Ravenna among the Franciscan Friars, together with his “ *Compendium of Truths* in 4to, in Leonine Verse, as Henry Villot affirms under “ the Word Maurice de Portâ.” He also writ, *In Porphyrium*. Lib. 1. Printed at Venice in 1519. [The Titles of his Works (as given by Anthony Wood (c)) are these :

Expositio sive Lectura accuratissima in Quaestiones Dialecticas D. Johannis Scoti in Isagogen Porphyrii. Ferrara 1499. Venice 1512; being the same Work which is mentioned by Ware to be printed at Venice in 1519, and is intitled, *Lectura accuratissima Mauriti Hibernici in Quaestiones Doctoris Subtilis super Isagogis Porphyrii. Modus quoque significandi, seu Grammatices speculative ejusdem subtilis Scoti, ut Fama est, tractatus perutilissimus.* Impressum Venetiis 5to Maii 1519.

Commentaria Doctoris subtilis Johannis Scoti in duodecim Libros Metaphysicæ Aristotelis emendata, et Quotationibus, concordantiis atque Annotationibus decorata. Venice 1507. fol. This is the Treatise which Gonzaga and Possevin call *Postills* or *Commentaries*.

Epithemata in Insigne formalitatum Opus de Mente Doctoris subtilis, &c. Venice 1514; being what Possevin calls *Theorems for the Explanation of the Sense of Scotus*.

Dictionary sacrae Scripturae Universis Concionatoribus apprime utile et necessarium, Venice 1603, which is the Dictionary mentioned by Possevin and Gonzaga, and reaches no farther than the Word, *Extinguere*.

Epistolæ diversæ ad Johannem Camersium. These are the sixty Epistles mentioned by Camers in his Comment on the 35th Chapter of Solinus.] He died at Galway in 1513. May the 25th.

[Christopher Cusack of GERALSTOWN made a *Book of Collections relating to Irish Affairs in the Year 1511*, which is extant in M. S. in the College Library, to which Primate Usher prefixed some Genealogical Tables.]

Nicholas Magwire was advanced to the Bishoprick of Leighlin Anno 1490 [See an Account of him Vol. I. p. 462.] He writ a *Chronicle*, from which Thady Dowling acknowledgeth he had great Assistance in compiling his *Annals*. He also writ the *Life of his Predecessor* Milo Roch, and other Treatises, which his untimely Death obliged him to leave unfinished. He died in 1512 or 1513.

(b) Apparat. Sacr.

(c) Athen. Oxon. v.1. p. 9.

differently to signify a *Comment* on any Writing; and from hence a Writer of *Postills* was called *Postillator*. Gesner in enumerating the Works of Hugo Cardinalis (who flourished Anno 1240) observes “ that “ he was the first who postilled Books.” But Trevel, speaking of Stephen, Archbishop of Canterbury, under the Year 1228, says, “ He writ *Postills* on the Bible, and divided it into Chapters, such as we “ use now.” The Word was first framed about the latter End of the 12th, or beginning of the 13th Century.

Thomas Brown, a Secular Priest, about the Year 1513, writ *The Life of Nicholas Magwire*, Bishop of Leighlin, whose Chaplain he had been. I do not find when he died.

Cornelius Hugonis, or *Fitz-Hugh*, was an Observantin Frier of the Order of *St. Francis*, and Provincial Vicar of that Order for *Ireland*. *Wading* (d) says, that he writ and published *The Life of S. Patrick the Apostle of Ireland*, or that he corrected that Life, which was writ by some Anonymous Author, and procured it to be published at *Antwerp* 1514. But it appears from *Bolandus* (e), who took Pains to mention all the Authors he could find, who employed themselves on that Subject; that *Cornelius Hugonis* only procured *Joceline's* Life of *St. Patrick* to be printed that Year at *Antwerp*; and Archbishop *Usher* (f) has a Passage to the same Purpose. This is the same Life which *Messingham* afterwards published at *Paris* in 1624.]

Thomas Fitch, a Canon Regular, and Sub-Prior of the Cathedral of *Christ Church Dublin*, [was for sometime a Student at *Oxford*, as *Anthony Wood* (g) from certain imperfect Notes of that University shews.] He writ, *De rebus Ecclesiæ suæ*. Lib. 1. which is called *The White Book of Christ Church*. Perhaps also he writ *The Necrology*, or *Book of Obits* of the said Church. For it appears from the Fashion of the Character that it was writ in his Time. [The above mentioned *Anthony Wood* takes the *Liber Albus*, and the *Book of Obits* to be one and the same Work. But unquestionably he is mistaken; for the *White Book of Christ Church* is at Present carefully preserved in the Chapter-house of that Cathedral, and the *Book of Obits*, may be seen among the Manuscripts of *Trinity College Dublin*.] *Fitch* died on the 16th of *January* 1517, and was buried in *Christ Church, Dublin*.

Staniburst (h) relates, that *Philip Flattisbury* flourished in the Year 1517, and writ *Divers Chronicles* at the Instance of *Girald*, Earl of *Kildare*: And *Flattisbury* in the beginning of those Annals, which are extant in Manuscript under his Name, speaks thus of himself and his Performance. "Here follow divers Chronicles written at the Instance of the Noble and Magnanimous Lord, *Girald Fitz-Girald*, Lord Deputy of *Ireland*, by *Philip Flattisbury* of *Johnstown* near *Naas* A. D. 1517, and in the ninth Year of King *Henry* the VIIIth." But by comparing these Annals with the Annals of *Ireland*, published by *Cambden* at the End of his *Britannia* (the greatest Part whereof was written by *Pembroke*, as I said (i) before) it is evident, that *Flattisbury* was only a Verbal Transcriber of them, and not the Author, a very small Addition to them only excepted. It is most certain, that formerly many prefixed their Names at the Beginning, or set them at the Ends of Books, which they only copied: From whence it often happened, that the genuine Authors were defrauded of their due Honour.

George Cogley, a Notary-Publick, and Register of the Diocese of *Meath*, [spent (k) some Time in the Study of the Civil-Law at *Oxford*.] In the Year 1518 he writ a *Catalogue of the Bishops of Meath*, from *Simon Rochfort* the first Englishman who sat in that See, to *Hugh Inge*, who was Contemporary with him. [This Catalogue fell (l) into Dr. *Usher's* Hands, when he was Bishop of *Meath*, and was by him communicated to Sir *James Ware*, as being serviceable in compiling the History of the Prelates.]

An. 1513 a Cistercian Monk of the Abby of *Duisk*, in the County of *Kilkenny*, at the Instance of *Charles Cavenagh*, his Abbot, writ the *Annals of Ireland*, which he afterwards continued down to the Time of the Dissolution of Monasteries, and inserted them into the Registry of the Charters of that Convent.

Theobald Anguilbert, a Doctor of Physick of the University of *Paris*, (as I think) writ a Book called, *Mensa Philosophica*, the *Philosophick Table*; which is a Treatise of Table-talk, with some Joaks, and Witticisms annexed. It was printed at *Paris* An. 1530 by *John de Harisy*, and the Author professes himself an Irishman in the Epistle Dedicatory. The same Work is by some erroneously ascribed

(d) Script. Minor. (e) Vit. Patr. ad 17th March. (f) Primord. p. 816. (g) Athen. Oxon. v. 1. p. 11. (h) Descript. Hib. Cap. 7. (i) p. 83. (k) Athen. Oxon. Vol. 1. p. 11. (l) Histor. Lib. p. 110.

ascribed to one *Michael Scot*, a Physician, and was printed under his Name at *Leipsick* in 1603; to which are annexed the Drolleries of *Othomar Luscinius*.

Magnus or *Manus Fitz-Hugh O'Donnell* of *Tirconnell* in 1532 writ *the Life of St. Columb* in a large Volume [in *Irish* in three Books: The first of which treats of the Actions and Miracles of *St. Columb*, until he began his Journey into Britain. The second describes his Actions in *Britain* until he returned into *Ireland* to the Synod or publick Assembly held at *Druimchette*; and the third lays down the Particulars of the Manner how he conducted himself in that Assembly, and his other Actions to the Time of his Death. This Life is collected from the several Writers of the Life of that Saint, and other antient Histories and Monuments; and is abridged and turned into *Latin* by *John Colgan* (*m*); who hath omitted many of the Relations in it, which he looked upon to be fabulous and Apocryphal, yet hath inserted enough of such Trash to give a reasonable Reader a Surfeit.]

Patrick Culin, an Augustin Hermit, and Bishop of *Clogher*, by the Assistance of *Roderick Cassidy*, his Archdeacon, compiled a *Registry of the Antiquities of his Church*, and inserted in it *A Catalogue of the Bishops of Clogher*; [from whence *Sir James Ware* collected the greatest Part of the Accounts, which he gave of his Predecessors and inserted them in his History of the Bishops of *Ireland*. The Registry concludes with these Words, *Ego Ruaricus Scripsi 1525.*—— *I Roderick writ this in 1525*, which discovers the Name of the Compiler, and the Time when it was written.] There is also Extant a *Hymn* of his Composition in praise of *St. Macartin*, first Bishop of *Clogher*, which was usually sung on the Festival of that Saint, and begins thus,

*Festum dignum Celebrantes,
Sanctum virum Venerantes,
Maccartinum et Laudantes
Exaudi nos Trinitas.*

He died in 1534, and was buried in his own Cathedral at *Clogher*.

Roderick Cassidy, Archdeacon of *Clogher*, was a Divine, Civilian and Philosopher, and had also an extraordinary Knowledge in the Antiquities of his Country. Besides part of the *Registry of Clogher*, mentioned before under *Patrick Culin*, he writ the latter Part of the *Annals of Ulster*, together with many Amendments of the first Part.] He died a very old Man, A. D. 1541.

[*John Traverse*, a Native of *Ireland*, a secular Priest and Doctor of Divinity, about the Year 1537 or 1538, published a *Book in Defence of the Pope's Supremacy*, and in Contempt of the Statute 28th *Hen. VIIIth*. Cap. 13. For which Offence he was indicted and punished according to Law. *Spondanus* (*n*), *John Lynch* (*o*) and others say, that his Hands were cut off and burnt. But this must be a malicious Aspersion. For there is no such Punishment appointed by the Act for that Offence. It is true he was afterwards condemned for High Treason, and executed at *Tyburn* (*p*) for being an active Instrument in the Rebellion of *Thomas Fitz-Gerald*; for which he has found a Place in the *Irish Martyrology*, among other Saints of the same Stamp.]

Patrick Finglas, an eminent Lawyer, was by King *Henry the VIIIth* made Chief Baron of the *Exchequer*, and afterwards in 1534 Chief Justice of the *King's-Bench of Ireland*. He writ a *Treatise on the Causes of the Calamities of Ireland, and the Remedies of them*; [to which he gave this Title,

A Breviate of the getting of Ireland, and of the Decay of the same.

(*m*) Trias. Thaum. p. 389.
Vol. I. p. 245.

(*n*) Ad An. 1539.

(*o*) Cambr. Evers. p. 205.

(*p*) Cox.

Sir *William Darcy*, Vice-Treasurer of *Ireland* for a Time, was a Man of Wisdom and Learning, and one who for his good Services to the *English* Interest in that Country had great Merit. He died far advanced in Years in the County of *Meath*, where he was born, An. 1540. He writ a Book in *English* intituled,

The Decay of Ireland, and the Causes of it.

Sir *Thomas Cusack*, a Gentleman of an antient Family in the County of *Meath*, bore many high Offices in *Ireland*; having been Master of the Rolls, Keeper of the great Seal, Lord Chancellor, and one of the Lords Justices. He writ, *A long Epistle to the Duke of Northumberland concerning the then State of Ireland, dated the 8th of May 1552. 6. Edw. VIth.* It is extant, together with the foregoing Books of *Darcy* and *Finglas* among the M. S. of the late Dr. *Sterne*, Bishop of *Clogher*, in the College Library.]

Edward Walsh flourished in the Year 1550. He went for *England*, and was received into the Family of *Edward Seymour*, Duke of *Somerset*, Uncle to King *Edward* the VIth, and then Protector of these Kingdoms. About that Time (as his Contemporary *Bale* says) He writ a Book intituled,

De Officiis pugnantium propatriâ, Lib. 1. beginning——*Tot Devinctus beneficiis vestræ*; and another thus intituled. *Ut Hibernia per Dei verbum Reformatur.* Lib. 1.

An Epitome of this Book was in the Custody of the Keeper of the Royal Records at *Westminster*. I have not discovered when or in what Place he died.

Thomas Watersfield, Archdeacon of *Leighlin*, was Contemporary with the before-mentioned *Walsh*, and is said to have written *some Collections relating to the History of Ireland.* *Dowling* cites him in his Annals. He died about the Year 1553.

Nicholas Staniburst writ in *Latin* a Treatise intituled, *Dieta Medicorum*, and died in 1554, as *Richard Staniburst* (q) says,

George Dowdal, Archbishop of *Armagh*, and a Native of the County of *Louth*, died in 1558. [See an Account of his Life, Vol. I. p. 91.] He writ divers *Sermons*, and translated from the *Latin* into *English*,

The Life of John Courcey, Conqueror of Ulster,

which is yet extant in Manuscript, in the *Chandois* Library.

[Another *Dowdal* of the Name of *John*, was lately living, and commonly called *Dorrell*: For it is a Practice among the Romish Ecclesiasticks of *Ireland* to assume Names different from those of their Birth, in order to persuade Foreigners that the Persecution is so severe in that Country, that they dare not with Safety appear in Publick without disguising their Persons and Names, the contrary of which is manifestly true. This *Dowdall* or *Dorrell*, call him which you will, was an Augustinian Hermit, and studied in the great Convent of that Order in *Paris*; and after his Return to *Ireland* was appointed by King *James* the IIId. one of his Preachers, upon which Prince's Misfortunes, he went to *London*, where several of the Nobility thought him a well qualified Person to commit the Care and Education of their Children to him, whom he attended in their Travels abroad. He returned to *Dublin* about the Year 1727, and in the following Year was appointed Provincial of his Order; in Execution of which Office he died in *Bridge-street* on the fourteenth of *November* 1739, and was interred in *St. James's Church-yard*. He published the following Treatises,

The Infallibility of the Catholick Church. Printed——*London*——
The Life of St. Augustin, Bishop of Hippo, *Dublin*—— 8vo.]

David de la Hoide, a Native of *Ireland*, and (as I think) of the Barony of *Carbury* in the County of *Kildare*, was admitted (r) a Probationer of *Merton College, Oxford*, An. 1549, and in 1553 took his Degree of Master of Arts. *Staniburst* (s) gives him the Character “ of an exquisite and profound Clerk, a good *Latin* and “ *Greek Scholar*, an expert Mathematician, Antiquary, and Divine.” But he was expelled *Oxford* in the Year 1560 for denying the Queen’s Supremacy, and from thence retired to his Native Country. While he was at *Oxford* he writ,

An Oration in praise of Mr. Jasper Heywood, Christmas Lord of *Misrule* in *Merton College*, intituled, *de Ligno & Fæno*, alluding to the Name *Heywood*.

Schemata Rhetorica in tabulam contracta.

Patrick Cusack, a Gentleman of *Ireland*, had his Education at *Oxford*, and was afterwards a School Master in *Dublin* “ where (t) his admirable Learning gave “ great Light to his Country, though he employed his Time rather in the “ Instruction of Scholars than penning of Books.” He flourished in 1566, and wrote in *Latin*, probably for the Use of his School,

Diversa Epigrammata, of which this is a Specimen ;

Verba aliis si des, tandem tibi verba dabuntur :
Fraus sequitur fraudem, Corpus ut umbra suum.

One *Dormer*, a Civilian, was born at *Rosse*, in the County of *Wexford*, and became a Student at *Oxford* in this Century ; though both *Anthony Wood* and *Richard Staniburst* are silent as to the particular Time when he lived, or what his Christian Name was : He wrote, (say the above cited Authors) in *Ballad-Royal*.

The Decay of Rosse.

One *Butler*, (u) a Native of *Waterford*, whose Christian Name we are not informed of, translated *Maturinus Corderius’s Book of Phrases into English in the Year 1562*. He was a Scholar to *Peter White* next to be mentioned.

Peter White, was born in *Waterford*, but educated at *Oxford*, where he was elected a Fellow of *Oriel College* in 1551, and took his Degree of Master of Arts in 1555. Early in the Reign of Queen *Elizabeth* he returned to his Native Country, and applied himself to the teaching of School, in which way he got so great a Reputation, that he was usually stiled *the lucky or the happy Schoolmaster of Munster*. He was promoted to the Deanery of *Waterford* upon the Resignation, and at the Request, of *Patrick Walsh*, Bishop of *Waterford and Lismore*, who being decayed by Age both in Body and Senses, petitioned the Government to be discharged of the said Deanery on the fifteenth of June 1566 ; and in the same Petition he recommended *Peter White* for his Successor in the Deanery, “ being a Man (says he) very well learned, past Degrees in Schools, and of “ virtuous sober Conversation, by whose Industry and Travail a great Part of “ the Youth both of this Country (*Waterford*) and of the Country of *Dublin*, “ have greatly profited in Learning and virtuous Education.” And accordingly a *Conge de Eslire* issued to the Chapter of *Waterford* on the twenty-second of that Month, requesting them to proceed to the Election of the said *White*. But he was ejected from the Deanery some Time after ; because he would not conform to the Religion then established. He continued however to teach School, which was then accounted a most excellent and useful Employment in *Ireland* by the Romish Party ; for thereby the Sons of Noblemen and Gentlemen had the Op-

(r) Athen. Oxen. Vol. I. p. 157.
(u) Ibid.

(s) Descrip. Hib. Cap. 7.

(t) Ibid.

portunity of being trained up in their own Religion, without sending them Abroad for foreign Education. He had under his Tuition *Richard Staniburst*, *Peter Lombard*, and several other Youths, who afterwards became eminent for Learning. He lived to the latter End of the Reign of Queen *Elizabeth*, but I am not able to fix the particular Time of his Death. He laid out his Time rather on the making of Scholars than Books; and yet was not idle even that Way. For we are told by one (w) who had been under his Care, that he writ the following Pieces,

Epitomen in Copiam Erasmi.
Epitomen figurarum Rhetoricarum.
Annotationes in Orationem pro T. A. Milone.
Annotationes in Orationem pro Archia Poeta.
Epigrammata diversa.

Nicholas Quemerford, D. D. was born in *Waterford*, but had his Education in the University of *Oxford*, where he took his Degree in Arts in 1562. “He spent (says *Anthony Wood* (y)) four Years in *Oxford* pecking and hewing (as he terms it) at Logick and Philosophy, and afterwards returned to *Ireland* and took Orders. But he was turned out of whatever Preferments he had; because he would not conform himself to the then established Religion. From thence he betook himself to the University of *Lovain*, where he was promoted to the Degree of Doctor of Divinity on the twenty-third of June 1576,” but in 1575 according to *Staniburst*. He afterwards became a Jesuit and died in *Spain*. (y) He writ in *English* a learned Discourse intituled,

Answers to certain Questions propounded by the Citizens of Waterford.
Divers Sermons, and other Works.

Peter Lombard was by Birth a *Waterford* Man, and Scholar to *Peter White*. He studied Philosophy two Years and a half at *Louvain*, and when he took his Degree of Master of Arts was by the uniform Consent of the four Principals elected *Primus Universitatis*. He writ,

Carmen Heroicum in Doctōratum Nicholai Quemerfordi.]
Carmina in laudem Comit̃s Ormoniã.

James King, a Citizen of *Dublin*, and Scholar to the before-mentioned *Patrick Cusack* about the Year 1566; from whose Tuition he went to *Cambridge*, and was probably matriculated in that University; but died about the Year 1569 before he could attain to that Ripeness of Learning, which a Man of his natural Abilities might have in View. He writ,

Carmina in laudem Henrici Sydnæi.
Diversa Epigrammata.]

Richard Smith, Doctor of Divinity, died at *Doway*, in *Artois*, on the 9th of July 1563, in the 63d Year of his Age. *Richard Staniburst* (z) makes him an *Irishman*, and says he was born of obscure Parents at *Rathmacney*, three Miles from *Waterford*. But in as much as *Bale* (a) (who was acquainted with him) numbers him among the *English* Writers, and *Smith* himself both in his Epistle before his Book written against *Philip Melancthon* (which he dedicated to *Philip Hosden*, Abbot of *St. Gertrude* at *Louvain*,) and in other Parts of his Works published at *Louvaine*, expressly calls himself an *Englishman* of *Worcester*, I have omitted giving the Titles of his Works in this Catalogue: Yet whoever hath a Mind to see them may turn to *Possévin*.

(w) *Staniburst* descript. Hib. Cap. 7. (x) *Athen. Oxon.* Vol. I. p. 200. (y) *Ut supra.*
 (z) *Ut supra.* (a) *Cent.* 9. No. 46.

Book I. *The Writers of IRELAND.* 97

[*James Wallb* was born in *Ireland*, but in what particular Province I am not able to inform the Reader. He was a Master of Arts, and Student in Divinity, (I suppose) in the University of *Oxford*. For the inquisitive *Anthony Wood* (b) tells us, that in 1572 he had Chambers, and took his Commons there in *Hart-Hall*, and in the Matricula Roll of that Year is intitled *Magister*. He translated *Giraldus Cambrensis* into *English*, and writ *Diversa Epigrammata*. Neither *Staniburst* nor *Wood* mention the Time of his Death.]

Matthew Sheyn was consecrated Bishop of *Cork* and *Cloyne* in 1572, and died in 1582 or 1583. See Vol. I. p. 564. Perhaps he was that *Sheyn*, whom *Richard Staniburst* (c) mentions to have been educated at *Oxford* and *Paris*, and that he wrote a *Treatise de Republicâ*. *Anthony Wood* (d) says that one *John Sheyn* took his Degree of Master of Arts at *Oxford* on the 9th of *March* 1523, and adds, that possibly he was the Author of the aforesaid *Treatise*. I must leave the Doubt undetermined.]

It is scarce worth mentioning, that *James Caddel* lived in this Century, and writ, *Diversa Epigrammata*. Many other of these sort of Writers I pass over.]

Thomas Long, Doctor of the Civil and Canon Laws of the University of *Paris*, lived in 1576. He writ, according to *Staniburst* (e); *De Speciebus, contra Mendacem Monachum*.—*In Aristotelis Physica*.—*Theses ex præcipuis Juris utriusque partibus selectas*, dedicated to *Charles* Cardinal of *Bourbon*.

Richard Creagh flourished about the same Time. He was born in the City of *Limerick*, [of which his Father was a Merchant, and he himself in his Youth was bred to the same Business, but quitting it, he retired to *Louvain* for Education, where he became eminent for Learning, and entred into Priest's Orders. He returned to *Limerick*, where he opened a School for the Instruction of Youth; but being tired of that sort of Life, and desirous to become a Monk, he took a Journey to *Rome* to solicit the Pope's Licence, which though he failed in, yet he was by him promoted to the Archbishoprick of *Armagh*. He died in the Year 1585 (as it is said) in the Tower of *London*, having been imprisoned there by the State.] He writ *De Linguâ Hibernicâ*. Lib. 1, which is yet extant in Manuscript, [and some Collections out of it are among the Manuscripts of the late Bishop of *Clogher* in the College Library.] *An Ecclesiastical History*, part of which was in Sir *James Ware*'s Time in the Possession of *Thomas Arthur*, Doctor of Physick. He is said also to have written *De Controversiis Fidei*, [which possibly may be the same *Treatise* that *Staniburst* (f) calls *Responsiones ad Casus Conscientiæ*, as his *Chronicon Hiberniæ*, may be what the same Writer calls *Topographia Hiberniæ*]—*Vitas Sanctorum Hiberniæ*, and *Catechismum Hibernicè*.

Edmund Tanner, (perhaps *Tonnery*) D. D. was Contemporary with *Creagh*, and writ (g), *Lectiones in summam D. Thomæ*.

[*Nebemiah Donellan*, Archbishop of *Tuam*. See his Life. Vol. I. p. 615. It appears by a privy Seal dated the 24th of *May* 1595 for his Advancement to the Archbishoprick of *Tuam*, that one of his Merits is mentioned to be, that "he had taken great Pains in translating and putting to the Press, the *Com-munion Book and New Testament in the Irish Language*, which Queen *Elizabeth* "greatly approved of." The New Testament, with a Dedication and Preface of his Writing affixed to it was published in 1603, 4to.]

John Usher, who was Mayor of *Dublin* in 1574, Father so Sir *William Usher* the Elder, Knight, writ a *Treatise de Reformatione Hiberniæ*; which was extant in Manuscript in the Hands of Primate *Usher*, [and by him deposited in the Library of *Trinity College, Dublin*.]

Nicholas Walsh, a Student of *Cambridge*, and Chancellor to St. *Patrick's, Dublin*, was consecrated Bishop of *Offory* in *February* 1577, and was murdered in 1585. [See Vol. I. p. 418.] He writ some learned *Sermons* in Latin, which were extant in his own Hand-writing in Sir *James Ware*'s Time. He also about the Year 1573 began a *Translation of the New Testament into Irish*; which was after-

(b) Athen. Oxon. v. 1. p. 199. (c) Descrip. Hib. Chap. 7. (d) Fasti Oxon. ad An. 1523.
(e) Ut supra. (f) Descript. of Irel. chap. 7. (g) Ut supra.
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wards done out of the *Greek* by *William Daniel D. D.* late Archbishop of *Tuam*, who died on the 11th of *July* 1628.

[*Derby Hurley*, a Civilian and Philosopher, writ, in *Aristotelis Physica*. Lib. 1. (b). I know not whether he was the same Person with *Dermot Hurley*, Titular Archbishop of *Cashel*, whom the Author of the *Analec̃ta* says was executed at *Dublin* in 1583.]

John Kerney was Contemporary with *Walsh* before-mentioned, and his most intimate Friend and Companion. He was also educated at *Cambridge*, and was Treasurer of *St. Patrick's, Dublin*. He writ a *Catechism* in *Irish*, which I believe was the first Book that was ever printed with *Irish* Types. He also translated the *Bible* into *Irish*, which was extant in Manuscript in *Ware's* Time. He died about the Year 1600, and was buried in *St. Patrick's, Dublin*.

[*James Staniburst*, Father to *Walter* and *Richard Staniburst* hereafter-mentioned, was by Profession a common Lawyer, Recorder of *Dublin*, and Speaker in several Parliaments. He writ in Latin, *Pias Orationes*.—*Ad Corcagiensem Decanum Epistolas plures*: besides three Speeches in *English*, which he made as Speaker at the Beginning of the Parliaments of 3d and 4th *Philip* and *Mary*, 2d and 11th of *Elizabeth*. He died on the 27th of *December* 1573, aged fifty-one.

Thomas O-Heirnan, a learned Divine, and Dean of *Cork*, wrote, *Ad Jacobum Staniburstum Epistolas plures*.

Richard Bellew Esq; a Native of the County of *Louth* (as I am informed) and a Student of *Lincolns Inn*, collected and published a Book intituled, *Les Ans du Roy Richard le second collect ensemble hors de les Abridgments de Statbam, Fitz-Herbert & Brook*. London 1585. 12mo. and dedicated to the Benchers, utter Barristers and Students of *Lincolns Inn*, with a short Table annexed. He also collected and published a Book commonly known by the Name of *Brook's new Cases*, under the following Title: *Ascuns Novell Cases de les Ans & Temps le Roy Henry VIII. Edward VI. & la Roynne Marie, escrie ex la grand Abridgment compose per Sir Robert Brook Chevalier &c. la disperse en les Titles, mes icy Collecte sub Ans*. London 1587. He mentions this Book as collected by him in Manuscript in his Dedication of the former.

Walter Staniburst, Son of the before-mentioned *James*, translated into *English*, *Innocentius de contemptu Mundi*.]

Richard Staniburst, [was also Son of the said *James Staniburst*, and Uncle to Archbishop *Usher*, his Sister *Margaret* being that Prelate's Mother.] He was educated for a Time at *Oxford*, [where he took one Degree, and from thence retired to *London*, and studied the Law in *Furnival's* and *Lincolns-Inns*. He returned to his own Country, and stayed there some Time; but being desirous of greater Liberty in the Enjoyment of his Religion (which was *Popish*) he went into the Low Countries, where after the Death of his Wife he took Orders, and being eminent for his Parts and Learning was made Chaplain to *Albert* Archduke of *Austria* at *Brussels*, who was then Governour of the *Spanish Netherlands*, where he died in 1618.

He writ, while he was a Youth, *Harmonia seu Catena Dialectica in Porphyrium*. Londini 1570 & 1579. fol. Iterum Lugduni folio, & Parisiis. 4°.

He writ afterwards in Latin, *De rebus in Hiberniâ gestis*. Lib. 4. which, with an Appendix out of *Giraldus Cambrensis*, and some Annotations, he published at *Antwerp* in 1484, 4°. [*Keating* (i) falls foul upon these four Books, and indeed with some Reason, if it be considered with what Numbers of Errors, not to say malicious Representations, it abounds; and he observes, that *Staniburst* was too young to undertake such a Work, was unacquainted with the *Irish* Language, and asserts, “ that he was prejudiced with the Rewards and Preferments which “ were promised him to blacken the Nation. But that he lived to repent this “ Injustice, and when he had entred into Orders promised to recant publicly, “ all the Falshoods he had published, and that he (*Keating*) was credibly infor-

(b) Stanihurst. Descrip. of Irel, Ch. 7.

(i) Hist. pref. p. 9.

“ med, that a Writing was drawn up for that End in order to be printed in *Ireland.*”] He writ also *De Vita S. Patricii*. Lib. 2, which was printed at *Antwerp* Anno 1587. 12mo. *Hebdomada Mariana ex orthodoxis Catholicæ Romanæ Ecclesiæ Patribus Collecta, in Memoriam Septem Festorum B. V. Mariæ per singulos Hebdomadæ dies distributa*, Antwerp 1689, 12mo. And a little before his Death, he writ, *Hebdomada Eucharistica*, Doway 1614. He writ also in English a *Description of Ireland*, dedicated to Sir Henry Sidney, Lord Deputy of *Ireland*, which is extant in the printed *Holingshed*. [Besides these Treatises mentioned by *Ware*, he translated the first four Books of *Virgil's Æneis into Heroick Verse*, London 1583. 8vo, as also some *Psalms of David*, printed at the End of his *Æneis, Poetical Conceits*, Latin and English, and some *Epitaphs*. He writ, besides these Tracts—*The Principles of Catholick Religion*, and in Latin a Piece under this Title. — *Brevis Præmunio pro futurâ concertatione cum Jacobo Usserio Hiberno, Dublinensi, qui in suâ Historicâ explicatione Conatur probare, Pontificem Romanum (legitimum in terris Christi Vicarium) verum et Germanum esse Antichristum.*—Doway 1615. 8vo. This last Tract was written on Account of a Book published by Archbishop *Usher*, intitled, *An Historical Explication, &c.* See *Usher's Life*, Vol. I. p. 103.

Our Author, *Richard*, had a Son named *William Staniburst*, who was born at *Brussels* in 1601, and at the Age of Sixteen entred into the Society of the *Jesuits*. He was a Man endowed with excellent Parts, and a Writer of several Treatises, of which *Sotvellus* (b) gives the following Catalogue; which I mention, in regard he bore so near a Relation to *Ireland*, though not born in it.

Album Marianum, in quo prosâ et Carmine Dei in Austriacos beneficia, et Austriacorum erga Deum Obsequia recensentur.—*Louvani* 1641. Fol.

De Infernorum Ergastulo.—*Antwerpiæ* 1655.—These two Tracts were printed without his Name.

Thesaurus Moralis Nostri Francisci Labatæ novis Commentationibus Auctus. Duobus Tomis. *Antwerpiæ* 1652. Fol.

Dei Immortalis in Mortali Corpore Patientis Historia Moralis, Doctrinæ placitis et Commentationibus illustrata.—*Antwerpiæ* 1660. Octavo.

Regio Mortis.—*Antwerpiæ* 1652, 1654. Octavo.

Quotidiana Christiani Hominis Tessera.—*Antwerpiæ* 1661. Quarto.

Veteris Hominis per expensa quatuor novissima Metamorphosis. *Antwerpiæ* 1661. Octavo.

According to *Archdekin* (i), he was the Author also of these two Books (viz.) *Thesaurus Concionum*, and, *De Passione*.

He died on the Tenth of *January* 1663.

Daniel Malone, a Frier of the Congregation of *St. Jerom*, and Professor of Divinity in the College of *Bononia*, was the Author of these Books.

Scholasticæ Bibliothecæ (k) *secundum Librum sententiarum Tomus unus.*—*Venetis* 1596.

Historia admiranda de Jesu Christi Crucifixi stigmatibus Sacræ Sindoni impressis, ab Alphonso Paleoto, Archiepiscopo 2d°. Bononiensi. explicata; Mellifluis elucidationibus, et rerum copiâ uberi amplissimis, ita Historiarum varietate prisce vetustatis multiplici, et erudita Sacrarum Scripturarum enucleatione conditis, quibus Universæ Christi Servatoris nostri acerbissimæ passionis series, ejusdemque Misteria, nec non facerrimæ Virginis Deiparæ Agones declarantur, ad uberrimos Contemplationis fructus hauriendos mirifice accommodata.—*Venetis* 1606. Quarto, Duaci et *Antwerpiæ* 1616. Quarto.—The running Title of the Book is, *Elucidationes in Sacrosanctum Syndonem.*]

Thady Dowling was at first Treasurer, and afterwards Chancellor of *Leighlin*, and a Man of great Knowledge in the Canon Law. About the Year 1598 he writ *Annales Breves Hiberniæ*, [which are extant in Manuscript in the College Library, and he was greatly assisted therein by a *Chronicle* penned by *Nicholas*

(b) *Biblioth. Script. Soc. Jes.*

(i) *Theol. Trip.*

(k) *Catal. Bibl. Bodleianæ*. p. 425.

Maguire, Bishop of *Leighlin*. See before, p. 91.] He writ also an *Irish Grammar*, and some other Tracts. He died at *Leighlin*, far advanced in Years, *Ann.* 1628, in the eighty-fourth Year of his Age.

[*Michael Fitz-Simon*, a School-Master of *Dublin*, writ in *Latin*, *Orationem in Adventum Comitiss Essexiæ Dublinium*, which was on the 15th of *April* 1599.—Also, *Epitaphium in mortem Jacobi Stanihursti*; and a Book of *Latin Epigrams*.

John Talbot, A. M. wrote in *Latin*, *Oratio in laudem Comitiss Essexiæ*, and, *Diversa Epigrammata*.

Walter Quin of *Dublin*, but Resident in *Scotland*, writ, *Sertum Poeticum in honorem Jacobi Sexti Serenissimi ac Potentissimi Scotorum Regis*.—*Edenburghi* 1600. Quarto. It consists of Anagrams, Epigrams, and Poems, both in *Latin* and *English*.

Thadæus Dunus, (*Thady Dun*) would seem by his Name to be a Native of *Ireland*, or at least descended from thence. He was a Physician of *Locarno*, in the Territories of the *Swiss Cantons*, and lived there an Exile for Religion, as appears from the Dedication of one of the Books hereafter mentioned to *Lewis Roncus*, wherein he tells him, “That they were of the same Country, educated “at the same School, and that being both banished for Religion, they had suffered great and numberless Troubles on that Account.” He writ the following Pieces, (*viz.*) *Thaddæi Duni Locarnensis Medici Epistolæ Medicinales, in quibus de Oxymelitis, et curatione pleuritidis, morborumq; articularium tractatur. Ejusdem de Hemitriteo, sive de febre semitertianâ Libellus. Idem Miscelaneorum de re medicâ liber omnino utilis, aliàs non editus.* Tiguri 1591. 12mo.

Thadæi Duni Locarnensis Medicinæ Doctõris, et Christi Exulis, de Peregrinatione filiorum Israel in Ægypto, Tractatus Chronologicus, cum Scripturarum conciliatione nunc primum inventâ; contra omnium et Veterum et recentiorum Sententiam, qui tradunt Israelitas in Ægypto annis duntaxet 210 habitasse. Tiguri 1595. 4to.

[C H A P. XIV.

Writers of the Seventeenth Century, viz. from the Year 1600, to the Year 1700.

ROBERT BARNWELL, a Native of the County of *Meath*, and a Lawyer of *Gray's-Inn*, who, during his Studies in that House, wrote an Abridgment of the second Part of the *Year-Book* of King *Henry VIth*, which, containing many Cases concerning *Irish* Affairs, he dedicated to Sir *Robert Gardiner*, Lord Chief Justice of *Ireland*, under the Title of

Syntomotaxia del second Part del Roy Henry le Sixt, per quel facilment sy troverons Soubs apt titles tout Choses conteinus en le dit liver.—*London* 1601, 1619. Fol.—In his Dedication he observes, “that among all the Volumes of the Law he had “read, the second Part of *Henry VIth* was the worthiest to be heeded by all “who should intend the Manner of Proceeding of Law in *Ireland*; which was the “Motive to writing such an Index, as may serve both as an Abridgment and “Table to the said Volume.”

Cornelius Dovan (*Dovanius*) was an *Ulster* Man by Birth, a Franciscan Frier, and titular Bishop of *Down*. To him the Author (*a*) of the *Analecta* dedicates the second Part of his Book, and gives an ample Account of him in the Third (*b*). He was executed for High Treason under the Government of Sir *Arthur Chichester*.

(*a*) *Analecta Sacra Nova et Mira, Coloniae* 1617. 8vo. *Coloniae*. 1619. 8vo.

(*b*) *De processu Martyriali, &c.*

ter Anno 1611, which afforded *Luke Wading* (c) Handle enough of intitling him to the Crown of Martyrdom. He writ,

Index Martyrialis, five Synopsis Martyrum Hiberniæ, qui suo tempore, quo persecutio sævissima in Catholicos efferebuit, pro fide occubuerunt. *Wading* says, that this Book was in Manuscript in the Custody of *David Roth*, the Author of the *Analecta*. I know not whether it was ever printed.

Thomas Russel continued the History (d) of the Genealogy of the *Geraldines*, Earls of *Desmond*, to the Year 1602. It was among the Manuscripts of Sir *James Ware*, which afterwards became the Property of the Earl of *Clarendon*, and are now in the Custody of the Duke of *Chandois*.

William Bathe, was born in the City of *Dublin*, and educated for several Years in the University of *Oxford*, where he applied himself diligently to Study; till growing weary of the Heresy professed in *England* (as he called the Protestant Faith) he quitted the Nation and his Religion together, and was initiated into the Society of the *Jesuits* in the Year 1596, and the Thirty-second of his Age, according to *Anthony Wood* (e); though a Writer (f) of his own Order affirms, that he was only twenty-five Years old at that Time. Having spent some Years among the *Jesuits* in *Flanders*, he was sent to *Padua* to compleat his Studies, from whence he went into *Spain*, and was made President of the *Irish* Seminary at *Salamanca*; and from thence was sent to *Madrid* upon some Business of his Order, where he died on the 17th of *June* 1614; though *Allegambe* (g) places his Death in *Ireland* on the 4th of *September* 1626. He writ the following Books.

An Introduction to the Art of Musick, wherein are set down exact and easy Rules, with Arguments and their Solutions, for such as seek to know the Reason of the Truth.—London 1584. Quarto. He writ this Treatise while he was a young Student at *Oxford*, being then very fond of Musick.

Janua Linguarum, seu Modus maxime accommodatus, quo patefit aditus ad omnes linguas intelligendas. *Salamanticæ* 1611. This Book was much used in *Spain* for the Instruction of Youth, and was published by the Care of the *Irish* *Jesuits* of *Salamanca*.

A Methodical Institution of the Principal Mysteries of the Christian Faith, with a Method annexed for the right Exercise of General Confession.—He published (h) this Treatise in *English* and *Latin* anonymous; however, *Allegambe* ascribes it to him. He also writ in the *Spanish* Language, and published it under the Name of *Peter Manriques*.

A Preparation for the Sacrament of Penance, intitled—Aparejos para administrar el Sacramento de la Penitencia con mas facilidad y fruto, en Milan 1604 — or rather, 1614, as appears at the End of the Work.

John Geraldine, or *Fitz-Girald*, published a Book under this Title,

Jobannis Geraldini Hiberni de Meteoris tractatus Lucidissimus in quinque partes distinctus; opus omnium, quæ de hac Materia in lucem prodierunt, accuratissimum, lecturæque jucundissimum.—*Parisiis* 1613. Octavo, dedicated to Sir *Edward Fitz-Girald* of *Tecroban*, to whom he styles himself a Cousin. *Allegambe* (i) ascribes this Book to *Christopher Holywood*, but erroneously.

Thomas Geraldine, about the Year 1612, writ a Book intitled, *Monitorium ad Catholicos in futuro Parlamento Congregandos.* See *Rivii defensio*. p. 6.

Robert Roth was by Profession a Lawyer, and of standing Council, and Agent to *Thomas*, Earl of *Ormond* and *Offory*. He writ under the following Title,

A Register containing the Pedigree of the honourable Thomas, late Earl of Ormond and Offory, and of his Ancestors and Cousins, both lineal and collateral, as well since the Conquest of Ireland, as before, and containing many of the memorable Services done and performed by the said Earls; and also, their Matches, and what Honours, Offices and Promotions were granted to them from Time to Time, and a Note of the several Purchases made by them. All which were collected and gathered out of the seve-

(c) *Annales Minorum*. Ad. an. 1271.

(d) *Catal. M. S. Angliæ et Hib. Oxon.* 1697. Folio.

(e) *Athen. Oxon.* Vol. I. p. 394.

(f) *Sotvellus Biblioth. Script. Societ. Jesu.*

(g) *Biblioth.*

Script. Societ. Jesu.

(h) *Archdekin's Theol. Trip. Venetiis* 4to. p. 401.

(i) *Bibl. Script.*

Soc. Jesu.

ral Chronicles and Pedigrees, and out of sundry Records and Evidences, by Robert Roth, Esq; (one of the late Earl's Council) in the Year after the Incarnation of Our blessed Saviour Jesus, 1616.—Mr. Carte hath made the proper Use of this Tract in compiling his History of *James Duke of Ormond*, and it remains in Manuscript in the Library of the College of *Dublin* (*k*). Mr. Roth is said also to have written the History of the *Ormond Family*; the Manuscript of which was in Sir *James Ware's* Custody: But I doubt this Treatise is no other than the Registry before mentioned.

White (Candidus) Furlong, baptized *William*, was born in the County of *Wexford*. He studied for a Time at *Oxford*; but his Intentions being for the Law, he went to *London*, where, changing his Mind and Religion, he travelled into *France*, then to *Rome*, and lastly, to *Spain*, where he became a Cistercian Monk in the Monastery of *Nucale* in *Gallicia*. He studied Philosophy in the College of *Meyra* in the same Province, and Divinity in *Salamanca*. Having compleated his Studies he was commanded into *Ireland* upon the Mission, where (if we could believe an eminent Author (*l*) of his own Order) “he acquired the Reputation of a Saint, by many miraculous Cures he performed on Numbers of People.” He died at *Wexford* on the 8th of *April* 1616, or 1614, as some say, having reclaimed his Father to the Popish Religion. He writ,

Oratio per modum. Epistolæ ad S. Malachiam, Archiepiscopum, et Primatem Hiberniæ.

Epistola ad S. P. N. Bernardum, written in *Ireland*; both which in Manuscript, in his own Hand-writing, were in the Possession of *Chrysoftom Henriques*, as that Author (*m*) tells us. The said *Henriques* wrote his Life in two Books in *Spanish*, as *Sebastian Shortal*, an *Irish* Cistercian Monk, did in Heroick *Latin* Verse; and also, composed several Hymns and Epitaphs on him.

Bonaventure Hussey, (*Hosæus*) a Franciscan Frier, born in *Ulster*, and Lecturer of Divinity in the *Irish* College of *Padua* in *Lovain*, was in great Esteem with his Countrymen for his singular Skill in the History and Language of *Ireland*. He writ,

A short Catechism in Irish, which was printed in the *Irish* Character at *Louvain* in 1608, and at *Antwerp* in 1611.

Lodowick Barry flourished about the Middle of the Reign of King *James I.* and is by *Langbain* (*n*) ranked among the Dramatick Poets. *Anthony Wood* (*o*) hath complimented him with the Title of Lord *Barry*. He writ a Comedy called,

Ram-Alley, or Merry Tricks.——— London 1611.

William Thirry, D. D. born in the County of *Cork*, and educated at *Doway*, became titular Bishop of the Diocese of *Cork*. He wrote a *Panegyrick on St. Patrick*, intitled,

Discursus Panegyrici de Nominibus, tribulationibus, & Miraculis St. Patricii, Ibernorum Apostoli, habiti in Collegio Ibernorum Duaci 1616.——— Duaci 1617. 12°. Archbishop *Ussher* cites (*p*) this Book, and speaks of it, as indeed it deserves, with great Contempt.

Henry Piers of *Tristernagh* in the County of *Westmeath*, was the Son of Captain *William Piers*, an Officer under *Q. Elizabeth* in her Wars of *Ireland*, whom *Holingshed* (*q*) mentions as the Person who had contrived the Stratagem of destroying the great Rebel *O-Neil*. This *Henry* married a Popish Wife, who raised some Scruples in him, and travelling to *Rome* he returned from thence a bigotted Papist. He endeavoured to bring his Children over to his Opinions; but most of them being grown up his Attempts were unsuccessful, except on his youngest Son and youngest Daughter. He died in 1623, and left behind him

(*k*) Among the Collections of Dr. *Sterne*, late Bishop of *Clogher*, Folio. No. xxvii. p. 137. in 54. Pages written very close. (*l*) Chrysoft. *Henriques* Phæn. Rediv. Lib. 2. cap. 22. p. 284. (*m*) Ibid. p. 287. (*n*) Engl. Dramat. Poets. (*o*) Athen. Oxon. Vol. I. p. 629. (*p*) Rel. of Ant. Ir. p. 21. Primord. p. 856. (*q*) Chron. p. 117.

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an Account of his Travels, which was in Manuscript in the Possession of the late Sir Henry Piers Baronet, his great great Grandson, and a Copy of it was among the Manuscripts of Sir James Ware, now in the Chandois Library (r).

James Piers was, perhaps, the younger Son of Henry before-mentioned, and Stiles himself in a Book of his Writing, *an Irishman*, D. D. and Royal Professor of Philosophy in the Aquitanick College. He published two Books under the following Titles,

Ad Majorem Dei Gloriam, Beatæque Virginis Mariæ.—Brevis atq; dilucida in Logicam Introductio, quam vulgò summulas appellant.—Burdigalæ, 1635, 8vo.

Disputationes in Universam Aristotelis Stagiritæ Logicam.—Burdigalæ, 1635, 8vo.

Donat Mooney, a Franciscan Frier of the County of Meath, and Provincial of his Order, had the Reputation of a famous Preacher in his Time, and died in 1616. He writ *A short History of Ireland* in Latin, which Luke Wading (s) had in his Custody in Manuscript.

Stephen White (Vitus) a Jesuit, and Doctor of Divinity, wrote *some Historical Pieces relating to Ireland*, wherein he attempted to confute those false and scandalous Aspersions reported by Giraldus Cambrensis. The Manuscript of this Treatise was in the Custody of John Lynch, as he tells us (t), though very imperfect, a great Part of it having been unfortunately lost, so that it could not be fitted for the Press. And pity it is we are deprived of it; for it must needs have been worth the Publick view, since so good a Judge as Archbishop Usher (u) gives the Author the high Character “ of a Man of exquisite Knowledge in “ the Antiquities not only of Ireland, but also of other Nations.”

Peter Lombard, was a Merchant's Son of Waterford, and educated for a Time at Westminster under the learned Cambden, where he shewed himself a Youth of admirable docility. He afterwards studied at Lovain, and readily passed through his Courses of Philosophy and Divinity; in which last he took the Degree of Doctor, and was made Provost of the Cathedral of Cambray, afterwards titular Archbishop of Armagh, and Domestick Prelate (w) and Assistant to the Pope. He died at Rome about the Year 1625 or 1626. He published,

Casus circa decretum Clementis Papæ VIII de Sacramentali confessione et absolutione non faciendâ in absentia. Antwerpæ 1624, 12°.—It is printed as an Opinion in the Jesuit Giles Coninck's Book, intitled, *Responsio ad dissertationem impugnantem Absolutionem Moribundi sensibus destituti.*

A Posthumous Work of his came out, intitled,

De Regno Hiberniæ, Sanctorum Insulâ, Commentarius; in quo præter ejusdem Insulæ Situm, nominis originem, &c. Pii Conatus et Res a Principe O-Neillo ad fidem Catholicam propagandam feliciter gestæ continentur, Lovain 1632 4to.

By a Letter from Secretary Windebank to the Lord Deputy Strafford of the 20th of November 1633 it appears, that the King had ordered the Deputy to suppress this Book, and to call the Author to an Account for it. But the Author was Dead long before.

Note, he was a different Person from another of his Name and Surname mentioned in the last Century, p. 96.

Hugh Mac-Caghwel (Cavellus) Successor to the before-mentioned Peter Lombard in the Titular Primacy of Armagh, and whom he soon after followed into the other World, was born in the County of Down, and became a Franciscan Frier. He studied at Salamanca in Spain, and afterwards for many Years governed the Irish Franciscan College at Lovain, called by the Name of St. Anthony of Padua, in the Founding of which he had been Instrumental. He was Professor of Divinity in the last mentioned College, and in the Convent of Ara Cæli at

(r) Catal. M.S. Angl. et Hib. Oxon. 1697. (s) Script. Ord. Min. (t) Cambr. Ev. Cap. 1. p. 1. Cap. 14. p. 127. (u) Primord. p. 400. (w) Athen. Oxon. v. 1. p. 481.

Rome, and also Definitor General of his Order, and at last was thought worthy to be Successor to the great St. Patrick in the See of *Armagh*, to which he was advanced by the Pope. He had scarce Time to take leave of his Friends at *Rome* when he died in the before-mentioned Convent, as he was preparing for his Journey to *Ireland*, on the 22d of September 1626, in the 55th Year of his Age, and lies buried in the Church of St. *Isidore*, where the following Inscription may be Read on a Monumental Stone.

D. O. M.

Illustrissimo et Reverendissimo Domino Fr. Hugoni Cavello, Ordinis Minorum strictioris Observantiae, Lectori definitori Generali, Archiepiscopo Armachano, Primate Hiberniae, de Patria, Religione, literis bene merito, cujus in patriam reditum mors praevenit. Excellentissimus dominus Johannes O-Neil, Tironiae Comes, hunc lapidem poni fecit. Ob. 22^o. Septembris 1626. Aetat. 55.

D. O. M.

To the most Illustrious and Right Reverend Lord Frier *Hugh Mac-Cagbwell*, a Franciscan of the strict Observance, Definitor General of his Order, Archbishop of *Armagh*, Primate of *Ireland*, a Man who merited greatly of his Country, of Religion, of Learning; whose Return into *Ireland* was prevented by Death; the most excellent Lord *John O Neil*, Earl of *Tirone*, erected this Monument to his Memory. He died on the 22d of September 1626, in the 55th Year of his Age.

He was reckoned a Man of great Learning, of singular Piety and Humility, as well as one of the greatest among the School-Men of his Time, and was much lamented by the Court of *Rome*. He published the following Works, (*viz.*)

Scoti Commentaria in quatuor libros Sententiarum, cum Annotationibus Marginalibus. To which he prefixed *The Life of Scotus*. Antwerp 1620, Folio.

Apologia pro Johanne Duns-Scoto adversus Abr. Bzovium, ordinis Prædicatorum. This Tract, being answered by *Nicholas Janssenius*, a Dominican Frier, in his *Animadversiones & Scholia in Apologiam*, &c, caused *Mac-Cagbwell* to write a Reply, which he published under the Name of *Hugh Magneſius* (*Magennis*) who had been his Scholar, and it bears this Title,

Apologia Apologiae pro Johanne Duns-Scoto, Scriptae adversus Nicholaum Janssenium, ordinis Prædicatorum. Paris, 1623, 8vo.

Scoti Commentaria, seu Reportata Parisiensia.

Questiones Quodlibetales. Both printed with the former.

Questiones in Metaphysicam, expositiones in eandem, et conclusiones ex eadem collectae, tractatus de primo Principio et Theoremata. Venetiis, 1625.

Questiones in Libros de Animâ.

After his Death was published in the *Irish* Language and Character, a Book, which in *English* bears this Title.

The Mirror of Penitence, Lovain, 1628, 8vo. All his Notes upon *Scotus* are to be found in the great Edition of *Scotus's* Works, published by *Wading* in 12 Volumes at *Lyons* 1639. It is observable that the *Irish* have taken much Pains in commenting upon that Subtile Doctor, their Countryman; witness this *Mac-Cagbwell*, *Hicky*, *Ponce*, *Wading* and many others.

John Wading, a Secular Priest of *Wexford*, writ a Treatise intitled,

Historia Ecclesiastica Hiberniae, against *Thomas Dempster*, a Scotchman, but an Ecclesiastick of *Bologna* in *Italy*, who had provoked many of the *Irish* to oppose him, on Account of a Book he wrote intitled, *Nomenclatura Scriptorum Scotorum*; wherein he inserted a great Number of the *Irish* Saints and Writers, and passed them for his Countrymen. This Proceeding alarmed the *Irish*, and set their Pens at Work to rescue them from this bold Plunderer. Among these were the following Writers, *viz.* D. G. the Author of *Brigida Thaumaturga*, printed at *Paris* in 1620, 8vo; at the End of which he gives a small Tract intitled, *Præcidaneum Nomenclaturæ Dempsteri*. The Author is with good Reason

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Reason thought to be *David Roth*. After him appeared another anonymous Author under the Letters G. F. who styles himself *Veredicus Hibernus*, and intitles his Book, *Hiberniæ sive antiquioris Scotiæ Vindiciæ adversus Immodestam Parebasim Thomæ Dempsteri, moderni Scoti, nuper editam; quibus accessit Nomenclatura Sanctorum præcipuorum Hiberniæ per Hen. Fitz-Simons, Soc. Jesu. Antwerpiæ 1621, 8vo.* A third under the Name of *Donat Roirk*, published a Tract intitled, *Hibernia resurgens, sive Refrigerium antidotale adversus Morsum Serpentis antiqui.* Rothomagi 1621. 8vo. The true Author of this Work is supposed also to be *David Roth*. *John Lynch* (t) quotes the Manuscript of the above-mentioned Book of *John Wading*, and a Passage at large out of it; from whence one may judge that it was in his Custody.

Christopher Hollywood, commonly called *a sacro bosco*, was a learned Jesuit, born near the City of *Dublin*. He entred into the Society in *France*, when he was about twenty-two Years of Age, studied Philosophy and Divinity at *Pont a Mousson* in *Lorrain*, and afterwards read Lectures of Divinity at *Padua* in *Italy*, where he took the fourth Vow. At length he was sent a Missionary into *Ireland*, and appointed to govern those of his own Society. In his Journey he was taken up in *England*, and for a Time imprisoned; but obtaining his Liberty he came into *Ireland*, where he presided over the Jesuits twenty-three Years to the Time of his Death, which happened in 1626. He writ

Defensio decreti Tridentini, & Sententiæ Bellarmini de Auctoritate Vulgatæ Editionis Latine adversus sectarios, maxime Whitakerum; in quâ etiam fusè admodum refutatur Error Sectariorum de Scripturæ Interprete, & Judice Controversiarum. Antwerpiæ 1604. 8vo.

Libellus de investigandâ verâ ac invisibili Ecclesiâ. Antwerpiæ 1604, and a second Edition of it augmented by the Author was published in 1619. 8vo.

Connell Mac-Geoghagan writ, or rather translated from several *Irish* Authors, *Annals of Ireland, from the Creation to the Year 1466.* He dates his Book on the last of *June* 1627. The Manuscript of these Annals are in the College Library, and another not very perfect Copy of them is in my Possession.

John Ferral, a *Munster* Man by Birth, was a Franciscan Frier in the *Irish* College of *St. Anthony* in *Lovain*, and was reckoned a very good Preacher, and no bad Poet. He writ

Gesta Edmundi Geraldini Equitis Aurati, dicti Albi. Carmine Elegiaco. Lovain.

De Stigmatibus Sancti Francisci, Carmine Heroico. Lovain.

Geoffry Keating, D. D. and a Secular Priest, was born in the Province of *Munster*, though originally of *English* Blood, and having finished his Studies in several Parts abroad, returned to his native Country with a high Reputation for Learning, and Talents for preaching. After some Time he undertook to write *The History of Ireland*, being well qualified for the Task by his great Knowledge in the Antiquities thereof, and an uncommon Skill in his Mother-Tongue, in which he wrote it; being thereby enabled to search minutely into the antient Monuments of the Kingdom. He begins with the earliest Times, and first Plantations, and carries his Accounts down to the Reduction of the Kingdom under the *English* Power, in the Reign of King *Henry II.* Anno 1172. This History remained in Manuscript many Years, and some curious Persons got Copies of it. At last one *Dermot O'Connor* translated it into *English*, and published it, *London* 1723, fol. with the Genealogies of many of the antient *Irish* Families, collected by *Keating*. It was also the same Year printed in *Dublin*, and afterwards a costly Edition came out in *London* in 1738, fol. illustrated with great Numbers of Coats armorial of the antient *Irish* Gentry, and particular Genealogies of many

(t) Cambr. Evers. p. 127, 291.

noble Families curiously engraved in Copper. To which is added an Appendix (not in the former Edition) giving some Helps for the Discovery of the antient Names of Places, and a Table of Contents. I have in my Custody a Manuscript Copy of a Translation of this Work, done by another Hand; but I must own much inferior to Mr. O'Connor's; yet it appears from it, that Mr. O'Connor hath taken an unjustifiable Liberty in abridging his Author's Work in some Particulars, or this other Translator, on the contrary, hath been too bold in enlarging it. I cannot take upon me to say which of them is in the Fault, having never seen the Original; nor, if I had, could I with Justice assume the Air of having Skill enough in the *Irish* Language to compare it with the Translations. As to the Character of this Work, Sir Richard Cox (u), who has no Opinion of those Histories which treat of *Irish* Affairs before the Arrival of the *English*, is too severe, when he tells us, "that it is no more than an ill-digested Heap of very silly Fictions." And Peter Talbot (w) is no less severe in calling it *Insigne plane sed insanum Opus*,—A famous, but extravagantly mad Piece of Work. But they have not duly considered, that Keating himself (x) throws a Blemish on many of the Stories which he relates, and is so candid to own, that he thinks them uncertain and incredible; but that he was obliged to use them for the Sake of Method, and declares, that he neither gives Credit to such chimerical Traditions, nor desires to impose them on the Faith of others. On the contrary Peter Walsh (y) and others of our *Irish* Writers think it *the best and most compleat History we have for the Period he hath undertaken*. It should be considered, that the Compilers of the antient History of *Ireland* have drawn their Accounts from the Sonnets of the antient Bards, and have (it must be confessed injudiciously) copied for Truth the Metaphors and Flights of those Poetic Madmen; from whence has happened, that the later Writers of the antient History of *Ireland* (and the same may be said of other Countries) have copied into their Works such monstrous Fables as exceed all Credibility, and this indeed is the Case of our Author. Mr. Collier (z) must certainly be mistaken in saying, "That Keating published his History Anno 1640, and died in 1650." For his Book did not appear in print till the Year 1723, and then in *English*; nor is it likely that he lived to the Year 1650. Indeed, if what the anonymous Author of the Dissertation prefixed to the Marquis of Clanricard's Memoirs says, be true: "That Keating was born towards the End of the Reign of Queen Elizabeth, then he might well live to the Year 1650. But Peter Walsh, who lived much nearer the Author's Time, tells us (a), "that he finished his History in his old Age, a little after Charles I. had been proclaimed King," which was Anno 1625.

Keating writ some other Pieces in *Irish*. One, a *Defence of the Mass*; and another called, *the three Shafts of Death*. And he is said to be the Author of two Poems; the one, an *Elegy on the Death of the Lord Decies*; the other, a *Burlesque on his Servant Symon*, whom he compares with the antient Heroes.

The anonymous Author of the Dissertation before-mentioned, tells us, "That Dr Keating was a fine Preacher, and in such high Repute, that People flocked from all Parts to hear him. Among the rest came a Gentleman's Wife, whom common Fame had reported to be too familiar with the Lord President of Munster. The Preacher's Discourse was on the Sin of Adultery, and the Eyes of the Congregation being on the Lady, she was in great Confusion, and imagining that the Doctor had preached that Sermon on purpose to affront her, she made loud Complaints of him to the President, who was so enraged, that he gave Orders for apprehending the Preacher, intending to punish him with the utmost Rigour of the Law. For the *Romish* Clergy had at that time only a Connivance for the Exercise of their Religion. The Doctor, having Notice of this Order, kept out of the Way, and skulked about from Place to Place for some Years. It was in this Retirement he compiled his History.

(u) Hist. of Irel. Epist. to the Reader. v. 1. (w) Primat. Dublin. (x) p. 10. (y) Pref. to Prospect of Ireland. (z) Append. to Histor. Diction. (a) Pref. ut supra.

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Florence Mac-Carty is mentioned by *Dr. Keating* (b), as a reputable Author, who had delivered down *The Transactions of Ireland for many Ages*. This Tract is extant among the Manuscripts in the College Library under the Title of an Epistle from *Florence Mac Carty*, written in his Confinement. He was living in the Year 1626; for I take him to be the same Person whom *Ware* mentions to have that Year shewed him at *London* in Manuscript, the *Annals of Donald O-Fibely*.

Robert Rochfort was a *Leinster* Man by Birth, and a *Franciscan* Frier, and Lecturer in the *Irish* College of *Lovain*, who writ in *English*,

The Life of the Glorious Bishop St. Patrick, Apostle and Primate of Ireland, together with the Lives of the Holy Virgin St. Bridgid, and of the glorious Abbot St. Columb, Patrons of Ireland. *St. Omers* 1625. 4to. It is chiefly a Collection from *Jocelin, Cogitosus*, and others. At the End of the Dedication are the Letters B. B. instead of R. R.

William Daniel, or *O-Donnel*, Archbishop of *Tuam*, died in 1628, of whom see an Account, Vol. I. p. 616. He translated *the Book of Common-Prayer, except the Psalms, out of the English, and the New-Testament from the Greek into the Irish Language*; the former of which Translations was printed in *Dublin* A.-D. 1608. 4to, and dedicated to *Sir Arthur Chichester*, Lord Deputy; at whose Instance, and at the Request of the Privy Council, he undertook the Work, as appears by a Letter (c) from the Privy Council of *Ireland* to the Lords of the Council in *England*, dated the 15th of *December* 1605. This Translation is ascribed by *Mr. Beling* (d) to *Murtogh King*, Uncle to *Paul King*, a *Franciscan* Frier, of whom hereafter, but one who had been converted to the Protestant Religion. Possibly he might have aided Archbishop *Daniel* in carrying on the Translation; for the Letter before cited tells us, that *Daniel* had gone into *Conaught* to procure such Assistance there as he should judge proper. *Beling* adds further, that Archbishop *Usher* employed *Mortogh King* to translate the Bible into *Irish*, but that he was prevented by Death. The New Testament was printed in 1603 in Quarto, and dedicated to King *James* the First, the Charge of which was born by the Province of *Conaught*, and *Sir William Usher*, then Clerk of the Council. It was afterwards reprinted in 1687 at the Expence of the honourable *Robert Boyle*.

One *Coppinger*, an Ecclesiastick of the County of *Cork*, wrote a Book, intitled, *A Mnemosynum to the Catholicks of Ireland*; at the End of which is added, *St. Cyprian's Epistle to the Thibaritans, exhorting them to suffer Martyrdom*. 160. *Usher* (e) speaks with Contempt of him and his Book. This Tract is in the Library of the College of *Dublin*; but the Title-page being wanting, I could never discover the Christian-Name of the Author, nor the Place where, nor Time when it was printed; but it appears by it to have been written towards the End of King *James* the First's Reign. One *William Coppinger* of *Cork*, in the Reign of *Henry VIII*th, Anno 1526. collected or transcribed *Regestum Chartarum Cænobii S. Thomæ Martyris juxta Dublin, cum Notis Marginalibus Johannis Alani Arpi Dublin. In Calce libri est Catalogus Abbatum Cænobii S. Thomæ Martyris juxta Dublin*.

Thomas Messingham, a secular Priest, and a Native of *Leinster*, was Apostolick Prothonotary (f) and Moderator of the *Irish* Seminary at *Paris*, where he had studied. He published,

Officia S. S. Patricii Columbæ, Brigidæ et aliorum quorundam Hiberniæ Sanctorum, &c. *Parisiis* 1620.

Florilegium Insulæ Sanctorum, seu Vitæ Sanctorum Hiberniæ cum tractatu de Purgatorio Sancti Patricii. *Parisiis* 1624. Folio. It is a Collection of some of the Chief of the *Irish* Saints, taken from several Authors, viz. That of *St. Patrick* from *Jocelin* of *Furnes*, to which are annexed the *Elucidations* on *Jocelin*, written by *David Roth*. The Life of *St. Columb* is taken from *Adamnanus*; that of *St. Brigid*,

(b) Hist. 2d Part. p. 80. (c) M. S. *Clogher*. Fol. No. 4. p. 370. (d) *Vindiciæ*. Lib. 2. p. 10. (e) Relig. of Ant. *Irish*. p. 88. (f) *Mac-Mahon's Jus. Primatiale*. p. 65.

from *Cogitosus*, and *Capgrave*; of St. *Columban* from the Abbot *Jonas*, of St. *Gall* from *Walafrid Strabus*, and about a Dozen more from other Writers. *Messingham* by way of Introduction gives a Preliminary Treatise on the Names of *Ireland*, written by *David Roth*, wherein is proved from abundance of Authors who flourished in every Century from the fourth to the thirteenth, “that
“ *Ireland* was known by the Name of *Scotia*, and the *Irish* by the Name of
“ *Scotts*,” to which are added the Testimonies of many celebrated Writers of latter Ages, (all Foreigners) who affirm the same Thing.

Sebastian or *Stephen Shortal* was born in the City of *Kilkenny*, and became a Cistercian Monk in the Monastery of *Nucale* in *Gallicia* in *Spain*, where he was held in great Reputation. A noted writer (g) of that Order tells us, that he was a Man of a sharp Wit, a good Disputant, and one of the best Poets their Society ever had; and that his Writings had obtained an high Character; but I have not heard that any of them have been printed. They are these

Historia Institutionis Festivitatæ V. Sacramenti B. Julianæ Cornelienfis ord. Cist. divinitus revelatæ. Versu Hexametro.

Vita Candidi Furlongi, Monachi Nucalensis; Heroico Carmine.

De Laudibus Candidi Furlongi; Hymni, variaque ac erudita Epitaphia.

He was sent a Missionary into *Ireland*; but in his Passage was taken by the *Moors* and made a Slave. Being redeemed he returned to his native Country, and was made Titular Abbot of *Beñiff* in *Meath*, and died on the 3d of December 1639.

Dermod O Meara, a Physician and a Poet, was born in *Ormond*, in the County of *Tipperary*; for in one of his Books he Stiles himself *Dermitius Meara Ormonienfis Hibernus*. He was educated in the University of *Oxford*, of which *Anthony Wood* makes a Doubt, since he could not find that he was either matriculated or took any Degree there. Yet we will take *O Meara*’s own Word for it, who in one of his Books Stiles himself, *lately a Member of the University of Oxford*; and it is not to be questioned but that he took his Degrees in Physick there; since as soon as he left *Oxford*, he returned to his own Country, where he practised Physick with good Success, and was esteemed one of the most eminent in that Faculty then in *Ireland*. He was living in the Year 1620; but how long after I cannot learn. His Works are these

Ormonius, Sive illustrissimi Herois ac Domini D. Thomæ Butleri, Ormonia & Offoria Comitæ, &c. Prosapia, laborumque præcipuorum ab eodem pro patriâ et Principe susceptorum Commemoratio, Heroico Carmine conscripta. Londini, 1615. 8vo.

This Poem was translated into *English Verse* by *William Roberts*, *Ulster King at Arms*, and divers Errors in the Genealogy corrected by Marginal Notes, as *Roberts* tells us in his Genealogy of the House of *Ormond*.

Anagrammaticon, Acrosticon, & Chronologicon in Eundem Thomam Butler. Epicedion in Obitu Thomæ Butler Ormonia & Offoria Comitæ.

These two Pieces are printed with the former, and dedicated to *Walter Earl of Ormond* and *Offory*. He wrote also some Treatises of Physick, none of which were published, except one intitled

Pathologia hæreditaria generalis, sive de morbis hæreditariis tractatus Spagyrico-dogmaticus; in quo generalis eorundem morborum radix, natura, & therapeutica indicatio ex utriusque Medicinæ fontibus investigatur. Dublinii 1619, 12º. It was afterwards reprinted with the Works of his Son Edmund Meara, Londini, 1665. Amstelædamii, 1666, 12mo.

He writ also, *Hippocraticam Februm Ætiologiam et Prognosim*, which his Son, *Edmund*, who was a Physician, promised (h) to publish. But if it came abroad I never saw it. His Grandson also *William O Meara*, was a Physician.

(g) *Chrisost. Henriques Phænix reviviscens* p. 456. (h) *Prefat. ad 2dam Edit. Pathologiæ.*

Robert

Robert Stafford, Son to Sir — *Stafford* Knt, was born in the City of *Dublin*, in. 1588, and when fit for the University was sent to *Oxford*, where he entered a Sojourner in *Exeter* College under the Tuition of the famous *John Prideaux*, in the Year 1604. He writ

A Geographical and Anthological Description of all the Empires and Kingdoms, both of Continent and Islands in this Terrestrial Globe, London 1618 and 1634, 4to, which was ushered into the World by several Copies of Verses, according to the Humour of those Times. It was thought his Tutor *Prideaux* gave a helping Hand to the Work.

One *Pursell*, an *Irish* Monk (*i*), who was living in *London* in 1624, writ a Book, intituled, *The Right Way to God*: But where or when printed I know not.

John Clare, (*k*) born in *Ireland*, was educated for a Time in *Oxford*, although not on the Foundation, yet as a Lodger in the Town at large. He afterwards went to *Rome*, became a Popish Priest, a Member of the Society of the Jesuits, and Repetitor Physicus in the *English* College there about the Year 1610. He was afterwards sent on the Mission into *England*, and was in esteem among those of his Principles for Learning and Piety. He writ

The Converted Jew: Or certain Dialogues between Mickeas, a learned Jew, and others, touching Points of Religion controverted between Catholicks and Protestants. Printed 1630, 4°, and dedicated to the two Universities of *Oxford* and *Cambridge*.

Philip O Sullivan, was a Gentleman of an antient *Irish* Family in that Part of the County of *Cork* called *Bear*, where he was born. His Ancestors were noted for their Disaffection to the *English* Government, and the Part they took in the great Rebellion in *Munster* about the End of the Reign of Queen *Elizabeth*, when the *Spaniards* landed at *Kinsale*. Our *Philip* inherited the hatred of his Family to the *English*; which he has sufficiently discovered in his *Catholick History*. For want of Employment at Home he went Abroad, and lived altogether in *Portugal* and *Spain*, where he was a Sea Captain under King *Philip* the IVth. He was one of seventeen Children; of which Number thirteen Sons died young Men before the Battle of *Kinsale*. His Parents, and the four remaining children went into Banishment to *Spain* after the Surrender of that Town. His Brother *Daniel* was slain by a Canon Ball in a Sea Engagement against the *Turks*: His Sister *Helen* was lost by Shipwreck on her Return to *Ireland*, and his other Sister *Leonora*, or *Norah*, took the Veil of Virginity in *Spain*. His Father died at *Corunna* near 100 Years Old, and his Mother followed him soon after. *Philip* was educated a Scholar at *Compostella*, and was the Author of several Books. The first I find he published was at *Lisbon*, under the Title of

Historiæ Catholicæ Hiberniæ Compendium, Ulisipponæ 1621, 4to. He has divided this Book into four Parts, which he subdivides into several Books and Chapters. In the first Tome he treats of the Name, Nature of the Soil, Commodities of the Country, and the Manners and Religion of the People. He gives a Relation of what frightful Sights *Ramon de Perillos*, a Nobleman of *Spain*, saw in *St. Patrick's Purgatory*, and describes the Apartments in it as particularly and methodically as if he had often travelled the Country: He shews the several Sorts of Punishments inflicted there, and the ways of getting in and safely out again; and he proceeds with the Language and Learning of the *Irish*, and of the great Number of their Saints. The second Tome gives an Account of the Arrival of the *English* in *Ireland* under King *Henry II.* and of the several Transactions thereof to the Middle of the Reign of Queen *Elizabeth*. The third Tome contains the *Bellum quindecim Annorum*, (as he calls it) beginning in 1588 and ending in 1603. The fourth closes with the Year 1618, wherein he complains of the Severities used to the *Irish* under the Government of King *James*, especially in Matters of Religion.

Mr. O Sullivan had the Character of a very unfaithful Historian; which gave Occasion to Archbishop *Usher* (*l*) to express himself thus concerning him. “A

(i) See Gee's Foot out of the Snare. Irish. p. 92.

(k) Athen. Oxon. v. 2. p. 654.

(l) Relig. of Anti.

“ worthy Author to ground a Report of Antiquity upon; who, in relating the
 “ Matters that fell out in his own Time, discovereth himself to be as egregious
 “ a Lyar, as any (I verily think) that this Day breatheth in *Christendom*.” He
 hath also written,

Patriciana Decas, sive Libri Decem, quibus de Divi Patricii Vitâ, Purgatorio, Miraculis, rebusq; gestis, de Religionis Ibernica casibus, constantiâ, Martyribus, Divis: De Anglorum lubricâ fide: De Anglo-Hæreticæ Ecclesiæ sectis, Cacopræsulibus, Jubileis plenissimis, liturgiâ, Sacrâ paginâ, Cæremoniis, et institutis accuratè Agitur. Matriti 1629. 4to. This Treatise he divides into ten Books, and affords ten Chapters to each Book. The ninth Book is intirely taken up on Purgatory in general, and on the Purgatory of St. *Patrick* in particular; where in the ninth Chapter he gives four several Histories of People who had been in it. To this Book he hath annexed a Treatise intituled,

Archicornigeromastix, sive Jacobi Usseri Heresiarchæ confutatio; which is no more than a silly foul-mouthed Invective, calculated as a Piece of Revenge against *Ussher* for his having taxed him with unfaithful Dealings in his Catholick History. To this Tract is added, *An Epistle to Michael Cantwell an Irish Jesuit*, perswading him to hasten the Publication of *An History of Ireland*, which he had been long in compiling. But whether the said History hath yet appeared in Publick, I know not. There is also prefixed to it a *Latin* Elegy on the Death of his Parents, Brethren and Sisters; out of which most of the Particulars here related of him are taken.

John Lynch (i) gives us to understand, that *Philip O-Sullivan* wrote *A Book against Camerarius*; I suppose he means *David Camerarius*, a Scot, who had published a Treatise intituled, *De fortitudine, Doctrinâ & Pietate Scotorum* Parisiis 1631. 4to, an Author of the same Stamp with *Dempster* for credit; and they were well matched in an Antagonist; but this Tract of *O-Sullivan's* yet remains in Manuscript.

He also seems to have written a Book intituled *Zoilomastix*, in Answer to the Abuses promulged against *Ireland* by *Cambrensis* and *Staniburst*; as one would judge from a Copy of Encomiastick Verses written by *Mendoza*, a *Portuguese*, and prefixed to the *Patriciana Decas*; wherein after complimenting him upon his other Performances, he hath these Lines.

*Divulgatâ typis hæc sunt; sed condita plura,
 Quæ tamen in tenebris aurea scripta latent.
 Invidiæ partus, Mendacia Magna Gyraldi
 Rejicit, et Stolidus quæ Stanihurstus habet.
 Notitiâ Variâ pulchrum, Sermone politum,
 Zoilomastix et dicitur illud opus.*

But this Piece, I believe, was never printed. It appears from his own Works (k), that he had written the *Lives of some Irish Saints*, viz. *St. Kieran of Saigre*, *St. Declan*, *St. Ailbe*, and *St. Abban*: And *Colgan* (l) tells us that he translated from *Irish* into *Latin*

Vitam S. Mochuæ sive Cronani Abbatis Ballensis.

He is also thought to be the Author of *A brief Relation of Ireland, and the Diversity of Irish in the same, presented to the Council of Spain A. D. 1618*, by *Florence titular Archbishop of Tuam*.

Florence Conry, an Observantine Franciscan Frier, and for a Time Provincial of that Order in *Ireland*, was born in *Conaught*, but educated in *Spain* and the *Netherlands*, where he studied Philosophy and Divinity, in which he became very eminent. He applied himself chiefly to the Study of *St. Augustin*, and was

(i) Cambr. Everf. p. 127.
 Sanct. p. 789.

(k) Patric Decas. Lib. 2. Cap. 1. Lib. 6. Cap. 8.

(l) Act.

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esteemed one of the most learned Men of his Time in the Works of that Father. At length he acquired such an established Reputation, that the Court of *Rome* thought fit to make him titular Archbishop of *Tuam*. He was commanded by Pope *Clement* the VIIIth to return to his native Country, to assist by his Councils the Army which King *Philip* the IIId had sent into *Ireland* in Aid of the rebellious Papists there. But that Invasion being defeated, he was proscribed by the *English*, and went into Banishment, in which he continued some Time in *Flanders*, and some Time in *Spain*, and was maintained and supported by the King of *Spain*. It was at the Solicitation of this learned Franciscan that *Philip* the IIIId founded for the *Irish* a College at *Louvain* under the Invocation of St. *Anthony* of *Padua*, of which the first Stone was laid by the Princes *Albert* and *Isabell* A. D. 1616. During his long Banishment he devoted himself intirely to the Study of the Works of St. *Augustin*, and with vast Application made himself Master of the Sentiments of that Father concerning the Necessity and Efficacy of Grace, and the Controversies about it with *Pelagius* and other Hereticks; and in this Kind of Argument he writ many Treatises, which will be presently mentioned. He died in a Franciscan Convent at *Madrid* in *Spain* on the eighteenth of *November* 1629, in the sixty-ninth Year of his Age, greatly respected by the People of that Country. The Friars of the *Irish* College at *Louvain* translated his Bones from *Spain* thither A. D. 1654, and erected a Monument to his Memory in their Church on the Gospel Side of the High Altar, whereon is this Inscription.

Illustrissimus ac Reverendissimus Florentius Conrius Conaciensis,
Ordinis Minorum Regularis Observantiæ
Archiepiscopus Tuamensis;
Provinciæ Hiberniæ quondam Minister:
Pietate, Prudentiâ, Doctrinâ
Maximus,
Æternæ Memorix
Dignissimus:
Quo Sollicitante
Pro restaurandâ in Hiberniâ fide Orthodoxâ
Hoc S. Antonii a Padua Collegium
Munificentia Philipp. III. Hispaniarum Regis
Fundatum est
Anno Christi
1616
Laboribus Variis Fidei et Patriæ ergo
Fractus
Piè obiit in Conventu S. Francisci Madriti
1629
XIV. Kal. Decembris, Ætatis LXIX, Archiepiscopatus XXI.
Hujus Collegii P. P. Anno 1654,
Quo ejus Ossa ex Hispaniâ translata,
Et hic Immortalitatis Præmium expectant
Grati Posuere.

The Books he published, and those of his Writing which came Abroad after his Death, are these,

De S. Augustini Sensu circa B. Mariæ Conceptionem. Antwerpiæ 1619.

Traëtatus de statu Parvulorum sine Baptismo decedentium ex hac vitâ, juxta sensum B. Augustini. Lovanii 1624 and 1625. 4to. Rothomagi. 1643. It is also printed with *Jansenius's Augustinus* at the End of the third Tome, Rothomagi 1652, Folio; and is highly commended by the learned Men of the University of *Louvain* and *Doway*.

The Mirror of a Christian Life, being a Catechism in *Irish*, printed at *Louvain* in 1626. 8vo.

Peregrinus

Peregrinus Jerichontinus. Hoc est, de naturâ humanâ feliciter instituta, infelicitè lapsâ, miserabiliter vulneratâ, miserecorditer restauratâ. Parisiis 1641. 4to. published by *Thady Macnamara*, Batchelor of Divinity, and dedicated to Pope *Urban* the VIIIth. He gave this Treatise the Title of *Peregrinus Jerichontinus*, from the Parable of the Man, who went down from *Jerusalem* to *Jericho*, and fell among thieves : At the End of it is published (m) the Censure of the Divines of *Louvain* and *Doway* upon some Propositions of the Jesuits on the Subject of Grace, Predestination and the holy Scriptures ; which Propositions were published, A. D. 1556.

Compendium Doctrinæ S. Augustini circa gratiam. Parisiis 1644. 4to. *ibid.* 1646.

De Flagellis justorum juxta Mentem S. Augustini. Parisiis 1644.

There is extant, *An Epistle* wrote by him in *Spanish*, concerning the Severities used towards some of the Chief Catholick Gentlemen of *Ireland* by the House of Commons, which *Philip O-Sullivan* translated into *Latin*, and inserted in his Catholick History (n).

Patrick Fleming, a Franciscan Frier, was the Son of *Capt. Garret Fleming*, nearly related to the Lords of *Slane*. He was born in the County of *Louth* (o) on the 17th of *April* 1599. His stayed and sober Deportment in his Youth inclined his Parents to dedicate him to a religious Life ; to which End, when he was Thirteen Years old, they sent him to *Flanders*, and put him under the Care of *Christopher Cusack*, his Uncle by the Mother, who was President of the Colleges of *Doway*, *Tournay*, and other Seminaries, founded in those Parts for the Education of *Irish* Youth in the *Romish* Religion. Having studied Humanity with great Application at *Doway*, he removed to the College of *St. Anthony* of *Padua* at *Louvain*, where, on the 17th of *March* 1617, he took the Probationary Habit of *St. Francis* from the Hands of *Anthony Hickey*, then Superior of that College ; and on the same Day the Year following, with the usual Solemnity, he dedicated himself to the Franciscan Order, and then relinquished his Name of Baptism (which was *Christopher*) and assumed that of *Patrick*, according to a Custom often practised by such, who enter into any of the Religious Orders. In 1623, being well instructed in Philosophical and Theological Studies, he removed to *Rome*, in Company with *Hugh Mac-Cagbwell*, then Definitor General of the Franciscan Order, and soon after titular Archbishop of *Ardmagh*. At *Paris*, as he passed towards *Rome*, he fell into an intimate Acquaintance with *Hugh Ward*, whom he prevailed on to undertake the Task of collecting Materials, and digesting the History of the Lives of the *Irish* Saints ; whose Papers, after his Death, became of great Use to *John Colgan*. In his Travels through *Italy*, and after he arrived at *Rome*, he collected all the Lives of the *Irish* Saints which he could find in Manuscript, and by frequent Letters importuned *Ward* to continue his utmost Diligence in the Task he had undertaken. He applied himself closely to his Studies in the *Irish* College of *St. Isidore* at *Rome* (of which he was Lecturer in Philosophy) which having finished, he was sent to teach Philosophy at *Louvain*, where he continued some Years. At length he removed to *Prague*, in *Bohemia*, where he was appointed the first Superior and Lecturer of Divinity in the College of the Holy Conception of the Blessed Virgin, then lately founded for *Irish* Franciscans of the strict Observance. He stayed in that City till it was about being besieged by the Forces of the Elector of *Saxony* in 1631, after the Battle of *Lipseick*, and then he fled with his Companion, *Matthew Hoar*. But unfortunately they were met by some Country Boors then in Arms, who fell upon them and slew them on the 7th of *November* that Year. He writ,

Vita S. Columbani Abbatis Bobiensis cum Annotationibus. This Tract, and the Lives of some other Saints, with their Opuscula, he gave to *Moret* (p) the famous Printer at *Antwerp*, to be published before he went to *Prague*. But his Death following soon after probably put a Stop to the Design. They came abroad

(m) Simon's Crit. Hist. of the New Testm. Engl. Part. 2. Chap. 23. p. 65. (n) Tom. 4. Lib. 2. cap. 9. p. 255. (o) Sirini Notitia de Patr. Flemingo ad Caput. Collect. Sacr. (p) Colgan in Pref. ad act. Sanct. Hib.

near forty Years after by the Care of Thomas Sirin, an Irish Franciscan Frier at Louvain, under the Title of,

R. P. F. Patricii Flemingi, Hiberni, Ordinis Fratrum Minorum strictioris Observantiæ, olim Sacræ Theologiæ Lectoris, Collectanea Sacra, seu S. Columbani Hiberni Abbatis, magni Monachorum Patriarchæ, Monasteriorum Luxoviensis in Galliâ, et Bobiensis in Italiâ, aliorumq; Fundatoris et Patroni. Nec non aliorum aliquot, è Veteri ibidem Scotiâ seu Hiberniâ Antiquorum Sanctorum acta et Opuscula, nunquam antehac edita, partim ab ipso brevibus notis, partim fusioribus Commentariis, ac speciali de Monasticâ S. Columbani institutione tractatu, illustrata; In quibus de ejusdem Sancti Patris Doctrinâ Monachatu, Magistris, Collegis, ætate, peregrinatione, Monasteriorum ab ipso ejusq; Discipulis conditorum origine et progressu; Hibernorum quoque ac Britonum differentiâ olim à Romanis in Paschæ celebratione multa curiosa et Nova. Lovain 1667, Folio. In this Volume of Collections are contained the following Tracts, viz.—The Monastick Rule of St. Columban—His *Regula Cænobialis Fratrum, sive de quotidianis Pænitentiis Monachorum.*—*Sancti Columbani Sermones, sive institutiones variorum*—*De modo seu Mensurâ Pænitentiarum.*—*De Oâto vitii Principalibus.*—*Epistolæ aliquot ad Diversos.*—*Poemata Quædam.*—*Ailerani Sapientis Interpretatio Mystica Progenitorum Christi.*—*Ejusdem Moralis explanatio eorundem nominum.*—*Cumeani de Pænitentiarum Mensurâ*—*Acta S. Columbani per Jonam Abbatem ejus æqualem.*—*Miracula Columbani ab Anonymo Antiquo conscripta.*—*Vita S. Comgalli ex M. S. Codice Ardmachano.*—*Vita S. Moluæ seu Luani Abbatis ex M. S. Codice Ardmachano.*—*Vita S. Mochoemogi, seu Pulcherii, Abbatis, authore Anonymo æquevo, ex M. S. Cod. Ardmachano.* All these Tracts are illustrated either with Marginal Notes, or larger Commentaries, or both. To which is added by our Author,

Dissertatio de Monasticâ S. Columbani Professione. In which he discusses at large, whether St. Columban was an Augustinian Hermit, or a Benedictin; and concludes that he was neither, but lived under the Rule and Order of St. Comgall, while he continued in Ireland, and after he went to France, instituted a Rule of his own in most Particulars conformable to the Rule of St. Comgall, with some Additions nevertheless, according to the Circumstances of Places and Persons. The Works of these three Abbots, Columban, Aileran, and Cumean, are extant in the *Bibliotheca Maxima Veterum Patrum*, and acknowledged to be taken from our Fleming.

He also writ, *Vitam Reverendi Patris Hugonis Cavelli (Mac-Cagbwell.)* Ann. 1626, and abridged a Book, intituled,

Chronicon Consecrati Petri Ratisbonæ.

Francis Magenis, a Franciscan Frier, was one of the Companions of Patrick Fleming when he was murdered upon his Flight from Prague, but escaped that Fate, and became afterwards Guardian, Vicar, Superior and Instructor of the Novices in the Irish College at Prague. He writ a small Tract under the following Title.

Historia Martyrii Venerabilis Patris Fratris Patricii Flemingi. Ordinis Fratrum Minorum strictioris Observantiæ Provinciæ Hiberniæ, Sacræ Theologiæ Lectoris, et Collegii immaculatæ Conceptionis Bmæ. Dei Genetricis, Fratrum minorum ejusdem Instituti & Provinciæ Pragæ primi Præsidis, ejusque Socii Fratris Matthæi Hoar, Diaconi. This Tract was preserved among the Archives of the said College, and from thence fitted for the Press A. D. 1665 by Frier Anthony Donelly, Jubilate Lecturer of Divinity there, and two Years after published by Thomas Sirin, and prefixed to the *Collectanea Sacra* of Fleming.

Florence Gray, a Franciscan Frier, was born in Thomond, and was Lecturer of Divinity in the College of St. Anthony of Padua in Louvain, and afterwards a-

mong those of his own Religion in *Dublin*, where he resided about the Year 1630. He writ,

An Irish Grammar.

Martin Wallb (Valesius) a Franciscan Frier, was born at *Waterford*, and was a young Man at *Madrid*, when *Charles* Prince of *Wales* (afterwards King *Charles I.*) arrived there to court the Infanta of *Spain*; at which Time he made himself known by a Book he published, which I shall mention presently. He went afterwards to *Naples*, and read Philosophy in the Convent of *Mount Calvary* in that City. Being from thence in some Time called to *Rome*, he was made Divinity Lecturer in the College of *St. Isidore*, of which he became Guardian, and was also Rector of the *Lodovician* Irish Secular College there. He died at *Rome* in the Flower of his Age A. D. 1634. *Leo Allatius* (p) calls him *Martinus Angelus Valesius*. He writ

Parænesis Poetica in auspiciatissimum Septentrionalis Oceani Principis in Madritensem Curiam ingressum. Madriti 1624, in a large broad folio. He wrote another Book, which he intended to publish, with the following Title.

De Singulari Harmoniâ Principiorum subtilissimi Doctoris Scoti. But this never appeared.

Hugh Ward (Vardæus) was born in the County of *Donnegall* in *Ulster*, but educated partly at *Salamanca*, and partly at *Paris*, and afterwards was made, at first, Lecturer, and then Guardian of the *Irish* College at *Louvain*; having before been admitted into the Order of Franciscan Friars at *Salamanca* in the Year 1616. He was a Man well skilled in the Antiquities of his Country, and undertook to write a general History of the Lives of the Saints of *Ireland*. For which End he employed *Michael O-Clery*, one of his own Order, and sent him from *Louvain* into *Ireland*, in search of Manuscripts, and to gather Materials for the Work; the finishing of which was prevented by the Author's untimely Death on the 8th of *November* 1635: But his Papers proved of singular Use to *John Colgan*, who afterwards employed himself on the same Subject. About a Year after his Death was published (as I am informed) a Treatise of his, intitled, *Dissertatio Historica de S. Rumoldi Patria*. *Louvain* 1636. 4to. As I have never seen that Edition, I can say nothing to it. But many Years after came out the same Treatise under the following more full Title:

Sancti Rumoldi Martyris Incliti, Archiepiscopi Dublinensis, Mechliniensium Apostoli, Advocati steriliū Conjugum, Agricolarum, Piscatorum, Institutorum, & Navigantium, Acta, Martyrium, Liturgia antiqua, & Patria, ex antiquissimis cum Manu, tum Prælo editis harum Rerum Scriptoribus, summâ Fide collecta, Notis illustrata, et aucta Disquisitione Historicâ, seu Investigatione genuinæ Scotiæ S. Rumoldi, & Contribulum Sanctorum. Per R. P. F. Hugonem Vardeum, Hibernum, olim in Lovanienſi Collegio S. Antonii de Padua F. F. minorum Hibernorum Striſt. Obser. Guardianum, S. T. Professore, & Hagiographum. Opus Posthumum, nunc recens à V. A. P. F. Thoma Sirino, ejusdem Ordinis & Collegii Lectore Jubilato recognitum, et in nonnullis Suppletum. In quo obiter ex Scriptoribus antiquis & novis, ac publicis Instrumentis demonstratur Hibernia ad Sæculum quindecimum Christianum vocata Scotia, et Hiberni Scoti; detegiturquæ ejusdem Insulæ ingens olim Multitudo Sanctorum et Cathedralium Ecclesiarum; Genuina item Origo & Antiquitas Regni cum Pictorum, tum Scotorum in Albaniâ, sive Boreali parte magnæ Britaniæ passim hodie dicta Scotia, aliæque scitu digna. Lovanii, 1662. 4to.

While our Author waited with Impatience many Years for the Benefit of *O-Clery's* Collections, he employed himself in writing several Pieces as preliminary

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to his larger Work; and, among others, one large Tract *De Nomenclaturâ Hiberniæ*. Another—*De Statu et Processu veteris in Hiberniâ Reipublicæ*. Another—*Martyrologium ex multis vetustis Festilogiis Latino Hibernicum*.—*Anagraphen magnalium S. Patricii*. And, *Investigationem Ursulanæ Expeditionis*. But he put the last Hand to none of his Works, except that of which the Title is given before, and his *Martyrology*.

Henry Ryan (q), a Native of Ireland, and a Dominican Frier, lived in Rome in 1633, in the Pontificate of Pope Urban VIII. and writ and published

Poema encomiasticon de Adventu excellentissimi Ducis Caroli de Crequi Marefchalli, Ducis & Paris Franciæ, Christianissimi Regis ad S. S. Patrem Urbanum 8vum Orationis extraordinarii. Romæ 1633. 4to. It is reckoned a very elegant Piece, and consists of two hundred and fifty Heroick Verses.

Gerat Barry, a Gentleman who had served many Years in the Armies of the King of Spain in Germany and the Low-Countries, was a Captain in that Service, when in 1634 he published at Brussels, a Book intituled,

A Discourse of military Discipline, divided into three Boockes, declaringe the Parties and Sufficiencie ordained in a private Souldier, and in each Officer serving in the Infantry, till the Election and Office of the Captain General; and the laste Boocke treatinge of Fire Wourks of rare Executions by Sea and Lande, as also of Firtifacions. Composed by Captain Gerat Barry, Irish, Brussels 1634. Folio. He dedicated this Book to David, Earl of Barrymore, from whose Family he was descended, and says he wrote it for the Instruction of his Countrymen, the Irish.

Robert Chamberlane, a Native of Ulster, was at first a Secular Doctor of Divinity at Salamanca, and afterwards a Franciscan Frier, and Lecturer in the Irish College at Louvain. He was a Man of an upright Life, and so great an Enemy to Promotions in Religion, that he never could be persuaded to take upon him the Government of that College, though it was often offered to him. When Hugh Mac-Caghwel, titular Archbishop of Armagh, was on his Death Bed at Rome, he wrote (r) to the Pope to recommend Chamberlane for his Successor: But he was too late; His Holiness having at that Time appointed Hugh Riley for the Primacy. He died on the 11th of June 1638. He wrote a Treatise intituled, *De Scientia Dei*: And another, *De futuris Contingentibus*, both which are in Manuscript (s) in the Irish College of Louvain.

Edmund Dwyer, titular Bishop of Limerick, writ (t) two small Pieces of Poetry in Hexameter and Pentameter Measure, one, *on the Miracles of St. Brigid*, and the other, *on the inextinguishable Fire of St. Brigid at Kildare*.

James Miles, (by Leo Allatius (u) called Miletus, and by Wadding, Milesius) was a Franciscan Frier, born at Droghedah, and lived sometime in the Irish College at Rome, from whence he removed to Naples, where he died in 1639. He was an Adept in Musick, and well skilled in the Italian Tongue. His Works are these:

Ars nova cantandi, sive brevis Methodus Musicæ addiscendæ. Neapoli 1630. 8vo. Leo Allatius gives this Book the Title of *de Arte Musicâ*. It is held in esteem among the Adepts in Musick.

Della Corona, ovvero settenario della beatissimâ Virgine Mariâ dalla stessa Vergine revelata. Neapoli 1631. 8vo.

Typus Conceptionis B. Mariæ Virginis. Neapoli in large Folio. He wrote also, a Catechism in English, for the Instruction of such of that Nation, who should be converted in Italy.

(q) Scrip Prædicat. Tom. 2. p. 536.

(r) Paul Harris in a Tract intituled, *Fratres Sobrii estote*.

(s) Wadding Biblioth. Script. Ord. minor. Edit. Roman. p. 197. Edit. Hamburg.

(t) Trias thaum. p. 608.

(u) Apes Urbanæ. p. 142.

Barnaby Kearney, was born at *Cashell*, and entered into the Society of Jesuits (w) at *Doway* Anno 1589, about the 24th Year of his Age. He took the four Vows, and taught Rhetorick and Greek at *Antwerp* and *Lisle*. He was afterwards sent on the Mission into his own Country, where he lived thirty-seven Years, and died in the Place of his Nativity on the 20th of *August* 1640, in the 75th Year of his Age. He writ,

Helitropium, seu Conciones de Dominicis et Festis totius Anni. Lugduni 1622, 8vo.

Helitropium, sive Conciones de Passione Dominicâ, seu de Misteriis Redemptionis Humanæ. Parisiis 1633, 8vo.

M. S. Discursuum triginta in Obitum Comitis Ormoniaë in Hiberniâ; which remain in the general Registry of the Jesuits at *Rome*.

Christopher Chamberlane, of whom I can give no Account, but that he writ,

Nænia in Obitum perillustri ac Nobilissimi Herois D. Johannis Flemingi, Baronis Slaniensis Filii, Cohortis militum Centurionis sub Regis Auspiciis in Belgio, &c. Bruxellæ 1636, 4to.

Theobald Stapleton, a secular Priest, born in the County of *Kilkenny*, of whom I know no more than that he wrote the following Book,

Catechismus, seu Doctrina Christiana Latino-Hibernica per modum Dialogi inter Magistrum & Discipulum, per Theobaldum Stapletonum, Sacerdotem Hibernum. Bruxellis 1639, 4to. To which is added in two Pages in *Latin* and *Irish*, *Modus perutilis legendi linguam Hibernicam.* His Catechism is printed in Columns, *Latin* and *Irish*.

Anthony Hicky (Hiquæus) a Franciscan Frier, was born in the County of *Clare*. He was a good *Græcian*, and very learned in Scholastick Divinity, which he taught at *Cologn* and *Louvain*, was elected Definitor of the Franciscan Order in 1630, and was Superior of the last of these Colleges. His dear Friend *Luke Wadding* carried him from thence to *Rome* An. 1619, being thereto solicited by *Benignus a Genua*, General of the Franciscans; in order to be an Assistant to *Wadding* in collecting and disposing Materials for his Annals and Writers of that Order; where he died on the twenty-sixth of *June* 1641, much lamented by all his Acquaintance, especially by *Wadding*, who gives him the highest Character (x) for his many excellent Virtues and good Qualities. He was buried in the Church belonging to the *Irish* of his Order in *Rome*, where the following Inscription was put up to his Memory.

Fr. Antonio Hiquæo, Hiberno, Viro Doctissimo, & Religiosissimo, Sacræ Theologiæ Professori Emerito, totius Ordinis Definitori, socio gratissimo, Amico Optimo, Mærens posuit Fr. Lucas Wadingus Ædis Præfatus. Ob. 1641. 26^o Junis.

The Works he left behind him are these, *Expostulatus Bzovius; sive Nitela Franciscanæ Religionis, et Abstersio sordium, quibus eam conspurcare frustra tentavit Abrahamus Bzovius*, Lugduni 1627, 4to.——He published this Piece under the Name of *Dermitius Thadæus*, to whom he had formerly been a Scholar; and the Intention of it was to vindicate his Order against *Abraham Bzovius*, a Dominican Frier, who in some of his Writings had fallen foul on the Franciscans.

In Quartum Sententiarum juxta Mentem Scoti. Lugduni 1639 in three Vol. in Folio.

(w) Alegambe Script. Soc. Jesu.

(x) Biblioth. Script. Ord. Min.

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De Stigmatibus S. Catherinæ Senensis M. S. and some other Pieces also in M. S.

Bernard Cuney (Cunæus) Provincial Minister of the Franciscans in Ireland, translated into the *Irish*, according to *Wadding* (x).

Regulam Tertiariorum.

Michael Cleri, or *Cleirigh*, was an *Ulster* Man by Birth, and a Franciscan Frier, who being well skilled in the Language and Antiquities of his Country, was sent from *Louvain* into *Ireland* by *Hugh Ward* (who was then employed in writing and collecting the Lives of the *Irish* Saints) to enquire after old Manuscripts, and other Helps to that Work. He performed this Task with indefatigable Pains for about fifteen Years (y), and in that Time collected and transcribed from antient *Irish* Manuscripts many Lives of Saints, several Genealogies, three or four different antient Martyrologies, and a vast Number of other Monuments of Antiquity; all which having written over fair he transmitted to his Employer, which afterwards proved of infinite Use to *John Colgan* in his compiling and publishing the *Acta Sanctorum Hiberniæ*. This Employment afforded him the Opportunity of procuring many other Materials in relation both to the civil and ecclesiastical History of his Country, which he digested into Method and Order, and with the Help of other skilful Antiquaries, whom he called into his Aid, he compiled digested and enlarged three Treatises of History, or rather purged them from their Errors by collating together many Manuscripts, the same having been before written by antient Authors. The first is *A succinct Account of the Kings of Ireland, the Years of their Reign, Order of Succession, Genealogies, the Year of the World or Christ, in which each of them died, and the Manner of their Deaths*. The compendious and short Method, in which this Treatise is written, does not leave one the Liberty to call it a History, but it should rather be termed, *A Catalogue of the Kings of Ireland*. The Second is, *A Treatise of the Genealogies of the Saints of Ireland*, which he disposes under thirty-seven Classes or Heads, and through a long Series of Ancestors reduces each Saint to the first Parent or Author of the Family, from whence he was descended; which Tract is called *Sanctilogium Genealogicum*, and by some, *Sanctogenesim*. The Third treats of the first Planters of Ireland, of the Successive Conquests of it from the Flood by different Nations, of the Succession of the Kings of Ireland during such Time, of their Wars and Battles, and of other publick Transactions and Events of the Island from the Year 278 after the Flood to the Year of Christ 1171. This Book is called *Leabhar Gabhallas*, or, the Book of Conquests. These three Treatises are yet remaining in Manuscript. By the Assistance of the aforesaid Antiquaries (who were *Ferfessius O-Mælchonaire* or *Conry*, *Pregrine O-Clery*, and *Peregrine O Dubgennan*) and occasionally calling in other Helps, he compiled a Treatise sometimes called, *The Annals of Donnegall*, from a Convent of that Name wherein they were written, and sometimes the *The Annals of the four Masters*, as they were the Product of the Labours principally of this Writer, and of the three before-mentioned Antiquaries; though *Maurice O-Mælchonaire* or *Conry*, and *Conor O-Clery* furnished some few Materials to the Building. These Original Annals, signed by the proper Hands of the four Masters themselves, are said (z) lately to have been in the Custody of Mr. *John Conry*, a Gentleman of the same Family with some of the Compilers, and are approved and recommended to the Press by several of their Superiors; but it still continues only in M. S.. They are compiled in two thick Volumes in Quarto, whereof the first begins A. M. 2527, and ends A. D. 1171. The second has suffered the Loss of 164 Years: For instead of beginning where the first Volume breaks off, it takes its Rise from the Year 1335, and from thence is carried down to the Year 1609. They are chiefly drawn from the *Annals of Clonmacnois, Inisfall & Senat*, as well as from other approved and antient Chronicles of *Ireland*, and comprehend both the civil and ecclesiastical

(x) Script. Minor p. 59.

(y) Præf. ad Act. Sanct.

(z) Histor. Libr. p. 243.

History of that Country; the first taking in a Period of above 3000 Years, and the other the State of Religion from the first Propagation of Christianity to the Year 1636. *Flaherty* (a) taxes these Annals with great Defects in point of Chronology; yet they are chiefly depended on, and closely followed by *John Lynch* (b) and *Colgan* (c).

Our Author, *Michael O-Clery*, hath also published under the Title of *Seanasan Nuadh*, a Dictionary or Glossary of the most difficult and obsolete Irish Words. Louvain 1643, which Mr. *Edward Lhuid* hath transplanted into his *Irish Dictionary*, distinguishing all the Words he hath so taken by this Mark †. He died in 1643. I find one *Daniel Clery*, a Franciscan Frier, mentioned at this Time as the Writer of a *Funeral Elegy on the Martyrdom of Patrick Fleming and Matthew Hoar*, who were murdered by the Boors of *Bohemia* at the Time of the Siege of *Prague* in 1631; which Poem was published in 1667 by *Thomas Sirin*, and prefixed to the Life of *St. Columban* written by the said *Fleming*.

Henry Fitz-Simon was the Son of a Merchant in *Dublin*, and born in that City. He was educated in the Protestant Religion, and sent to the University of *Oxford* (d), where in the fourteenth Year of his Age, An. 1583, he was matriculated as a Member of *Hart-Hall*. Being in his Mind much inclined to the *Romish* Communion, he left *Oxford*, and travelled beyond Sea, where he entered himself into the Society of the *Jesuits*, and in a little Time became so eminent for Learning under the Tuition of *Leonard Lessius*, that he taught Philosophy publickly. At length he returned into *Ireland*, where being more than ordinarily active in perverting as many as he could to his own Persuasion, either by private Conferences, or Publick Disputes with the Protestant Clergy (being accounted one of the most acute and able Disputants of his Party) he began after some time to be suspected for a dangerous Person, and was committed Prisoner to the Castle of *Dublin*, where he remained two Years.

During his Confinement he said, “as he was a Prisoner, he was like a Bear tied to a Stake, and wanted some Body to bait him;” which being looked upon as a Challenge, the celebrated *Usher*, undertook to Dispute with him through the Controversies of *Bellarmino*, for which once a Week a Meeting was agreed on. It happened that their first Subject was of *Antichrist*. Twice or thrice they met upon this Occasion, and *Usher* was ready to have proceeded; but the Jesuit was weary (e) of the Combat, and declined any further Engagement; which gave Occasion to the Protestants to boast of a Victory. This Dispute happened in 1599, being in the thirtieth Year of the Age of *Fitz-Simon*, and the nineteenth of *Usher*.

Having at length obtained his Liberty he passed into *Flanders*, where he stayed some Years, until he received Orders to go to *Rome*, which was in the Year 1608. There he made his Profession of the four Vows, and was appointed for the Mission of *Ireland*. Returning to his Native Country he spent many Years in gaining Profelites, and confirming his Brethern of the Church of *Rome* in their Religion.

He was a great Abetter and Encourager of the Rebellion in 1641: But when the Rebels began to be subdued he was obliged to fly for shelter into Woods and Mountains, and to skulk from Place to Place, until at last he died miserably on the 1st of *February* 1643. He writ

A Catholick Confutation of Mr. John Rider's claim of Antiquity, and a calming Comfort against his Caveat. Roan, 1608, 4to.

Reply to Mr. Rider's Postscript, and a Discovery of Puritan Partiality in his behalf; printed with the former. Both these Treatises were written against Mr. *John Rider*, (afterwards Bishop of *Killaloe*) who had written and published a Book intituled, *Claim of Antiquity in behalf of the Protestant Religion*.

An Answer to certain complaintive Letters of afflicted Catholicks for Religion, &c. Printed also with the former.

Justification and Exposition of the Sacrifice of the Mass, 1611, 4to.

(a) Epist. Nuncup. ad Ogygiam. p. 43. (b) Cambr. Evers. Cap. 8. (c) Act. Sanct. Passim. (d) Athen. Oxon. Vol. II. p. 45. (e) Bernard's Life of Usher. p. 38.

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Britannomachia Ministrorum in plerisque et fidei fundamentis & fidei Articulis diffidentium. Duaci, 1614, 4to.

Catalogus Præcipuorum Sanctorum Hiberniæ. Leodii, 1619. 8vo. Antwerpiæ 1621, 8vo. It is also to be found at the End of a Book intitled, *Hiberniæ, five Antiquæ Scotiæ vindiciæ.* G. F. Authore, Antwerp, 1621, 8vo. He also writ, a *Treatise (f)*, proving that Ireland was called *Scotia*. But I doubt whether it was ever published.

Francis Matthews, a Franciscan Frier born in *Cork*, was Guardian of the *Irish* College of his Order at *Louvain*, and Definitor and Provincial of the Franciscans of *Ireland*. *Wading (g)* commends him for his Abilities in Divinity and the Canon Law. He was put to Death at *Cork* in 1644 for an Attempt to betray *(h)* that City into the Hands of the Rebels. The Works he writ are these,

Examen Juridicum Censuræ Facultatis Theologicæ Parisiensis, et ejusdem Civitatis Archiepiscopi latæ circa quasdam propositiones Regularibus Regni Hiberniæ falso impositas; in quo per exceptiones juris et facti mala Accusatoris, et testium fides, propositionum impostura et præpropæra censura divulgatio estenditur. Frankofurti 1631, 8vo. He published this Book under the Name of *Edmundus Ursulanus*. It was censured *(i)* and condemned at *Rome*; notwithstanding which the Franciscan Friars vigorously defended it; and it was against it that *Paul Harris* wrote his *Arktomastix*.

Traëtatus de Stigmatibus S. Francisci.

Traëtatus pro defensione Privilegiorum S. Francisco et Religioni ejus concessorum.

Brevis Historia Provinciæ Hiberniæ.

The first and last of these three Treatises were (for what I know) never printed, but remain still in Manuscript. But the last save one is printed, and the Author hath put the Initial Letters of his Name F. M. to it, and it bears this Title,

Exemptio Fratrum et Conventuum Ordinis Minorum Regularis Observantiæ, et aliorum Ordinum Mendicantium Regni Hiberniæ, a Solutione Portionis Canoniciæ, seu quartæ funeralium, juxta Decretum S. Concilii Tridentini Asserta ex vetustis Judiciis & Sententiis ante Annos Concilii promulgatis, et nunc recens Collectis, opera F. F. M. Lovanii, 1632, 4to.

William Clerk, Batchelor of the Civil Law in *Ireland*, but whether a Native of that Country I am not informed, writ

An Epitome of certain late Aspersions cast at Civilians, the Civil and Ecclesiastical Laws, the Courts Christian, and at Bishops and their Chancellors. Wherein the Authors thereof are refuted, and refelled; with an Appendix, wherein the Civil and Canon Laws, with the Causes of the Cognizance of either of them in the Church or Commonwealth in the King's Dominions (what they are) are opened. Dublin 1631, 4to.—This Treatise is chiefly an Answer to the Preface of Sir *John Davis's* Reports, and to some Parts of the Case of *Præmunire* reported by him.

Peter Wading was born in *Waterford* An. 1580, and entered into the Society of the Jesuits at *Tournay* in 1601. He taught Poetry and Rhetorick four Years, Philosophy six, Divinity, partly at *Prague* and partly at *Louvain*, Sixteen, and was Chancellor of the Universities of *Prague*, and *Gratz* in *Styria* thirteen Years. He lived a long Time in *Bohemia*, and other Parts of the then Emperor's Dominions; where he was in high esteem for his Learning and strict Piety. He died at *Gratz* September the 13th 1644, and hath left behind him the following Works.

(f) Fleming, Comment. ad vit. S. Columban. p. 273.
2. p. 143.

(i) Harris's Fratres Sobrii estote.

(g) Script. Ord. Minor.

(h) Cox. v.

Brevis refutatio calumniarum quas Collegio Societatis Jesu Pragensi impexit Scriptor Famesi Libelli, cui titulus, Flagellum Jesuiticum, præsertim in Negotio Academiae Pragensis.—Nissæ, 1634, 4to.

Tractatus de Incarnatione Domini.—Antwerpiæ, 1634, 8vo, and 1636, 4to.

Oratio Pragæ habita in Ferdinandi III. Ratisbonensibus Comitibus in Cæsarem electi inauguratione, 4to.

Tractatus de Contractibus in genere & Specie. Græcii Styrorum, 1644, 4to. But the two Pieces following he published under the Name of another Person.

Carmina varia et alia Spectantia ad disciplinas humaniores.

Tractatus adversus Hæreticos.

Patrick O-Conchovair (O Connor) a Franciscan Frier, of the strict Observance, and Professor of Divinity, writ,

Quodlibetica decisio Monastici cujusdam Casus, ubi ostenditur qualis timoris inductio approbatæ Religionis professionem invalidet: Quomodo in Simili prætentione, tam prætendenti, quam ejus superiori procedendum? Et Professionis, nedum veræ & indubiæ, sed etiam presumptæ tantum, ad subsequens Matrimonium irritandum, efficacia, solidè declaratur; et nonnullis oppositis opinionibus occurritur.——Parisiis 1635. 8vo.

Sidus Borbonicum, quod et Sol Franciæ, cum Paraphrastico ejusdem Rationario Ludovico Justo. Per fratrem Patricium O-Conquovair Hiberno-Gallum Minoritam, S. Theologiæ Professore. Parisiis 1637. Folio. To which is added, *Appendix ejusdem Authoris, Priscæ Francorum Bellicæ virtutis, ut denuo resumatur, Monitoria.*

He is said also to have written,

Triumphum conceptionis B. Virginis miro Artificio elaboratum, of which I can give no other Account.

Thomas Strange (*Strangus*) a Native of *Waterford*, was a Franciscan Frier, and Guardian of his Order in *Dublin*, where he publicly read Divinity, and was much admired for his preaching. He died at *Waterford* in 1645. He published *A Book of Christian Doctrine*, and wrote another, *De Stigmatibus S. Catharinæ Senensis*: Unless this be the same Piece which before is ascribed to *Anthony Hickey*, p. 117. I find him also to be the Author of *An Answer to the fraternal Correction of Paulus Veredicus Harris*. M. S. wherein he compares the Superiors of Regulars to Shepherds, and the Parish Priests to Swine-herds, and consequently (says my Author (*l*)) the Laity to Pigs and Hogs.

Paul Sherlog, a Jesuit of a *Waterford* Family (*m*), but born in the County of *Wexford* An. 1595. When he was seventeen Years old he went into *Spain*, and was taken at that Age into the Society of the Jesuits, being a Youth of promising Parts, and well instructed before his Admission. He afterwards took the fourth Vow, which is only strengthening the Vow of Obedience by taking an Oath to the Pope to go upon the Mission into whatever Parts he pleaseth to command. He passed through his Courses of Philosophy and Divinity with great Reputation, became a very learned Man, and was raised to the Government of the *Irish* Seminaries of *Compostella* and *Salamanca*, in the last of which he taught scholastick Divinity. He lived altogether in *Spain*, and *Nicholas Antonio* (*n*) ranks him among the Writers of that Country, as he has some other *Irishmen*, on Account of their having lived a long Time among the *Spaniards*. He died at *Salamanca* on the ninth of *August* 1646, in the fifty-first Year of his Age. He writ three Tomes on the *Canticles*.

(*l*) Paul Harris's Excommunication published, &c. p. 79. Jesu.

(*n*) Bibl. Hispan. v. 2.

(*m*) Sotvellus Bibl. Script. Societ.

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1st, *Anteloquia Ethica et Historica in Canticum Canticorum*, Lugduni 1634, Folio. The best Edition much Augmented is that of *James and Peter Prost*, Lugduni 1640. Fol.

2d, *Commentarium in Duo Priora Capita Cantici Canticorum*. Lugduni 1637. Folio.

3d, *Commentarium in reliqua Capita Cantici Canticorum*. Lugduni 1640. Folio. He hath also written and published, though under the Name (o) of *Paul Leonard*, his Countryman, a Book concerning the Predestinarian Controversy, intituled

Responsio ad Expostulationes recentium quorundam Theologorum contra Scientiam Mediam: Liber Singularis. Lugduni 1644. 4to. — There came out also a Posthumous Treatise of his Composition under the following Title,

Antiquitatum Hebraicarum Dioptra; in Duos libros tributa. I. Orbem Conditum, et Memorabilium sub lege Naturæ Doctrinam continet. II. Est de Opere sex Dierum. Lugduni 1651. Folio.

Henry Burnel, a Gentleman who flourished about the End of the reign of King *Charles the First*, writ a Play called,

Landgartha, a Tragi-Comedy, presented in the New Theatre in Dublin with good Applause, being an antient Story. Dublin 1641. 4to. The Plot is taken from the Swedish and Danish Historians. See *Saxo Grammaticus*. *Job. Magnus*. *Alb. Crantzius*, &c.

Patrick Darcy, a Gentleman educated in the Profession of the Common Law, was an active Member of the House of Commons in the Parliament assembled at Dublin in 1640, when the Papists had a Share in the Legislature as well as the Protestants. In the Time of the Grand Rebellion he became one of the Supreme Council of the confederated Catholics at *Kilkenny*, and was a leading Man among them. He published,

An Argument delivered by Patrick Darcy Esq; by the express Order of the House of Commons in the Parliament of Ireland the 9th of June, 1641: Printed at Waterford by Thomas Bourke, Printer to the Confederate Catholics of Ireland 1643. 4to. — This Argument was made at a Conference of the House of Commons, with a Committee of Lords in the Castle of Dublin upon certain Questions propounded to the Judges of Ireland in full Parliament, and upon the Answers of the Judges to the said Questions.

Cnogher, Connor or Constantine O-Mahony, otherwise known by the Name of *Cornelius à St. Patricio* (by which he passed in Portugal, where he lived a long Time at St. Rock in Lisbon) was born in Muskerry in the County of Cork, was a Jesuit of a most virulent Temper, and a bitter Enemy to the English Protestants of Ireland. He published a Book under the feigned Name of *Constantine Marullus* intituled,

Disputatio Apologetica & Manifestiva de Jure Regni Hiberniæ pro Catholicis Hibernis adversus Hereticos Anglos. Frankofurti 1645. 4to. — To which is added, *Exhortatio ad Catholicos Hiberniæ*. *Peter Walsh* (p) is of Opinion, that this Treatise was printed in Portugal, notwithstanding the Title Page says at Frankfort; and Mr. *Beling* (q) is positive that it was not printed at Frankfort. It is not doubted but *Mahony* was the Author of this Book, and the Exhortation; for he owned it openly at Lisbon to *John Serjeant*, a Priest, who told it to *Peter Walsh* (r). *Mahony's* Design in writing this Treatise was to excite the Irish to persist in their Rebellion, and to continue the Massacre of those Hereticks, the English, whereof they had cut off (as he confesses) no fewer than 150,000 in four Years Time. He endeavours to prove, that the Kings of England never had any Right to Ireland, but that their Title was mere Usurpation and Tyranny. He produces a Bull of Pope Gregory the XIIIth granted to *Owen Roe O-Neal* in 1642, whereby all the Actors in the bloody Massacre of the foregoing Year are blessed,

(o) Index Biblioth. Barberinæ. Tom. 2. Lib. 2. p. 40. in Marg.

(p) Irish Remonstr. p. 736.

(q) Vindiciæ.

(r) Irish Remonstr. Ibid.

and plenary Indulgences granted to all who shall assist in the future Advancement of the Catholick Cause against the Hereticks of *England*. He says, that the old *Irish* might lawfully choose themselves a King of their own *Irish* Blood, nay, that they ought in Conscience to do it, and throw off the Yoke of Hereticks and Foreigners. He exhorts them to *extirpate the English, their Manners and Religion out of the Nation, and to murder and destroy all that favour or adhere to them, or were sprung from them, although they were Papists, and their nearest Relations.*

— The Supreme Council of the *Irish* at *Kilkenny* were ashamed of the too bold Advances made in this Book, and, as it tended to create a Disunion between the *Irish* of Blood and the *Irish* of Birth, ordered it to the Flames in the Year 1648; yet against the Will of the Nuncio, who saved *John Bane*, Parish-Priest of *Athlone*, upon whom the Book was found, from Punishment, and would fain have saved the Book from Censure. *Peter Walsh* by Order of the Supreme Council preached nine Sermons against the evil Tendency of *Mahony's* Opinions in *St. Kenny's Church*, at *Kilkenny*. *Mahony* was an old Man at *Lisbon* in or about the Year 1650.

John Logan, a Physician by Profession, studied at *Paris*, but practised in his own Country. He was educated in the Romish Religion; but by conversing with Protestants, and particularly with Dr. *Edward Parry* (afterwards Bishop of *Killaloe*) was brought over to a Conformity with the Church of *England*, and upon his Conversion gave his Reasons for it in a Book intitled,

A Cordial, or the Motives which induced John Logan, Doctor of Physick, to desert the Romish, and embrace the true Protestant Religion, &c. 1644. 4to.—
To this Cordial *Walter Enos* wrote an Answer, as will be seen presently.

Walter Enos, D. D. and a secular Priest, was born in *Dublin*, became titular Treasurer of *Ferns*, and Apostolick Prothonotary. He joined in the Rebellion, sided with the Pope's Nuncio, and was a very violent Person against the Peace made with the King. He was one of the wicked Agents employed by the Earl of *Antrim* in 1649 to debauch from their Allegiance the Soldiers and Inhabitants of *Duncannon*, *Wexford*, *Ross* and *Waterford*, in which he was too Successful. He writ,

Alexipharmakon, or a Sovereign Antidote against a virulent Cordial composed the twenty-second of June 1644 by two Druggists, the one an Apostata, called John Loghan, a titular Doctor of Physick, the other a Doctor of Divinity of the pretended reformed Gospel, called Edward Parry: Dedicated to the supreme Council of the Confederate Catholicks of Ireland. *Waterford* 1644 4to.

A Survey of the late rejected Peace: Wherein the Invalidity of the said Peace is proved, that it is destructive of the Catholick Faith, disadvantageous to his Majesty, and favourable only to rebellious Parliamentary Hereticks. *Kilkenny* 1646. 4to.

Henry Cockeram, of whom I have no certain Account whether he were a Native of this Country; but he published the following Book dedicated to *Richard Boyle*, Earl of *Cork*, and in the Dedication takes Notice “that he was tied by Blood and Friendship to Sir *William Hull*,” a Gentleman then settled in the County of *Cork*. The Book he writ bears this Title.

The English Dictionary, or Interpreter of hard English Words. The ninth Edition was published, *London* 1650 12mo.

Edward Parry, Bishop of *Killaloe*, of whom see Vol. I. p. 596. He writ a Book, which after his Death was published by his Son *John Parry*, intitled,

David restored, or an Antidote against the Prosperity of the Wicked, and the Afflictions of the Just, shewing the different Ends of both, in a seasonable Discourse on the 73d Psalm. *Oxford* 1660. 8vo.

David Roth, D. D. of the University of *Doway*, was for many Years titular Bishop of *Offory*, and Vice Primate of *Ireland*. He was a Man of great natural Parts, and very well accomplished in Learning; but at the same time exceedingly bigotted in his Religion; which made him early disaffected to the *English* Government, and at last drove him into open Rebellion against his Prince, wherein he appeared very active, and went readily into all the Measures of the Pope's Nuncio. On the 18th of *August* 1646 he interdicted the City of *Kilken-*

ny, by publishing a Writing (which may be seen in *Borlase* (s)) whereby he commanded a general Cessation of Divine Offices throughout that City and Suburbs; because the Supreme Council there were for observing the Peace made with the King, contrary to the Commands of the Pope's Nuncio and his Party. He was living in the Year 1650; but I believe he died soon after. In Relation to his Abilities and Learning, Primate *Ussher* (t) more than once gives him a very obliging and deserved Character, and calls him, "*Patriarum Antiquitatum Indagator diligentissimus*.—A curious Inquirer into the Antiquities of his Country, and confesseth his Obligations to him in Matters of Learning and Information." *Messingham* (u) is more particular in saying, "That he was well versed in all Sorts of Learning, was an elegant Orator, a subtile Philosopher, a profound Divine, an eminent Historian, and a sharp Reprover of Vice." Notwithstanding his great Qualities, yet he was above measure bigotted to his Opinions. What else could induce his Disaffection and Rebellion to his natural born Prince? Unless we may impute it to an Ambition to possess a Bishoprick, which he could not enjoy under the Government of a Protestant King. What but this Principle could prevail on him to defend (w) with all his Might the ridiculous unnecessary Miracles, and idle Trash related in the Legends of the *Irish* Saints? How much more rationally acted *Mariana* (x) in condemning this Practice in Ecclesiastical Writers? *Quis enim*, &c. "Who can deny (says that learned Jesuit) that our Ecclesiastical Annals are corrupted with many foul Blemishes; that in others of our Books, (in which are contained our Church Prayers, and sacred Rites) are blended and intermixed many Fables and Lyes? I must add, that sometimes in our Churches doubtful Reliques and irreligious Bodies are exposed, instead of the sacred Remains of Saints, who reign with *Christ* in Heaven. For it is a miserable Case, that we are not able to deny, what it is unworthy to confess. Yet, I know not how it happens, the People are oftner carried away by feigned Fables, and preposterous Lies and Trifles, than by relating the Truth with Sincerity; such is the Emptiness of our Minds, that no body dares to debate when this Corruption crept into the Church, into our sacred Rites, into our Ecclesiastical Books: Perhaps it was introduced when we were asleep; yet no body dares mutter, lest, forsooth, he should be suspected of Impiety, and thought an Enemy to Religion." And to the same Purpose speaks *Melchior Canus* (y), a Dominican Frier. "I speak this with Grief, rather than with Reproach, that *Laertius* hath written the Lives of the Philosophers with more Strictness, than the Christians have done the Lives of their Saints; and that *Suetonius* hath more incorruptly, and with greater Integrity, set forth the Lives of the *Cæsars*, than the Catholics have done, I will not say, the History of their Emperors, but of their Martyrs, Virgins and Confessors." To which may be added *Ludovicus Vives* (z); "The Things that are written of the Saints, except in a very few Instances, are polluted with numberless Fables; whilst the Writer indulges his own Passions, and exposes to the Publick not what the Saint did, but what he thought it was proper he should do." Can I then, after these testimonies, be taxed of dealing unjustly with Dr. *Roth* in the Point of Bigotry, when I tell the Reader, that he has in eight long Chapters (a) taken a vast deal of Pains to justify as many of the most absurd and monstrous Fables related by *Jocelin*?

Dr. *Roth* was the Author of several Books, some of which have been published, though under fictitious Names. The first I find bears this Title:

Analeſta ſacra nova & mira de Rebus Catholicorum in Hiberniâ pro Fide & Religione geſtis; diviſa in tres Partes. Quarum. I. Continet ſemeſtrem gravaminum relationem, ſecunda hac Editione novis adauctam additamentis, et Notis illuſtratam. II. Paræneſin ad Martyres designatos. III. Proceſſum Martyrialim quorundam Fidei

(s) Ir. Rebel. p. 163. (t) Primord. p. 737. Syllog. Epist. p. 125. (u) Florileg. p. 87.
(w) Elucidat. in Jocelinum. p. 110. & seq. (x) In Lbr. de Advent. S. Jacob. Apost. in Hispan. cap. 1.
(y) Lib. 11. cap. 16. de Locis Theologicis. (z) De trad. Disciplina Lib. 5.
(a) Elucid. in Jocelinum.

pugilum. Collectore & Relatore T. N. Coloniae 1617. 8vo. This is the second Edition.—This Treatise is divided into three Parts; the two first of which were (if I am not mistaken) formerly printed; but certain I am they were written some Years before 1617: For he dedicates the second Part to *Cornelius Dovan*, titular Bishop of *Down*, then in Prison in the Castle of *Dublin*, and who was afterwards executed for Treason in 1611. The third Part was printed in 1619, and is intitled,

De Processu Martyriali quorundam Fidei pugilum in Hiberniâ pro Complemento sacrorum Analektorum. Collectore & Relatore T. N. Philadelpho. Coloniae 1619. The first of these Parts containeth an Account of six Month's Oppressions and Sufferings of the Catholics under Sir *Arthur Chichester*, Lord Deputy. The second is an Exhortation to those, who (as he calls it) are marked out to suffer Martyrdom: And the third gives a Relation of several Popish Bishops, Priests, and others, who suffered either by Death, Imprisonment, or some other Way for the Profession of their Faith, as he would have us believe, but in reality for evil Practices against the Government in the Reigns of Queen *Elizabeth* and her Successor, King *James I.* To this Catalogue he subjoins larger Accounts of some of his most eminent Martyrs and Confessors. As *Thomas Leverhous*, Bishop of *Kildare*, who died a natural Death at 80 Years of Age in 1577. *Thomas O-Herliby*, Bishop of *Ross*, who died in peace in 1579. *Richard Creagh*, titular Archbishop of *Armagh*, who died in his Bed in 1585. *Dermod Hurley*, titular Archbishop of *Cashell*, who was executed for Treason at *Dublin* in 1583. *Maurice Kenrechtine*, a Priest, who suffered for the same Crime in 1585. *John Bourk*, Baron of *Britas*, executed in like Manner in 1607, for his warm acting in the Rebellion at *Limerick* upon Queen *Elizabeth's* Death; and *Cornelius Dovane*, titular Bishop of *Down* and *Connor*, who (with *Patrick Logher*, a Northern Priest) was hanged for high Treason in 1611. After this worshipful Catalogue of Martyrs, he gives a Codicil of Lamentations, intitled, *Diasphendon Hiberniæ*, wherein he represents the Miseries of all private Men and Communities of the *Romish* Persuasion throughout the whole Kingdom, under the Pressures of two of Queen *Elizabeth's* Acts of Parliament, concerning Supremacy and Liturgical Conformity. Concerning this Book called the *Analekta*, Sir *Richard Cox* (b) tells us, “That it is a most scandalous lying Book, “and stuffed with innumerable Falshoods and Malicious Accusations of the “King's Government, and yet dedicated to the Prince of *Wales*; which is a “high Strain of Impudence and Folly, to dedicate to the Son Reflections and “Scandals upon the Father.” I cannot agree with the Bishop of *Derry* (c), that the *Analekta* were written by *John Lynch*. For the *Irish* Popish Writers, who had Reason to be best informed of this Matter, ascribe it to *David Roth*; and *Luke Wading* (d) in particular, who was his intimate Acquaintance, calls him the Author of the *Analekta*, as doth *Plunket* (e), titular Primate of *Armagh*. Besides, it carries no Face of Probability, that *Lynch* should be the Author; for then there would be the Distance of fifty eight Years at least between his writing that Book, and his publishing the Life of Bishop *Kerovan* in 1669: And the second Part of the *Analekta* must have been written before the titular Bishop of *Down* was executed in 1611, to whom the Author, be he whom he will, dedicates the *Analekta*.

This Book was answered by Mr. *Thomas Ryves*, (who was afterwards knighted) in a Book intitled, *Regiminis Anglicani defensio*, of which hereafter.

Doctor *Roth* wrote several other Works, as, *Hibernia resurgens, sive Refrigeria Antidotale adversus morsum serpentis Antiqui; in quo modestè discutitur immodesta Parecbasis Thomæ Dempsteri a Muresch Scoti de repressis Mendicabulis, et Hiberniæ Sancti sui vindicantur, ac bona fide asseruntur.* Rothomagi 1621. 8vo. Iterum, Colon Agrip. 1621. 12mo. This Tract was published under the Name

(b) Hist. Irl. p. 2. p. 33.
Primat. p. 73.

(c) Hist. Libr. pref. p. 37.

(d) Script. Min. p. 95.

(e) Jus.

of *Donat Roirk*, but is generally believed to be written by *Roth*, and Primate *Usher* (g) thought so.

De Nominibus Hiberniæ tractatus. — *Elucidationes in Vitam S. Patricii a Jocelino Scriptam.* These two Pieces are published in *Messingham's Florilegium*.

Hierographia Hiberniæ; or, an Account of the *Irish* Saints, which *Usher* (h) had seen in Manuscript, and quotes a large Passage out of it. We are told in the Preface to the third Part of the *Analeſta*, that he had a design to publish a full and large Church History of *Ireland*, from the first Propagation of Christianity to his own Time; but whether he finished it, or what became of it I cannot learn.

Brigida Thaumaturga, sive dissertatio partim Encomiastica in laudem ipsius Sanctæ, partim Archaica ex Sacra et antiquâ Historiâ Ecclesiasticâ; partim etiam parenætica ad alumnos Collegiorum, &c. Parisiis 1620. 8vo. His Name is not to this Book, but *Ware* (i) tells us he was the Author of it; and to it is annexed a Tract, intitled, *De Scriptorum Scotorum Nomenclaturâ a Thoma Dempstoro editâ Præcidaneum*.

Peter Redan, was born in the County of *Meath*, but educated at *Salamanca* in *Spain*, where, in 1628, the Twenty-first of his Age, he was admitted a Member of the Society of the *Jesuits*, became a learned Man, and was well skilled in the *Greek* and *Hebrew* Languages. He afterwards took the Fourth Vow, taught and instructed the Novices several Years, and at length obtained the Government of the *Irish* seminary in that Place. He died in the forty-fourth Year of his Age, in 1651, and published the same Year he died,

Commentariorum in Machabæorum Libros. Tom. 1. Lugduni 1651. Folio.

The second Tome is in Manuscript in the Library of the *Irish* College at *Salamanca*.

John, alias, *Malachy Hartrey* (it being usual with Regulars to take a new Christian Name, when they enter into any Religious Order) was a *Waterford* Man by Birth, and a Cistercian Monk in the Abbey of *Nucale* in *Spain*; but returning into *Ireland*, resided in the Abbey of *Holy Cross* in the County of *Tipperary*, where, I suppose, he officiated as Parish Priest. He wrote a Book, which he began in the Year 1640, intitled,

Triumphalia Chronologica de Cænobio S. Crucis, Sacræ Ordinis Cisterciensis in Hiberniâ; in quibus plura a Salutifero S. Crucis ligno patrata Miracula, aliaque memoratu desiderata illustrantur. One may judge of the Texture of this Book by the Title. It is in small Folio, written on Velom, and tollerably well adorned and illuminated. It probably was designed for the Press, having Preface, Dedication, and a recommendatory Copy of Verses before it. He also writ in 1649 another Manuscript in Velom bound with the former, intitled,

Synopsis nonnullorum Sanctorum illustriumq; Monachorum Hibernorum Cisterciensium: The running Title of which is, *De Cisterciensium viris illustribus*. These two Tracts were in the Custody of the officiating *Romish* Priest of the Parish of *Holy-Cross*, who did me the Favour to lend them to me in the Year 1733.

One *Callaghan* was engaged in a Controversy at *Paris* on the Subject of *Jansenism* with *Pere Brisacier* the *Jesuit*, against whom he wrote a Book intitled,

Lettre a une Docteur de Sorbonne touchant le Principales Impostures du P. Brisacier Jesuit. Paris 1652, 4to.—which the *Jesuit* answered, and gave Occasion to *Callaghan* to write another Tract, intitled,

L' Innocence et la Verité defendue contre P. Brisacier. Paris, 1652, 4to.—To which *P. Brisacier* replied.—I take him to be the same Person whom *Peter Walsh* (k) in his *Irish* Remonstrance calls, *Honest Dr. Callaghan*, and whom he erroneously makes the Author of *Vindiciæ Catholicorum Hiberniæ*.

James Usher, Archbishop of *Armagh*, of whom the Reader will find a full Account in Vol. I. p. 98, to which I refer, and proceed to recite his Works, which are many both in *Latin* and *English*. Those in *Latin* are,

(g) Primord. p. 737.

(h) Ibid 739.

(i) Ante. p. 55.

(k) Pref. p. 47.

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Gravissimæ Questionis de Christianarum Ecclesiarum, in Occidentis præsertim partibus, ab Apostolicis temporibus ad nostram usq; ætatem, continua Successione & Statu Historica Explicatio. Londini 1613, 4to. Iterum 1687, 4to. Iterum Hannoveriæ, 1658, 8vo.

Veterum Epistolarum Hibernicarum Sylloge, quæ partim ab Hibernis, partim ad Hibernos, partim de Hibernis vel rebus Hibernicis sunt conscriptæ. Dublinii, 1630—1632, 4to. Parisiis, 1665, 4to.

Gotteschalchi & Prædestinationæ Controversiæ ab eo motæ Historia. Dublinii, 1631, 4to. Hannoveriæ, 1662, 8vo.

Britannicarum Ecclesiarum Antiquitates; quibus inserta est pestiferæ adversus Dei gratiam a Pelagio Britanno in Ecclesiam inductæ Hæreseos Historia. Dublinii, 1639, 4to.—Londini, 1687, Folio.

Polycarpi et Ignatii Epistolæ, Gr. & Lat. cum dissertatione de eorum Scriptis, deque Apostolicis Canonibus & Constitutionibus Clementi tributis. Oxonii 1644, 4to. This Book now in the Library of the College of Dublin is in many Places corrected and improved in the Archbishop's own Hand-Writing.

Appendix Ignatiana, in quâ continentur Ignatii Epistolæ genuinæ; Ignatii Martyrium; Epistolæ Tyberiani, Plinii secundi, & Trajani Imperatoris de Constantiâ Martyrum illius Temporis: Smyrnenfis Ecclesiæ de Polycarpi Martyrio Epistola: Ignatii & Polycarpi Acta, &c. Annotationibus. Londini 1647, 4to. (not 1651 as Dr. Parr says)

Diatriba de Romanæ Ecclesiæ Symbolo Apostolico vetere, et aliis fidei Formulis. Londini, 1647, 4to. Oxonii, 1660, 4to.

De Anno Solari Macedonum & Asianorum. Londini, 1648, 8vo. It is also at the End of the Paris Edition of his Annals, 1673, Folio, and again Leyden, 1683.

Annales veteris Testamenti a primâ Mundi Origine deducti: Una cum Rerum Asiaticarum et Ægyptiacarum Chronico. Londini, 1650, Folio.

Epistola ad Ludovicum Capellum de variantibus textus Hebraici lectionibus. Londini, 1652, 4to.—1655, 4to.

Annales Novi Testamenti, &c. Londini, 1654, Folio. These Annals, together with those of the Old Testament were printed at Paris in one Volume in 1673, Folio, under the Title of *Annales Veteris et novi Testamenti; quibus accessit de anno solari Macedonum.*

De Græcâ Septuaginta Interpretum versione Syntagma, cum Libri Estheræ editione Origenicâ, et vetere Græcâ Alterâ, ex Arundelianâ Bibliothecâ nunc primum in lucem productâ. Quibus accessere dissertatio de Cainane, Arphaxadi filio, et Epistola ad Ludovicum Capellum, &c. Londini, 1655, 4to.

His Posthumous Works in *Latin* are these,

Chronologia Sacra. Published by Dr. Thomas Barlow. Oxonii, 1660, 4to. Parisiis, 1673, at the End of his Annals.

Historia dogmatica Controversiæ inter Orthodoxos & Pontificios de Scripturis & sacris vernaculis. Accesserunt Dissertationes Duæ de Pseudo-Dionysii Scriptis, & de Epistolâ ad Laodiceos. Londini, 1690, 4to. These with Notes were published by the Rev. Henry Wharton.

The Works he published in *English*, viz.

A Sermon preached before the House of Commons at Westminster, Feb. 18th, 1620. on 1 Cor. 10. 17. London, 1621, 4to. 1631, 4to. It was published by Order of the House, and is reckoned a very learned Piece.

A Speech delivered in the Castle of Dublin, concerning the lawfulness of taking, and Danger of refusing the Oath of Supremacy on the 22d of November 1622. London 1631, 4to. *ibid.* 1661.—This Speech was delivered on Occasion of a Censure to be inflicted on some Men of Quality of Ireland, who refused to take the said Oath.

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A Brief Declaration of the Universality of the Church of Christ, and the Unity of the Catholick Faith professed therein, in a Sermon before the King on the 20th of June 1624, London, 1631, 4to, ibid. 1687, 4to.

An Answer to a Challenge made by a Jesuit in Ireland, wherein the Judgment of Antiquity in the Points questioned is truly delivered, and the Novelty of the new Romish Doctrine plainly discovered. London, 1625—1631, 4to. 1686. The Jesuit here mentioned was William Malone.

A Speech delivered in the Castle of Dublin upon the denial to contribute to the Supply of the King's Army for the Defence of the Government, April the 30th, 1627.

A Discourse of the Religion antiently professed by the Irish and British. London, 1631, 4to. 1686, 4to. This Piece was written to prove, that the Christian Religion first planted in Ireland was the same with that professed by the Church of England.

Immanuel, or the Mystery of the Incarnation of the Son of God. Dublin, 1638, 4to. 1649, 4to. London, 1658, 4to.

His Petition to the House of Lords of England against John Nicholson, who had published an injurious Pamphlet, intitled vox Hiberniæ, with the Order thereon. London, 1640, 4to.

A Geographical and Historical Disquisition touching the Asia properly so called, the Lydian Asia (which is the Asia so often mentioned in the New Testament) the Proconsular Asia, and the Asian Dioecesse. Oxford, 1641, 4to. 1643, 4to.

The Judgment of Dr. Reynolds, &c. touching the Original of Episcopacy more largely confirmed out of Antiquity. Oxford, 1644, 4to.

A Discourse of the Original of Bishops and Metropolitans. Oxford, 1641, 4to.

The Principles of the Christian Religion, London, 1654, 12°.—There was a false Piece with this Title printed under his Name; which made him review and Publish it, and fix an Epistle of his own to it; which is the distinguishing mark of the right one.

A Body of Divinity; or the Sum and Substance of the Christian Religion, by way of Question and Answer. Collected in his younger Years for his own private use; but published without his Knowledge. London 1649, Folio, 1658. Folio.

His Posthumous English Tracts follow,

The Annals of the Old and New Testament. London, 1658, Folio. It is a Translation of his Latin Work made by himself.

The Power of the Prince, and Obedience of the Subject stated, with a Preface by Dr. Robert Sanderson, Bishop of Lincoln. London, 1661, 4to. 1683, 8vo. 1691, 8vo.—Published by his Grandson James Tyrrel, Esq;.

Sermons preached before the King at Oxford and elsewhere. Printed London, 1662.

Letters, being a Collection of those he wrote to several Learned Men, and of theirs to him, published with his Life by his Chaplain, Dr. Parr. London, 1686, Folio.

The following Pieces were gathered out of his Fragments and published by Dr. Bernard.

The Reduction of Episcopacy unto the Form of Synodical Government received in the Antient Church. London, 1656, 4to.

The extent of Christ's Death and Satisfaction upon the Cross; with an Answer to the Exception taken against it. London, 1657, 8vo.

Of the Sabbath, and Observation of the Lord's Day. London, 1657, 8vo. This Tract is a Letter to Dr. Twisse, wherein it appears that the Archbishop did believe the Divine Morality of the Sabbath.

Of Ordination in other Reformed Churches. These three Pieces are printed together under the Title of The Judgment of the late Archbishop of Armagh, &c. London, 1657, 8vo.

His

His Judgment of the State of the Present See of Rome (Babylon) from Apocal. 18. 4. London, 1559, 8vo.

Ordination, a Fundamental. His Sense of Heb. 6. 2.

Of the Use of a set Form of Prayer in the Church.

His Judgment and Sense of John xx. 22. 23. Receive the Holy Ghost, whose sins ye remit, &c. London 1659. 8vo.

There are some other Books which pass under his Name, but are not his.— Besides his works which are published, he wrote several learned Treatises, many of which are still remaining in Manuscript. These few following only have come to my Knowledge.

A Treatise concerning the Herenach, Termon and Corban Lands, which lately belonged to the Chorepiscopi of England and Ireland. The Substance of this Piece, which was wrote about the Year 1609, was translated into Latin by Sir Henry Spelman, and published in his Glossary: The Manuscript of it is extant in the Lambeth Library.

Polemical Lectures while he was Professor in the University of Dublin. 3 Vol. 4to. which are lost.

Censuræ Patrum et Scriptorum Ecclesiasticorum.

De veterum Paschalibus Scriptis.

De Ponderibus et Mensuris.

De primis Hæreticis et Hæresibus Judeorum.

Veteres Observationes Cælestes. Caldaicæ, Græcæ et Ægyptiacæ.

De Differentia Circuli, et Sphæræ, &c.

Annotationes Rabinicæ, &c. &c. &c.

Ambrose Usher, only Brother to the aforesaid James, was educated for a Time in the University of Cambridge, but was a Fellow of the College of Dublin, and B. of D. and though he died young, yet he attained to a considerable Perfection in Learning, and especially in the Oriental Tongues; of whom the learned William Eyre in a Letter to the Archbishop writes thus. “*Interea, &c.* In the “mean Time I acknowledge my self much indebted to you, and to that learned “Youth, your Brother Ambrose, who, with a most skilful Hand, hath copied “some Things for my Use out of the Arabick Alcoran.” He writ, *A brief Catechism very well serving for the Instruction of Youth.* Dublin printed by the Company of Stationers, but without any Date.

His Works and Translations in Manuscript, which are extant in the Library of the College of Dublin, are these, viz.

Disputationes contra Bellarminum de Capitibus fidei cum Synagogâ Romanâ Controversis. Folio. In Four Tomes.

The Holy Bible translated into English, and dedicated to King James the First, in three Volumes, 4to.

An Arabian Dictionary and Grammar, under the Title of *Prolegomena Arabica, quæ tractat de linguâ Arabica, et de Scriptis Arabicis*, to which is annexed, *Vocabularium Arabico—Latinum.* 4to.

Sermons on Luke xvii. 16. Romans x. 17. On perfect Reformation, preached before the State, on Psalm. cxix. 60. Against delaying Repentance.—Some Historical Passages from the Book of Kings, &c.

Laus Astronomiæ, 4to.

Dr usu sphæræ &c. cum numero Constellationum. 4to.

Notæ in Evangelium S. Matthæi, 4to.

Summaria Religionis Christianæ Methodus, 4to.

The beginning of a Work, intituled, *The Great Catechism,* 4to.

Theologia, seu Corpus Theologiæ Positivæ, cum catenâ S. Scripturæ, 4to et 8vo.

Miscelanea Theologica, 4to.

Sermon on Matthew xi. 28, 29, 30.—On Psalm, lxxxii. 7.—On Luke x. 20, 4to.

Exposition on the four first Chapters of St. Matthew, 4to.

The reducing of Scripture Doctrine to the Use of the Conscience, 4to.

An Exposition of St. Paul's Epistle to Philemon, 4to.

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The Examples of Holy Scripture unfolded ; dedicated to the Lady of Sir Oliver St. John, Lord Deputy of Ireland, 4to.

Notæ in Pindari Carmina Olympiaca, Isthmica, &c. 4to.

Notæ in Nicandrum, Plautum, Catullum, Tibullum, Propertium, Græcos Authores, Titum Andronicum, Ennium, Nævium, M. Pacuvium, L. Accium, Annæum Senecum, Manilium, Petronium Arbitrum, pro illustrandâ S. Scripturâ, 8vo.

Loca in quibus Arabica Geneseos translatio ab Interpretatione LXX. recedit, vel in quibus ab eâ cum fonte Hebræo discrepat, 4to.

Loca in quibus Arabica Evangelia differunt a vulgata lectione. 4to.

Apocalypsis S. Johannis Hebraicè, 4to.

Of the Kingdom of Great Britain, or a Discourse on the Question of Scotland's Union with England, shewing, 1st, What the Union is ; 2dly, Reasons enforcing the Union ; 3dly, The supposed Enormities arising from the Union, answered. 4to.

A Discourse on Acts xxiii. 1, 2, 3.

Texts of Scripture to illustrate those two Articles of the Creed, concerning the Holy Ghost and the Catholick Church, 8vo.

Various Forms of Prayer, and several Forms of Blessing, collected from the Liturgy and the Holy Scriptures, 8vo.

The Principles of Religion explained in English, Greek, Latin, and Hebrew. 8vo.

The Foundation of the Christian Religion gathered into Six Principles, 8vo.

Important Considerations about Popery, collected from different Places, 8vo.

Confutatio Errorum Ecclesiæ Romanæ, 8vo.

Excerpta ex Prospero Aquitanico Episcopo Regiensi, 8vo.

Notæ in Aratum Solensem, Martialem, in Ovidii Epistolas, Elegias, Librum de Arte Amandi, de Remedio Amoris, &c. pro illustrandâ Sacrâ Scripturâ, 8vo.

Libri 4 de Sacrâ Eucharistiâ, et Libri duo de Missâ contra Papistas Scripti & finiti, A. D. 1612.

Translation of the cxlv, cxlvii, cxlviii, cl Psalms, with several Prayers collected out of the Liturgy, 8vo.

Sermons on Matthew xi. 28, 13, 41. with Miscellany Observations on other Matters, 8vo.

William Malone was born in *Dublin*, where having acquired a sufficient Stock of Grammatical Learning, he travelled abroad and pursued his Studies, partly in *Rome* and partly in *Portugal*, in the former of which Places he entred into the Society of the Jesuits *A. D.* 1606, in the twentieth Year of his Age. He returned to *Ireland*, and continued in it twenty-four Years ; from whence by a Command from *Rome* he went thither, and was made Rector of the *Irish* College of *St. Isidores* ; which he governed six Years. He then returned into *Ireland*, and was Superior of the whole Mission of the Jesuits for three Years. At length, being esteemed a dangerous Person, he was taken up and imprisoned ; but getting loose, he fled to *Spain*, and became Rector of the *Irish* College of *Seville*, where he died an old Man in 1656, according to *Sotvellus (k)*, or 1659, according to *Wood (l)*. He published a Book, intituled,

A Reply to Dr. Ussher's Answer about the Judgment of Antiquity concerning the Romish Religion. Doway 1627. 4to, 1628, 4to.

Allegambe makes *Ussher* the Challenger upon this Occasion, and tells us, " that he drew his Pen and put the Prelate to Silence." But the Truth of the Controversy was thus : Towards the End of the Reign of King *James I.* *Malone* published a short Paper called, *The Jesuits Challenge* ; wherein he demands an Answer to some Questions ; As 1st, The Protestants grant that the Church of *Rome* held the true Religion for 400 or 500 Years after Christ. *Quære*, What Bishop of *Rome* did alter that Religion ? 2dly, How can the Protestant Religion be true, which disalloweth of many chief Articles, which the Fathers of the primitive Church held to be true ? As Tradition, the Real Presence, Confession, Purgatory, Prayers for the Dead, Limbus Patrum, Prayers to Saints, Image-

(k) Bibl. Script. Soc. Jesu.

(l) Athen. Oxon. v. 2. p. 186.

Worship, Free Will absolute, Merits, &c. “ These Articles (says he) were retained by the Primitive Church, as may be shewn by expresse Testimonies of the Fathers, if any learned Protestant will deny it ; and if the Fathers will not suffice, then I will produce certain Grounds out of the Scriptures in Confirmation of the said Points.” It appears from hence that the Jesuit was the Challenger, and not *Ussher* ; who answered this Challenge in 1624, being then Bishop of *Meath*, and handled the Controversies mentioned with such Solidity and Learning, that the Reader may in that Treatise meet with entire Satisfaction, that the Fathers of the Primitive Church (who were the Judges appealed to by the Challenger) never held or believed the Points put in Issue. In 1627 *Malone* published the Reply before-mentioned ; but stuffed it with such scurrilous and virulent Expressions against the Prelate, his Relations and Calling, and full of Quotations, either falsely cited out of the Fathers, or else out of divers supposititious Authors, and lying Legends, made use of meerly to blind the Eyes of common Readers, that the Bishop disdained to give any Answer to it ; especially when he found that the Doctors *Hoyle*, *Synge*, and *Puttock* had not suffered it to pass unobserved. For they published Rejoinders to it, which so fully and clearly laid open the Disingenuity and Falshood of the Jesuit’s Arguments and Quotations from the antient Fathers, that he had very little Reason, or *Allegambe* for him, to boast of a Victory.

Luke Wadding, a learned Franciscan Frier, who was a voluminous Writer, and a great Ornament to his Country, was born in the City of *Waterford* on the 16th of *October* 1588, and was the Son of *Walter Wadding*, an eminent Citizen, and *Anastace Lombard*, a near Relation to *Peter Lombard*, titular Archbishop of *Armagh*. He was the eighth Son and eleventh Child of that Marriage, which produced in all ten Sons and four Daughters. He studied Logick and Physicks in *Ireland* under the Tuition of his Brother *Matthew*, who going to *Portugal* carried him with him in the 15th Year of his Age, and placed him in a Seminary established for the *Irish* at *Lisbon*, where he studied Philosophy for six Months under the Direction of the Jesuits. He passed his Novitiate for a Year in the Convent of the Immaculate Conception of the B. V. at *Matozinbos*, three Miles from *Oporto*, a House of Recollet Friars, and having ended his Year of Probation, received the *Franciscan* Habit on the 23d of *September* 1605, towards the close of the 17th Year of his Age. In four Months after his Profession he was sent to prosecute his philosophical Studies in the Franciscan Convent of *Liria*, where he continued two Years, and from thence was removed to study Divinity at *Lisbon*, and afterwards at *Coimbra*, where he abode full three Years, and acquired a high Reputation for Learning, Virtue and Modesty.

A. D. 1613, he was put into Priest’s Orders in the Cathedral Church of *Viseo* in *Portugal* by *John Emanuel*, Bishop of that Place, and then preached his first Sermon in the Franciscan Church there. Having compleated his Studies at *Coimbra* he was sent back to the Convent of *Liria*, where he had formerly read Philosophy, in the Quality of a Preacher, and obtained a great Fame in that Way, having acquired an exact Knowledge both in the *Portuguese* and *Castilian* Languages, as he did in the *Hebrew* and *Greek*. He then removed to *Salamanca*, where he continued some time, and was made Master of the Students, and Lecturer of Divinity : He exercised those two Offices with great Applause, until the Year 1618, when *Anthony a Trejo* Vicar General of the Franciscans was advanced to the Bishoprick of *Carthagera* in *Spain*, and appointed Legate Extraordinary by King *Philip the III*d, to Pope *Paul* the Vth upon a Matter then in Agitation concerning the Immaculate Conception of the B. V. The Bishop, though he had the Choice of many Men of the *Spanish* Nation, eminent for Learning, Gravity, Authority, and Experience in Business, yet, such was his Opinion of *Luke Wadding*, that he pitched upon him to be the Divine of the Embassy, though then but thirty Years old, and a Foreigner ; and the Consequence will shew that he could not have made a fitter Choice. He took him to *Madrid*, recommended him to the Court ; and from thence, by the

King’s

King's Command, he attended the Bishop to *Rome*, where they were lodged in the Palace of *Cardinal Gabriel a Trejo*, the Legate's Brother.

The Business of this Legation being altogether relative to Matters of Divinity, and to be pursued and digested by Theological Reasons, the Legate took our Author into his most inward Councils, employed him in all the Drudgery of Study, and in making Collections from the several Libraries and Archives of *Rome*. He performed this Task with indefatigable Pains, and for the most Part spent entire Days in the Work from Morning to Night, without even eating. Nor were his Labours only confined to *Rome*, he was obliged to use the same Diligence in other Cities, and travelled for that End to *Affisi*, *Perouse*, *Naples* and many other Places, in Search of antient and modern Monuments. He was not only at the Trouble of collecting Materials, but was obliged to digest them into Method, and to write many of the Pieces most necessary to conduct the Business in Hand; which he drew up with so much Accuracy and Weight, that they were greedily sought after and read for Pleasure and Instruction by the Learned. Upon this Occasion he writ *The intire Acts of that Legation*, being prevailed on by the Importunities and Commands of many. He did not write this Tract with an Intention that it should come abroad, as it afterwards did without his Knowledge; and he observes in some of his Epistles, *that he had not put the last Hand to it, and that it was writ, raptim, in haste, and was not fit for the Perusal of the Publick.* But being prevailed on by the earnest and repeated Importunities of *Florence Conry*, titular Archbishop of *Tuam*, (who had before written a Treatise on the Subject of the *Immaculate Conception*) he committed the Manuscript to him, and tells him in his Letter that accompanied it, "*That he trusted it only to his Prudence and faithful Keeping, to be communicated only to those who were with him,*" i.e. to the Friars of the College of *Louvain*, where *Conry* then resided. But *Conry* was not over faithful in the Observation of this Trust. He lent the Manuscript to *Maximilian de Bouchorne*, who published it at *Louvain*, and dedicated it to King *Philip* the IVth, under this Title,

Legatio Philippi III et IV, Hispaniæ Regum, ad Sanctissimos D. D. Paulum V, et Gregorium XV, et Urbanum VIII, pro definiendâ Controversiâ Conceptionis B. Mariæ Virginis; per illustrissimum et Rev. Dom. D. Frat. Anthonium a Trejo, Episcopum Carthaginiensem, &c. Lovanii 1624, Folio.

He continued several Months in the Cardinal's Palace much against his Will: But at length, not thinking this Course of Life compatible with his Profession as a Franciscan Friar, he, by his incessant Prayers, prevailed on the Cardinal and Bishop to give him Liberty to remove, and he took up his Habitation in the Franciscan Convent of *St. Peter* in *Monte Aureo*. His Fame daily increased in the City, and in the College of Cardinals; and above all, *Scipio*, Cardinal *Borghese*, Nephew to Pope *Paul* the Vth, and others, who had the principal Care of the Negotiation committed to them, having, during these Transactions, discovered the extraordinary Talents which our Author was possessed of, they heaped great Honours on him, and gave him many Tokens of their Friendship. But on the 18th of *June* 1620 the Bishop returned to *Spain*, and the Care of the Legation was committed to the Duke of *Albuquerque*, the King of *Spain*'s Ordinary Ambassador at *Rome*; and *Wadding* was commanded to remain there as Assistant to the Duke: And indeed, not only in this Ambassador's Time, but to the very End of the Legation of the Duke of *Terra-Nova*, he was the Life of the whole Negotiation. Upon this Occasion he published three Books formerly wrote by him, by which he laboured to shew, "*That it was no Obstacle to the Immaculate Conception of Mary the Mother of GOD, that by the Death of her Son, which was foreseen, she should be redeemed by him by a more sublime Kind of Redemption, or because she was initiated by the Sacrament of Baptism instituted by him, or finally, that she was subject to Death according to the Condition of Human Nature.*" If these Pieces were published at this Time, (as *Wadding*'s Nephew, *Francis Harold*, informs (m) us) I take them to be the same Treatises which were long after printed, or reprinted under these Titles,

(m) Vita Waddingi. cap. 11.

Immaculatæ Conceptionis B. Mariæ Virginis non adversari ejus Mortem Corporalem; Opusculum. Romæ 1655, 8vo.

De Baptismo Mariæ Virginis. Opusculum. Romæ 1656, 8vo.

De Redemptione B. Mariæ Virginis. Opusculum. Romæ 1656, 8vo.

The same Writer tells us, that *Wadding* writ a fourth Treatise relative to this Subject, intitled,

De mente Sanctorum Patrum circa immunitatem Virginis a Peccato Originali.— But that Death prevented him from putting the last Hand to it; so that I do not find it was ever printed.

His Labours upon this Occasion acquired him the Acknowledgments of the King's Ambassadors at *Rome*, of *Cardinal Sandoval*, Archbishop of *Toledo*, in his own Name, as well as in the Names of the Council of *Madrid*, of the Chapter of the Metropolitan Church of *Seville*; and above all, King *Philip* the IVth himself gave him Thanks in a Letter written with his own Hand; which he also commanded *the Duke of Terra-Nova* to do in his Majesty's Name.

Although *Wadding* was so much taken up in the Business of the Legation; yet he stole some Hours from his Employment to collect and compile from the publick Archives and Libraries, and from various other Monuments, *The Works of St. Francis*, which with singular Industry he disposed into Tomes and Classes, and published with learned Commentaries under the Title of,

Opusculorum St. Francisci. Lib. tref. Antwerpiae 1623.

Before he could finish the Publication of the last mentioned Work, *Mariucalafius* an Observantin Franciscan Frier died at *Rome*. He was a Man of Learning, and well skilled in the *Hebrew* Language; and besides a Grammar, Dictionary, and other Works in that Tongue, he left behind him *four large Tomes of the Hebrew Concordances of the Holy Scriptures*. It was irksome to *Wadding* to suffer so great a Treasure to be lost; yet he was not able to bear the Charges of the Impression: Wherefore he applied himself earnestly to *Pope Paul* the Vth, and to *Benignus a Genua*, General of the Franciscans, by whose Encouragement the Work proceeded, and was compleatly published in the Monastery of *Ara-Cæli* at *Rome*, under the Inspection of *Wadding*, who prefixed to it a learned Treatise of his own Composition, intitled,

De Hebraicæ linguæ Origine, Præstantiâ et Utilitate. Romæ 1621. And as *Pope Paul* the Vth died during the Progress of the Impression, he dedicated the Work to the next Successor *Pope Gregory* the XVth.

About twenty Years before this Time, *Angelus de Paz*, a learned Franciscan, died in the Abby of *St. Peter de Monte Aureo* at *Rome*, and left behind him many Works in Manuscript, which after his Death had got into private Hands, and were kept secret. *Benignus a Genua* set *Wadding* upon the Scent after these Manuscripts, with an Intention to have published whatever Parts of them could be recovered. He found *one Tome* of that Writer's *Commentaries on the Gospel of St. Mark*, which had been prepared for the Press, with the usual Approbations. He committed the Revision of this Tract to his dear Friend *Anthony Hickey*, who added to it marginal Notes and Citations from the Scriptures and Fathers; and being thus prepared, it was published by *Wadding* Anno 1623, in Folio, and dedicated to *Cardinal a Trejo*, who was at the Charge of the Impression. The next Work he discovered of *Angelus del Paz* was the 2d Tome of his *Commentaries on the Gospel of St. Luke*, which he revised and published Anno 1625, Folio: And the first Tome of the said Author's *Commentaries on the Gospel of St. Luke* falling into his Hands some Time after, he also pulished it Anno 1628, Folio.

During his Searches after the Works of *Del Paz*, he found in the Library of *Ara-Cæli* a Treatise wrote by *St. Anthony* of *Lisbone*, who was Disciple to *St. Francis*, intitled: *Concordantiæ Biblicæ Sancti Antonii*, and another Work of the same Kind written by an anonymous Franciscan of *Ireland*, whom he judged to be *Thomas Hibernicus*, or *Thomas Palmeran*, intitled, *Promptuarium Morale Sacræ Scripturæ*. These two Pieces, as relating to the same Subject, he published in one Volume at *Rome* in 1624, 4to. and to the latter of them added learned Notes and Commentaries of his own.

In his Searches he found many Materials towards compiling the Life of *Peter Thomafius*, a Carmelite Frier, and Bishop of *Patti* in *Sicily*, afterwards Patriarch of *Constantinople*; out of which he writ a new and more full Life of the said Carmelite, and published it under the following Title,

Vita B. Petri Thomæ Aquitani Carmelitæ, Patriarchæ Constantinopolitani. Lugduni, 1637, 8vo.

As the celebrated *John Duns Scotus* was of his own Order, and his Countryman, he had it in his Thoughts from the time he came to *Rome* to collect and publish in a fair Edition all the Works of that Writer. The fame of this Subtile Doctor had spread far and near; but many of his Works were yet in M. S. and such as were printed were put forth with vile Types, and abounded with numberless Errors; by which means the Works of this obscure Writer became more obscure; from whence it came to pass, that almost all People, except the Franciscans, and even some of them, were deterred from reading his Works and many, who were utter Strangers to his Writings, took Pains to traduce them for their obscurity, and to tax that Author, as if he had been actuated by a Spirit and Love for wrangling and Contention, rather than studious to search out and illustrate the Truth. *Wadding* was fired with a Desire to rescue *Scotus* from these Calumnies: And though *Maurice a Portu*, Archbishop of *Tuam*, *Hugh Mac-Caghwell*, titular Archbishop of *Armagh*, both Franciscans, and *Françis Lichet*, (who was afterwards General of that Order) had taken vast Pains in dispelling the Obscurities charged upon *Scotus*; yet they only published and commented on some Parts of his Works, and no Body had undertaken to perfect the whole. These were the Motives that induced *Wadding* to attempt this Task. He first at great Charge recovered those Tracts of *Scotus* which remained in Manuscript, and never had been printed. These he procured to be transcribed in a fair Character. Then he collected such Parts of his Works as had been printed with the Notes and Commentaries of *Mac-Caghwell*, *Maurice a Portu*, *Lichet*, and others; and at length got together all the Writings of *Scotus*, which related to Scholastick Learning. He collated the printed Pieces together, and also examined them by such Manuscripts as he had got into his Hands; he added Notes and Scholia where they were wanting, and restored those Texts drawn from the Scriptures, Fathers and Doctors to their genuine Truth. He vindicated the proper Works of *Scotus*, and learnedly and candidly rejected those that were spurious and falsely fathered on him. He corrected many Faults in the Text, noted the various Readings in the Margin, divided them under Chapters and Heads, and supplied the Gaps and Defects of one Book out of others. All these he illustrated with Marginal Notes, divided them into Paragraphs, which he distinguished by numeral Figures. He exhibited the true and genuine *Reportata Parisiensia* from the most antient Impression collated with Manuscripts, and not those Spurious ones, which have had repeated Editions; to these he added critical Censures, shewing the Original of these counterfeit Pieces, and the Difference between them and the true Works of *Scotus*: And to compleat all, he annexed those Notes, which *Mac-Caghwell* had formerly published with the counterfeit Works, and adapted them to the genuine *Reportata Parisiensia* of *Scotus*, and gave his own Scholia, where there was Occasion. To *Lichet's* Commentaries he added the Supplement of *John Ponce*, and the three Tomes of *Hickey's* Commentaries on the four Books of Sentences; and having distributed the whole Works into sixteen large Volumes in Folio, he added to them Preliminary Dissertations, and prefixed the Life of *Scotus*, which he had before published in the third Tome of his Annals An. 1632, and which he afterwards (if I mistake not) published by itself at *Mons* in 1644, 12°; but here had divided into Chapters, and sent them all thus prepared to be printed at *Lyons* under the Direction and Care of two Franciscans, whom the General of the Order had appointed for that Purpose, and had also furnished them with the Aids that had been collected to support the Charges of the Impression. They were published with the necessary Apparatus of copious Indexes in 1639, and dedicated to *Philip* the IVth King of *Spain*.

He discovered at *Naples* *The Life and Actions of St. James of Picenum*, an Observantin Franciscan, written in five Books in Heroick Verse, by *John Baptist Petrucci*, Archbishop of *Taranto*; and as there were but two Copies of this Piece extant in Manuscript, he took Pains to correct and polish it. He published it with learned Notes and sent it to the Viceroy, Senate and People of *Naples*, who held this *St. James* in great Veneration. This is the Title of the Work,

Vita et Res gestæ B. Jacobi Piceni, per Johan. Baptist. Petruccium scripta. Notis et Commentariis illustravit. L. Waddingus. Lugduni, 1641, 4to.

He was at great Pains, and spared no Expence in collecting Materials for Writing a Bibliotheque of his own Order; which he published under the following Title,

Scriptores Ordinis Minorum: Quibus accessit Syllabus illorum qui ex eorum ordine pro fide Christi fortiter occubuerunt. Romæ 1650, Folio. He published this Tract in an Alphabetical Method, and having annexed to it useful Indexes dedicated it to *Cardinal Franciotti*.

The before mentioned Treatise led him into the Publication of another Piece. For having in that Work ascribed a Book intituled, *De Oculo Morali*, to *John Guallensis*, a Franciscan Frier; he found some Years after that the said Treatise was published at *Lyons* maimed and imperfect, but supplied by the Pen of a Modern Writer, and ascribed to *Raymond Jordan*, a Canon Regular, as if he had been the true Author of it. *Wadding* was not well pleased to see the Work of so celebrated an Author taken from his Order, and that not only contrary to the Truth of the History, which he had published, but also in Opposition to a Notice which he had timely given to the Editor: He therefore published the Work at *Rome* in 1655, not maimed and supplied, as the Edition of *Lyons* was; but he set it out entire, and compleated from the most antient Manuscript of the Author, and prefixed to it an Apologetick Dissertation, shewing, that the Work was the Performance of no Body but *Guallensis*. Besides this Book *De Oculo Morali*, he the same year published another Tract of that Writer, intituled, *De Diëtis et factis celebrium Philosophorum*, and annexed to it a Piece, called, *De Sapientiâ Sanctorum*.

Two Years after, viz. in 1657, he published the Life of *Anselm* Bishop of *Lucca*, which he illustrated with Comments; wherein he gives great light into the History of *Henry* the Emperor, the Antipope *Hildebrand*, the true Pope *Gregory* the VIIth, and the Countess *Matilda*, who stood by and defended the true Pope. To which he added some of the Works of the said *Anselm*. These he published in one Volume under the Title of *Commentaria ad vitam et Opuscula S. Anselmi Episcopi Lucensis. Romæ 1657, 4to.*

He also published *the Lives of the Popes and Cardinals* written by *Alphonfus Ciaconius*, but purged from the Errors of the former Edition.

But the Work which acquired him the greatest Fame was that of the Annals of his own Order, in compiling which he spent upwards of twenty-four Years. He undertook the Task at the command of his Superiors; and digested it into eight Volumes in Folio under the Title of

Annales Minorum, in quibus res omnes trium Ordinum Franciscanorum tractantur.

Tom. I. ab exordio Ordinis ad Annum 1250. Lugduni 1625 and 1647.

Tom. II. ad Annum 1300. Ibid. 1628.

Tom. III. ad Annum 1350. Ibid. 1632 and 1635.

Tom. IV. ad Annum 1400. Ibid. 1637.

Tom. V. ad Annum 1450. Ibid. 1642.

Tom. VI. ad Annum 1475. Ibid. 1647.

Tom. VII. ad Annum 1500. Ibid. 1648.

Tom. VIII. ad Annum 1540. Romæ 1654.

A second Edition of these Annals, with Additions and Supplements, was published at *Rome* in 1731 in sixteen Volumes in Folio, by *Joseph Fonseca* ab *Ebora*, an Observantin Franciscan; to which is prefixed a large and accurate Life of *Wadding*, written by his Nephew *Francis Harold*, who was also a Franciscan

Book I. *The Writers of IRELAND.* 135

ciscan Frier, to which I acknowledge myself principally indebted for the Account here given of my Author and his Works:

While he was writing the first of these Volumes *John Marques*, an Augustinian Frier of *Salamanca*, published a Book of the Origin of the Augustinian Hermits; wherein he labours to make it at least probable, that *St. Francis* was of that Order before he instituted the Order of Minorites: *Wadding* writ a small Tract to shew the Vanity of this Conceit, to which he gave the title of

Apologeticon de pretenso Monachatu Augustiniano beati Francisci; in quo deteguntur & refelluntur varii Errores ex hac unâ Controversiâ exorti. Madriti 1625, 4to. It also serves for an Appendix to the first Tom. of the first Edition of the Annals of the Minorites, and was afterwards reprinted at *Lyons* in 1641, 8vo. It was also translated into *Spanish* by *Peter Navarri*, in regard *Marques* writ his Book in that Language. *Thomas Herrera*, an Augustinian Hermit of *Alcala*, writ a long Answer to this short Apology; to which our Author replied in a Treatise, intituled,

Defensio Apologetici contra Thomam Herreram. Printed with the *Lyons* Edition of the Apology. *Herrera* writ an answer to this Defence, and *Wadding* would have replied; but *Herrera* died in the mean time, and with him the Controversy.

Wadding writ several other Treatises, which I think were never published, at least if they were, they have escaped my Inquiries, viz.

Vitæ & Res gestæ Clementis VIII, Leonis XI, Pauli V, Gregorii XV, Urbani VIII, Innocentii X, et omnium Cardinalium ab iis creatorum:

Vitæ Sanctorum Ecclesiæ Urbevetanæ, cum Notis.

De Insigni Pietate Urbinatum erga Minores.

Epistolarum Selectarum. Lib. I.

He collected large Materials, which he intended to have made use of in writing other Works, if he could have found Leisure from his necessary Occupations. I will just mention them, in Order to give an Idea of the Vastness of his Mind: They are these,

The History of all the general Chapters of the Franciscan Order, with all their Statutes, and some of their provincial Statutes.

To publish in many Volumes, *All the Works of the antient Fathers of the Franciscan Order, which either never had been published, or were scarce.*

He had it in his Thoughts to write

The General History of Ireland.

A Prospect of the Bishopricks of the whole World; in which were to be contained, The Original, Proceedings, and Laws of all Churches, the perpetual Succession of all Bishops, their Lives, and perpetual Coherence in one Doctrine, Obedience to one Head, and their Obedience to the Roman Pontiff, &c. But a Torrent of Business, and the Approaches of old Age put a Stop to these great Intentions.

His Works were well received on the Score of his Character for Capacity and Fidelity; but in such voluminous Undertakings, it is no wonder that some Particulars should escape his Inquiries; and therefore his Nephew, *Francis Harold*, undertook to correct both the Writers and Annals, which he abridged and continued in two Volumes in Folio.

Having taken a View of this great and considerable Man in Relation to his Employments under the Legation, and with respect to his Writings. It is now Time to proceed to his other Occupations, which were so many, that it is difficult to conceive how he could find Time either to read or write. For from the Time of the *Spanish* Embassy he grew into such Authority, and the World had conceived such an Opinion of his Wisdom, Dexterity, Industry, and his good Fortune in transacting Business, that every Person was fond of courting his Advice and Aid in the most difficult Matters. As to what relates to his own Order, there was no Business of Weight but he sustained the greatest Part of the Burden of it, and very often the whole. In 1630 he was appointed Procurator for the Franciscans in the Court of *Rome*, instead of *Alphonsus a Prato*, who had an Inclination

Inclination to return to *Spain* : But some unforeseen Business put a Stop to *Alphonso's* Journey, and *Wadding* did not succeed him till the 9th of *February* 1633. The same Year *John a Campanea* was elected General of the Order in a Chapter at *Toledo* ; from whence and from *Madrid* he by Letters earnestly entreated *Wadding* that he would not desert the Office of Procurator, and promised him, that both *St. Francis* and he would requite him for his trouble. He exercised this Office with great Assiduity until the 28th of *April* 1634, when a Successor was appointed him. Anno 1645 *John of Naples* was elected General at *Toledo*, and committed to *Wadding* the Care of both the publick Affairs of Religion, and his own private Concerns, with the Power of Vice-Commissary of the Order in the Court of *Rome*. But *Luke* excused himself from this publick Employment, in regard the Solicitation of the weighty Affairs of the Catholics of *Ireland* rested wholly on his Shoulders. But in 1648, *April* the 22d, he was obliged to sustain the Burthen of that Office, and continued in it till the 25th of *March* following.

Before these publick Employments he founded the College of *St. Isidore* on the thirteenth of *June* 1625, for the Education of *Irish* Students of the Franciscan Order in the Study of the liberal Arts, Divinity and Controversy, to serve as a Seminary, out of which the Mission into *England*, *Scotland* and *Ireland* might be supplied. He bought for this Purpose a Plot of Ground, on which an Hospital or Place of Reception for the discalceat Franciscans of the *Spanish* Nation had been erected, having paid large Sums with which that House was incumbered, and obtained not only the Pope's Consent and Confirmation, but also the Grant of the General of that Order. He framed Constitutions and Orders proper for the Government of a College, and procured the Bull of Pope *Urban* to give them Strength. He entred into Possession of the Premises on the twenty-fourth of *June* that Year, was the first Guardian of it himself; and appointed *Anthony Hickey* the first principal Lecturer of Divinity, and *Patrick Fleming* Lecturer of Philosophy, and called indifferently into it the native Friars of all the four Provinces of *Ireland*, who were dispersed in *Spain*, *Flanders* and *Germany*, that could be found ; so that in a short Time (*Martin Walsh* being made second Lecturer in Divinity, and *John Ponce* second Lecturer in Philosophy) the College increased to the Number of thirty Persons, who acquired such an Opinion for Religion and Learning, that they began to be very acceptable to the *Romans*, and their Fame spread into other Countries. He purchased off all the reserved Rent and Incumbrances to which the Ground was subject under the first Agreement, and bought in other contiguous Plots of Ground to enlarge the Scite, improved the former Buildings, and erected many new Ones, and surrounded the Whole with a firm Wall. He elegantly adorned both the Inside and Outside of the Church and Buildings, and enlarged the former by annexing to it six Chappels. He furnished the College with a noble and well-chosen Library, not for Ostentation but Use, consisting of about five-thousand printed Books, for the most Part Folios, and about eight hundred Manuscripts, all which he settled and disposed into Classes in an Alphabetical Method. The Money to supply these Expences was obtained for the most Part from the Munificence and Charity of the *Romans* out of the Affection and Love which they bore to *Wadding*, who lived to see this his new erected College grow in great Splendor. The Office of Guardian was elective every five Years, and he enjoyed it five Times. He took exact Care to keep the College out of Debt, and the last Time he was Guardian, he made a Present to the Body of a great Number of his Annals and others of his Writings, that even after his Death the Superiors found from thence considerable Aids to answer their Expences. So great was his Virtue and Industry, that though he was a poor Friar, and a Stranger from the remotest Island of *Europe*, yet from the Time he arrived at *Rome* in the thirtieth Year of his Age, he acquired such Friends and Patrons in a short Time, that from their voluntary Beneficence, more than from his Importunity, from the thirteenth of *June* 1625, when he took Possession of the Hospital of *St. Isidore*, to the second of *August* 1630, he found Means to expend twenty-two thousand *Roman* Crowns on the Area, Buildings, Books, and Furniture

Furniture of the Sacristy only; when the Portico of the Church, the Choir, the Wall enclosing their whole Possessions were not built, nor the larger Garden levelled, nor the lesser Garden purchased, nor one Stone laid in the second Cloisters, nor the Sacristy enlarged or adorned; for these and other Things he provided the Expences afterwards.

Three Years after the Foundation of the College of St. *Isidore* he was the Instrument in persuading Cardinal *Ludovisius* to found a secular College at *Rome* for six *Irish* Youths, whose Number upon the Death of the Cardinal was enlarged. The Cardinal hired a House for the Uses of this Foundation opposite to the College of St. *Isidore*, and placed the Youths under the Care and Inspection of the Friars of that House. He allotted six hundred Crowns a Year for their Support, and laid out one hundred and fifty Crowns for providing Furniture. *Wadding* had the Charge committed to him of drawing up a Book of Statutes for their Government, to be approved of by the Cardinal, which was done; but under a Condition, that he and the rest of the Fraternity of St. *Isidore* should oblige themselves, that six Students should for ever be supported by that Sum, together with a Rector and one secular Servant; and that they should not receive or dismiss any of the Students without the Consent of the Founder. This Foundation was made on the first of *January* 1628, and the Students were then introduced into the House: *Owen Callanan*, an *Irish* Priest, was made the first Rector, who survived but half a Year, and was then succeeded by *Martin Walsh*, Lecturer of Divinity of the College of *Isidore*; when he was advanced to the Guardianship of that House, he was succeeded by *John Ponce*. The Students attended all Exercises and Lectures in the College of St. *Isidore*, and never were suffered to go Abroad but in the Attendance of some of the Friars of the said College. The Cardinal on his death bequeathed to this Seminary a Farm he had fifteen Miles from *Rome*, and the yearly Rent of a thousand Crowns, and obliged his Heir to the Payment of it for ever, and to buy them the House wherein these Collegiates resided, which before was held only in Farm: By which Means the Foundation was enlarged to support twelve Inhabitants.

Wadding founded another College or Convent for *Irish* Franciscan Novitiates at *Capranica* in the Patrimony of St. *Peter*, about twenty-eight Miles from *Rome*, for which he obtained the Pope's Licence by Bull dated the eighth of *May* 1656, and six Days after he solemnly took Possession of it for that Use. There had been formerly in that Place a Convent for Augustinian Hermits, which had been suppressed by the Pope three Years before, among other small Convents. The Intention of this Foundation was, that it should serve as a Seminary for the Instruction of *Irish* Novices, as a Supply for the College of St. *Isidore*. The Pope granted all the Revenues belonging to the former House before it was suppressed, (which were but small, to this College of Novitiates) to be sold and the Money employed in building and reducing it to the proper Form of such a House, and what was deficient was supplied by the Bounty of the Townsmen and others. *Wadding* provided Vestments for the Altar, Books for the Students, and other Furniture necessary for the first Inhabitants, which he took care to increase as long as he lived. It was provided for twelve Friars, and as many Beds set up, together with other necessary Offices; and *Maurice Matthews* an *Irishman*, and Lecturer of Divinity, was appointed the first Guardian.

I have inserted all these Foundations together, though they were made at different and distant Times, and have shewed what Hand *Wadding* had in them. I shall now resume the Account of his Life from the Period where I left it, when his Office of Vice-Commissary of the Franciscans ceased in 1649. His Reputation grew to that Heighth among the great Men of the Court of *Rome*, that nothing of any Consequence was stirred in relation to the Disposition of Bishopricks or Benefices in *Ireland* to the Ecclesiasticks of the Romish Persuasion, nor any thing else transacted concerning that Country, wherein he did not bear a great Share, especially after Cardinal *Ludovisius* was declared Protector of *Ireland* by Pope *Urban* the VIIIth, “ *who made Use of the Aid and Counsel of Wadding in all*

“*Irish Affairs.*” I wish I could excuse him from the Hand he had in fomenting and aiding the *Irish* Rebellion, which broke out in 1641; the only Action of his Life that hath tarnished his great Virtues. He was early informed by Letters from *Ireland* of what was doing, and with an officious Zeal engaged in supporting an odious Cause, before he had any publick Authority for it. By his Industry he solicited and procured Supplies of Money, Arms, and expert *Irish* Officers from *France* and *Flanders* to be sent to *Ireland*, before the Rebels had any Thoughts of either demanding or receiving them; and he sent over a Person to bring him an exact and certain Account of Affairs there. These were the first foreign Aids received by the *Irish* from Abroad, which he obtained by soliciting the wealthy, and such as were well disposed to sustain what they thought the Cause of Religion. The Supreme Council then established at *Kilkenny* returned him Thanks “*for his seasonable Zeal to the Catholick Religion and his Country,*” and in 1642 gave him a Commission to act as their Agent to the Pope, Cardinals, and other Princes of *Italy*, sealed with the common Seal of their new erected Commonwealth. They sent him also Dispatches to be delivered to those, who at his Instance had contributed to their first Aid, to Pope *Urban* the VIIIth, to the Cardinals *Onuphrius*, *Francis* and *Anthony Barberini*, in which they laid open their Condition, implored their Patronage, and the Pope’s Benediction and Aid; and extolled the Wisdom, Religion and Zeal of *Wadding*.

Animated with this Commission, he employed his whole Power with the Pope and Cardinals, and was instant with them in Season and out of Season to succour his distressed Country. Among other Graces, he obtained the Favour of the Pope to send *Peter Francis Scarampi*, Priest of the Oratory of *St. Philip Neri* at *Rome*, into *Ireland*, with the Pope’s Benediction, and large Supplies of Money and Ammunition to animate and comfort the Rebels, and to give seasonable Notice to the Pope’s Ministers in other Countries in what Manner they might best aid the Catholick Cause. By his own Industry he promoted a charitable Collection among some of the Cardinals and Prelates for the Aid of his Brethren, by which upon several Occasions he seasonably relieved them. But some Princes of *Italy* having, with united Forces made War on the Ecclesiastical State, damped all his Endeavours, and left him little more than the good Wishes of the Pope to depend on: Yet he obtained a particular Congregation of Cardinals to be appointed to deliberate from Time to Time on Ways and Means to aid and direct the *Irish* Rebellion, in which *Wadding* was always admitted to assist. Some Time after he obtained from the new Pope *Innocent* the Xth, that an Apostolick Nuncio should be sent to *Ireland*, and *John Baptist Rinuccini*, Archbishop and Prince of *Fermo* was appointed for that Office. Besides the Aids which he carried from the Pope, *Wadding* delivered into his Hands twenty-six thousand Crowns out of the Collection which he made for this pious Cause, and a Year after sent another considerable Sum by *Dennis Massario*, Auditor to the Nuncio, for the like Purpose. But the Peace made with the Rebels in 1646 put an End to this Traffick. Yet before that happened, the Supreme Council sent a Deputy to Pope *Urban* the VIIIth, and to *Francis* and *Anthony Barberini*, his Nephews, with Letters subscribed by three Archbishops, five secular Peers, the Secretary of the Council, three of the Commons, and one Bishop, humbly intreating his Holiness, “that he would condescend to call into the College of Cardinals Father *Luke Wadding*, a Native of *Ireland*, illustrious by Birth and Merit, whose other Praises and Virtues are not unknown to the Apostolick See.” But this Request did not meet with the Success they desired. For *Wadding* would not suffer the Deputy to deliver the Letter, which after his Death was found by his Nephew in his Cabinet. But he answered the Letter of the Supreme Council, which, as it shews his great Moderation and Humility, I shall give the Reader in *English*. “My very good
“Lords, I humbly give you Thanks from the bottom of my Heart for the ex-
“cessive Honour shewed to me, in proposing me to his Holiness for a Prefer-
“ment, which both far transcends my Merits, and can by no Means suit with
“my humble Condition. I cannot but duly acknowledge this your Favour as
“an

“ an Argument of your Love for my ardent Desire of being serviceable to you.
 “ But I know the Difficulty there is in the Matter, and fear, that if his Holiness
 “ should assent to your Requests, by granting you that which he sometimes denies
 “ to high Potentates, that it would be an Obstacle to and Diminution of those
 “ Supplies, which I every Day expect from his Holiness for your Common
 “ Cause : Wherefore I have requested Master Doctor, that he would forbear
 “ delivering your Letters, or treating on that Head ; and I most sincerely assure
 “ you, that I always have and for the future shall make more Account of the
 “ most moderate Subsidy I can procure for you, than of any Honour or Dignity,
 “ how great soever, that can be conferred on myself.”

His Constitution was such, and his Temperance so great, that he had Reason to expect a long and healthful State of Life : For, except a Disorder in his Head and Stomach, which seized him periodically, he in other Respects had no Ailments. Yet in the Year 1650, and the sixty-third of his Age, he was about the autumnal Æquinox attacked with a tedious and obstinate Fever, so that little Hopes of his Life remained. However, he got the better of it ; but it so shattered his Constitution, that he never after recovered his former Health. He from that Time complained of a Weakness in his Feet, and a Delicacy and Tenderness of Constitution ; so that when he went abroad, which was but seldom, he was obliged to some Cardinal or Friend for their Chariot.

He lived seven Years after this Fit of Sickness, and in the last Year of his Life was obliged, much against his Will, to take on him the Government of the College, until another Guardian, who had been elected, should arrive. On the 19th of *October* 1657 he was seized with a Pain in his Head, and a Distillation, which ended in a Catarh, attended with a Fever ; under which he languished until the 18th of *November* following, when he died in the seventieth Year of his Age, and was buried at *St. Isidore's*, in the Corner of *St. Anthony's* Chapel towards the high Altar. A Monument was erected to his Memory by the Advocate, *Hercules Ronconii*, on which may be read this Inscription,

D. O. M.
 R. A. P. F. Lucæ Waddingo Hiberno,
 Viro Erudito,
 Virtutibus Ornato,
 De Ecclesiâ, Religione, et Patriâ
 Bene Merito,
 Lectori Jubilato,
 Totius Ordinis Minorum Chronologo,
 Patri, ac Fundatori
 Optimo, et amplissimo
 Collegium mærens posuit
 Ære D. Herculis Ronconii
 In Urbe Advocati,
 Ejus veri Amici.
 Obiit
 XVIII Novembris. M.DCLVII.
 Ætatis LXX.

Whoever covets to read the Character of this extraordinary Man may find it in his Life published at the Front of the first Volume of his Annals of the Franciscans, together with a Collection of the Elogies made on him by many Men of Learning and Rank.

There was another Person of the same Name and Surname, who was born (I think) in the County of *Wexford*, was titular Bishop of *Ferns*, Doctor of *Sorbonne*, a Secular Priest, and buried in the Franciscan Convent at *Wexford*. He published in the Reign of King *Charles II.*

A small

A small Garland of pious and godly Songs for the Solace of his Friends and Neighbours in their Afflictions. The Edition which I saw of it was published in London 1731. 12mo. or small 8vo ; but it had passed many Editions before this.

Owen O Gallochor, a Franciscan Frier, and Guardian of the Convent of that Order at *Louvain*, translated the *Life of St. Furse*y, written by *John de Desmay* in *French*, into *Latin*, which was published by *John Colgan*, among the other *Lives of the Irish Saints* in the Year 1645.—One *James O. Gallochor*, D. D. was born in *Ulster*, educated first in *Paris*, afterwards in *Rome* in the College *de propagandâ Fide*, and was promoted to be titular Bishop of *Raphoe*, and from thence, as I am informed, translated by the same Authority to the See of *Kildare*. He published seventeen Sermons in the *Irish* Language, but printed in the *English* Character. *Dublin* 1735.

John Colgan, a Native of the County of *Donnegall*, was a Franciscan Frier of the strict Observance in the *Irish* Convent of *St. Anthony of Padua* in *Louvain*, in which he was Professor of Divinity. He had a good Acquaintance with the *Irish* Language, as well as with the Antiquities and Church History of his Country ; so that he was well qualified for collecting and writing the *Lives of the Irish Saints*. He was greatly aided in this Work by the Collections made for the same End by *Hugh Ward*, who was prevented from prosecuting his Intentions by an untimely Death in 1635. He took great Pains on this Subject, and hath published two large Volumes, illustrated with useful Notes, especially in what relates to the antient Topography of *Ireland*, and hath annexed to them large and compleat Tables. The last of these Volumes in Order was first printed, and intitled,

Acta Sanctorum veteris & majoris Scotiæ seu Hiberniæ, sanctorum Insulæ, partim ex variis per Europam M. S. Codd. ex scripta, partim ex antiquis Monumentis et probatis Authoribus eruta et congesta ; omnia Notis & Appendicibus illustrata. Tomus 1mus. qui de sacris Hiberniæ Antiquitatibus est tertius. Januarius, Februarius, et Martius complectens. *Lovanii* 1645. Folio. His Intention was, first, to publish one general Treatise or Synopsis of the Ecclesiastical Antiquities of *Ireland*. 2dly, The Acts of *St. Patrick*, *St. Columb*, and *St. Brigid*. And 3dly, In many Volumes to write the *Lives and Acts of the other Saints of Ireland*, according to the Order of the Months and Days. But the first Part of this last Work being earliest ready for the Press, he forwarded it to the Publick, and calls it the first Tome, though the third of what he intended for his Ecclesiastical Antiquities. Into this Volume he hath brought all the Saints of *Ireland*, who died during the first three Months of the Year, and I fear some *Scotts* and *English*, such as he could lay the least Claim to ; yet is far short of making sufficient Reprisals on Mr. *Dempster*, who, with too bare a Face, hath plundered the *Irish* Calendar, and from thence got the Nick-name of ἀγοκλέτης, or the Saint-stealer. *Peter Talbot* (n) gives our Author the Character of *Incertorum Corrosor*, or a Raker together of uncertain and unknown Lives.

Triadis Thaumaturgæ, seu Divorum Patricii Columbæ et Brigidæ, trium Veteris et Majoris Scotiæ, seu Hiberniæ, Sanctorum Insulæ, communium Patronorum Acta, Tomus II. Sacrarum ejusdem Insulæ Antiquitatum. *Lovanii* 1647, Folio. In this Volume he hath given us seven *Lives of St. Patrick*, five of *St. Columb*, and six of *St. Brigid* ; to which he hath annexed several necessary Appendixes, Critical and Topographical Notes, and compleat Indexes.

Tractatus de Vitâ, Patriâ, Scriptis Johannis Scoti, Doctoris Subtilis. *Antwerpiæ* 1655, 8vo.

He died at *Louvain* in 1658, and his Death prevented his Intention of furnishing the Publick with the *Lives of the Irish Saints* for the other nine Months of the Year ; those for *April*, *May*, and *June* having been put under the Press, as *Wadding* tells us. But I believe *Wadding* must have been misinformed in this Particular ; for by the strictest Inquiry I could make, I find that no more of his Collections have been attempted to be published but those before mentioned. But

Book I. *The Writers of IRELAND.* 141

there are several Volumes of his writing yet remaining at *Louvain* in Manuscript, of which I have obtained the following Titles by the Favour of the late Guardian of that House, viz.

Tom. I. *De Apostolatu Hibernorum inter Exteras Gentes, cum Indice Alphabetico de exteris Sanctis.* Folio. Consisting of 852 Pages.

Tom. II. *De Sanctis in Angliâ, in Britannia Aremoricâ, in reliquâ Galliâ, in Belgio*; consisting of 1068 Pages; but a small Part is wanting at the End.

Tom. III. *De Sanctis in Lotharingiâ, et Burgundiâ, in Germaniâ ad sinistram et dextram Rheni, in Italiâ.* Page 920. Also some Pages at the End are wanting in this Tome.

Paul King (in *Irish*, *O-Ceanga*) a Franciscan Frier, was forced (as *Mr. Belling* (o) says) to fly his Country for some Crimes; for which, instead of being punished, as he deserved, by the Superiors of his Order, he was rewarded first with the Guardianship (p) of the Convent of Franciscans at *Kilkenny* by the Nuncio, and afterwards with that of the College of *St. Isidores* at *Rome*. The Truth is, he was a very zealous Man for the Nuncio's Party and that of *O'Neill's*, and a bitter Enemy to his Sovereign and the Loyalists, to which Side *Mr. Belling* adhered; and in 1648 had formed a Party in *Kilkenny* to betray the Town and the Supreme Council into the Hands of *O'Neill* and the Nuncio, who then both laboured to render ineffectual the Cessation made with *Inchequin*; and this was the Cause that sharpened *Belling's* Pen against *King*. When he left *Ireland* he went to *Louvain*, and from thence to *Rome*, where he obtained the aforesaid Advancement. In the short Time he staid at *Louvain* he writ a Book intituled,

Epistola Nobilis Hiberni ad Amicum Belgam, Scripta ex Castris Catholicis ejusdem Regni, Die 4^o Maii 1649. It was printed at *Brussels*, and dispersed over all the Popish Countries of *Europe*, with Design to instigate those Powers against the *English* and Protestant Interest of *Ireland*. This Epistle represents Matters very unfairly; which provoked *Mr. Belling* to give it an Answer, wherein he taxes *King* (the undoubted Author) with writing the most notorious Lies and Calumnies. *Mr. Belling's* Book is called, *Vindiciæ Catholicorum Hiberniæ*, in the second Part of which he confutes every Paragraph of the said Epistle. Our Author *King* hath also written,

Idea Cosmographiæ Seraphicæ. Romæ 1654. — He was baptized by the Name of *David*, but out of some Whim took up that of *Paul*. There is also extant an Epistle (q) of his in very barbarous *Latin* written to the titular Bishop of *Clogher*.

Neil O-Glacan (*Nellanus Glacanus*) a Native of the County of *Donagall*, was Physician and Privy-Councillor to the King of *France*, and Professor in the Faculty of Physick in the Universities of *Tholouse* and *Bologna*; the Title of *Regis Christianissimi Consiliarius* being annexed to the Professors of the first Chair of Physick at *Tholouse*; though they never in Virtue of that Title take Place in the Privy Council: However, they are qualified to sit as such in the Assembly of the States of the Province wherein they reside, and whenever the King thinks proper to put them in Commission for State Affairs. He obtained a great Reputation in *France* and *Italy*, and practised at *Tholouse* when the Plague raged there. He writ,

Traçtatus de Peste, seu brevis facilis et experta Methodus curandi Pestem, &c. Tholosæ 1629, 12mo. — He also published another Book in his Faculty, intituled (r).

Cursus Medicus, Libris xiii propositus, in tres Tomos Divisus quorum Primus Continet Physiologiam, et curiosa non minus quam Utilia Medicinæ Prolegomena. Secundus, Pathologiam, seu Morbos, Morborumque Causas et Symptomata. Tertius, Semeiotica, agiturque de signis, Crisibus, pulsibus et Urinis. — Bononiæ 1655. 4to.

The *French* Physicians give the Author a great Name for his Learning and Experience in his Faculty. The Work is all founded on Galenical Principles. I am of Opinion he died in *Italy*, and probably at *Bologna*, but in what Year is uncertain. *Peter Adrian Van Broecke*, Professor of Eloquence at *Lucca*, hath pub-

(o) *Vindiciæ.* Lib. 2. p. 3.

(p) *Ibid.* p. 132.

(q) *Cox* Append. 2. Vol. p. 145.

(r) *Merklini Lindenius renovatus.* p. 827.

lished an Encomiastick Copy of Verses on our Author's last mentioned Work ; wherein, having said a great deal on the Necessity and Utility of Physick, he introduces Doctor *Glacan* thus,

*Hoc Glacan, Nostrâ Glacan celeberrimus Arte,
Glacan, Felsinei Nomen Memorabile Rheni,
Hoc vidit, labiq; meum indignatus honorem,
Securam largitur opem, fidumq; levamen.
Hic ille extorrem revocat sub fida Salutem
Hospitia ; Hic Sævas acies, februmq; Maniplos,
Notosq; ignotosq; omnes dat vincere Morbos.
Nec plura a nobis exquirite, Gallia cuncta
Hunc solum Mirata Virum legit, hunc colit unum.
Sic Belgæ, longinquus Iber, sic Accola Rheni.
Magnis Muneribus, Magno pellexit honore
Aulonia absentem, miro nunc Felsina plausu
Audit Pergamei reserantem Arcana Magistri.
Patria Clara Viro, vetus olim Ultonia Regnum.*

For Physick *Glacan* of immortal Fame,
On *Rhine's* fair Banks a venerable Name,
Beheld the Symptoms with sagacious Eye,
Nor deign'd my Glory should untimely dye :
His faithful Aid securely he bestows,
Sooths all my Pains, and remedies my Woes.
Long banish'd Health to Balm-diffusing Rest
He soon recalls, and greets the gladfom Guest ;
With healing Art he arms us to repel
Dire Troops of Agues, and of Fevers fell :
Whatever Ills the Patient may endure,
Known or unknown, unerring is his Cure.
Nor more Instructions from my Muse enquire,
The Sons of Science him alone admire :
His Works all *Gallia* with Attention reads,
Sucks in his Knowledge, and reveres his Deeds.
Hence *Belgia*, smitten with his Worth Divine,
Far distant *Spain*, and those who drink the *Rhine*,
Hence *Italy*, with ample Presents su'd
The Sage when absent, and with Honours woo'd.
Bononia now with Skill-imbibing Ears,
Devours his Lectures, and applauding, hears,
While he unlocks the healthy mystic Stores
Of Princely *Galen*, and his Paths explores.
His Country, blest in such a Son, may boast,
And this be thine *Ultonia's* antient Coast.

Bonaventure Connor, a Franciscan Frier (s), taught Philosophy at *Genoa*, and had been also Jubilate Lecturer of the *Irish* Convent at *Prague*. He was the Author of a Book intitled, (t)

Quintuplex Pentekædæchyris Mariana. Trident. 1658, 8vo.

Daniel O-Daly, upon his Entrance into the Order of the Dominican Friars, took up the Name of *Dominick a. Rosario*, and retained it during the rest of his Life. He was born in the County of *Kerry*, and was for a Time a Dominican Frier in the Convent of *Traly* ; but he had his Education for the most Part in *Flanders* ; from whence he was invited to *Lisbon* to promote the new Foundation of an *Irish* Dominican College there in the Reign of *Philip* the IVth, King of *Spain*, who then possessed *Portugal*, which at that Time was governed by

(s) Poncius in Scot. Hib. refut.

(t) Index Bibl. Barberinæ. Romæ. 1681.

the Dutcheſs of *Mantua*, that King's firſt Couſin. *O-Daly*, being a Man of good Addreſs, ſoon became a Favourite of the Princeſs, by whoſe Encouragement the New College, called *Corpo Santo*, was carried on with great Succeſs, and, when finiſhed, he was made the firſt Rector of it. He afterwards founded a Monaftery for *Iriſh* Dominican Nuns at *Lisbon*, called the Convent of *Bon Succeſs*.

When *Portugal* had thrown off the Yoke of the *Spaniards*, and advanced *John* Duke of *Braganza* to the Throne, *O-Daly* was appointed Confefſor to the new Queen, and was in ſuch high Eſteem with the King, that he employed him in many weighty Affairs during his Reign. In 1655 (u) the King ſent him Ambaſſador to *Lewis* the XIVth, King of *France*, to treat of a League and Affinity between the two Crowns, when, arriving at *Paris*, he would not depart from the Rules of his Order, but took up his Reſidence in the Convent of St. *Honoratus*; yet he complied ſo far as to go to Audience with the uſual State of Ambaſſadors. When his King died on the 6th of *November* 1656 he celebrated the Acceſſion of his ſon and Heir *Alphonſus* to the Throne of *Portugal* with great Solemnity at *Paris*, gave publick Largeſſes to the People, and had ſplendid Fireworks on the *Seine*. He was recalled, and died the ſame Year at *Paris*, if we may credit the Writers (w) of the *Dominican Bibliothegue*. But it appears from an Inſcription on his Monument at *Lisbon*, that he ſurvived till the Year 1662; and *Baronius* (x) extends his Life to 1666, and gives him a high Character for his Integrity, Modeſty, and a Contempt of all worldly Concernments. His Words are theſe, “ He came a Youth from *Ireland* to *Spain*, where, being
“ received into the Dominican Order, he purſued his Studies in the Province of
“ *Caſtile*, and there drew in ſuch Seeds of Piety and Wiſdom, as he became the
“ Admiration of *Louvain*, *Madrid*, *France*, and almoſt of all *Europe*. In the
“ Name of the Catholick King, (*Philip* the IIIrd) he tranſacted Affairs of great
“ Weight and Moment with *Charles* the Firſt, King of *England*, with his Son
“ *Charles* the Second, and in Behalf of that Prince with Pope *Innocent* the Xth,
“ with equal Wiſdom and Succeſs. Being cloathed with the Title of Arch-
“ biſhop of *Goa* (in the *Eaſt-Indies*) he refuſed the Promotion, and was after-
“ wards ſent Envoy of *Portugal* to the moſt Chriſtian King; where he became
“ the Love and Veneration of the whole Court, and carried with him from
“ thence this Character, *that no body ever was more happy in uniting Piety with*
“ *Prudence, a religious Modeſty and Humility with the Gravity and Wiſdom of an*
“ *Ambaſſador*. Why then ſhould I mention the three Biſhopricks refuſed by him”,
&c. Theſe, I ſuppoſe, were *Goa*, *Coimbra*, and *Braga*, to the laſt of which he
was preſented, according to *John Heyn* (u), who probably miſtakes it for *Coim-
bra*, to which he was nominated, but died before his Bulls were diſpatched from
Rome. The Reader cannot but obſerve an Error in the Relation of *Baronius*,
(viz.) “ that he was employed in tranſacting Affairs between *Philip* the IIIrd of
“ *Spain*, and *Charles* the IIrd of *England*”. For the *Spaniſh* Government of
Portugal was ſhook off long before *Charles* the IIrd had any Title to the Crown
of *England* by the Death of his Father.

He had many Eccleſiaſtical Preferments conferred on him in *Portugal*, beſides any of thoſe before mentioned, viz. He was Cenſor of the Inquiſition, and Viſitor-General, and Vicar-General of the Kingdom. He died on the 30th of *June* 1662 (not 1666 as *Baronius* ſays) in the ſixty-ſeventh Year of his Age, and was buried in the Chapel of his Convent, under a Monument, on which may be read the following Inſcription.

Hic Jacet Venerabilis P. M. Fr. Dominicus O-Daly, hujus et Conventus Monialium boni Succeſſus fundator; in variis Regum legationibus ſelix, Episcopus Conimbricenfis electus; vir virtute, literis, et Religione Conſpicuus. Obiit Anno 1662. Ætat. 67.—— He hath written,

Initium, Incrementum et Exitus Familiæ Giralдинorum, Deſmoniac Comitum Palatinorum Kyerriâ in Hiberniâ, ac perſecutionis Hereticorum Deſcriptio, ex nonnullis frag-

(u) Bibl. Dominic. Tom. 2. p. 617.

(y) Epil. Chron. Prov. Hib. p. 21.

(w) Ibid.

(x) Apologet. Lib. 2. Sect. 1. & 4.

mentis collecta, ac latinitate donata. Ulyssipone 1655, 8vo.—— This Treatise gives a History of the Families of the Earls of *Desmond*, (the younger Branch of that of *Kildare*) which he brings from *Troy* among the followers of *Æneas* into *Italy*, and in Process of Time into *Ireland*. He gives a short Account of the Actions of those Earls, but chiefly, as they have Relation to the *Roman Cause*, by screening the Emissaries of that Church (particularly *Sanders*) from the just Rewards of their Treasons; to which he adds, a Relation of, what he calls, the Persecutions of the Catholics of *Ireland* under Queen *Elizabeth* and King *James*, which takes up half his Book.

Dermond O-Connor, a *Conaught* Gentleman, and one of the Chieftains of the *Irish* Rebels in 1641, writ from his Camp on the 24th of *December* that Year, in *Spanish*,

A Letter to the King of Spain, imploring Aid and Assistance against the English and Protestants.—— This Letter was brought by an *English* Merchant from *Madrid*, and translated out of the Original *Spanish*, and printed, *London* 1642, in two Pages and a Half in Quarto.

Thomas Carve, born at *Mobernan* in the County of *Tipperary*, but educated at *Oxford*, was a secular Priest, and Apostolick Notary, and lived at *Vienna* in *Austria*, during the latter Part of his Life, where he was one of the Vicars Choral of *St. Stephen's* Church, being the Cathedral of that Place. In his earlier Years he had been Chaplain to a Regiment, and travelled through many Parts of *Germany* during the War carried on there by *Gustavus Adolphus*, and continued after his Death; of which he hath given a short Account, and of the Places he saw in his Marches, in a Book intitled,

Itinerarium R. D. Thomæ Carve Tipperariensis, Sacellani Majoris in fortissimâ juxtâ et Nobilissimâ Legione Strenuissimi Domini Colonelli D. Walteri Devereux sub Sacr. Cæsar. Majestate Stipendia Merentis; cum Historia facti Butleri, Gordon, Lesley et Aliorum. Moguntia 1639, 16°. He also writ,

Lyra, sive Anacephalæosis Hibernica, de Exordio sive Origine, Nomine, Moribus, ritibusq; Gentis Hibernicæ, et Annales ejusdem Hiberniæ: Nec non res gestæ per Europam ab Anno 1148, ad Annum 1650.—— Sultzbac 1666, 4to. Editio Secunda. There was a former Edition of it in 1660, when he was then seventy Years old.

Galateus, seu de Morum elegantia, Lib. 12. Nordhusæ 1669. What else he writ I know not, nor any thing more of him, than that he died at *Vienna* in 1664, in the seventy-fourth Year of his Age.

Richard Plunket, a Franciscan Frier of *Trim* in the County of *Meath*, compiled a *Latin and Irish Focloir or Vocabulary*, which he finished in the Year 1662. Mr. *Edward Lbuid* hath made great Use of it, as he acknowledgeth in his Preface to his *Archæologia Britannica*, where he gives him the Character of a judicious Writer, and a Man of laudable Industry. It remains in fair Manuscript, and fitted for the Press (I believe by the Author) in the Library of *St. Sepulchre's, Dublin*.

William St. Leger, was born (z) at *Kilkenny*, and entred into the Society of the Jesuits at *Tournay* in *Flanders* Anno 1621, in the 22d Year of his Age. Being commanded on the Mission, he returned into his own Country, and taught School in the Place of his Nativity during the Time of the Rebellion, which began in 1641, and was, while he continued in *Ireland*, Superior of the whole Mission of his Order. At the End of the Rebellion he passed into *Spain*, and was invested with the Government of the *Irish* College at *Compostella*, where he died on the 9th of *June* 1665. He writ,

De Vitâ et Morte illustrissimi Domini Thomæ Valesii, Archiepiscopi Cassiliensis in Hiberniâ. Antwerpia 1655. 4to.

Redmond Caron was born of a good Family near *Athlone* (a) in the County of *Westmeath* about the Year 1605, and embraced the Order of *St. Francis* in the Convent of *Athlone*, when he was about sixteen Years of Age. He afterwards

(z) Sotvell. Bibl. Soc. Jesu.

(a) Causa Valesiana Petr. Walsb. in Additamentis.

studied Philosophy at *Drogheda*, in a Monastery of his own Order, under the Tuition of *P. Alexander Flemming*. Some Years after, when several of the Convents were seized by the Government, he forsook *Ireland*, and went to *Salzburg* in *Germany*, where he applied himself closely to the Study of Divinity in a Monastery of Franciscans; but finished his Studies at *Louvain* in *Flanders*, under the Direction of *Malachy Fallon*, and *Bonaventure Delaboide*, two *Irish* Professors of Divinity. In a short Time he possessed the Chair himself, and acquired the Reputation of a very able Theologist. At length being sent Home in Quality of Commissary General of the *Recollets* all over *Ireland*, he found Affairs in great Confusion. Being at *Kilkenny* when the Differences ran high between the loyal Catholics, and the Party of *Owen O'Neill*, he sided with the former; and endeavouring to remove one *Brenan*, and some other seditious Friars from that City, he was put into great Danger (*b*) of his Life, and had certainly lost it in a Tumult raised by these Friars, had not the Earl of *Castlehaven* arrived with some Friends in the very Instant of Time to save him. When the Parliament Forces reduced the Kingdom, *Caron* went beyond Seas, and continued abroad until the Restoration; when he returned to *England*, where he abode until a few Months before his Death, and then came to *Ireland*, and died in *Dublin* in May 1666, and was buried there in *St. James's Church Yard*. He was esteemed a very pious and learned Man, and of honest and loyal Principles, which raised him Enemies among his Brethren, who procured the Censures of their Church to fall on him. He was very zealous in promoting the Affair of the *Irish Remonstrance of their Loyalty*, and wrote in Defence of it, as did his dear and intimate Friend, *Peter Walsh*. His Writings are these,

Roma triumphans septicollis, quâ novâ hætenus et insolitâ Methodo comparativâ tota Fides Romano—Catholica clarissimè demonstratur, atque Infidelium omnium Argumenta diluuntur. Antwerpæ 1635. 12mo.

Apostolatus Evangelicus Missionariorum Regularium per universum Mundum expositus. Antwerpæ 1653, 12mo. Paris 1659, 8vo.

Controversiæ generales Fidei contra Infideles omnes, Judæos, Mahometanos, Paganos, et cujuscunque Sæctæ Hæreticos. Parisiis 1660.

Loyalty asserted, and the late Remonstrance or Allegiance of the Irish Clergy and Laity confirmed and proved by the Authority of Scriptures, Fathers, Expositors, Popes, Canons, Cardinals, Catholick Bishops, Abbots, Councils, Divines, Canonists, Civil-Lawyers, Catholick Emperors, Kings, States, Parliaments, Universities, Histories; and by the Evidence of several Theological Reasons; with a brief Answer to Cardinal Perons Oration and Objections. London 1662.

Remonstrantia Hibernorum contra Lovanienses, ultra montanasque censuras, de incommutabili Regum Imperio, subditorumque Fidelitate et Obedientiâ Indispensabili, ex S. S. Scripturis, Patribus, Theologis &c. Vindicata; cum duplici Appendice, unâ de Libertate Gallicanâ, alterâ, contra Infallibilitatem Pontificis Romani. 1665, Folio, in eight Parts. This Tract was printed in *London*, though the Title doth not say where, and is dedicated to King *Charles II.* To which is prefixed, *Ad Pontificem Max. Alexandrum VII Querimonia.*

De Sacerdotio et Imperio. Lib. 2.

De Conane sacre Scripturæ contra Episcopum Dunelmensem. These two Pieces were never printed.

James Ware, (whose Works I have undertaken to publish in *English*) was descended from a noble and antient Family in *Yorkshire*, which flourished in the Name of *Roger de Ware*, Lord of *Isefield*, and a Baron of Parliament in the Reign of King *Edward I.* Many of that Family under the Name of *de Warr*, *de Warre*, and *le Ware* were in succeeding Reigns summoned to Parliament as Lords thereof; which may be seen in numberless Instances in the Abridgment of the Tower Records collected by Sir *Robert Cotton*, and published by Mr. *Prynne*. But the Family is now extinct in that Country, and the only Remains of it (that I can learn) are to be found in *Ireland* in the Descendants of our Author.

(b) *Castlehaven's Memoirs*, p. 87.

His Grandfather, *Christopher Ware*, was an early Convert to the Protestant Religion in the beginning of the Reign of Queen *Elizabeth*, having been brought over from Popery by the Zeal and Labours of the famous *John Fox*, the Martyrologist, then lately returned from *Germany*, whither he had fled from the Persecutions and Cruelties of the Government of *Q. Mary*, as great Numbers of the Protestant Profession had done. *Christopher* had two Sons; of the Elder I have nothing to say. *James*, the younger Son, and Father to our Author, was liberally educated, and when he came to Maturity was sent to push his Fortunes in the Court of *Q. Elizabeth*, where he soon distinguished himself in such Manner as to obtain the Favour of the great Men then at the head of Affairs. In 1588 Sir *William Fitz-Williams* was for the last Time sent over Lord Deputy of *Ireland*. *James* found credit enough with that Governour to attend him as his Secretary; which was the first Appearance of any of our Author's Family in *Ireland*. He had not been long in that Post before he was advanced, first to the Office of Clerk of the Common-Pleas in the *Exchequer* by Patent dated the 9th of *September* 37°. *Eliz.* quamdiu se bene gesserit, with a Clause, that he should not be removed for any default in his Office, until the same was heard and approved before the Government and Council of *Ireland*, and by them transmitted for the Consideration of the Queen and Council of *England*. He afterwards obtained a Reversionary Patent for the Office of *Auditor General* to commence on the Death, Forfeiture or Surrender of the then present Officer (*Christopher Peyton*) dated the 28th *July*, 44°. *Eliz.* This last was an Employment of good Reputation and considerable Profit, which continued near a Century in his Family, except for a short interval during the Usurpation of *Oliver Cromwell*, and the several succeeding Governments until the Restoration. The Benefit and Income of this Office enabled him to make several considerable Purchases in the County and City of *Dublin* and elsewhere.

In a Journey to *England*, he was honoured with Knighthood by King *James I.* who, as a mark of his Favour, granted a Reversionary Patent of his Office of *Auditor General* to his eldest Son, which he enjoyed after his Father's Death. He also served as a Member of the Parliament assembled at *Dublin* on the 18th of *May*, 1613 for the Borrough of *Mallow*, in the County of *Cork*. At length having lived a very strict and truly Religious Life, he died suddenly (which was his constant wish for many Years before) as he was walking home through *Fishamble-Street* to his House in *Castle-Street*, in 1632.

He was married to *Mary*, the Sister of Sir *Ambrose Briden* of *Maidstone* in *Kent*, by whom he had Issue five Sons and as many Daughters. Of the former there were three married; but none of them left Issue Male behind them but the eldest. Of the Daughters, *Mary* was married to *Christopher Conway* Esq; *Anne* to *Emanuel Downing* Esq; *Russel* to *Humphrey Reynolds* Esq; *Martha* to Sir *William Piers*, and *Cecilia* to Sir *Dudley Loftus*.

Our Author, Sir *James Ware*, was his Eldest Son, and born in *Castle-Street* on the 26th of *November* 1594. His Father took more than ordinary care of his Education, and finding his Labour not like to be misemployed by the great and early Advances he made in Learning, he spared nothing to encourage him therein. He had him well grounded in the *Latin* and *Greek* Languages, till he found him fitly qualified for Academical Studies. The University of *Dublin* was then under the Government of Mr. *William Temple*, the fourth Provost of it; who was afterwards Knighted (A), and made one of the Masters of Chancery, which he held at the same Time with the Provostship. This Gentleman had been Secretary to Sir *Philip Sidney* in the *Low-Countries*, and, after his unfortunate Death, to the Earl of *Effex*, whom he attended into *Ireland* in that quality, and (which is more for his Honour) was the worthy Grand-father of Sir *William Temple*, a Person truly eminent as well for his learned Labours, as for his distinguished Services to his Country in the Discharge of many weighty and honourable Employments. He accepted of the Government of the College at

(A) He was Knighted on the 4th of *May*, 1622, by the Lord Deputy Sir *Oliver St. John*, afterwards Lord *Grandison*.

the earnest and importunate Solicitation of Dr. *Usher*, afterwards Lord Primate of *Ireland*, who had him in high Veneration for his Learning and Piety, “ one “ who (says a late Writer (c)) knew how to judge of the Merits of others by “ the Imminency of Worth in himself.” At the same Time Mr. *Josuah Hoyle*, who had his Education at *Oxford*, was made a Fellow of this University, and afterwards Doctor and Professor of Divinity, a Person noted for his Theological Abilities, and the frequency of his Lectures. Our Author in the sixteenth Year of his Age, An. 1610 was entered a Fellow Commoner in this University, and put under the immediate Tuition of Dr. *Anthony Martin* (d), afterwards Bishop of *Meath*, and Provost of the College: But Dr. *Hoyle* was his private Tutor, and Chamber-Fellow. He somewhere (e) makes honourable and grateful mention of Dr. *Martin* on Account of the Benefits he received from his Philosophick Lectures. Under a Provost of such Worth, and Tutors of such Abilities, a Person of his Talents and Application could not fail of profiting exceedingly; and the fruits thereof soon appeared in that he was admitted to his Degree of Master of Arts in less Time than was usual.

He continued about six Years at the University; and having left it he prosecuted his Studies at his Father’s House with the utmost Application. It was here he fell under the Notice of Dr. *Usher*, then Bishop of *Meath*, who discovering in him a great Propensity to the Study of Antiquities, and an Inclination of employing himself among old Records and Manuscripts, encouraged him in that sort of Learning, in which he so much delighted himself: And from that time there continued a close and intimate Friendship between them. That learned Prelate concludes the first Edition of one of his Immortal Works (f) in these Words, “ *Interim dum nos, &c.* In the mean time having finished that task, “ which I looked upon as a Debt due by me to my Country and Fellow Citizens, while I am entering into the Consideration of digesting into Method “ the antient Chronology of the *Hebrews, Greeks, Romans*, and other Nations, “ the courteous Reader may, from the Labours of Sir *James Ware* of *Dublin*, “ Knight, our most worthy Auditor General, expect the *Annals of Ireland*, together with a Catalogue of the Writers of our Country, out of which may “ be drawn a considerable Supplement to those Particulars in which I have been “ defective.”—And it was in that very Year 1639, in which the Archbishop’s Book *de Primordiis* came out, that our Author published his Treatise *de Scripturibus Hiberniæ*.—But this was after his Father’s Death.

His Father thinking it convenient he should marry, procured him a Match to both their Satisfaction. It was *Mary*, the Daughter of *Jacob Newman* of the City of *Dublin*, Esq;. But this Alteration in his Condition did not in the least take him off from his beloved Studies. He had begun to gather Manuscripts, and make Collections from the Libraries of *Irish* Antiquaries, and Genealogists, and from the Registries and Cartularies of Cathedrals and Monasteries, in which he spared no Expence. He had recourse, when he pleased, to the choice Collections made by Dr. *Usher*, as well as to those of *Daniel Molyneux*, *Ulster* King at Arms, a very curious Antiquary, between whom the Similitude of their Studies had cemented a strict Friendship. Our Author takes Occasion (g) in one Part of his Works to call him, “ *Venerandæ Antiquitatis Cultorem*”.

When he had gleaned all he could for his Purpose at Home, he resolved to take a Journey to *England*, not doubting but he should reap a plentiful Harvest by consulting the Libraries both Publick and Private there. He arrived at *London* in the beginning of *April* 1626, where he had the Satisfaction to find his dear Friend, Dr. *Usher*, then Archbishop of *Armagh*, who introduced him into the Acquaintance of Sir *Robert Cotton*, and obtained him a ready Access to his curious and valuable Library. Sir *Robert* entertained him with much Friendship, and kept up a constant intercourse of Correspondence with him for the five remaining Years of his Life. Having furnished himself with many Materials from Sir *Robert*’s vast Treasury, and from many other Places, parti-

(c) Borlase Reduct. p. 150.

(d) Life of Geo. Brown in the old Edit. of Ware.

(e) In

Episcop. Mid. p. 40. Edit. Lat.

(f) Primord. p. 972. 4°.

(g) Inter Episc. Fernen. p. 133.

Lat. Edit.

cularly from the Records of the *Tower of London* (great Collections from both which Places I have seen in his Hand Writing, and which are now in the College Library) he returned into *Ireland* in Company with the Primate of *Armagh*, and immediately published a Tract intituled,

Archiepiscoporum Cassiliensium & Tuamensium Vitæ, duobus expressæ Commentariolis. Dublinii 1626, 4to.

Two Years after he published another Piece intituled,

De Præsulibus Lageniæ, sive Provinciæ Dubliniensis. Lib. unus. Dublinii 1628, 4to.

These two Treatises he afterwards melted into one Book under the more general Title, *de Præsulibus Hiberniæ*.

About this Time also (as I think, for I never saw the Book) he published his *Cænobia Cistertientia Hiberniæ*; which was afterwards included in his *Disquisitiones de Hibernia*, and, with the other Monasteries, compleat the twenty-sixth Chapter of his Antiquities.

In the latter End of the Year 1628 he passed again into *England*, and carried with him some Manuscripts, which he knew would be acceptable to Sir *Robert Cotton*, particularly a fair Cartulary formerly belonging to *St. Mary's Abby* near *Dublin*; in the title Page whereof Sir *Robert* wrote these Words, which are yet to be seen in his own Hand Writing, viz. "Donum Viri Clarissimi Jacobi "Waræi." In this Journey he added considerably to his Collections, and having been made acquainted with Mr. *Selden*, and other learned and curious Men, he returned Home about the End of Summer 1629, and soon after received the Honour of Knighthood from the Hands of the Lords Justices, Sir *Adam Loftus*, Lord Chancellor, and *Richard Boyle*, Earl of *Cork*, Lord Treasurer, the latter of whom had a great Friendship for him, and by his last Will "as a Testimony "of his Affection and Love bequeathed to his worthy Friend Sir *James Ware* "a Gelding of his own Breed." His Father was still living; so that there were two Knights of the same Name and Surname residing together in one House at the same Time, they always living together.

His Father dying suddenly in 1632, as aforesaid, he succeeded him both in Estate and Office of Auditor General, which also in process of Time came to his eldest Son, called also *James*, who died in 1689. For in 1643 Sir *James* had Interest enough with the Marquis of *Ormond*, then Lord Lieutenant, to obtain a reversionary Grant of this Office for his Son. We see a Letter of the Marquis's upon this Occasion to Secretary *Nicholas* among the Collections (b) of Mr. *Carte*, dated the thirteenth of April 1643, whereby he inforces Sir *James's* Suit in these Words. "I conceive myself obliged by my Duty to the King to "assure you, he (Sir *James*) hath, even when his Majesty's Affairs were most "neglected and when it was not held safe for any Man to shew himself for them, "then appeared very zealously and stoutly for them, and still continues, upon "all Occasions, with very great and necessary Freedom so to declare himself, which "I suppose his Majesty will adjudge worthy of the Encouragement he now Petitions for." I mention this Instance, though out of Season, both to connect the Matter in relation to this Office, and to shew the Loyalty and Zeal of our Author in the worst of Times.

Being now in a Station, which interrupted his Studies, he applied himself closely to publick Business, especially after the Arrival of the Lord Deputy, *Wentworth*, afterwards Earl of *Strafford*, in 1633; who perceiving his great Abilities took him into his particular Confidence, and consulted him upon all Occasions. To make him more useful in the King's Service he called him into the Privy Council; "because (as he mentions in his Dispatches (i) to the Lord Treasurer) he took him to be a very honest and able Officer." In this Station he had frequent Opportunities of shewing his Address and Talents in the most important Affairs. He published *Spencer's View of the State of Ireland* this

(b) No. 146.

(i) *Strafford's Letters* p. 191. Dub. Edit.

Year, and dedicated it to this Lord Deputy, as he did afterwards *the Chronicle of Meredith Hanmer, and Campion's History of Ireland.*

It was not the Lord Deputy only that placed a Confidence in our Author, the Bench of Bishops, and the whole Body of the Clergy held him in the highest Esteem, and made use of his Advice in all things relating to their publick Concernments. When the two Houses of Convocation on the fifteenth of *January* 1634 petitioned (i) his Majesty, and the Lord Deputy, for the Settlement of some Impropropriations in the Possession of the Crown on a Resident Clergy, they annexed a Schedule of Particulars to their Petition, setting forth a true State of what they requested, least the Crown should be over-reached or deceived in the Matters prayed for, and requested that the same should be referred to some *able* Commissioners therein named to examine the Contents of the Schedule; of whom they desired that Sir *James Ware* should be one, which was accordingly granted and a Report made in their Favour. Nor was he wanting on his Side to cultivate this good Opinion conceived of him, not only by his Services to them upon all Occasions, but also in the Affairs of his Office of Auditor General, by remitting the Fees due therein to Clergymen and Clergymens Widows, which he never would receive.

Notwithstanding the Hurry of publick Business, yet in 1639 he published two Books intituled,

De Scriptoribus Hiberniæ Lib. II. Prior continet Scriptores in Hiberniâ Natos; Posterior Scriptores alios, qui in Hiberniâ Munera aliqua obeirunt. Dublinii 1639. 4to. to which he prefixed a modest Dedication to the Lord *Wentworth*, not stuffed, after the Mode, with fulsome Flattery, and a long Catalogue of Merits. He knew his Patron's Actions had no Occasion of such Supports, and he tells him therein, "that his innate Modesty would suffer no such Thing." And indeed our Author thought this Vice so mean, that in this Dedication, and in that of his *Annals* to the Duke of *Ormond* (in both which he had copious Subjects to expatiate on) he is silent as to personal Character; nor is he less sparing in his Accounts of the Bishops and Writers Contemporary with him. He begins his Account of the *Irish* Writers from the first Appearance of Christianity in *Ireland*, and carries it down to the close of the sixteenth Century, including in the second Part such Writers, who, though they were not Natives of the Country, yet bore Offices or Employments in it. A new Translation of this Work is now presented to the Reader, and enlarged in three Particulars. The first gives an Account of such Writers, who flourished in *Ireland* before Christianity; the second supplies some Omissions made by our Author during the Period he undertook; and the third continues the Account of such Writers who flourished here during the seventeenth Century. Had he lived he intended to have published a new Edition of his *Writers*; which he had enlarged and corrected to much greater Advantage than it appeared in at first. I have in my Custody the printed Edition of this Work interleaved, in which are many Corrections and Additions in his own Hand Writing, and at the Head of the Preface is written by himself these Words; "Editionis primæ Præfatio," which demonstrates his Intention of preparing for a second. From this corrected and interleaved Book I have made my Translation, which I mention, lest the curious Reader may think I have made too free with the *Latin* Edition in translating things not warranted by my Author.

From our Author's Attachment to this great Lord Deputy, his Noble Patron, and his unshaken Loyalty to his Prince, proceeded those many Hardships which befel him in the ensuing troublesome Times; while others, who were more complying, sat easy enough in their Fortunes.

On the sixteenth of *March* 1639 the Parliament of *Ireland* met, and Sir *James Ware* was returned a Member of the House of Commons for the University of *Dublin*. The Parliament having granted four Subsidies, and passed other Acts, were on the first of *April* 1640 prorogued to the first of *June* following, and from the sixteenth of that Month to the first of *October*. In the mean Time the Earl of *Strafford* had passed into *England* to lay before the King the Posture of his Affairs in *Ireland*, and left *Christopher Wandesford*, Esq; Master of

(i) Ibid. p. 383.

the Rolls, Lord Deputy. The Parliament met according to the Prorogation on the first of *October*, but with a Temper quite different from what they shewed in the former Session. A high Ferment was raised in both Houses against the Earl of *Strafford*. Our Author in all Debates upon this Occasion exerted his utmost Zeal and Warmth in his Defence, and vigorously opposed the sending a Committee into *England* to impeach him there. But nothing prevailing, the Lord Deputy *Wandesford* by Advice of our Author, and other disinterested Members of the Privy Council, prorogued the Parliament to the 26th of *January* following, to the great Discontent of the factious Members. However, before their Prorogation, they drew up a Remonstrance against the Earl of *Strafford*, and sent over a select Committee of both Houses to impeach him in *England*.

The Temper of the House of Commons was not quieted by this Recess. For having met again according to the Prorogation, the violent Party of the House, both Protestant and Popish, on the 27th of *February* joined in an Impeachment against Sir *George Radcliffe* (who was then in *England*) Sir *Richard Bolton*, Lord Chancellor, *John Bramhall*, Bishop of *Derry*, Sir *Gerrard Lowther*, Chief Justice of the Common Pleas, upon general Articles for subverting the Laws, and introducing an arbitrary Government. It was introduced by a pompous Harangue made by Captain *Audley Mervin*. But our Author opposed these Measures with all his Might, and in his vigorous Defence of these excellent and worthy Persons shewed, that he had a quite different Opinion of them from what the Popish Party in the House, and some mistaken and deluded Protestants had. The Impeachment having no just Foundation fell to the Ground; and indeed it was only designed to hinder the Persons impeached from being Witnesses on the Earl of *Strafford's* Behalf.

Not long after the detestable Rebellion broke out on the 23d of *October* 1641. Sir *James Ware* closely attended the Business of the Council upon this dismal Occasion. We see his Name to many Orders, Proclamations, and other Acts of State against the Rebels. But he did a more considerable Service at this Time. The King having devolved the Care of suppressing the Rebellion on the Parliament of *England*, a Body of Forces was sent over, badly provided for, and disabled to march on the proper Service for want of Cash in the Treasury. In this Extremity the Government made Application to the Corporation of *Dublin* for a Loan. But so tainted was the Popish Party of that Metropolis with the Principles of their rebellious Brethren, that they could not be prevailed upon to advance more than fifty Pounds upon so great and pressing an Emergency. Our Author, in Conjunction with a few others of the Privy Council, who had their Fortunes in and about *Dublin*, cheerfully engaged in Securities to several of the well-affected Inhabitants for the Repayment of considerable Sums advanced for that Expedition. Though the Money was punctually repaid out of the next Supply from *England*, yet the Benefit of the Service continued.

The Year 1643 produced a Cessation of Arms with the *Irish* Rebels; a Cessation no less applauded by some, than condemned by others, as Interests and Affections swayed. It is foreign to my Purpose to enter into the Merits of the Cause on either Side: All I have to do is to shew what hand Sir *James Ware* had in this critical Transaction. It is certain the Marquis of *Ormond* reposed great Trust in him, and advised with him in all Cases of Moment and Difficulty. We see in Numbers of Expresses, which the Marquis sent to the Lord *Digby* and others, what a high Regard he had for him, I shall mention but one (*b*)—"I must again recommend Sir *Henry Tichborn* and Sir *James Ware* " to your Favour, as Persons entirely addicted to the King's Service, to whom " you may boldly give Credit, and who deserve very high Encouragement."—On the Occasion of the intended Cessation he was consulted by the Marquis, in Conjunction with a select Committee of the Council, who unanimously agreed, "that a Cessation was necessary to preserve the Kingdom to his Majesty, " and the Protestant Interest in it." Fortified with their Opinion, he acquaint-

ted the whole Board with his Commission, to conclude a Cessation, on the 12th of *June*, and all the Council were for it, except a very few, who were attached to the Cause of the Parliament. Sir *James Ware* was one of the Council of seventeen appointed to assist the Marquis in carrying on the Treaty. Before any Meeting was had, on the 22d of *June*, the Marquis made a Motion in the Privy Council, wherein he offered to desist from any Treaty with the Rebels, in Case ten thousand Pounds could within a Fortnight be raised for the Support of his Army, half in Money and half in Victuals: But this being found impracticable, he proceeded vigorously in the Treaty, and by an Instrument of Advice, signed by the Council of Seventeen unanimously, put the last Hand to it on the 15th of *September* 1643; which Instrument Sir *James* signed in Conjunction with the rest. If he erred in this Particular, it must be acknowledged he erred in the best Company in the Kingdom. Sir *Philip Percival*, Commissary General of the Victuals, was one of the Council of Seventeen, who advised the Cessation. He had ruined his Fortune by supporting the Protestant Cause, and had engaged himself in Debts to the amount of upwards of ten thousand Pounds, to furnish Provisions to feed the Army. He solicited the House of Commons in 1645 for the Payment of his Entertainments, and to be reimbursed those Sums of Money which he had advanced for the publick Service. But his Demands were objected to, "because he had been concerned in the dangerous Plot of the Cessation." He drew up a Representation (i) of the whole Affair for his own Vindication, and laid it before the House of Commons, which, whoever reads, cannot but be convinced of the Reasonableness of the Measures then taken, and the absolute Necessity of a Cessation.

The Cessation being concluded, the confederated Rebels sent *Agents* to the King to sollicite him about a Treaty for a final Peace. The Lords Justices, as from the State, sent also *Commissioners* to his Majesty with a *Petition representing the Grievances and Sufferings of the Protestants*, and armed them with an Authority to take care, that nothing might be granted in such Treaty to the Prejudice of their Interest and Security. There was another Party of Protestants in *Ireland*, who were ill-affected to the Cessation, and consequently influenced by the Parliament of *England*, and ready to obstruct any Peace with the *Irish* Rebels. This Denomination of Protestants, not thinking that the *Commissioners from the State* would zealously insist on their Sense of Affairs, or that they were fully prepared to prove their Grievances, on the 6th of *October* met at the House of the Earl of *Kildare*, and framed a Petition to the Lords Justices and Council, "desiring Leave for their *Agents* to repair to the King, and that the *Irish Agents* might not be heard until their Arrival." On the 12th of *October* they received an Answer, "That the Lords Justices had taken care to send *Protestant Commissioners* to the King to assist in the Treaty; that nevertheless they would transmit a Copy of the Petitioner's Request to his Majesty." This Answer not satisfying, they proceeded to the Choice of *Agents* fit to be employed, and prepared a Petition to the King, and another to the Lords Justices, desiring them to transmit their Address to his Majesty. This Proceeding raised much Faction and Disorder among the Protestants. Such of the Council, who had signed the *first Petition from the State*, were discontented, that the other Party of Protestants should express a Jealousy, that they, or the *Commissioners* authorized by them, should not act with sufficient Zeal and Affection for the Protestant Interest. Accordingly, the Earl of *Roscommon* and Sir *James Ware*, who had among others signed the first Petition, entred the following Protest in the Council Book:

"The Sense of divers of his Majesty's Protestant Subjects, who have signed to the late Petition directed to his Majesty.

"Suffering under the Misconstruction of our Petition, we hold it fit to declare, that we exhibited not the same through want of Assurance of his Majesty's Care of the Protestant Religion, and of his Subjects, nor yet to divert

(i) Ibid. 1 Vol. p. 454.

“ any Supplies, that may be drawn from hence, against such, as in his Kingdom
 “ of *England* have taken up Arms against him ; but meerly in Right of God’s
 “ Cause, and in our Right, humbly to inform his Majesty, when the *Irish A-*
 “ *gents* repair unto him, if the said *Agents* shall endeavour to surprize or preju-
 “ dice us in either ; this is the Commission we give ; and if any Person or Per-
 “ sons, *employed by us*, shall go further, or otherwise busy themselves in Distur-
 “ bance of his Majesty’s Service, against such we do and shall protest, as being
 “ in our Intentions no Parties thereunto ; which, as it may serve to vindicate
 “ our Faith to his most Sacred Majesty, so it may shew how causless the Jea-
 “ lousies are of *this Address* to him.” The *Commissioners* and *Agents* both of
 Protestants and Papists met near the same Time at *Oxford* ; but so contra-
 dictory and irreconcilable were the Expectations of each of the Parties, that
 they returned without coming to any Conclusion.

The settling of a further Cessation and of a final Peace was devolved on the
 Marquis of *Ormond*, who had been sworn Lord Lieutenant on the 21st of *Janu-*
ary 1643. The Commissioners on the Part of the confederated Papists attended
 him in *Dublin* in the Beginning of *September* 1644. The Cessation was renew-
 ed to the 1st of *December*, and afterwards continued to a longer Day : But the
 Business of the Peace was a Work of much greater Difficulty. The Demands
 of the Confederates were so exorbitant, that in the Beginning of *October*, the
 Treaty was adjourned until the King’s Pleasure was known. The Marquis ha-
 ving Occasion to send some Persons, in whom he could safely confide, to the
 King at *Oxford*, to inform his Majesty of the Posture of his Affairs in *Ireland*,
 and to know his Pleasure in Relation to those Particulars of the Treaty which
 remained to be adjusted, was cast into great Perplexities how to pitch upon Persons
 proper for such a Trust. At last he fixed upon the Lord *Edward Brabazon*,
 Sir *Henry Tichborne*, and Sir *James Ware*, as Persons acceptable to the King,
 and no way tainted with the least Suspicion of Disloyalty, or Inclination to fa-
 vour either the Popish or Parliament Interest. He ordered them out of the
 Treasury an Allowance of forty Shillings a Day to each to support their Expen-
 ces. They left *Ireland* early in *December* 1644, and arrived safely to the King
 at *Oxford*. While they stayed with the King, Sir *James* employed all the Time
 he could spare from his publick Business, in conversing with the learned Men of
 that University, or in studying in the publick Libraries, collecting whatever
 Materials he judged might be afterwards useful in compiling the Books which
 he had in View to publish. During his Attendance he was complimented with
 the honorary Degree of Doctor of Laws, and highly carested by most of the
 considerable Men then at *Oxford*.

At length, the Business these Commissioners went about being concluded,
 about the End of *December* they took Leave of his Majesty, not without many
 kind Expressions of Grace and Favour. On their Return to *Ireland*, they
 were pursued at Sea by a Parliament Ship commanded by Captain *Swanley*. Sir
James finding no Hopes of escaping, just as the Enemy were boarding the Ves-
 sel, cast the King’s Pacquet of Letters, directed to the Marquis of *Ormond*,
 into the Sea. They were sent Prisoners to the Tower of *London*, where they
 continued upwards of ten Months ; but were at last released in Exchange for
 the Lady *Moor*, Sir *Robert Meredith*, Sir *Robert Hanway*, Sir *Patrick Wemys* and
 others, who had been committed Prisoners in *Dublin*, being taken up for a
 treacherous Attempt to betray the Town of *Drogheda* to the *Scotch* Covenanters.
 Our Author employed some Part of this tedious Imprisonment in writing *An*
imaginary Voyage to an Utopian Island, of which he gave a Description. This
 Piece was never published ; but I have been assured by his Grandson, that he
 had the original Manuscript of it once in his Possession.

Being discharged from his Imprisonment he returned to *Dublin*, and had an
 Order from the Lord Lieutenant and Council on the Treasury for seven hun-
 dred and eighteen Pounds, for the Expences of his Journey to the King. This
 shews, that his Stay at *Oxford* was but short : For at forty Shillings a Day, the
 Sum

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Sum allotted for the Expences of his journey, the whole Time of his Absence from *Dublin* was only three hundred and fifty-nine Days, of which he was above ten Months imprisoned in the Tower.

The next Event that made a Noise in Relation to the Affairs of *Ireland* was, the Clandestine Peace struck up with the *Irish* by the Earl of *Glamorgan* on the 25th of *August* 1645; a Peace no less destructive to the Protestants, than detestable to all Parties, except the Papists, who were thereby to have the full Enjoyment of their Religion in the greatest Splendor. It is unnecessary to mention the Particulars of the Earl of *Glamorgan's* Proceedings in this Treaty, of which a full Account may be seen in many Historians (*k*). *Glamorgan* having either acted without a Commission, or exceeded it, it was thought necessary to vindicate the King's Reputation, and the Lord *Digby* (then in *Ireland*) on the 26th of *December* 1645 accused him of Suspicion of Treason at the Council Board. He was restrained of his Liberty, and Sir *James Ware*, together with the Earl of *Roscommon*, and the Lord *Lambart*, were appointed a Committee to inquire into his Conduct, and take his Examinations; which on the 5th of *January* following were transmitted to the King.

In the Progress of the War, when the Protestants of *Ireland* had divided themselves between the King and the Parliament, our Author sided with the Royal Party, and zealously adhered to the Marquis of *Ormond*, who ever after entertained a great and personal Affection for him, which he evidenced on all Occasions, both before and after the Restoration of King *Charles* the II^d. Thus we see him high in the Favour of two Chief Governours, and both of them exact Judges of Merit.

Sir *James* continued in *Dublin* until the Marquis of *Ormond*, by the King's Orders, surrendered it to the Parliament of *England* on the 19th of *June* 1647. He was at that Time considered as a Man of such Consequence, that the Parliament insisted on his being one of the Hostages for the Performance of that Treaty, together with the Lord *Richard Butler*, afterwards Earl of *Arran*, second Son to the Marquis, the Earl of *Roscommon*, and Colonel *Arthur Chichester*. The Lord *Richard Butler* was sent Hostage to *Chester*, and the other three to the Committee for the Management of *Irish* Affairs at *Derby-house, London*, to remain as Hostages for Performance of the Treaty then in Agitation. They were intrusted likewise with a Commission from the Marquis to solicit, among other Things, Leave for him to transport five thousand Foot, and five hundred Men for Horse Service unarmed out of *Ireland* to *France*, which would be a Means to rid them of many unsure Friends among the *Irish* Party, and of many certain Enemies of the *Irish*, and thereby facilitate the Reduction of the Kingdom. But this offer was rejected by the Parliament, who roundly told them, that they were to consider themselves as *Hostages*, and not as *Commissioners*.

The Agreement for the Surrender of the City of *Dublin* being fully executed, the Hostages were licensed to depart. Our Author returned to *Dublin*, where he lived for some Time in a private Condition, having been stripped of his Employment of Auditor General, which was given to Doctor *Robert Gorges*, who enjoyed it until the Restoration of King *Charles* II^d. *Michael Jones*, Governour of *Dublin*, some Time after took Umbrage at our Author, and thought it not convenient, that a Person of such unshaken Loyalty to the Royal Family, and one who had obstinately refused their darling Covenant, should continue in that City; where he might have had the Opportunity of forming a Party prejudicial to the Cause he was engaged in; and the rather, as at that Time the Marquis of *Ormond*, who had returned into *Ireland*, began to grow formidable by an Union with the Army of the Supreme Council, and many of the Presbyterians under the Command of the Lord *Ardes*. *Jones* therefore sent a peremptory Order to Sir *James Ware* to depart the City, and transport himself beyond Seas into what Country he pleased, except *England*. He chose *France* for the Place of his Banishment, and *Jones*

(*k*) Cox. Vol. 2. p. 154. and Append. p. 111. Carte. 1 Vol. p. 551. Rapin. Hist. Engl. v. 12. p. 310.

furnished him with a Pass for himself, his eldest Son, and one Servant, signed April the 4th, 1649. He landed at *St. Maloes*, where he resided a short Time, of which he takes Notice in the eleventh Chapter of his Antiquities. From *St. Maloes* he removed to *Caen* in *Normandy*, and from thence to *Paris*; where the Acquaintance he contracted with some eminently learned Men, made the Misfortunes of his Banishment sit easy on him. The frequent Conversations he had with the famous *Bochart* delighted him extremely; in whose Company he could have been contented to have spent the Residue of his Life. He highly admired that learned Man, and had so great an Esteem for his Works, that, upon his Return to *Ireland*, he thought his *Hierozaicon* a Present worthy to be made to the Library of the University of *Dublin*. He wrote at this Time a Book, intitled, *Itinerarium Gallicum*, which in his Return through *England*, he presented to Sir *Robert Cotton* in Manuscript; the Title of which is mentioned in *Smith's* Catalogue of the *Cotton M. S.*

His Abode in *France* was, in the whole, but about two Years. He left it in 1651, and by a Licence from the Parliament of *England* came to *London* that Year, having some Business to settle there before he returned home. He stayed in *London* near two Years, and then returned to *Ireland* to look after his Estate, the War in that Country being ended, and all Things in Quiet. He had now Leisure to prosecute his beloved Studies again, and to prepare some of his Writings for the Press. For this End he took several Journeys to *London* to publish them there, the Art of Printing being in a low Condition in *Ireland* at that Time. In May 1654 he put out the first Edition of his Antiquities under the Title of,

De Hiberniâ et Antiquitatibus ejus Disquisitiones. Londini 1654, 8vo. He published a second Edition of this Work, enlarged by the Addition of the four last Chapters, and much corrected, Londini 1658, 8vo. To which are added, *Rerum Hibernicarum, Regnante Henrico VII, Annales nunc primum in lucem editi.* This Treatise of his Antiquities, is, by good Judges, reckoned his Master piece. It was exceedingly well esteemed, and raised his Reputation among the learned, many of whom coveted his Friendship and Acquaintance; among whom were Sir *Roger Twissden*, Mr. *Marshall*, Mr. *Dugdale*, (all three afterwards knighted) Mr. *Byss*, Mr. *Francis Junius* and others, Men of high Fame in the Republick of Learning. Mr. *Dugdale* always maintained a Correspondence with him, and was obliged to him for several Informations in relation to the *Irish* Monasteries, as appears at the End of the Second Volume of that Writer's *Monasticon Anglicanum*.

Two Years after he had first published his Antiquities, he collected the Works ascribed to *St. Patrick*, and published them with Notes under this Title,

Opuscula Sancto Patricio, qui Hibernos ad fidem Christi convertit, Adscripta, in lucem emisit, et Notis illustravit. Jacobus Waræus, Eques Auratus. Londini 1656, 8vo.

At length came the happy Time of the King's Restoration, when by special Order from his Majesty he was restored to the Office of Auditor General, of which he had been deprived ever since the Surrender of *Dublin* to the Parliament in 1647.

A Parliament was summoned to meet on the 8th of May 1661. The University of *Dublin*, to shew their Respect for our Author, unanimously elected him now a second Time for one of their Representatives. The Parliament presented to the Duke of *Ormond* (for such the Marquis now was) a free Gift of 30000 l. "Without Relation to any Satisfaction, which had been or should be provided for him by his Majesty or otherwise, in Recompence for his great Losses and Sufferings." Our Author, as a Testimony of his Gratitude and Affection to his noble Patron, appeared active and earnest in the House to promote this Benevolence, and was, together with Sir *Theophilus Jones*, Sir *Paul Davis*, and Sir *Henry Tichborne*, appointed to wait on the Lords Justices, to desire a Bill should be transmitted to the King for such Purpose. The Duke, being constituted Lord Lieutenant of *Ireland*, was pleased to distinguish him in a very peculiar Manner, by

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by advising with him upon all Occasions, and when the Gout hindered his Attendance at the Council Table, the Duke would frequently visit him at his own House. By means of his Grace's Favour he was made first of the four Commissioners of Appeal in Causes of the Excise and new Impost raised by the Statute of 14th and 15th *Charles II.* with a Salary of 150 l. *per Annum* annexed to the Office. He was also appointed one of the Commissioners for the Execution of the King's gracious Declaration for the Settlement of the Kingdom, and for the Satisfaction of the several Interests of Adventurers, Soldiers, and others; and further was, by the King's Instructions, made of the Quorum in the said Commission, without whose Presence and Concurrence no Act could be done in Execution of the said Declaration.

His Majesty, in Consideration of his faithful Services for a great Number of Years, and possibly not forgetting a handsome Sum of Money which he had sent him in his Exile, was graciously pleased to offer to create him a Viscount of the Kingdom of *Ireland*. He thankfully refused the Honour, and in regard his Estate, by a general Intail created on the Marriage of his eldest Son, was likely to go to a Female Heir. For the same Reason he refused to be created a Baronet. But at his Request the King granted him two blank Baronet's Patents, which he filled up and disposed of to two Friends, whose Posterity to this Day enjoy the Honours. Afterwards, when the Magistracy of the City of *Dublin* was dignified with the Title of Lord Mayor in 1665, it was well known how instrumental he was, by the Favour he had with the Duke of *Ormond*, in obtaining a Grant from the Crown of 500 l. a Year, for the Maintenance and Support of that new Dignity.

The Hurry of Business (which upon such a Revolution, and total Change of Affairs, must be very great) being now over, our Author found Leisure to put the last Hand to some Works which he designed for the Publick. He began with some Pieces of the *Venerable Bede*, which he prepared and published with Notes under the following Title :

Venerabilis Bedæ Epistolæ duæ; necnon Vitæ Abbatum Wiremuthensium & Gerwienensium. Accessit Egberti, Archiepiscopi Eboracensis, Dialogus de Ecclesiasticâ Institutione; ex Antiquis M. S. in Lucem emisit, et Notis ad Rem Historicam et Antiquariam Spectantibus illustravit Jacobus Waræus, Eques auratus. Dublinii 1664.

The same Year he published *The Annals of Ireland* for four Reigns under this Title ;

Rerum Hibernicarum Annales Regnantibus Henrico VII, Henrico VIII, Edwardo VI, et Maria, ab Anno (Scil.) Domini 1485; ad Annum 1558. Dublinii 1664, Folio. He had published the Annals of *Henry VII* before, in the Year 1658 8vo, at the End of his Antiquities, and those of *Henry VIII* in a Piece by itself, 8vo, Anno 1662.

The Year following he published the History of the Bishops of *Ireland*, intitled,

De Præsulibus Hiberniæ Commentarius; a primâ Gentis Hibernicæ ad Fidem Christianam Conversione, ad nostra usque Tempora. Dublinii 1665, Folio. “ He
“ confesseth that he was prompted to this Work by many Men of Reputation
“ and Learning, but more particularly by his Grace, Primate *Margetson*; yet
“ he owns, that his own Inclinations were the chief Motives to his Undertak-
“ ing, and an earnest Desire to incite Men of greater Abilities to search into
“ the dark Mazes of other Antiquities relating to *Ireland*, and to communicate
“ them to the Publick; that not only ourselves at home, but Foreigners also,
“ may have some Acquaintance with our Affairs.” To this Work is prefixed a rhetorical Epistle in *Latin*, wrote to our Author by *John Parry*, afterwards Bishop of *Ossory*, containing an high Elogium on his Performances. The Publishers of the former *English* Version of our Author's Works have neglected to translate this *Latin* Epistle, an Omission, which a late Author (1) says is justly

(1) *Nichol. Hist. Libr. p. 71.*

to be complained of. I have taken care to remove that Complaint, and have given it in *English* prefixed to the first Volume of his Works lately published.

He had it in his Thoughts to have published other Matters relating to *Ireland*, towards which he had prepared great Materials; but was prevented in his Intentions by Death, to which he submitted on the first of *December* 1666, being then just entred into his seventy-third Year. He was buried in the Church of *St. Werburg*, in the City of *Dublin*, in a Vault belonging to his Family, without either Stone or Monumental Inscription. But he had taken care in his Life time to erect a Monument for himself by his Labours more lasting than any mouldring Materials. When King *Charles II.* was informed of his Death he declared, “ He had lost a faithful Servant”.

He married *Mary*, the Daughter of *Jacob Newman* of the City of *Dublin* Esq; who brought him Ten Children, of whom only two Sons and two Daughters arrived to Maturity. Of the latter, *Mary* was married to Sir *Edward Crofton* Bart. and *Rose* to the Lord *Lambart*, afterwards Earl of *Cavan*. His eldest Son *James* succeeded him in his Estate and Office of Auditor General, and died in 1689. He was in the Life time of his Father married to a Daughter of *Dixie Hickman* of *Keu* in the County of *Surrey* Esq;, and Sister to *Thomas* Lord *Windsor*, who was afterwards created Earl of *Plymouth*. By a general Intail raised on this Marriage the Estate of the Family afterwards came to an only Daughter thereof, *Mary*, who took for her second Husband Sir *John St. Leger* Knight, late one of the Barons of his Majesty’s Court of Exchequer in *Ireland*, in whom the Estate vested. His youngest Son *Robert* was in his Youth troubled with Epileptick Disorders, and afforded no hopes to his Father; which was the cause of his consenting to create the general intail before-mentioned. But he afterwards recovered a vigorous State of Health, and gave Sir *James* room for severe but too late Reflections on what he had done. To make *Robert* all the amends in his Power, he laid up 1000 *l.* for every remaining Year of his Life, which was not above six or seven; and from this Fund the present Fortune of the Family arises. *Robert* married *Elizabeth*, Daughter to Sir *Henry Piers* of *Tristernagh* in the County of *Westmeath* Bart. and from this Marriage only one Son survived, named *Henry*, who died a few Years ago. *Henry* married *Mary*, the Daughter of *Peter Egerton* of *Shaw* in *Lancashire* Esq;, by whom he had two Sons *James* and *Henry* both now living and unmarried, and *Elizabeth* married to the Writer of these Sheets.

Our Author, Sir *James Ware*, was of a very charitable Disposition, and frequently contributed good Sums of Money to the relief of the Indigent and Necessitous, especially to the decayed Cavaliers (as they who adhered to the Royal Cause were then called) whom he often invited to his plentiful Table, being noted for Hospitality. He always forgave the Fees of his Office to Widows, Clergymen and Clergymen’s Children; and was frequently known to lend Money, where he had no Prospect of Repayment, not knowing how to deny any Body who asked. There is one remarkable Instance of his Generosity. A House in *Dublin*, forfeited by the Rebellion, was granted to him. He sent for the Widow and Children of the forfeiting Person, and conveyed it back to them. He had a great Love for his native Country, and could not bear to see it aspersed by some Authors; which put him upon doing it all the Justice he could in his Writings, by setting Matters in the fairest Light, yet still with the strictest regard to Truth: And this was not an easy Task for one who had not a perfect Skill in the *Irish* Language; “ who could make a shift to read and understand “ it (says a late Author. (m)) but was utterly ignorant in Speaking it; and yet by “ his great Industry, and diligent Inquiries among those who were perfectly “ knowing in it, he collected more *Irish* Monuments, than some who pretended to better versed in the Language.” He always kept in his House an *Irish* Amanuensis, to interpret and translate the Language for him, and at the Time of his Death one *Dudley Firbisse* served him in that Office.

He was at the Pains of making a large Collection of valuable Manuscripts relating to the Affairs of his Country; for some of which he spared no costs in the

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Purchase. They fell into the Hands of the Earl of *Clarendon*, when he was Lord Lieutenant of *Ireland*, in the Reign of King *James II.* who carried them with him into *England*. Where they were afterwards sold to the Duke of *Chandois*, who at this time hath them in his Possession. There was a Catalogue of them printed in *Dublin* before the Year 1641, and another at *Oxford* in the Year 1697 among the Manuscripts of *England* in large Folio.

The Works he published gained him great Reputation both at Home and Abroad, especially his *Antiquities*; in which his Skill and Industry are peculiarly conspicuous. Most Authors both Foreign and Domestick, who have Occasion to mention him, speak honourably of him, and they are not a few in Number. Waving what others have said, let it suffice to Instance Dr. *Nicholson* (n), late Bishop of *Derry*, who among other Encomiums calls him *The Camden of Ireland*.

John Perrot, was a Quaker, who took it into his Head to convert the *Pope*, and for that Purpose went to *Rome*, and was there thrown into the Inquisition; but the Court considering him in the light of a Madman, he was released, and soon after his Return published a Book intitled,

Battering Rams against Rome, &c. 1661, 12mo.

It may be not improper here to introduce two other Quakers, (viz.) *Edward Cook* and *William Morris*, the former of whom writ,

A short Account of the unjust Proceedings of the Court of Kingston upon Thames against Edward Bur, 1658, in one Sheet of Paper.

A Second Account, &c. 1658, in one Sheet, addressed to each Parliament-Man now sitting at *Dublin* in *Ireland*.

Some Considerations proposed to all you that sing David's Experiences, Confessions, &c. 1670, in one Sheet.

William Morris writ,

Tyths no Gospel Ordinance, or ever instituted of God for the Maintenance of a Gospel Ministry; but ended with the Levitical Priesthood, &c. 1680. An Author (o) of their own Sect has given an Account of their Writings; but says nothing whether they were Natives of *Ireland* or not; so that the Matter is left in doubt.

Richard Flecknoe, a Person noted for his very indifferent Dramatick and other Poetical Performances, was living several Years after the Restoration of King *Charles II*; but how long I cannot find. In the Remarks or Notes on Mr. *Pope's Dunciad* (p) he is called an *Irish Priest*, who had laid aside (as himself expressed it) the mechanical Part of Priesthood: But whether he was a Priest of the Church of *Rome*, or of that of *England* I know not. Mr. *Langbain* (q) gives him the Title of Esq; and tells us, "his Acquaintance with the Nobility" was more than with the Muses; and that he had a greater Propensity to Rhiming, than genius to Poetry." Mr. *Dryden*, being a great Enemy to *Shadwell*, his Brother Poet, exposes and ridicules him in a Satyr intitled, *Mac-Flecknoe*; as if he had been *Flecknoe's* Son, and had inherited his dullness.—His Writings are these,

Love's Dominion, a Dramatick Piece, full of excellent Morality; written as a Pattern for the Reformed Stage. London 1654, 8vo. dedicated to the Lady *Elizabeth Claypole*, the beloved Daughter of *Oliver Cromwell*.

Love's Kingdom, a Pastoral Tragi-Comedy. London 1664, 8vo. This is the former Piece a little altered, with a new Title, and the only Play he could ever procure to be brought upon the Stage: However it had the Misfortune to be damned by the Audience.

Erminia, or the Chaste Lady. London 1665, 8vo.

Damoiselles a la Mode, a Comedy. London 1667, 8vo.

Marriage of Oceanus and Britannia, a Masque.

Epigrams and Enigmatical Characters. Usually bound up with his *Love's Dominion*. There is an Edition of his Epigrams in 1670, 8vo. By *Richard Flecknoe* Priest.

(n) Hist. Libr. p. 20. (o) John Whiting's Catalogue of Friends Books called Quakers. London 1708, 8vo. (p) In the beginning of the 2d Book. (q) Dramat. Poets. p. 199.

Diarium, or the Journal divided into twelve Jornadas, in burlesque Verse. London 1656, 12mo. with some other Pieces. I find in the Catalogue of the Bodleyan Library a Book written by one *Richard Flecknoe* intitled—*The Affections of a pious Soul unto Christ.* London 1640, 8vo. It is probable he was the same Person, and writ this Tract in his younger Years, before his Principles were debauched by the World.

Martin Green, or *Grine (r)*, an *Irishman* born of *English* Parents, received his Education in the *English* Seminary of *St. Omers*, where he was admitted and took the Vows among the *Jesuits* in 1638, in the twenty-first Year of his Age. Having finished his Studies he was sent upon the Mission into *England*, where having laboured twelve Years, he was commanded back to instruct Novices in the Probation House at *Walton*, near *St. Omers*. He lived but a few Years after his Return, and died on the thirtieth of *September* 1667, leaving behind him the Character of having been a good *Grecian*, *Latinist*, *Philosopher*, *Mathematician*, *Historian* and *Divine*, and an acute Controvertist between the Churches of *England* and *Rome*. He writ in *English*,

The Life and Doctrine of the Society of Jesus against the Calumnies of the Evil-minded, London 1661, 8vo. He was preparing for the Press and had one Volume ready of

The History of the Church of England from the Reign of Henry the VIII. But his Death put a Stop to the Work.

Hezekiah Holland, Minister of the Gospel at *Sutton-Valence* in *Kent*, styles himself *Anglo-Hibernus* in a Book written by him under this Title,

An Exposition, or a short, but full, plain, and perfect Epitome of the most choice Commentaries upon the Revelation of St. John; especially of the most learned and judicious Authors, as Bullinger of Helvetia, Francis Junius, Thomas Brightman, Aug. Marlorate, Aug. de Civitate, Dei, but especially (among many) the excellent and learned David Pareus. With several remarkable Notes, Observations, and Doctrines very profitable. As it was for the most Part delivered by Way of Commentary in the Parish Church of Sutton-Valence, Kanc.—— London 1650, 4to.

Sir John Denham, one of our best *English* Poets, was born in the City of *Dublin*; his Father, *Sir John Denham*, being Lord Chief Justice of the King's-Bench, and one of the Lords Justices of *Ireland* in Conjunction with the Lord Chancellor, *Dr. Thomas Jones*, Archbishop of *Dublin* An. 1615. His Mother, *Eleanor Moor*, was an *Irish* Lady, and Daughter to the Lord *Mellifont*. He was sent young into *England*, and entred in *Trinity-College, Oxford*; where he was looked upon as a heavy (s) slow young Man, and one more inclined to Gaming than Study. Having continued about three Years in the Univerlity, he was transplanted to *Lincoln's-Inn* to study the Law; where associating with Gamesters he lost all his Money, and neglected his Studies. His Father highly resented his Conduct; but he reconciled himself to him by promising a Reformation, and to please him he wrote, *An Essay against Gaming*. After his Father's Death he fell to that Vice again, and squandered away many thousands of Pounds. In 1641 he writ *The Sophy, a Tragedy*, London 1642, 4to. 1667, 8vo. This Performance, being little expected from a Man of no Fame in Poetry before, made the famous *Mr. Edmund Waller* say, “that he broke out, like the *Irish* “Rebellion, threescore thousand strong, when no Body in the least expected it.” In the civil Wars he adhered to the King's Side, was with his Majesty at *Oxford*, and much intrusted by him. At the Restoration King *Charles II.* made him Surveyor-General of all the Royal Buildings, and dignified him with the Title of Knight of the *Bath* at his Coronation. He died at his House near *Whitehall* in 1668, and lies in *Westminster-Abby* near his Brethren, *Chaucer*, *Spencer* and *Cowley*. His poetical Performances have acquired him a very great Reputation. A certain Author (t) gives him the Character of “a Poet of the first Form,

(r) Sotvell. Bibl.
p. 125.

(s) Athen. Oxon. Vol. II. p. 422.

(t) Langbain Dram. Poets.

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“ whose Virtue and Memory will ever be dear to all lovers of Poetry, as his Person was to Majesty itself, I mean King *Charles* the First and Second.” Besides the *Sophy* before mentioned he writ,

Cooper's Hill, a Poem. Oxford 1643, 4to. There have been many Editions of this Piece ; because of all his Works it was the most admired, and indeed very justly ; being (as a good Judge (*u*) observes) “ a Poem, which for the Majesty of “ the Syle will ever be the exact Standard of good Writing.”—— *Cooper's-Hill*, seated near *Egham* in *Surrey*, hath a noble Prospect, and our Author in this Poem hath admirably well described several Places within View of it.

Cato Major, of old Age, a Poem. London 1648, 12mo.

The Destruction of Troy, or an Essay on the second Book of Virgil's Æneis. London 1656, 4to. Written in the Year 1636.

Various Poems and Translations, London 1665, 8vo. But a better Edition of these Pieces came out after intitled,

Poems and Translations with the Sophy. London 1684, 8vo.

A Version of the Psalms of David. A Posthumous Work. London 1714. 8vo.—— There are some other Pieces ascribed to him, as *A Panegyrick to General Monk.*—— *The true Presbyterian without disguise.* But it is not certain whether they are properly his.

Edward Worth, Bishop of *Killaloe*, of whom the Reader may see an Account, Vol. I. p. 597. He writ,

A Sermon preached at the Funeral of Richard Boyle, Archbishop of Tuam. Cork 1644, 4to.

Scripture Evidence for baptizing of Infants of Covenanters. Produced at Cork in two Sermons. Cork 1653, 4to.

The Servants doing, and the Lord's Blessing: *A Sermon preached at the Funeral of Richard Pepys, Lord Chief Justice of the Upper-bench in Ireland.* Dublin 1659, 4to. Dedicated to Secretary *Thurloe*.

He is also said to have written, while Dean of *Cork*, *a Treatise against the Anabaptists.* But I doubt that this is the same Piece with his *Scripture Evidence.*

John Stearne, M. et J. U. D. was born at *Ardracran* in the C. of *Meath* in 1622, in the House of his Uncle, Dr. *James Usher*, then Bishop of *Meath*. He had his Education in the College of *Dublin*, of which he became a Fellow ; but was ejected by the Usurpers for his Loyalty and Non-compliance with the Iniquity of the Times. He was afterwards reinstated in his Rights upon the Restoration of the King, and advanced to the Place of a Senior Fellow by Nomination, together with *Joshua Cowley*, *Richard Lingard*, *William Vincent*, and *Patrick Sheridan*, Masters of Art, in order to give a legal Form to the College, all the Senior Fellows being dead, and it being requisite by the Statutes, that all Elections should be made by the Provost and four Senior Fellows at the least. He was Doctor of Physick and of both Laws, and publick Professor of the University : But being a married Man he was obliged to have a Dispensation for holding his College Preferments, notwithstanding the Statutes. He was a very learned Man, and was more fond of the Study of Divinity, than that of his own Profession, in which nevertheless he had great Knowledge. He died in 1669 aged forty-six, and was buried in the College Chappel, where he hath a Monument erected to his Memory. His Writings are these,

Aphorismi de Felicitate. Dublinii 1654, 1656. 8vo. 1664, 8vo.

ΘΑΝΑΤΟΛΟΓΙΑ sive De Morte Dissertatio. Dublinii 1656, and 1659, 8vo.

Animi Medela, seu de Beatitudine & Miseriâ. Dublinii 1658, 4to.

Adriani Hereboordi Disputationum de concursu Examen. Dublinii 1660. 8vo.

De Electione et Reprobatione. Dublinii 1662, 4to. To which is added, *Manuductio ad vitam probam.*

De Obstinatione ; Opus Posthumum, Pietatem Christiano-Stoicam Scholastico more Suadens. This Piece was published by Mr. *Dodwell*, who had been his Pupil,

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and prefixed to a Treatise of his own, intitled, *Prolegomena Apologetica de Usu Dogmatum Philosophicorum, præcipue Stoicorum, in Theologiâ.* Dublinii 1672, 8vo.

Anthony Gearnon, a Franciscan Frier, was a Member of the *Irish* College at *Louvain*, and afterwards Guardian of those of his Order at *Dundalk*, *Dublin* and elsewhere. *Peter Walsh* often mentions him in his Writings as a Person of honest and loyal Principles, which recommended him to be one of the Chaplains to *Queen Mary*, Mother to *King Charles II.* He was living in the Year 1667; but how long after I know not. He writ in the *Irish* Language a Book, which bears this Meaning in *English*,

The Paradise of the Soul. Louvanii 1645.

Peter Walsh says (w), “ he writ and printed several Papers and Books to the King and his Ministers to forward the Performance of the Peace of 1648 to the Catholics, and to mind his Majesty of his Justice to Innocents, and Mercy to Nocents.”

Conly Cassin, M. D. a Native of the Barony of *Ossory* in *Ireland*, writ a Book in Defence of *Dr. Willis* under the Title of

Willisus Male Vindictus, sive Medicus Oxoniensis Mendacitatis & Inscitiæ detectus. Dublinii 1667, 12mo.

James Arthur (*Didacus Arthurus*) was born in *Limerick*, and professed himself a Dominican Frier in the Abby of *St. Stephen* at *Salamanca*. He taught with great Applause in several Convents of his Order in *Spain*, and was Doctor and Professor of Divinity for many Years at *Salamanca*. He was afterwards sent for into *Portugal* to teach in the first Chair of Divinity in the University of *Coimbra*. He answered the high Expectations conceived of him on the Score of his Learning and Merit, and held that Chair with general Applause, until the *Portuguese* threw off the *Spanish* Yoke. This Change in the Government, so lucky for *Portugal*, was the Occasion of raising a Storm against *Arthur*. For his Adversaries, making the Devotion of the new King to the immaculate Conception of the blessed Virgin a Pretence, prevailed on that Monarch to oblige all the Professors of the University to swear to defend that Mystery: And, as *Arthur* had sworn to maintain the Doctrine of *Thomas Aquinas* (A), he refused the new Oath, and thereupon was deprived of the Divinity Chair in 1642. He then withdrew to the Royal Convent of *St. Dominick* in *Lisbon*, where he continued a long Time, and died there about the Year 1670 (not on the first of *February* 1644, as the Dominican Bibliotheque (x) has it), where he was buried. He writ,

Commentaria in totam ferè S. Thomæ de Aquino Summam: In two Volumes; one of which was published (y) in 1665, Folio. He was preparing ten Volumes more on the whole Sums, when he died. *John O. Heyn* (z) mentions another *James Arthur*, a Dominican also of *Limerick*, who died in 1689.

Anthony Bruodine, a Native of the County of *Clare*, was a Recollet (B) Frier, and Jubilate Lecturer of Divinity in the *Irish* Convent of the Holy Conception of the Blessed Virgin at *Prague*. He flourished about the Year 1670, and writ,

Œcodomia Minoriticæ Scholæ Salamonis, Johannis Duns Scoti, sive Universæ Theologiæ Scholasticæ Manualis Summa, materias omnes in Scholis tradi solitas ordine congruo, Stylo claro, et succinctâ Methodo complectens. Pragæ 1663, 8vo.

(w) Remonst. p. 6. (x) Tom. 2. p. 536. (y) Biblioth. Hisp. Nich. Antonio. Vol. 2.
(z) In Epilogo Chronologo.

(A) The immaculate Conception, or Conception without blemish, is a Term applied to the blessed Virgin, intimating that she was born without Original Sin. This Notion has given Rise to the Controversy between the Disciples of *John Duns Scotus*, called the *Scotists*, and the Followers of *Thomas Aquinas*, called the *Thomists*, the former maintaining the immaculate Conception, and the latter denying it. The Dominicans espouse the Opinions of the *Thomists*.

(B) The Recollects, were a Reformation of the Franciscan Friars, called *Friers Minors of St. Francis of the strict Observance*, and were established about the Year 1530, and the same Year approved by the Pope.

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Corolla Œcodomiæ Minoriticæ Scholæ Salomonis, Doct̃oris subtilis ; sive pars Altera Manualis summæ totius Theologiæ Speculativæ, complectens tractatus de virtute, et Statu Religionis, decimis, voto, Indulgentiis, Purgatorio, etiam S. Patricii, Censuris, Religioforum exemptionibus et Privilegiis. Pragæ 1664, 8vo.

Propugnaculum Catholicæ Veritatis, Pars prima Historica, in quinque libros distributa. Pragæ 1668, 4to. In this Treatise he writes against *Thomas Carve's Lyra*, or History of Ireland, as one *Malony* (who was also of the County of *Clare*, and of the same Order and Convent) likewise did. But *Malony's Book* I have not yet seen — *Bruodine* also published,

Armamentarium Theologicum. Pragæ, 4to.

John Ponce (*Poncius*) a Franciscan Frier of the County of *Cork*, lived among those of his Order in the *Irish Colleges* at *Louvain* and *Rome*; in the latter of which Places he was Rector of the *Lodovician Seminary* for *Irish* secular Students, and afterwards Guardian of the College of *St. Isidore* there : From whence he removed to *Paris*. He writ,

Integer Philosophiæ Cursus in III. partes divisus. Prima continet Logicam, Secunda Physicam et Libros de Cælo et Mundo. Tertia Libros de Generatione et Corruptione, de Meteoris, de Animâ, parvis Naturalibus, et Metaphysicâ. Romæ 1643, Folio. There afterwards came out an Edition of it at *Paris*, which is fuller and more correct.

Appendix Apologeticus ad prædictum Philosophiæ Cursum. Romæ 1645.

Belingi Vindiciæ Eversæ. Parisiis 1653, 8vo. This Piece is written against Mr. *Beling's Book*, intitled, *Vindiciæ Catholicorum Hiberniæ*, Our Author bore an implacable Hatred to the Protestants of Ireland, and in his Book justifies and defends the Rebellion of 1641; and withal gives very false Accounts of Affairs.

Deplorabilis Populi Hibernici pro Sancta Religione Rege et Libertate contra Sectariorum Angliæ Parlamentarios depugnantis Status 1651, 8vo. I have never seen this Book, and therefore cannot be positive that it is not the same with the *Vindiciæ Eversæ*: or a Part of that Treatise.

Cursus Philosophiæ ad Mentem Scoti. Lugduni 1659, Folio.

De Doctrinâ S. S. Augustini et D. Thomæ. — Paris — 8vo.

Commentarii Theologici, quibus Johannis Duns Scoti Quæstiones in Libros Sententiarum elucidantur et illustrantur. Paris 1661. IV Vols. Folio; and to this is prefixed another Treatise, intitled, *Scotus Hiberniæ restitutus*, which was before printed at *Paris* in 1660, 8vo.

Cursus Theologiæ juxta Scoti Doctrinam. Lugduni 1667, Folio.

James Barry, was born in *Dublin*, and educated in the Study of the Law, by which he rose to high Stations, being Second Baron of the Exchequer, when the Lord Viscount *Wentworth* was Lord Deputy of Ireland; at which Time he excellently well reported in Print,

The Case of Tenures upon the Commission of Defective Titles; argued by all the Judges of Ireland; with their Resolutions, and the Reasons of their Resolutions. Dublin 1637, Folio. And again, *Dublin* 1725, 8vo. Upon the Restoration of King *Charles II*d he was advanced to the Office of Lord Chief Justice of Ireland, and was created Lord Baron of *Santry*, having been knighted long before.

Faithful Tate, Son to Doctor *Tate* a Clergyman, was born in the County of *Cavan*, and educated in the College of *Dublin*, where he took the Degree of Doctor of Divinity. In 1641, being then Minister at *Ballybays* in the said County, he suffered considerably by the Rebels in those Parts; and having, before the Rebellion broke out, discovered some Design that Way, he had put three hundred Pounds into his Pocket, in order to go up to *Dublin*, and acquaint the Government with what he had found out of an intended Insurrection of the Papists in those Parts. But being Way-laid between *Virginia* and *Lough-Ramor*, at twelve o' Clock at Night, as he travelled in Company with Mr. *Aldrich*, High Sheriff of the County of *Monaghan*, and his Nephew, he was twice knocked down, and robbed of all his Money, by a Gang of Villains, to the Number of about three hundred. Although he had been much wounded in the Head, yet they

stripped him of his Cloaths, took his Horse from him, and obliged him to walk without Shoes, seven Miles before he could be relieved. During his Absence from *Ballybayse* his House was plundered, and his Stock drove off, his Books burned, and all his Effects taken away to the Value of three thousand nine hundred and thirty Pounds. (A) His Wife and five Children, who followed him to *Dublin*, were several Times stripped on the Road, to see if they had any Money concealed, so that they were able to save nothing : Between the 23d of *October* and 10th of *March* that Year, three of his Children died of the Cruelties they received from the Rebels ; and the Doctor, with the remaining Part of his Family, were also then in a dangerous Condition.

Not long after this he was allowed to live in the College of *Dublin*, in the Provost's Lodgings. — He became afterwards Preacher of *East-Greenwich* in *Kent*, and at length Minister of *St. Werburg's* Church in *Dublin*, was esteemed a Man of great Piety, but thought to be Puritanically inclined. He was living after the Year 1672, and was Father of *Nahum Tate*, the Poet, of whom hereafter. His Works are these ;

The Soldiers Commission, Charge, and Reward, both of the deceitful and negligent, and the faithful and diligent in the Lord's Work ; opened in a Sermon preached in Christ-Church, Dublin, May 14, 1642, upon Occasion of the Interring of Sir Charles Coote, Knight, and one of the Honourable Privy Council of Ireland. London 1658, 4t8.

A Discourse on Proverbs, chap. xii. v. 5. The Thoughts of the Righteous are right. The running Title of which is, *Righteous Thoughts the righteous Man's Evidence.* Dublin 1666, 12mo.

The Doctrine of the Three Sacred Persons of the Trinity. London 1669, 8vo.

Meditations. — Dublin 1672, 8vo.

Audley Mervin, a Gentleman of good Fortune in the County of *Tyrone*, was both a Soldier and a Lawyer, in each of which Stations he signalized himself on many Occasions. The first remarkable Notice I find taken of him was, while he was Captain *Mervin*, and Knight of the Shire in the Parliament of 1640, when he brought up an Impeachment of High Treason from the Commons to the Lords against *Sir Richard Bolton*, Lord Chancellor, *John*, Lord Bishop of *Derry*, *Sir Gerrard Lowther*, Lord Chief Justice of the Common Pleas, and *Sir George Radcliffe*, on the 4th of *March* 1640, which he introduced by a pompous Harangue made upon the Occasion. On the 24th of *May* following he made another Speech upon a Debate raised, “ Whether the House of Lords in *Ireland* “ had Power of Judicature ;” soon after which he passed into *England*, and impeached *Sir George Radcliffe* (at that Time a Prisoner in the Gate-house in *Westminster*) in the Parliament of that Kingdom. He was afterwards very active against the *Irish* during the Rebellion, was advanced to the Post of a Colonel in the Army, and was one of the four Officers sent to the King at *Oxford* to solicit Succours for *Ireland*. Upon the Restoration of King *Charles II*d, he was knighted, made the King's Prime Serjeant at Law, and Speaker of the House of Commons in 1661. He writ and published the following Pieces,

A Speech made before the Lords in the Upper House of Parliament March the 4th 1640, at the Impeachment of Sir Richard Bolton, Lord Chancellor, John, Lord Bishop of Derry. Sir Gerrard Lowther, Chief Justice of the Common Pleas, and Sir George Radcliffe. Dublin 1641, 4to.

A Speech in the Lord's House in Parliament May the 24th 1641, upon a Dispute, whether the House of Lords in Ireland had Power of Judicature in Capital Cases. Dublin 1641, 4to.

An exact Relation of all such Occurrences, as have happened in the several Counties of Donegall, Londonderry, Tyrone and Fermanagh, presented to the House of Commons of England. London 1642, 4to.

A Speech made the 11th of May 1661 in the House of Lords, when he was presented Speaker by the Commons, before Sir Maurice Eustace Knight, Lord Chancel-

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lor of Ireland, Roger Earl of Orrery, and Charles Earl of Mountrath, Lords Justices of Ireland. Dublin 1661, 4to.

A Speech to the Duke of Ormond in the Presence Chamber of the Castle of Dublin 29th July 1662. Dublin 1662, 4to.

A Speech to the Duke of Ormond on the 13th of February 1662, in the Presence-Chamber of the Castle of Dublin. Dublin 1662, 4to. London 1663, 4to.—

This Speech relates principally to the Act of Settlement, and is of a great Length. All his Speeches are much commended by Sir Richard Cox, for their Elegance and Excellence : But Mr. Carte (z) calls Sir Audley “ a Confident, Verbose, pompous Pretender to Oratory ; and that he had a quaint, tropical, unintelligible Manner of Haranguing ”. He is besides very severe on the Rest of his Character.

Peter Pippard of Drogheda, writ a Treatise, Anno 1647, under this Title,

Disputationes in Libros Aristotelis de Animâ, 4to, which is extant among the College Manuscripts.

John Lynch, a secular Priest, and titular Archdeacon of Tuam, was born in the County or Town of Galway, where he taught a School of Humanity, (as they call it) and was excellent that Way. In the Time of the Rebellion of 1641, when the Popish Confederates were broken into Factions, he joined with such of them as opposed the Nuncio Rinuccini's Censures against those who adhered to the Cession made with the Earl of Inchiquin, Submission to the King, and the Peace of 1646, as well as that of 1648. Upon the Surrender of Galway to the Parliament Army in 1652, he went to France, where, employing his Time as became a loyal Subject, he wrote, printed and published, under the Name of Eudoxius Alithinologus, and dedicated to the Congregation of Cardinals De Propaganda Fide, Two Books, intitled,

Alithinologia, sive veredica Responsio ad Invektivam, Mendaciis, Fallaciis, Calumniis et Imposturis Fœtam, in plurimos Antistites, Proceres, et Omnis Ordinis Hibernos A. R. P. R. F. C. Congregationi de propaganda fide. A. D. 1659, exhibitam. 1664, 4to.

Supplementum Alithinologiæ, quod partes invektivæ in Hibernos Cusæ in Alithinologia non oppugnata evertit. 1667, 4to.— These two Treatises were published against one Richard Ferral, an Irish Capuchin Frier, who had in the Year 1658, presented a disloyal Piece in Manuscript to the Congregation de Propaganda Fide, as a Direction for them in the Government of the Church Affairs of Ireland, tending to renew the Divisions between the meer antient Irish, and the English-Irish settled there since the Time of Henry II, and intitled, *Ad Sacram Congregationem de Propagandâ fide. Hic authores et Modus everfionis Catholicæ Religionis in Hiberniâ recensentur, et aliquot remedia pro conservandis reliquiis Catholicæ Religionis et Gentis proponuntur.* But the Work, by which he got the most Fame, is intitled,

Cambrensis Eversus, seu potius Historica Fides, in Rebus Hibernicis, Giraldo Cambrensi abrogata. In quo, plerasque justi Historici Dotes desiderari, plerosque novos inesse ostendit Gratianus Lucius Hibernus ; qui etiam aliquot Res memorabiles Hibernicas Veteris et novæ Memoræ passim è Re natâ huic Operi inseruit. Impress. An. 1662. Folio.—He published this Book under the feigned Name of Gratianus Lucius, and compiled it in Defence of his Country against the fabulous and malicious Reports made of it by Gerald Barry, commonly called, *Cambrensis*, wherein with a judicious and sharp Pen he exposeth the numberless Mistakes, Falshoods, and Calumnies of that Writer ; shewing, in confuting him, that he was well qualified to undertake the Subject by a great Compass of Knowledge in the History of his Country, and in other polite Learning. This Work is not properly an History of Ireland ; yet it contains many choice Collections out of the Irish Antiquities : But yet (in my Judgment) is very faulty in point of Chronology, especially in the 8th Chapter, wherein he gives a Catalogue of all the an-

tient Monarchs of *Ireland*, and a brief Account of their Reigns. He was an intimate Friend to *Roderick O-Flaherty*, who hath prefaced his *Ogygia* to him, they being both conversant in the same Kind of Studies. But *O-Flaherty* hath greatly the Advantage of this our Author in his chronological Calculations ; as indeed he hath of all others who have writ on that Subject so far as relates to *Ireland*. The Bishop of *Derry* (a) tells us, “ that *Lynch* was titular Bishop of *Killala* a little before his Death,” and mentions a *Letter from him to Monsieur Boleus*, proving, that the *Scoti*, who first taught in the University of *Paris* and *Oxford*, were Irish, and not *Albanian Scots*. 'Tis only an Enlargement of the 17th Chapter of his *Cambrensis Eversus*. The same Author (b) says, that he had seen in Manuscript, in the Hand-writing of Mr. *Lynch*, *A choice Collection of Flowers gathered out of several of the most authentic Annals of Ireland, beginning at the Year 1200, and continued to the Year 1513 inclusive* ; and he assures us, that no Matters of Moment have escaped his Notice.—Our Author *Lynch* writ also,

Pii Antistitis Icon, sive de Vita et Morte Rev. D. Francisci Kerovani, Alladensis Episcopi. Maclovii 1659, 8vo.

Thomas de Leon, whose true Name was *Dillon* (c), a Native of *Ireland*, was carried very young into *Spain*, where he spent all his Life ; which induced *Nicholas Antonio* to rank him among the Writers of his own Country, especially as he had *Hispanized* his Name. In his 14th Year, Anno 1627, he was admitted into the Society of the *Jesuits* in *Spain*, and took the fourth Vow, and became very eminent for his Skill in the *Hebrew*, *Greek*, and *Arabick* Languages ; for which he is commended by *Athanasius Kircher*, (d). He taught Philosophy six Years, and scholastick and moral Divinity twenty-two Years at *Granada* and *Sevil*. I believe this is the Person whom *Peter Talbot* (e) would have of his own Name ; and calls him *Thomas Talbot*, alias *de Leon*, and whom he makes “ the Oracle of all *Spain*, not only for his Profoundness in Divinity, but for his “ vast Extent of Knowledge in other Sciences, and his great Skill in the Languages.” He published in *Spanish* ;

Leccion Sacra en la Fiesta celebre que hizo el Collegio de la Compannia de J. H. S. de la Ciudad de Cadiz en hazimiento de Gracias a Dios nuestro sennor per el Complimiento del primer Siglo de su Sagrada Religion. Hispali 1640, 4to. He was meditating other Works, and particularly *A Commentary on the Book of Maccabees*. I find him alive in the Year 1676 ; but in a very bad State of Health, and afflicted with a Dimness in his Eyes, which prevented him from pursuing his Intentions.

Anthony Egan, a Franciscan Frier, having forsaken the *Romish* Communion for that of the Church of *England*, preached a Recantation Sermon at *St. Maudlin's Church*, *London*, in 1673, and afterwards (f) visited both Universities, (but more for Relief than Study) where he found the Scholars pretty charitable ; and picked up above sixty Pounds at *Oxford*. I do not know whether he wrote any Thing before his Conversion ; but afterwards he was the Author of these following Pieces :

The Franciscan Convert ; or a Recantation Sermon at St. Maudlins in Old Fish-street, London, 6^o April 1673, On Luke 22. v. 32. London 1673, 4to. In the Title of which Sermon he writes himself, *Confessor General of the Kingdom of Ireland*. To which is added, *A Narrative of the Behaviour and Speeches of the Papists of Ireland since his Majesty's Declaration of Indulgence, in Favour of the said Anthony Egan, by the Lord Lieutenant of Ireland. Also some Observations of the Carriage and Actions of the Roman Catholicks in London since the late Act against Popery.* Dublin 1673, 4to. London 1673, 4to.

The Book of Rates now used in the Sin Custom-house of the Church and Court of Rome ; containing the Bulls, Dispensations, and Pardons for all Manner of Villainies and Wickednesses, with the several Sums of Money given, and to be paid for them.

(a) Pref. to Ir. Hist. Libr. p. 37. (b) Ibid. in Append. p. 244. (c) Sotvel. Bibl. Soc. Jesu. (d) OEdip. Ægypt. Vol. 2. clas. 11. Sect. 5. (e) The Frier disciplined. p. 45. (f) Athen. Oxon. Fast. Vol. 2. p. 194.

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London 1675, 4to. To a second Edition printed, London 1678, 4to. is added, *The new Creed of the Church of Rome.*

The Romanists Designs detected, and the Jesuits subtile Practices discovered and laid open; collected from their own Authors and other approved Testimonies. London. 1675, 4to.

John Sinick, a Secular Priest, and a Native of *Cork*, was educated in the University of *Louvain*, of which he was Professor and Doctor of Divinity, and in great Esteem for his Learning about the Year 1675. His Works are,

Saul Exrex: seu de Saule Israeleticæ Gentis Protomonarcha; Divinitus primum Sublimato, ac deinde ob violatam Religionem Principatu vitæque exuto. Lovanii 1662, Folio.—*Ibidem*, 1665 and 1667. in two Tomes.

Confessionistarum (g) Goliathismus profligatus. Lovanii 1667. Folio.

Vindiciæ Decalogicæ. Lovanii 1672, 4to.

He also published (*b*) a Writing in Defence of a Book called, *Augustinus*, written by *Jansenius*, Bishop of *Ypres*, wherein he shews that *St. Austin* of *Hippo*, and the *Austin* of *Ypres* agreed concerning the Will of God, with Regard to the Salvation of all Men, and the Death of *Jesus Christ* for all Mankind.

Richard Belling, Son of *Sir Henry Belling*, Knight, was born (I think) within a few Miles of *Dublin*; in which City he was educated in Grammar Learning. He afterwards removed to *Lincoln's-Inn* to study the Law, where he staid some Years, and returned home a very accomplished Gentleman. He engaged in the Rebellion of 1641, and was an Officer of considerable Rank. In *February* that Year he appeared with a Party of *Irish* before *Lismore (i)*, and summoned the Castle to surrender. But the Lord *Broghill*, who commanded in it, slighted his Summons, and some Forces coming to his Aid, Mr. *Belling* thought fit to draw off. He afterwards became a leading Member in the supreme Council of the confederated Roman Catholics at *Kilkenny*, to which he was Secretary, and was by them sent in 1645 to the *Pope* to crave his Assistance. He brought back with him a fatal Present in the Person of the *Nuncio*, who was the Occasion of renewing the Distinction between the old *Irish* and old *English* of *Ireland*, which split that Party into Factions, and ruined the Country; which he was sent to save. When Mr. *Belling* saw what mischievous Designs the *Nuncio* and his Faction were engaged in, and that they had other Views than merely obtaining Liberty for their Religion, as at first they pretended, no body was more zealous than he in opposing (*k*) their Measures, or in promoting the Peace, and submitting to the King's Authority. When the Parliament Army subdued the *Irish* he went into *France*, where he lived some Years, and wrote a few Books which I shall presently mention. Upon the Restoration he returned home, and was restored to his Estate by his great Favour with the Duke of *Ormond*. He died in *Dublin* September 1677, and was buried in the Church-Yard of *Malabridert*, about five Miles from *Dublin*, where he hath a Tomb walled in, on which I could find no Inscription. In his younger Years, while he was a Student in *Lincoln's-Inn*, he writ and added a sixth Book to the *Arcadia* of *Sir Philip Sidney*, which was printed with that Romance. London 1633, Folio, to which are put only the Initial Letters of his Name. When he was in *France* he wrote in two Books,

Vindiciarum Catholicorum Hiberniæ, Lib. 2. Parisiis 1650, under the feigned Name of *Philopator Irenæus*. The first Book gives an History of the *Irish* Affairs from 1641 to 1649. The second is a Confutation of an Epistle wrote by *Paul King* touching Matters transacted in *Ireland*. The Account given by Mr. *Belling* of the War of *Ireland* is esteemed the best for Credit of any written by Popish Writers. *John Ponce*, a Franciscan Frier, wrote against this Book in one intitled, *Vindiciæ Eversæ*. But Mr. *Belling* did not fail of a Reply; which he put out under the Title of

(g) Hallervordius in Bibl. Curios. p. 203.
Irish Rebellion. p. 85.

(b) Dupin's Eccl. Hist. cent. 17.

(i) Borlase

(k) Nalson's Collect. Vol. 2. p. 532.

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Annotationes in Johannis Poncii Librum, cui titulus, Vindiciæ Eversæ. Accesserunt Belingi Vindiciæ. Paris 1654, 8vo.

Innocentiæ suæ impetitæ per Reverendissimum Fernensem Vindiciæ. Paris 1652, 12°, dedicated to the Clergy of Ireland.—I am informed he writ *A Poem* called, *the Eighth Day*; which having never seen, I can give no Account of it. He was Father to Sir *Richard Belling*, Knt. who was Secretary to *Catharine*, Queen to King *Charles* the II^d, who marrying a Lady of the Name of *Arundell*, an Heiress to a great Estate, his Children were obliged to take the Name of the Mother's Family.

Richard Lynch, was born at *Galway* in the Year 1611. He studied among his Countrymen at *Compostella* in *Spain*, where he was admitted into the Society of the Jesuits in 1630; and taught Humanity three Years, Philosophy six, interpreted the Holy Scriptures one Year, and School Divinity twenty-five at *Valadolid* and *Salamanca*. I am informed he died in *Spain* in 1676, in which Year he was Governour of the College of *Salamanca*. His Works are these,

Universa Philosophia Scholastica; seu Cursus Philosophiæ. Three Vol. Lugduni, 1654. Folio.

De Deo Ultimo fine, 2 Vol. Salamanticæ 1671.

A Volume of Sermons in Spanish. Salamanticæ, 1670, 4to.

John Parry, Bishop of *Ossory*. See an Account of him Vol. I. p. 427. He writ,

Tears well directed; or pious Reflections on our Saviour's Sufferings, and our Sins. London, 1666, 8vo.

Discourses and Ejaculations upon the Festivals of the Circumcision, Epiphany, Resurrection and Pentecost. Printed with the former.

A Sermon preached at the Cathedral of Christ-Church, Dublin, Aug. 1669, on Nehem. 13. v. 14. Oxford, 1670, 4to.

Pious Meditations and Prayers. London, 1673, 8vo.

Epistola ad Jacobum Waræum Equitem Auratum; Prefixed to that Writer's Commentary on the Bishops of *Ireland*. He fitted for the Press a Book of his Father's, called *David Restored*, &c. as I said before, p. 122.

Benjamin Parry, Brother and Successor to the before-named *John Parry* in the See of *Ossory*; of whom see an Account Vol. I. p. 429. He writ,

Chymia Cælestis. Drops from Heaven; or Pious Meditations on several Places in Scripture. London 1659, 1672, 12°.—He also fitted for the Press and published, *Holy Rules and Helps for Devotion*, &c. Written by Dr. *Duppa*, Bishop of *Winchester*.

Nicholas French, was born in the Town of *Wexford*, of which he became Parish Priest, and from thence was elected *Burgess* (1), and sat as such in the General Assembly of the Confederate Roman Catholics at *Kilkenny*, and was all along during the Rebellion a violent Enemy to the King's Authority, and a fatal Instrument in contriving and fomenting all the Divisions which had distracted and rent the Kingdom asunder. In 1643 he was made titular Bishop of *Ferns*, and in 1646 was Chancellor and Chair-Man to the Congregation of the Popish Clergy assembled at *Waterford* by their own Authority, who broke the Peace concluded that Year at *Dublin* with the Marquis of *Ormond*, then Lord Lieut. of *Ireland*, by not suffering it to be proclaimed at *Waterford*, and sending their Emissaries to all considerable Towns and Cities to incense the People against it. The Year following he was sent Embassador by the Confederates, in Conjunction with *Nicholas Plunket*, to the *Pope*, and upon his Return promoted the second Peace in 1648, and soon after changed Parties again, and was one of the Ecclesiastick Assembly at *James-Town*, that violated the said Peace, and, as much as was in their Power, restored the first Rebellious Confederacy. In 1651 he went to *Brussels* with Instructions from the Bishops and Clergy to the Duke of *Lorraine*, and interested himself much in the Treaty with that Prince, without the Knowledge of the Marquis of *Clanrickard*, then Lord Deputy. At *Paris* he attempted to wait on King *Charles* II. who refused to see him; and think-

(1) See Peter Walsh's Irish Remonstrance, and his Preface to four Letters of his printed, 1686.

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ing the Marquis of *Ormond* was the Cause why he was not admitted, he ever after bore him a hatred, and took all Occasions to asperse him in his Writings. From *France* he went to *Spain*, where he officiated as Suffragan to the Archbishop of *St. Jago* there till the Year 1666; when he removed to *St. Sebastians*, from thence intending to prosecute his Journey Home, *Peter Walsh* having procured a Licence from the Duke of *Ormond* for his Return. But this inconstant Man could not be content with such a Favour, unless also he could stand fair in the Duke's Opinion, to whom he wrote a long Letter, justifying the Actions of the Congregation of *James-Town* in every particular. This conduct so incensed the Duke, that he countermanded his Licence, and ordered *Peter Walsh* to notify the same to him. Then he turned his Course through *France* into *Flanders*, when by the Internuncio *Airoidi*'s means he thoroughly reconciled himself to the Court of *Rome*, who till that Time were displeased with him for promoting the Peace of 1648, though he was soon after one of the chief Infringers of it. He then became Suffragan to the Bishop of *Ghent*, where he died the 23^d of *August*, 1678. in the seventy-fourth Year of his Age. He writ,

A Narrative of the Settlement and Sale of Ireland; whereby the just English Adventurer is much prejudiced, the antient Proprietor destroyed, and publick Faith violated; to the great discredit of the English Church and Government (if not recalled and made void) as being against the Principles of Christianity, and true Protestancy—*Louvain*, 1668, 4to. It is wrote in a loose Declamatory way, and the main Point it drives at is a Repeal of the Acts of Settlement and Explanation by shewing the Sufferings of the *Irish* therein. He misstates Facts, loads the Adventurers and Soldiers with Reproaches, and depreciates the Merits of the Officers who served the King before the Year 1649, and magnifies their Securities for their Pay contrary to all Truth; while he represents the *Irish* as the only Persons intitled to the King's Favour; as if there had been none of that Nation who had opposed the Peace of 1648, or had withstood the King's Authority. The Author (m) of the Life of the Duke of *Ormond* ascribes this Pamphlet to *Peter Talbot*; but erroneously.

The Bleeding Iphigenia, 1674, 8vo. containing a Justification of the *Irish* Rebellion, the breach of the two Peaces in 1646 and 1648, and a Vindication of all the Steps taken “in that just, holy, and necessary War” against a lawful Prince.

The unkind Deserter of Loyal Men and true Friends. *Paris* 1676 12mo.—In which he falls foul on the Duke of *Ormond*, to whom, without disguise, he gives the Title of *The unkind Deserter*. The Calumnies of this foul mouthed Author gave Occasion to the Earl of *Clarendon* of writing his *History of the Rebellion and Civil Wars in Ireland*, in Defence and Justification of the Marquis's Behaviour.

The doleful fall of Andrew Sall, a Jesuit of the fourth Vow, from the Roman Catholick and Apostolick Faith, lamented by his constant Friend; with an open rebuking of his embracing the Confession contained in the thirty-nine Articles of the Church of England, by N. N. 1674, 8vo.—In this Book he represents Mr. Sall, (who had embraced the Doctrine of the Church of *England*) as gone over to the Quakers, and to all other Sects both Antient and Modern, and charitably condemns all the Members of the established Church, without Exception, to the eternal woes of Hell.

He wrote also a *Course of Philosophy*, which (I believe) was never thought worth printing. It is in M. S. in *Marsh's* Library at *St. Sepulchres*, *Dublin*, in thick Quarto.—*Peter Walsh* (n) imperfectly mentions some other Tracts of his Writing, which whether printed or not, I know not. As a *Latin* Piece intitled, *Næquè Præscripsit*, &c.—*Lucubrationes Episcopi Fernensis in Hispaniâ*.—*Thirty Sheets of Reasons for not subscribing the Remonstrance*.—*A Synopsis justifying the War*—*The Religion in England*, &c.—*The due Obedience of Catholicks*, &c.

I find by the following Inscription, said to be on his Monument at *Ghent*, that he had been for a Time Coadjutor to the Archbishop of *Paris*. I shall give

(m) Carte. V. 2. p. 383.

(n) 2 Lett. p. 66.

it the Reader, as it contains some Particulars relating to him not before-mentioned,

D. O. M.
Siste viator, audi, lege, luge.
Jacet hic
Illustrissimus a Piissimus Præsul
Nicholaus French
Fernensium in Hiberniâ Episcopus Humilis
Sacræ Capellæ Pontificiæ Comes Assistens,
Supremi Consilii Regni Hiberniæ Consiliarius,
Ab eodem ad Innocentium x. Papam cum Auctoritate deputatus ;
Illustrissimorum ac R. R. Episcoporum in Galliciâ,
Parisiensis in Galliâ, ac Demum Gandensis in Flandriâ
Coadjutor Indefessus.
Hæresiarcharum ac Hæreticorum tam Verbo quam Calamo
Profligator Acerrimus.
Collegii Pastoralis Hibernorum Lovanii
Alumnus, Magister, Præses, Benefactor :
Fundatâ ibidem Bursâ 180 Florenorum Annuatim in perpetuum
Pro Capacioribus ingeniis.
Tandem Exulatûs sui a dilectis Patriâ, Episcopatu, et Grege
Ob fidem Annos 25
Præsul emeritus,
Emensis pro Ecclesiâ Dei innumeris periculis ac persecutionibus,
Cunctis semper gratus, omnibus spectabilis,
Non finè Magno Patriæ suæ Præjudicio,
Bonorumque suspiriis ac Lachrymis,
Hoc marmore tegitur, qui vere fuit
AnIMo PontIfex, Verbo AngeLUs
VIta SaCerDos.
Obiit Gandavi, in Metropoli Flandriæ
Ætat. 74. Episcopatus Anno 30,
Incarnationis Dominicæ 1678
Mensis Augusti die 23.

Roger Boyle, Earl of *Orrery*, fifth Son of *Richard Boyle*, first Earl of *Cork*, was born at *Lismore* in the County of *Waterford* on the twenty-fifth of *April* 1621, and was created Lord *Boyle*, Baron of *Broghill* in 1628, in the eighth Year of his Age. Mr. *Budgell* (o), misled by the M. S. Memoirs of Mr. *Morrice*, who was Chaplain to that Lord, affirms that he was created Lord *Broghill* in 1640 by the Mediation of the Earl of *Strafford*. But his Father's *True Remembrances*, writ by himself, are more to be depended upon, which place his Creation in 1628 ; as they do that of his fourth Son *Lewis*, who was the same Year created Baron of *Bandon Bridge* and Lord Viscount *Kinalmeaky*, being two Years elder than Lord *Broghill*. This Particular is further confirmed by a Letter of the Lord Deputy *Wentworth*, (p) afterwards Earl of *Strafford*, to Secretary *Coke*, dated the twenty-ninth of *April* 1634, wherein he mentions Lord *Broghill* to be then but twelve Years old ; and the Date of his Creation Patent, still remaining in the Rolls-Office, makes the Matter unquestionable. He followed his Studies close in the University of *Dublin* (*Anthony Wood* (q) says also in *Oxford*) and though his Stay was not long there, yet he became well accomplished in most Parts of polite Learning.

Having passed his seventeenth Year he was sent to travel, together with his Brother, the Lord *Kinalmeaky*, under the Care of a prudent Governour, one Mr.

(o) Memoirs of the Family of the Boyles, p. 35.
(q) Athen. Oxon. v. 2. p. 638.

(p) *Strafford's Letters*. v. 1. p. 240, 241.

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Markham, and supplied with noble Appointments becoming his Quality. He visited *Paris*, *Genoa*, *Marseilles*, *Geneva*, and many other Places, and in *Genoa* both his Brother and he had the Small-Pox. In all Places where he came he was received with distinguished Marks of Honour.

He continued Abroad a little more than two Years. For in 1640 he was intrusted by the Earl of *Northumberland* with the Command of his own Troop of Horse in the Expedition against the *Scots*; and was so greatly in the Favour of the Earl of *Strafford*, that he encouraged him to be a Suitor for any Employment within his Power to procure him. So early was his rising Merit taken Notice of by these good Judges of it.

The same Year he married the Lady *Margaret Howard*, Daughter to the Earl of *Suffolk*, with whom he arrived in *Ireland* on that fatal Day whereon the Rebellion broke out. The Earl of *Cork* raised all his Tenants upon this dismal Occasion to the Number of about five hundred, which he formed into some Companies of Foot and two Troops of Horse; of one of which Troops he gave the Command to this his Son *Broghill*.

As I have confined myself to short Memoirs, it would lead me too far to be particular in the many important Occasions on which this young Hero signalized both his Valour and Conduct. He fortified his Father's House at *Lismore*, and obliged Sir *Richard Belling* with a powerful Party to draw off from the Siege. In 1642 he ventured out with sixty Horse and one hundred and forty Foot to relieve Sir *Richard Osborne*, who was besieged in the Castle of *Knockmone*; which having effected, on his Return he was Way-layed at *Cappoquin* by a Party of the Enemy infinitely superior to his in Numbers; whom nevertheless he routed, and slew two hundred of them, and two of their best Officers, with the Loss only of one Man. The same Year, *September* the fourth, he exposed his Person so far in the battle of *Liscarrol*, that he was taken Prisoner; but rescued by the Valour of his own Men. It is worth remarking, that the Earl of *Cork* had four Sons engaged in this Battle, (*viz.*) The Lords *Dungarvan*, *Kinalmeaky* (who fell in it) this Lord *Broghill*, and Mr. *Francis Boyle*, afterwards Lord Viscount *Shanon*.

A Cessation being made with the *Irish* in 1643, he was of Opinion, that it was prejudicial to the Protestant Interest of *Ireland*, and to the King's Cause; and therefore joined with the Lord *Insiquin* to oppose the Observance of it in *Munster*, and in writing to his Majesty upon the Occasion, he prayed him, "to proclaim again the *Irish* to be Rebels, and not to pardon such, who had committed Crimes above Description." He was also at the Head of a Petition signed by the Magistrates of *Cork*, *Kinsale*, *Youghall*, and *Bandon*, and above three hundred other Protestants, to the Lord Lieutenant, praying him "Not to make a Peace with the Rebels without the Consent of King and Parliament." In 1645 he commanded the Horse under *Insiquin*, and covered the Siege of *Bally-Martyr*; and about the same Time he defeated the Earl of *Castlehaven* at *Castle-Lions* with an Army infinitely inferior. The next Year he took by Force the Lord *Muskerry's* strong Castle of *Blarney* near *Cork*. Soon after being discontented with *Insiquin* he went for *England*, and, in Conjunction with Sir *Arthur Loftus*, exhibited Articles of Impeachment against that Lord. But the Parliament, being then embroiled with the Differences between the Presbyterian and Independent Parties, had not Leisure to attend the Accusation; by which Means it fell to the Ground.

Upon the King's horrid Murder, and the Declension of the Protestant Affairs in *Ireland*, Lord *Broghill* retired to a Country House he had at *Marston-Bigod* in *Somersetshire*, where he continued for some Time lamenting the melancholy Situation of the Royal Family, and the ruin of his Country. It was not long before he engaged with *Cromwell* and took a Command under him in the *Irish* Wars. This Step has made a great Noise. His Friends have tacitly, and his Enemies openly condemned it. But a bare Relation of the Fact will be a sufficient Justification of him; which was thus,

In his Retirement, he received a Letter from the exiled King, importing "that he had provided two small Ships to carry him to *Ireland*, that he knew

“ what Influence Lord *Broghill* had on the Southern Protestants, and only wanted his Company.” He was charmed with the Confidence the young King reposed in him, and wrote back Word, that he would soon be with his Majesty. It is certain the King had an Intention to come into *Ireland* in the Year 1649, and was strongly Solicited by the Marquis of *Ormond* to take such a Journey.

These Letters were intercepted by the Vigilance of *Cromwell*, and Copies of them laid before the Parliament, the Originals being respectively forwarded. In Consequence of this Resolution, by Means of the Earl of *Warwick*, he obtained Licence to go to *Spaa* for his Health, and was no sooner arrived in *London* to take Leave of his Sister, than *Cromwell* was at his Lodgings ; who told him, “ that the State was acquainted with his Designs, and resolved to take him off, “ and in Proof produced the Copies of the Letters before-mentioned : That he had “ interposed in his Behalf, and procured Time to confer with him, to try if he “ could be drawn off from his Design.” He told him further, “ that he and the “ Committee were no Strangers to his gallant Actions in the *Irish* Wars, and “ therefore the subduing of the Rebellion being committed to him, he had Leave “ to make him an Offer, that if he would go and serve against the *Irish*, he “ should have a General Officer’s Command, should have no Oaths or Engagements laid on him, nor should he be obliged to draw his Sword against any “ but the *Irish* Rebels. That he had no Alternative, but to accept of this Offer “ or Death.

What could be done in this delicate Situation ? By closing with *Cromwell*’s generous Offers he reserved himself for better Opportunities ; by rejecting them he threw himself on certain Destruction. He was to serve only against the *Irish*, whose Rebellion against the King was equally detested by the Royal Party and the Parliament. *Cromwell* knew well the Advantage the Lord *Broghill* might be of to him. He saved his Life by this frank Behaviour ; and certainly so generous an Action in the one, demanded an equal Return of Gratitude in the other. When *Cromwell* died, and his Son *Richard* surrendered the Government, he looked on all Obligations to be at an End, and from that Time reassumed his former loyal Thoughts and Inclinations. Nay, Mr. *Love* (r) assures us, that before he would condescend to fall into those Measures with *Cromwell*, he obtained Liberty to send to the King for his Consent, which he readily obtained. Be that as it will, his Majesty seemed highly sensible of his Conduct, and had he had the least ill Impression of him, though he might have rewarded his early Return to Virtue, yet he never would have placed such an unreserved Confidence in him, nor have conferred on him those Honours he did, nor have trusted him with the Government of *Ireland* immediately after his Restoration.

Thus engaged, he hastened to the South of *Ireland*, where he soon got together a Troop of Horse and fifteen hundred Foot well appointed ; with which he prevented the *Irish* in those Parts from forming themselves into a Body, and in a little Time, without Loss, reduced *Kinsale*, *Cork*, *Bandon* and *Youghall*, while *Cromwell* made a bloody Entrance in the East, stormed *Drogheda*, moved Southward, took in many Places in his March, and at last sat down before *Clonmell*, of which he made himself Master by the Means of a seasonable Aid brought him by Lord *Broghill*.

Cromwell being ordered home by the Parliament left *Ireton* his Deputy, and Lord *Broghill* the Command of a flying Camp in *Munster* ; with which he took in several Places, routed the Enemy in many Encounters, hazarded his own Person with great Gallantry in the Battle of *Knocknaclashy*, and gave undeniable Proofs both of a wise Conduct, and clear Courage. His Reputation grew so high by a constant Train of Successes, and by his great Affability, that *Ireton* (who suspected his Affections to the Royal Party) though he carressed him, yet determined his Ruin ; and is reported to have said to some of his Friends, “ We “ must take off *Broghill*, or he will ruin us all.” We are told (s) that he received Advice from *Ireton*’s Chaplain to take Care of himself, and that upon this Informa-

Information he kept at a Distance from *Ireton* as long as he could find any Pretence for doing so ; but that he readily obeyed, when he was commanded to join him at the Siege of *Limerick*.

Ireton dying of the Plague after the Surrender of *Limerick*, and *Cromwell* being advanced to the Protectorate, was determined to fix the Lord *Brogbill* firmly in his Interests by the most generous Methods, and by heaping on him fresh Obligations. He sent for him into *England*, made him of his *Privy Council*, and confided in him as much as in any Man, except *Thurloe*. Having Occasion for a Dextrous Man to preside in *Scotland* he proposed the same to *Brogbill* ; who, being sensible that it was a ticklish Post, would have declined the Favour, till *Cromwell* assured him it was necessary for his Service. He submitted, but still under Conditions, “ that he should be recalled in a Year, and that *Cromwell* “ should receive no Complaints against him, till he had the Opportunity of “ vindicating himself personally.” This was no more than a necessary Caution ; *Gillespy* and others articulated against him : But *Cromwell* observed his Engagements, would credit none of them, till he had heard what his Lordship could say for himself. He returned from *Scotland*, and gave so clear an Account of his Conduct in every Particular, that *Cromwell* conceived a much higher Esteem for him than before.

He made Use of his Interest with the Protector to do a great many generous Things. *Cromwell*, who knew how well he loved to be employed in a good-natured Action, told him one Day, “ That an old Friend of his was just come to “ Town.” Lord *Brogbill* desiring to know, whom he meant ? *Cromwell* answered, that it was the Marquis of *Ormond*. *Brogbill* protesting that he was wholly ignorant of it ; “ I know that very well (replies the Protector) however, “ if you have a Mind to preserve your old Acquaintance, let him know that I “ am not ignorant either where he is, or what he is doing.” *Brogbill* followed the Protector’s Directions, acquainted the Marquis with what had passed, who instantly left *London*. He soon after had the Opportunity of relieving the Marchioness of *Ormond* from the Resentment of *Cromwell* ; who had got into his Hands a Letter supposed to be written by her to her Lord, whereby it appeared, that she had engaged in Practices against the Government. But Lord *Brogbill* convinced him, that the Letter was the Hand-writing, not of the Lady *Ormond*, but of the Lady *Isabella Thynne*, between whom and the Marquis there had been some Love Intrigues, of whom he told two or three Stories, which disarmed *Cromwell*, and made him drop his Resentment in a Laugh. About the same Time, being a Member of *Cromwell*’s Parliament for the County of *Cork*, he had the good Nature to appear in Behalf of the Earl of *Clanriccard*, of whom he gave so advantageous a Character, that he prevented some severe Resolutions, which the House were about entering into against that loyal, but unfortunate Nobleman.

It is said (†) “ that Lord *Brogbill* set the Usurper upon the Project of being “ declared King, with an Intention of drawing down Ruin on him” ; and further, “ That he kept a constant Correspondence with King *Charles* II, during “ his Exile.” But these Things do not square with that Honour and Gratitude, which always actuated him in *Cromwell*’s Service, from the Time he was indebted to him for his Life. Nor is it probable, that his Wisdom would suffer him to maintain a Correspondence with the King, when he well knew, that nothing could escape the Vigilance and Sagacity of *Cromwell*. Besides, such a Correspondence could not be a Secret to Lord *Clarendon*, (who was all in all with the King during his Exile) who never once hints at it ; but on the Contrary, even just before the Restoration, takes Notice “ of Lord *Brogbill*’s Wariness in “ discovering his Inclinations. The Truth therefore seems to be this : He served *Cromwell* faithfully during his Life, and did what was in his Power to have served his Son. But when this last was set aside, he considered himself under no further Ties of Gratitude to serve the subsequent Usurpers ; and his Obliga-

(†) Ibid.

tions being at an End, those Resolutions for the *King's* Service revived in him, which had never been totally extinguished ; and from that Time no Man was more active and zealous than he in contriving Schemes for the *King's* Return.

Upon the Death of *Oliver*, *Richard* his Son was advanced to the Protectorate. He appointed Lord *Broghill*, Doctor *Wilkins*, and Colonel *Philips* for his Cabinet Council ; yet, without consulting them, was prevailed on, at the Meeting of the Parliament, to consent also to a Meeting of a General Council of Officers. Lord *Broghill* expostulated this Step with *Richard*, and laid before him the Mischiefs that might arise from thence ; but undertook, at *Richard's* Request, to do what he could to prevent them. As a General Officer, he had a Right to assist at the Council, and engaged the Lords *Howard* and *Faulconbridge*, who were then with the Protector, to stand by him. When the Council of Officers met at *Wallingford* House, the three Lords appeared there together, and found above five hundred Officers assembled. *Desborough* in a long Speech proposed a *Test to purge the Army*, viz. That every one should be displaced who did not swear, “ that he did “ believe in his Conscience, that the putting to Death the late King was lawful “ and just.” This Motion was received with great Applause by most of the Assembly, and *Broghill's* two Associates, thinking it vain to oppose so vast a Majority, went to the Protector to let him know what was doing. *Broghill*, though alone, opposed the Motion, and declared, “ he was against imposing “ any Test on the Army, as a thing they had often declared against. That he “ was against the particular Test proposed ; because he thought it unjust and un- “ reasonable to require Men to swear to the lawfulness of an Action, at which they were not present, which was the Case of many then in the Council.” But if they would have a Test to purge the Army, he would propose, “ That all “ Persons should be turned out of the Army, who would not swear to defend the “ established Government under the Protector and Parliament ; which he said “ was reasonable, since their own being depended on it, and lawful, because it “ was to maintain the present Government.” He added, “ That if the said “ Test should be rejected in that Council, that he would move it next Day in the “ House of Commons, where he was confident it would meet with a better Re- “ ception.” This mettled Speech brought over some of the warm Men in the Assembly, and *Fleetwood* and *Desborough*, finding it impossible to carry their Point, which would have modelled the Army as they desired, retired with some of their trusty Friends to consult what was to be done, and after a short stay declared, “ That they had considered Lord *Broghill's* Motion, and had not at “ first seen the ill Consequences of imposing Tests on the Army,” and therefore proposed, “ That both Tests should be withdrawn,” which Lord *Broghill* after a small Resistance consented to. This was an artful and dextrous Method to ward off the first Blow, which was aimed at the Power of the new Protector. For if *Fleetwood* and his Friends had opposed the Tests proposed by him, they would have rendered themselves odious not only to *Richard* and the Parliament, but to many of their own Party, who were not yet sensible of their Aims. Lord *Broghill* went directly to the Protector, with whom he found the Lords *Howard* and *Faulconbridge*, and having reproached them for deserting him, he to their Surprise informed them of his Success, and advised the Protector to dissolve the Council of General Officers immediately ; and he drew up a short Speech, which *Richard* next Day uttered in the Assembly, and commanded them all, who were not Members of Parliament, to repair to their respective Commands. *Fleetwood*, *Desborough*, and all that Party guessed the Lord *Broghill* to be the Author of this Advice, and determined to fall upon him in Parliament. When the House met they complained, “ That they had been highly abused and af- “ fronted by a certain noble Lord in that Assembly, and that they thought “ themselves obliged to demand Satisfaction, and therefore moved, that the Pro- “ tector should be addressed to know, who advised him to dissolve the Coun- “ cil of War without Consent of Parliament.” Lord *Broghill* rose, and declared, he was not against presenting such an Address, but moved, that another might be presented to the Protector at the same Time, “ to know who advised “ the

“ the calling of a *General Council of Officers* without consent of *Parliament* ; for
 “ if that Man were guilty, who advised the Dissolution of the Council, those
 “ were much more guilty, who durst advise his Highness to call such a *Council*
 “ without the consent of *Parliament*.” The House, who suspected the *Council*
of War was no Friend to their Power, was pleased with the Motion ; and *Fleet-*
wood had the Mortification to see himself baffled a second time by the dexterity
 of Lord *Broghill*.

Though the Council of Officers was dissolved, yet Numbers of them continued to meet privately, and resolved to oblige the *Protector* to come into their Measures. The Lords *Broghill*, *Howard*, and others, laid the Danger of these Meetings before *Richard*, and told him, that not only his *Power* but his *Person* was in Danger, and that it was absolutely necessary to strike a *bold Stroke*, and that if he would give them Authority to act under him, they would either force his Enemies to obey him, or cut them off. *Richard* was too Pusillanimous to comply with any bold Measures. The Council of Officers soon after sent some of their Members to him, who partly by *Threats*, and partly by *Promises*, obliged him to issue a Proclamation for the Dissolution of the *Parliament*, by which, in effect, he divested himself of all Authority. Mr. *Morris* (s) relates one bold and dangerous Push made by Lord *Broghill* for the King's Service, when the Army was about to unsaddle *Richard*, which is no where else hinted at, that I know of. “ That he advised him to throw himself upon the City, and declare
 “ for the King and a free Parliament.” But this Son of *Oliver* wanted Virtue and Courage for so glorious an Undertaking, and had baseness enough to betray his Adviser. *Richard* being divested of all Power, Lord *Broghill* found it his safest Course to fly to his command in *Ireland* out of the reach of the Pursuit of *Fleetwood* and *Desborough*, which followed close at his Heels.

Soon after his Arrival in *Ireland*, the Commissioners for *Irish* Affairs, who were Chancellor *Steel*, *Ludlow*, Sir *Hardress Waller* and others, had Orders to secure him. They sent for him up, and, against the Advice of all his Friends, he appeared. He knew it was not yet time to bid Defiance to their Government, which he was determined to unhinge, and that too early a Declaration would put it out of his Power to be the serviceable Instrument to the King, which he afterwards was. I take this to be the most hazardous Adventure of his whole Life, and the Motive to it the most glorious. He took his own Troop of Horse for his Guard, which he left in the Suburbs of *Dublin*, and engaged such Friends as he could trust to make a Party for him, that if violent Courses had been taken, he might have some Prospect of a timely Rescue. The Commissioners told him, “ that the State was jealous he would practice
 “ against their Government, and that therefore they had Orders to confine him,
 “ unless he would give sufficient Security for his peaceable Behaviour : But as he
 “ had a great Interest in *Munster*, they only desired him to engage on the For-
 “ feiture of his Life and Estate, that there should be no Commotion in that
 “ Province.” He plainly perceived the Snare laid for him, and that if he entered into such an Engagement, his very Enemies might raise some Commotions in *Munster*. He desired time to consider of their Proposal ; but was told, they expected his *immediate Answer*. Finding himself pressed, he desired to be satisfied, *if they intended to put the whole Power of Munster into his Hands ? If they did, he was ready to enter into the Engagement demanded ; if otherwise, it would be unreasonable to expect he should answer for the Behaviour of those, over whom he had no Command.* The Commissioners were embarrassed with this Question, and he being ordered to withdraw, they debated the Matter warmly among themselves. At last *Steel* declared “ that he was afraid that even the
 “ honest Party would think it hard, that a Man should be imprisoned, who had
 “ done such eminent Services for the Protestants ; but yet that he could never
 “ consent to an Encrease of Lord *Broghill*'s Power, which the State was apprehensive might one Day be employed against them.” They therefore sent him back to his Command in *Munster* in good Humour, and depended upon

his Honour for his peaceable Behaviour. Thus by his artful reasoning and superior Genius he baffled the Attempts of all the Commissioners, as he had done before the Council of Officers at *Wallingford* House: Such Art had he of throwing Colours over his Designs, which few could fathom.

From this Time he employed his Wit and Diligence to forward the *King's* Restoration. He founded all the Officers and Leading Men of *Munster*, engaged the Governour of *Limerick*, who had a Garrison of two Thousand Men, in his Design. He sent trusty Messengers to Sir *Charles Coot* in the North, who cheerfully came into his Measures. Thus encouraged he dispatched his Brother *Francis*, afterwards Lord *Shannon*, to invite the *King* into *Ireland*, and other Messengers to General *Monk*, then on his March from *Scotland*, to acquaint him with their Proceedings, and desire his Concurrence. While he was preparing for the *King's* Reception at *Cork*, he received a Letter from Sir *Charles Coot*, acquainting him, that their Design began to take air, which obliged him to declare before the Time, and desired Lord *Brogbill* to do the same, that the whole Force of the Enemy might not be employed against him, and concluded, “ that he should remember his Lordship first put him upon the Design, and “ therefore hoped he would not leave him in what he first proposed.” This haste threw him into some Perplexity, lest it should ruin the whole Undertaking. However he immediately declared. The Castle of *Dublin* was surprized, *John Jones*, *Corbet* and *Thomlinson*, three of the Committee of Government under the Parliament, were secured, Major General Sir *Hardress Waller* forced or persuaded to comply, and a free Parliament declared for. The *King*, upon the Arrival of Lord *Brogbill's* Dispatch, was just taking Horse to come to *Calais* in Disguise, when his Journey was stopped by an Invitation from General *Monk* to come to *England*.

The Restoration thus effected, Lord *Brogbill* went to Court to congratulate the *King*; but to his great Surprize met with a very cold Reception. He employed his Brother to find out the Reason, who came to understand, that Sir *Charles Coot* had acquainted the *King*, that he himself was the first Man that stirred for him in *Ireland*, that Lord *Brogbill* opposed it, and was with Difficulty brought to a Compliance. He was amazed at this Account; but remembered him of the Letter before-mentioned to have been sent him by Sir *Charles Coot*, which he procured to be laid before the *King*; upon which he was admitted not only to the *King's* Presence and Favour, but was a little after created Earl of *Orrery*, sworn into the Privy Council both of *England* and *Ireland*, and at last of his Majesty's Cabinet Council.

The *Irish Papists* presented to the *King* a Remonstrance of their Loyalty and Oppression, praying to be restored to their Estates. The Impudence of this Petition alarmed the *Protestants*. A hearing was appointed before the Council by Deputies on both Sides. The Earl of *Orrery*, Sir *Charles Coot*, then lately made Earl of *Mountrath*, and Six more appeared for the *Protestants*; Sir *Nicholas Plunket*, who had been Knighted by the *Pope*, and others for the *Papists*.

Before the Day of hearing Lord *Orrery's* Pulse was tried by the Popish Deputies. They offered him 8000 *l.* in Money, and to settle on him 7000 *l.* a Year in perpetuity, if he would not appear against them at the Council Board. But his Virtue was Proof against any Temptations. He rejected their Offer with a generous Disdain, and gave them to know, “ that he had the Honour “ to be employed by his Country, but had not the Baseness to betray it.” Such were the Sentiments and Virtue of this Patriot on such an important Occasion.

The Day of hearing being come, Sir *Nicholas Plunket* in a florid Speech set forth the Sufferings and Loyalty of the *Irish*, the Injustice of being deprived of their Estates, and the hard Measures they met with under their Transplantation, and therefore prayed to be restored to their Estates and Liberties. Lord *Orrery* answered this Harangue in Behalf of the *Protestants*. He first took Occasion to congratulate the *King's* happy Return, represented, how forward his Protestant Subjects of *Ireland* were in restoring him to his undoubted Rights; that they were the first who formed an effectual Party for his Restoration, and the first that invited him, and declared for him; and therefore conceived, that they deserved
some

some Favour, at least as much, if not more, than those who were declared Enemies by the late King, and to be prosecuted by Fire and Sword. His Majesty hereupon made a publick Declaration, “ That Lord Orrery, in the Name, and “ by the Commission and Order of all his Protestant Subjects, was the first “ who invited him to that his Kingdom, and declared themselves ready to settle “ him in his undoubted Rights, and therefore certainly deserved Favour.”

Lord Orrery proceeded to shew, that since it was granted, that the *English* Merits were as great as the *Irish*, he would convince that Board, that they were greater. For that the *English* fought but for the Preservation of their Lives and Estates against those, who would contrary to Law, Conscience, and Right have robbed them of both : And as to the Loyalty of the *Irish*, that after the Cessation they not only sent no Relief to the late King, as they had stipulated to do ; but by their Rebellion hindred the Protestants from doing it, and would have cut off Lord Ormond at *Kilkenny*, and did actually declare against him. Which Ormond testified.

Lord Orrery then produced three Papers, which *Plunket*, and the rest of the Deputies owned to be subscribed by them. The first was an Order made by the supreme *Irish* Council, wherein they unanimously resolved to prosecute Ormond and his Party with Fire and Sword. The second was an Instrument offering *Ireland* to any foreign Prince that would take it into Protection. The third was a Petition drawn up by the Heads of the *Irish* Nation to the Usurpers, about the Transplantation, wherein they acknowledged the supreme Authority to be justly and lawfully lodged in the then *Rump Parliament*. Having made pertinent Remarks on these three Papers, the King had not Patience to hear more, but declared, that he was infinitely satisfied, that the *Irish* deserved their Sufferings, and sharply reprov'd the Deputies for having the Impudence to appear before him with so much Guilt upon them, and forbad them for ever his Presence and Court.

Soon after these Proceedings, Lord Orrery, the Earl of *Mountrath*, and Sir *Maurice Eustace* were declared Lords Justices of *Ireland*, with a Commission to hold a Parliament. It was he drew with his own Hand *The Act of Settlement*, which passed in this Parliament, as it is now printed.

In 1662, the Lords Justices were removed to make Room for the Duke of Ormond, who was constituted Lord Lieutenant, and Lord Orrery was made *Lord President of Munster* ; to which Charge he repaired, and settled the Ecclesiastical and Military Affairs of that Province to universal Satisfaction. He was at no small Charge in Pensions and Stipends to Spies, and by his Vigilance was the first who gave Notice to the Duke of Ormond of the Plot of *Jephson* and others to seize the Castle of *Dublin*, which was by this Means prevented, and some of the Conspirators brought to Punishment. The King acknowledged the great Service he had done upon this Occasion in a most kind and affectionate Letter dated the 13th of *June* 1663.

The King had a vast Opinion of the Capacity of Lord Orrery for Council, and often sent for him to assist and advise in important Matters ; as for a Time did the Duke of Ormond in almost every Thing that related to *Ireland*. In 1666, the Duke made a Progress into *Munster*. Lord Orrery ordered all the Trainbands out in Arms to guard him through each Barony, and waited on his Grace himself through the whole Province. Some ill People insinuated to the Duke, that this Proceeding was too popular for a Subject, and was only intended to shew what he could do if he were disobliged. A secret Misunderstanding was fomented upon this Occasion between the Duke and him, which appeared afterwards too visible, and was the Cause sometime after of an Order from the King to Lord Orrery to lay aside and dissolve the Presidency Court.

He had acquired so great a Reputation for his Judicial Capacity in his Management and Conduct of the Presidential Court, that it is said (1) both the

(1) Morris *ibid*.

King and the Duke of *York* offered the Great Seal of *England* to him, after the Fall of the Earl of *Clarendon*; but that his being much afflicted with the Gout prevented his accepting of a Post, which demanded a constant Attendance.

He stood on extreme good Terms not only with the King but also with the Duke of *York*; between whom he had the good Fortune to make up several Misunderstandings of a delicate Nature. He was sent for both by the King and Ministers, more than once, to *England*, to have his Advice in some Affairs of Importance. In one of these Journeys he was no sooner arrived, than he was impeached of High Treason by the House of Commons, and with Difficulty obtained Time for his Appearance, until he had recovered from a Fit of the Gout. The King, without any Application from him, vouchsafed to write to the House of Commons in his Behalf, and declared, that he had found Lord *Orrery* very loyal, and did not believe that any of the Things laid to his Charge were true. He appeared, and made a Defence full and satisfactory to the House, and greatly to the Confusion of his Enemies. It is said (*u*), the King would not go to Dinner, until he heard how Lord *Orrery* came off. His Enemies did not venture to make any further Attempts on him.

While he continued in *London* he had several Conferences with the Heads of the dissenting Teachers, endeavouring to persuade them of the Iniquity of making a Division in the Church by keeping up a separate Party, and the Folly of rendring themselves useless by adhering to scrupulous Things, acknowledged by themselves to be in their own Nature indifferent: And to the Bishops he preached up Moderation to their dissenting Brethren; representing how good a Work it would be, if they could find a Way to bring them into the Church, by making the Terms of Communion a little wider; telling them how barbarous a Thing it was to persecute Men for their Opinions; “since it is Mens Belief that rules Men, and not Men their Belief. But though no Fruits were produced from these Conversations, yet he was the real Occasion of taking away the Writ *de Heretico Comburendo*, and was resolved, if ever he had come to Parliament again, to have attempted to take away the writ *de Excommunicato capiendo*, and to have provided another Punishment than Excommunication for small Matters; so that Persons should be excommunicated for great Crimes, and punished for less another Way. He was very much against the absolute Form of Absolution in the Visitation of the Sick, and was only for a declarative and conditional Absolution, thinking the other was assuming too much.

When the *Bill of Exclusion* was brought into the House of Commons against the Duke of *York*, he declared, that he could never consent to alter the Succession; but that he thought it worthy the Care of the Parliament to provide, that neither the Liberties of the People, nor the established Religion of the Country should be endangered, if the Crown should devolve on a Roman Catholick; and was therefore for laying such Restrictions on the Duke of *York*, in Case he succeeded to the Crown, as would have put it out of his Power to have attempted on the Religion or Liberties of his Protestant Subjects.

He took his final farewell of *England* in 1676, and arrived in *Ireland* on the 4th of *August* that Year. He spent the Remainder of his Life principally in contemplation, reading the Scriptures, and other serious Studies, partly at *Castle-Martyr*, and partly at *Charleville*. In 1677 the Duke of *Ormond* was appointed Lord Lieutenant of *Ireland*, and had Orders to hold a Parliament; but the King obliged him to take Lord *Orrery*’s Advice about what was fit to be the Debates of it: And accordingly the Duke wrote to him on that Subject. He gave his Opinion very readily in five Sheets of Paper, wherein he proposed a Method to secure the Nation from foreign and domestick Enemies, to encrease the King’s Revenue, confirm Mens Estates, and advance and settle the Protestant Interest. This Advice was highly applauded, and he received Letters of Compliment on the Occasion, both from the Lord Lieutenant and Lord Chancellor. This I think was the last publick Business he employed himself in, except the Oversight

(*u*) Ibid.

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of building the new Fort at *Kingsale*, which he visited in 1678. He died as he lived, like a Christian and a Hero, on the 16th of *October* 1679, in the 59th Year of his Age, and left few behind him his Equals.

I shall give in Mr. *Budgell's* Words (*w*) the Character of this noble Lord, which he hath extracted in the main from the Memoirs of Mr. *Morrice*, who was his Lordship's Chaplain, and must be supposed to know the Particulars he relates.

“ It is apparent from his Actions and Writings, that he had a large Portion of Courage, Prudence, Wit and Learning. He seems to have been particularly happy in what we usually call *Presence of Mind*; his Parts and Courage, whenever he was hardest pressed, afforded him *unusual Succours*, and enabled him with a surprizing Dexterity to extricate himself from the greatest Difficulties. We have seen him above being corrupted in the great Cause between the *Roman* Catholicks and Protestants; and upon another Occasion he refused four thousand Pounds, which *Charles* II^d, who is known not to have been so delicate on this Point, put into his own privy Purse. Mr. *Morrice* affirms, that he was vastly generous to Men of Merit in Distress, and charitable to the Poor; for the Benefit of whom he erected several *Schools* and *Alms-Houses*. His natural Parts were much improved by Literature; and his Wit and Courage rendered still more amiable by his Religion. He had a natural Generosity in his Temper: We have seen in what Manner he employed his Interest with the *Protector*; nor ought I to have omitted, that, when *Ireton* had determined to destroy the Men, Women, and Children in an *Irish* Barony, who, after he had once pardoned them, had rebelled a second Time, the then Lord *Broghill* never left him, till he had persuaded him to lay aside so cruel a Resolution. His Person was of a middle Size, well shaped, and comely; his Eyes had that *Life* and *Quickness* in them, which is usually the Sign of great and uncommon *Parts*. His *Wit*, his *Knowledge of the World*, and his *Learning* rendered his Conversation highly entertaining and instructive.”

Thus I have given a few Traces of this noble Lord in the Views of a Soldier, a Patriot, a Politician, a Christian and a Scholar. It remains that I mention him as a *Writer*; and in this Character he was judged to be excellent. His Style was smooth and elegant both in Prose and Verse, and he seems to have wrote with the same Ease as he spoke. A Critick (*x*) tells us, “ He hath published four Plays in heroick Verse; wherein not only the true *English* Courage is delineated to the Life, but the very Infidels and Barbarians are taught by his Pen not only Humanity, but the highest Morality and Virtue.” It hath been observed (*y*), that his Reputation in Poetry, joined to the Earl of *Roscommon's*, was more than sufficient to justify their Country's Character in Point of Wit; which hath been then and since fully established by others; (*z*) and as to solid and universal Learning, we may venture to put our *Usher*, *Dodwell*, and *Robert Boyle* in Equipage with the greatest Names among our Neighbours.— To return to our Author, of whom another (*a*) says, “ that he was a great Poet, great Statesman, great Soldier, and great every Thing, which merits the Name of Great or Good.” Several have written Encomiums on him, particularly, Sir *William Davenant* and Mr. *Dryden* the former (*b*) in a pretty long Poem, and the other (*c*) in the Dedication of a Play to him. He published

The Irish Colours displayed; in a Reply of an English Protestant to a Letter of an Irish Roman Catholick. London 1662, 4to. This Piece was written against *Peter Walsh*; and was answered by him in a Tract, intitled, *The Irish Colours unfolded*, and both were addressed to the Duke of *Ormond*.

An Answer to a scandalous Letter, lately printed and subscribed by Peter Walsh, Procurator for the Secular and Regular Popish Priests of Ireland, intitled, *A Let-*

(*w*) Memoirs. p. 116. (*x*) Langbain on Dram. Poets. p. 27. (*y*) Each. Hist. Engl. ad an. 1679. (*z*) Sir John Denham, Dean Swift, &c. (*a*) Anth. Walker's Funeral Sermon on the Countess of Warwick. p. 45. (*b*) Davenant's Works, Folio. London 1673. p. 275. (*c*) Rival Ladies.

ter desiring a just and merciful Regard for the Roman Catholicks of Ireland, &c. Dublin 1662, 4to. London 1662, 4to.

A Poem on the Restoration ; wherein he expreſſeth his own joyful Sentiments, as well as thoſe of the three Kingdoms. I believe it was never printed. But Mr. *Morrice* (d) mentions it.

A Poem on the Death of Mr. Abraham Cowley, which Doctor *Spratt* has prefixed to his Edition of Mr. *Cowley's* Works, and Mr. *Budgell* hath published in his Memoirs ; where he tells us, “ that moſt of the Thoughts in it are *bold* and “ *beautiful*, and that his Complaint, that a Man cannot bequeath his *Learning*, “ which is the moſt *valuable* of all *Aquiſitions*, to his Friend, is extremely *Poe- “ tical* and *Pathetick*.” It appears from the Poem to have been written in the Year after the Fire of *London*, viz. 1667.

The History of Henry the Vth, a Tragedy. London 1668, Folio. We are told, (e) that the Occaſion of writing this Play was a Diſpute which aroſe in the King's Prefence about writing Plays in Rhime, ſome ſaying it would ſpoil the Fancy, others, that it was not to be done ; while Lord *Orrery* held a different Opinion. Upon which the King commanded him to make a Tryal that Way ; and that this was what firſt ſet him on writing Plays, and that it was the firſt Play writ in Rhime. But the latter Part of this Aſſertion muſt be a Miſtake. For we had Plays in Rhime, and particularly the *Siege of Rhodes*, many Years before our Author writ his *Henry the Vth*.

Mustapha, the Son of Solyman the Magnificent, A Tragedy. London 1668, Folio. 1667, Folio.

The Black Prince, A Tragedy. London 1672, Folio. King *Charles* the II^d very much approved of this Play, when he had only ſeen a Part of it. For in the Concluſion of a Letter of Thanks to the Author for ſome Services, he let him know, that he was greatly pleaſed with that Part of the *Black Prince* he had ſent him, and conjured him to finiſh it ; which if he could not do till he had a Fit of the Gout, he wiſhed him one immediately, to enable him to put the laſt Hand to it. It ſeems it was in ſuch Fits the Earl choſe to write.

Tryphon, A Tragedy. London 1672, Folio. Theſe four Plays were printed together. London 1690, Folio.

Partheniſſa, A Romance, three Volumes. London 1665, 4to. 1677 Folio. It is divided into ſix Parts ; the laſt of which was wrote by the particular Command of *Henrietta Maria*, Dutcheſs of *Orleans*, and Daughter to King *Charles* I^{ſt}, and dedicated to her. It is ſaid to yield neither in Beauty, Language, nor Deſign, to the Romances wrote by *Scudery* or *Calprenede*, thoſe famous *French* Authors of Romances ; and few, who can reliſh that Sort of Writing, will diſlike it. But it is not finiſhed.

The Art of War. London 1677, Folio. Dedicated to the King, and commended by thoſe who underſtand Military Affairs, and is ſaid to be the beſt Treatiſe on the Subject at that Time in *Engliſh*. Yet it was not very well received, when it firſt came out, which prevented a ſecond Part intended by him.

When the *Dutch* War was under Debate in Council, he oppoſed it with all his Might, and upon the Occaſion wrote a *Poem* called,

His Dream, wherein he introduced the Genius of *France* perſuading the King to act according to *French* Principles, and the Ghhoſt of his Father diſſuading him from it, and anſwering all the Arguments urged by the *French* Genius ; proving from his own Miſfortunes, that the Chief Treaſure and real Strength of a King lie in *The Affections of his People*. It was ſhewed to the King in Manuſcript, and much pleaſed him : But containing many *bold Truths*, it was never printed, and no body but the King had the Liberty to take a Copy of it.

He wrote ſeveral Letters to a Perſon of Quality to draw him from the Errors of the Romiſh Religion ; which, in Mr. *Morrice's* Opinion, were worthy (which they never did) of ſeeing the Light : The ſame Perſon aſſures us, that the Earl had writ a very curious Account of what was done in the Court or Camp, in which he

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bore any Share, or could speak with Certainty. But these have been suppressed, or otherwise have miscarried. The following Plays and Poems ascribed to him, were printed after his Death, viz.

Mr. Anthony, a Comedy. London 1690, 4to.

Gusman, a Comedy. London 1693, 4to.

Herod the Great, a Tragedy, London 1694, 4to.

Altemira, a Tragedy. London 1702, 4to.

Poems on the Fasts and Festivals of the Church, never compleatly finished, though printed. He began this Work the Year before he died, and he tells us in the Preface to it, that he undertook the Task to repair in some Degree the Loss of Time he had cast away on airy Verses. Mr. Budgell observes, that his Poetry in this Composition runs very low.

The Earl of Orrery had a Grandson named Charles Boyle, born at Little-Chelsea in England, educated first at the School of Seven Oaks in Kent, then at St. Paul's London, and afterwards at Christ-Church in Oxford, under the Tuition of Dr. Atterbury, late Bishop of Rochester and Dr. Friend. His elder Brother died without Issue in 1703, by which the Estate and Title of the Family descended on him, and he soon after married the Lady Elizabeth Cecil, Daughter to the Earl of Exeter. He was called into the Privy-Council of England by Q. Anne, created an English Peer, made Knight of the Order of the Thistle, obtained a Regiment, was made Major-General of Foot, and served with great gallantry in the Battle of Taniers. The Queen made him Envoy Extraordinary to the States of Flanders and Brabant, and the late K. George I. continued him in his Command in the Army, made him one of the Lords of his Bed-Chamber, and Lord Lieutenant of the County of Somerset. He voted for the Earl of Oxford, and on several Occasions opposed the Measures of the Ministry, and never could be prevailed on to fall in with the violent Humour of those Times. When the King went to Hanover, his Regiment was taken from him, upon which he resigned his Post as Lord of the Bed Chamber in 1716, and on the 28th of September 1722 was committed to the Tower upon Suspicion of Treason, and for being concerned (as was alledged) in Layer's Plot. All his Papers were seized, and none of his Friends or nearest Relations suffered to have access to him. All the Comforts he had under this rigorous Confinement was a clear Conscience, an undaunted Courage, and the hopes of a speedy Relief by the Habeas Corpus Act: But this last failed him, being suspended by Act of Parliament in the October following for a Year. His close confinement brought him into a bad State of Health, and he was reduced to such an extremity, that Dr. Mead applied to the Council in his behalf, and informed them, that he could not answer for his Life twenty-four Hours unless he was restored to his Liberty. Upon this Remonstrance he was admitted to Bail, after six Months Confinement, upon the Recognizances of the Earl of Burlington, Lord Carleton and his own: Yet he only obtained his Liberty so far as to be sent down to his House at Britwell in Custody of two Officers, in whose Company he was allowed to take the Air. His Constitution was so much injured by this Imprisonment that he never recovered it; though nothing like a Crime was ever proved upon him to the Day of his Death, which happened on the 28th of August 1731 in the fifty-seventh Year of his Age. He was the Inventor of that Astronomical Instrument, called after his Title, *The Orrery*, by which a Notion of the Solar System is easily obtained. His Character may be seen very well drawn by Mr. Budgell (f). While he was a Student at Christ-Church he published.

A Translation of the Life of Lyfander; as it stands in Plutarch's Lives in English: As also

The Greek Epistles of Phalaris, with a Latin Version of Notes and his own. Oxonii 1695, 8vo. This gave rise to a warm Controversy between him and Dr. Bentley, who published *A Dissertation upon the Epistles of Phalaris;* in which he spoke with contempt of them, denied the Epistles to be genuine, and though he alledged the Edition published by Mr. Boyle to be a faulty and foolish one, yet he insinuated that bad as it was, it was not Mr. Boyle's. This obliged Mr. Boyle to vindicate the Edition in a Reply, intitled,

Dr.

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Dr. Bentley's Dissertation on the Epistles of Phalaris, &c. examined. London 1698, 8vo. Commonly known by the Title of *Boyle against Bentley*. This engaged other Pens in the Quarrel, and made great noise in numbers of Books and Pamphlets. Our Author writ also a *Comedy*, intitled, *As you find it*; as also *several Copies of Verses*, one particularly to Dr. Garth upon his *Dispensary*, and a *Prologue to one of Mr. Southern's Plays*.

There are also published by Mr. Budgell (g) *two Speeches of his found in his Closet among his Papers*; one upon a controverted Election of his own for *Huntingdon*; and the other in *Defence of Colonel Codrington, Governour of Jamaica, upon a Petition against him in the House of Commons*.

I must not omit mentioning one of the Sisters of Roger Earl of Orrery, named *Mary Boyle*, the seventh Daughter of the great Earl of *Cork*, who was married to the Earl of *Warwick*, and was one of the most illustrious Patterns of sincere Piety and solid Virtue, that this or any Age hath produced. She is introduced here as having writ some Pieces of Religion and Devotion, which Dr. *Anthony Walker* hath published with her Life and Funeral Sermon. London 1678. They are,

A Letter to the Lord Berkeley, laying down Rules for holy Living.

Occasional Meditations upon sundry Subjects.

Pious Reflections upon several Scriptures.

Robert Boyle, youngest and seventh Son to *Richard Boyle*, the first Earl of *Cork*, and in point of Learning the greatest Man of that great Family, was born at *Lismore* in the County of *Waterford*, the usual Place of his Father's Residence, on the 25th of *January* 1626. After he had been well instructed in School Learning he was sent to the University of *Leyden*, where having employed some Time in Study, he travelled into *France, Switzerland, Italy*, and other Countries, learned several Languages, and having satisfied himself with the Curiosities of *Rome*, he never much affected those of other Places.

On his return Home he went to *Oxford* about the Year 1657, and there frequented the Society of the Virtuosi in the Apartments of Dr. *Wilkins* in *Wadham College*, and with great Pleasure and Expence pursued his beloved Studies of Natural-Experimental Philosophy and Chemistry, into which he had got a considerable insight during his Travels abroad. When King *Charles* the II^d was restored to his Dominions Mr. *Boyle* settled at *London*, was one of the first and principal Members of the Royal Society, and the greatest Promoter of the new Philosophy. He erected an Elaboratory, wherein he employed many Men, and carried on Chymistry to the greatest Perfection for many Years, yet without any view of increasing his private Fortune, all the Fruits of his Laboratory being distributed gratis by his Sister, and other Persons to whose care he committed them.

At length this excellent Person, eminent for his great Virtues and Piety, as well as Learning died in a Celibate State on the 30th of *December* 1691, in the sixty-fifth Year of his Age, about a Week after his Sister, the Countess of *Ranelagh*, a Lady of extraordinary Parts and Virtues, with whom he had lived almost forty Years, and was buried near her in *St. Martin's Church*, within the Liberties of *Westminster*. Dr. *Gilbert Burnet*, Bishop of *Salisbury*, preached his funeral Sermon; from whose Character of him I shall copy some part.

“ He was the only Brother of five, that had none of those Titles that sound
“ high in the World; but he procured one to himself, which, without deroga-
“ ting from the Dignity of Kings, must be acknowledged to be beyond their
“ Prerogative. He had a great and noble Fortune; but it was chiefly so to
“ him, because he had a great and noble Mind to employ it to the best Uses.
“ His early Piety received a vast increase from his Acquaintance with Primate
“ *Usher*. He did for many Years so exactly Study the Holy Scriptures in their
“ Original Languages, that he could readily quote all remarkable Passages both
“ in the *Hebrew* and *Greek*. His Veneration for the Name of *God* was so pro-
“ found, that he never pronounced it without a discernible Pause. In all his

“ Enquiries into Nature his chief Design was to raise higher Thoughts in himself and others of the Greatness, Glory, Wisdom and Goodness of *God*. He left by his Will a liberal Provision for a certain Number of well digested Sermons to be yearly preached, in order to evince the Truth of the Christian Religion in general, without touching on the Controversies among Christians. He was at the Charge of a Translation and Impression of the New Testament into the *Malyan* Language, which he dispersed over all the *East-Indies*. He gave a noble Reward to one who translated *Grotius* of the *Truth of the Christian Religion* into Arabick, was at the Charge of the whole Impression, which he procured to be scattered up and down in those Countries where the Language obtains: He gave 700 *l.* to the carrying on an Edition of the *Irish Bible*, which he distributed in *Ireland*; and contributed liberally to an Impression of the *Welsh Bible*, and of an *Irish Bible* for *Scotland*. He gave, during his Life, 300 *l.* to advance the Design of propagating the Christian Religion in *America*; and as soon as he heard that the *East-India* Company were entertaining Propositions for the like Design in the *East*, he sent in an hundred Pounds as a beginning and Example, but intended to carry it much further, when it should be set on foot to Purpose. He never separated from the Communion of the Church of *England*; yet was charitable in his Opinions towards Dissenters: So that, as he shut himself up in no Party, neither did he shut out any from him. He was an Enemy to all Severities and Persecutions on the account of Religion. When he understood what a Share of his temporal Estate consisted in *Impropriations*, he made large Presents to the *Incumbents* in those Parishes, and to the Widows of such as died before he resolved on this Charity. Two Distributions only that he made upon these Occasions amounted to near 600 *l.* His Charity to those in Want, and his Bounty to learned Men was extraordinary; yet without any Partialities of Sect, Country, or Relations; for he considered himself as a Part of the Human Nature, and as a Debtor to the whole Race of Men. Whatever he did this way was without the least Ostentation, and with that Secrecy, that even those who knew all his other concerns, were Strangers to the Distributions of his Charities. The Bishop himself, who was often made use of in that Article, declares, that for some Years his Charities exceeded 1000 *l.* a Year. He was decently chearful, and had nothing of that Moroseness, to which Philosophers, and Men of extraordinary Devotion are sometimes inclinable. He withdrew early from Court and Publick Affairs; yet was always treated with Distinction by his Princes. Whenever he had Occasion to speak of the Government, even in Times which he disliked, and upon Occasions which he spared not to condemn, yet he always did it with an exactness of Respect. He was well versed in Rabinnical Learning, and the Fathers, was an absolute Master of the Mathematicks, and knew the utmost in Geometry. Geography, History and Travels were his Amusements. He was expert in all Parts of Physick; only the Tenderness of his Nature made him less able to endure the exactness of Anatomical Dissections: But for the History of Nature, the Productions of all Countries, the Virtues and Improvements of Plants, Ores and Minerals, and the Varieties of them in different Climates, he was perhaps the perfectest and exactest Man in the World. But his peculiar and favourite Study was Chymistry; in which he engaged with none of those ravenous and ambitious View that engage many in it. His Design was only to discover Nature, to see of what Principles Things were compounded, and into what they might be resolved, and to prepare good Medicaments for the Bodies of Men. In short his Knowledge, and great Performances this way are valued all the World over, and his numerous Writings universally esteemed. He was of an exceeding weak and infirm Constitution, which obliged him to a very low diet, and this he observed so strictly, that in above thirty Years he never once altered or exceeded the Quantity or Kind prescribed.” These are only a few Things extracted from a great Number of other Particulars related of him by Bishop *Burnet*.

The Philosophical Writings of Mr. *Boyle* have been always esteemed the most valuable Treasures of the Kind the World ever saw; and have done an Honour not only to himself, but to his Country. He hath handled a vast Variety of Subjects with such Ease and Simplicity, that he hath rendered them useful to all Degrees of Men, not only to the Philosopher and Scholar, but to the Unlearned and Novice. It is truly said (*b*) of him, “ that he *animated* Philosophy, and put “ in *Action* what was before little better than a *speculative* Science. He lays before us the Operations of Nature herself, and shews the Productions of foreign Countries, the Virtues of Plants, Ores and Minerals, and all the Changes produced in them by different Climates. In his Staticks, Pneumaticks, and Hydrostaticks he has shewn the Gravity of Bodies in almost every Medium; how far their Motions depend upon their Gravity, and has demonstrated, that there are such wonderful Qualities in the *Air* and *Water*, as no Philosopher before seems even to have suspected. His Observations and Discoveries in the vegetable and animal World are no less curious. He has rescued Chemistry from the Censures it had long lain under, and has shewn, of what infinite Use it is to Philosophy, when kept within due Bounds. He has destroyed several vulgar Errors in Philosophy, and banished the Notion of *Substantial Forms* by shewing the true Origin of Qualities in Bodies; and the Experiments made the Pneumatick Engine or Air Pump, of his own Invention, have demonstrated the Absurdity of the common Notion, that *Nature abhorred a Vacuum*. The Gentleman, the Merchant, and the Mechanick are all obliged to him for many useful Discoveries, which must render his Name dear to Posterity. So great was his Modesty (though in Truth he laid the Foundation for most of the Improvements since his Time made in natural and mechanical Philosophy) that he confesses he has only drawn the Out-lines of Science, and desires his Writings may be considered only as imperfect Sketches. He has with great Fidelity given an Account of the Processes of his Laboratory; of his Optical Hydrostatical, and other Experiments, and few have doubted the Veracity of such Accounts, of which he was himself a Witness; though he has been sometimes censured for taking Things upon the Credit of other People. He has writ also several Pieces of Divinity, and hath blended Religion and Philosophy so happily together, that he hath made them serve to illustrate and embellish each other.” Several of his Writings have been translated into *Latin*, and most of them more than once printed. I shall subjoin a Catalogue of them taken out of that published by *Samuel Smith*, Bookseller, in the Year 1690, together with the Order of Time in which they were respectively published; observing that such as have the Letter *L.* affixed to them in the Margin have been translated into *Latin*, and those with an Asterisk came out without the Author’s Name; though it is not doubted but they are his.

L. *New Experiments Physico-Mechanical touching the Spring and Weight of the Air, and its Effects, made for the most Part in a new Pneumatical Engine.* Oxford 1660, 4to. 1662, 4to.

L. *A Defence of the Doctrine touching the Spring and Weight of the Air; proposed by the Author in his new Physico-Mechanical Experiments, against the Objections of Franciscus Linus, wherewith the Objector’s Funicular Hypothesis is also examined.* London 1661, 4to. 1662, 4to.

An Examen of Mr. Tho. Hobbes’s Dialogus Physicus de Naturâ Aeris, as far as it concerns the Author’s Book of new Experiments touching the Spring of the Air; with an Appendix touching Mr. Hobbes’s Doctrine of Fluidity and Firmness. London 1661, 4to. 1662, 4to. 1682, 4to.

L. *The Sceptical Chymist.* 1661, 8vo. 1680, 8vo.

L. *Physiological Essays, or Tentamina, written and collected at divers Times and upon divers Occasions, with an History of Fluidity and Firmness.* London 1662, 4to. 1669, 4to.

(*b*) *Budgell’s Memoirs*, p. 110.

L. *An Experimental History of Colours.* London 1663, 1664, 8vo.

Some Considerations touching the Usefulness of Experimental Natural Philosophy, proposed in a familiar Discourse to a Friend by way of Invitation to the Study of it. Oxford 1663, 1664, 1671, 4to.

Of the Usefulness of Natural Philosophy. Part II. Sect. I. of its Usefulness to Physick, with an Appendix to Sect. I. of the II. Part. 1669, 4to.

Of the Usefulness of Experimental Natural Philosophy. Tom. II. containing the latter Section of the II. Part. Oxford 1671, 4to.—— The first of the three preceding Tomes contains five Essays. First, of the Usefulness of Experimental Philosophy principally as it relates to the Mind of Man.—— Second, a Continuation of the former.—— Third, a further Continuation.—— Fourth, a Digression concerning those, who would exclude the Deity from intermeddling with Matter.—— Fifth, The Discourse, interrupted by Digressions, resumed and concluded.

The II. Tome contains also five Essays.—— The First, Of the Usefulness of Experimental Philosophy as to the Physiological Part of Physick.—— The Second, as to the Pathological Part of Physick.—— The Third, as to the Semeiotical Part of Physick.—— The Fourth, as to the Hygieinal Part of Physick.—— And the Fifth as to the Therapeutical Part of Physick, in twenty Chapters.

The III. Tome contains six Essays.—— The First, general Considerations about the Means whereby Experimental Philosophy may become useful to Human Life.—— The Second, of the Usefulness of Mathematicks to Natural Philosophy.—— The Third, of the Usefulness of mechanical Disciplines to natural Philosophy.—— The Fourth, that the Goods of Mankind may be much increased by the Naturalist's Insight into Trades, with an Appendix.—— The Fifth, of doing by Physical Knowledge what is wont to require manual Skill.—— The Sixth, Of Men's great Ignorance in the Use of natural Things.

An Experimental History of Cold, and some Discourses concerning new Thermometrical Experiments, and Thoughts about the Doctrine of Antiperistasis; with an Examen of Mr. Hobbes's Doctrine touching Cold. 1665, 1683, 4to.

Attempts of a Way to convey Liquors immediately into the Mass of Blood. Philos. Transf. Dec. 4th 1665.

Experiments on the Barometer or Ballance of Air, invented 1659, communicated to Dr. Beal, who continued them. Transact. Feb. 12, and March 12th 1666.

L. *Hydrostatical Paradoxes made out by new Experiments, for the most Part Physical and easy; occasioned by Monsieur Paschal's Tract of the Equilibrium of Liquors, and of the Weight of the Air.* 1666, 1676, 8vo.

An Account of an Earthquake near Oxford, and the Concomitants thereof.—— Transact. April. 2d 1666.

New Observations and Directions about the Barometer,—— ibid.

General Heads for a Natural History of a Country, great or small—— ibid.

L. *The Origin of Forms and Qualities, illustrated by Considerations and Experiments in two Parts.* 1666, 1667, 8vo.

A Way of preserving Birds taken out of the Egg, and other small Fætus's—— Transf. May 7th, 1666.

An Account of a new Kind of Baroscope, which may be called Statical, and some Advantages and Conveniencies it hath above the Mercurial.—— Transf. July 2, 1666.

A new frigorific Experiment, shewing how a considerable Degree of Cold may be suddenly produced without the Help of Snow, Ice, Hail, Wind, or Nitre, and that at any Time of the Year.—— Transf. July 18th, 1666.

Trials proposed to Dr. Lower for the Improvement of transfusing Blood out of one live Animal into another,—— Transf. February 11th, 1666.

Free Considerations about subordinate Forms; being an Appendix to the Origin of Forms and Qualities.—— Reprinted with the former. 1667, 8vo.

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A Letter to the Author of the Philosophical Transactions, giving an Information of some Experiments made several Years ago, by injecting acid Liquors into the Blood, upon Occasion of those communicated by Signior Fracassati, in a Letter written from Oxford, October 19th, 1667.

New Experiments concerning the Relation between Light and Air (in shining Wood and Fish.)—Transact. January 6th, 1668.

Continuation of the same.—Ibid. February 10th, 1668.

A Continuation of new Experiments Physico-Mechanical, touching the Spring and Weight of Air, and their Effects; with a Discourse of the Atmosphere of consistent Bodies.—Oxford 1669.

An Invention for estimating the Weight of Waters with ordinary Ballances and Weights. Transf. August 10th, 1669.

Certain Philosophical Essays and other Tracts, second Edition; with a Discourse about the absolute Rest of Bodies.—London 1669, 4to.—The first Edition was published in 1662.

New Pneumatical Experiments about Respiration, upon Ducks, Vipers, Frogs, &c. Transf. August 8th, 1670.

L. *A Continuation of the same Experiments.*—Transf. September 12th, 1670.

L. *Tracts: about the Cosmical Qualities of Things: The Temperature of the subterranean and submarine Regions, and the Bottom of the Sea; together with an Introduction to the History of particular Qualities.*—Oxford 1670, 1671, 8vo.

Tracts: A discovery of the admirable Rarefaction of the Air, even without Heat. New Observations about the Duration of the Spring of the Air. New Experiments touching the Condensation of the Air by mere Cold, and its Compression with mechanical Engines, and the admirably differing Extensions of the same Quantity of Air, rarified and compressed.—London 1670, 4to.

L. *An Essay about the Origin and Virtues of Gems.*—London 1672, 4to.

Some Observations about shining Flesh, both of Veal and Pullets; and that without any sensible Putrefaction in those Bodies. Transf. Decemb. 16th 1672.

A new Experiment concerning an Effect of the varying Weight of the Atmosphere upon some Bodies in the Water; suggesting a conjecture, that the Alterations of the very Weight of the Air may have considerable Operations even upon Men's Sickness or Health.—Transf. Feb. 24th, 1673.

Tracts: containing new Experiments touching the Relation between Flame and Air, and about Explosions. An Hydrostatical Discourse, occasioned by some Objections of Doctor Henry Moor, &c. To which is annexed, an Hydrostatical Letter about a Way of weighing Water in Water. New Experiments of the positive or relative Levity of Bodies under Water. Of the Air's Spring on Bodies under Water, and about the differing Pressure of heavy Solids and Fluids. London 1672, 1691, 8vo.

L. *Essays of the strange Subtilty, great Efficacy, and determinate Nature of Effluvia; with new Experiments to make the Parts of Fire and Flame stable and ponderable, and about arresting and weighing of Igneous Corpuscles; and a Discovery of the Perviousness of Glass to ponderable Parts of Flame.*—London 1673, 8vo.

A Letter of September 13, 1673, concerning Ambergreece, and its being a Vegetable Product.—Transf. October 6th, 1673.

L. *Tracts: Observations about the Saltness of the Sea: An Account of the Statical Hygroscope, and its Uses; together with an Appendix about the Force of the Air's Moisture; and a Fragment about the Natural and Preternatural State of Bodies. To all which is premised, a Sceptical Dialogue about the positive or privative Nature of Cold.*—London 1674, 1691, 8vo.

L. *A Discourse about the Excellency and Grounds of the Mechanical Hypothesis, occasionally proposed to a Friend, annexed to another, intitled, The Excellency of Theology compared with Natural Philosophy.*—London 1674, 8vo.

An Account of the two Sorts of Helmontian Laudanum; together with the Way of the noble Baron F. M. Van. Helmont (Son to the famous John Baptista) of preparing his Laudanum.—Transf. October 26th, 1674.

Tracts: Containing, 1st, Suspicions about some hidden Qualities of the Air; with an Appendix touching Cælestial Magnets, and some other Particulars. 2dly, Animad-
versions

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versions upon Mr. Hobbes's *Problemata de vacuo*. 3dly, *A Discourse of the Cause of Attraction by Suction*.—London 1674, 1691, 8vo.

Some Physico-Theological Considerations about the Possibility of the Resurrection, annexed to a Discourse, entitled, The Reconcilableness of Reason and Religion.—London 1675, 8vo.

A Conjecture concerning the Bladders of Air that are Found in Fishes.—Transf. April 26th, 1675.

A new Essay Instrument invented and described by the Author, together with the Uses thereof in three Parts. 1. *The Occasion of making it, and the Hydrostatical Principles it is founded on.* 2. *Describes the Construction of the Instrument.* 3. *Represents the Uses; which, as relating to Mettalsare,* 1. *To discover whether a proposed Guinea be true or counterfeit.* 2. *To examine divers other Gold Coins, and particularly, Half-Guineas.* 3. *To examine the new English Crown-piece of Silver.* 4. *To estimate the Goodness of Tin and Pewter.* 5. *To estimate Alloys of Gold and Silver, and some other Mettalline Mitures*.—Transact. June 21, 1675.

Ten new Experiments about the Weakned Spring of the Air, and some unobserved Effects of the Air; with some Trials, whether, as the Spring of the Air may be divers Ways increased, so may not be weakned by other Ways than Cold or Dilatation. *Some Experiments to shew the Change of Colours producible in some Solutions and Precipitations by the Operations of the Air.* Transact. December 27th, 1675.

An Experimental Discourse of Quick-silver growing Hot with Cold. English and Latin.—Transact. 21. February 1676.

Experiments, Notes, &c. about the Mechanical Origin or Production of divers particular Qualities; viz. of Cold,—Heat,—Tastes,—Odours,—Volatility,—Fixedness,—Corrosiveness,—Corrosibility,—Chymical Precipitation,—Magnetical Qualities,—Electricity: With a Discourse of the Imperfections of the Chymist's Doctrine of Qualities, and some Reflections upon the Hypothesis of Alkali and Acidum.—London 1676, 1690, 8vo.

New Experiments about the superficial Figures of Fluids; especially of Liquors contiguous to other Liquors: Likely to conduce much to the physical Theory of the grand System of the World.—Transf. January 29th, 1676.

A Continuation of the same Experiments.—Ibid. February 26th, 1676.

The sceptical Chymist, or Chymico-Physical Paradoxes, touching the Experiments whereby vulgar Spagyrist are wont to endeavour to evince their Salt, Sulphur, and Mercury to be the true Principles of Things; to which in this second Edition are subjoined divers Experiments and Notes about the Producibleness of Chymical Principles.—Oxford 168c, 1690. 8vo.

L. *A second Continuation of new Experiments Physico-Mechanical; in which various Experiments, touching the Spring of the Air, either compressed or artificial, are contained; with a Description of new Engines to perform them.* 1680.

L. *THE AERIAL NOCTILUCA, or some PHOENOMENA, and a Process of a fastidious self-shining Substance*.—London 1680, 8vo.

L. *The Glacial, or ICY NOCTILUCA, with a Chymical Paradox founded on new Experiments; whence it may be made probable, that Chymical Principles may be converted one into another*.—London 1680, 8vo.

L. *Memoirs for the natural History of Human Blood, especially the Spirit of that Liquor*.—London 1684, 8vo.

L. *Experiments and Considerations about the Porosity of Bodies.* In two Essays. 1. *Of the Porousness of Animal Bodies.* 2. *Of the Porousness of solid Bodies*.—London 1684, 8vo.

Short Memoirs of the natural Experimental History of mineral Waters.—London 1684, 8vo.

An historical Account of a strangely self-moving Liquor.—Transf. Novem. 26th, 1685.

L. *Of the Reconcilableness of specifick Medicines to the Corpuscular Philosophy; to which is annexed a Discourse about the Advantages of the Use of simple Medicines, proposed by Way of Invitation to it*.—London 1685, 8vo.

An Essay of the great Effects of languid and unheeded Motion. To which is annexed an experimental Discourse of some unheeded Causes of the Salubrity and Insalubrity of the Air, and its Effects.—London 1685, 1690. 8vo.

L. * *A free Inquiry into the vulgarly received Notion of Nature, in an Essay addressed to a Friend.* London 1685, 8vo.

* *A Disquisition about the final Causes of natural Things. With an Appendix of some uncommon Observations about vitiated Sight.*—London 1688, 8vo.

MEDICINA HYDROSTATICA: Or Hydrostaticks applied to the MATERIA MEDICA; shewing, how that by the Weight that divers Bodies used in Physick have in Water, one may discover whether they be genuine or adulterate. To which is subjoined, a previous Hydrostatical Way of estimating Ores.—London 1690, 8vo.

To these Dr. Peter Shaw (who hath lately published an accurate Abridgment of our Authors Philosophical Works in 3 Vols. 4to. London 1638) hath added a few other Pieces, which were published after Mr. Boyle's Death, viz.

Experimenta et Observationes Physicæ. London 1691, 8vo.

Natural History of the Air. London 1692, 4to.

Medicinal Experiments. London 1718, 8vo.

Mr. Boyle's Theological Works. viz.

Seraphic Love. 1660, 8vo, many Times printed.

L. *Some Considerations touching the Stile of the Holy Scriptures.* London 1663, 8vo. Several Times printed in Latin.

* *Occasional Reflections on several Subjects; with a Preliminary Discourse of the Way of meditating there exemplified.*—1665, 8vo.

* *Of the Excellency of the Study of Theology, compared with that of Natural Philosophy.* 1674, 8vo.

* *Considerations about the Reconcilableness of Reason and Religion.*

* *A Treatise of Things above Reason. To which are annexed some Advices about Things that are said to transcend Reason.* London 1681, 8vo.

* *Of the high Veneration that Mans Intellect owes to God.* London 1685, 8vo.

* *The Martyrdom of Theodora and of Didymus.* London 1687.

The Christian Virtuoso: Shewing, that by being addicted to Experimental Philosophy a Man is rather assisted than indisposed to be a good Christian. Part. I. To which are subjoined. First, *A Discourse about the Distinction that represents some Things as above Reason, but not contrary to Reason.* Second, *The first Chapters of a Discourse intitled, Greatness of Mind promoted by Christianity.*—London 1690, 8vo.

I have omitted to mention another Writer of this Family, Francis Boyle, Lord Shannon, who published,

Moral Essays and Discourses upon several Subjects, chiefly relating to the present Times. London 1691, 4to.

A Letter writ to an Atheistical Acquaintance upon his turning Papist in his old Age. London 1691, 4to.

The Father and Founder of this great Family, Richard the first Earl of Cork, may be introduced also amongst the Writers, though not born in this Kingdom, yet as he lived the greatest Part of his Life in it. For besides his True Remembrances, which yet remain in M. S. in many Hands, there is extant,

A Letter from the Earl of Cork to the State at Dublin. London 1642, 4to. In which are to be seen some Things of the Affairs of Ireland worthy of Notice. Among the Archives of this Family preserved at Lismore are many Letters from him to the most considerable Statesmen of his Age, together with their Answers, which deserve a thorough Inspection.

Ignatius Brown, was born in the County of Waterford in 1630, but educated in Spain; where in the twenty-first Year of his Age he was admitted into the Society of the Jesuits at Compostella, and took on him the four Vows. He taught the Belles Letters in Castile for some Time, and was afterwards sent on the Mission into his own Country; from whence removing into France he was made (g) Rector

of the *Irish* Seminary at *Poitiers* in 1676 then newly founded. He died at *Valladolid* in 1679 in a Journey he made to *Madrid*, being appointed Confessor to the Queen of *Spain*. He writ and published under the feigned Name *J. S.* Instead of his own.

The unerring and unerrable Church in Answer to a Sermon of Andrew Sall preached at Christ-Church Dublin in July 1674. Printed 1675, 8vo. It is dedicated to the Earl of *Essex*, then Lord Lieutenant of *Ireland*, whom he Addresses in an ironical Way, and would fain persuade him to hang *Sall* for changing his Religion.

An unerrable Church or none. Being a Rejoinder to the unerring and unerrable Church against Dr. Andrew Sall's Reply, intituled, the Catholick and Apostolick Church of England. Dedicated to the Duke of *Ormond*. 1678, 8vo. He is said also to have written a Treatise intituled, *Pax Vobis*, which has been lately reprinted here; but when first printed I know not.

Andrew Sall, born at *Cashell* in the County of *Tipperary*, was educated from his Infancy in the *Roman* Faith. He was sent Abroad in his Youth in 1639 to compleat his Studies, and became Professor of Controversy in the *Irish* College of *Salamanca*, and afterwards Professor of Divinity at *Pampelona*, *Placentia* and *Tudela*, having before been admitted into the Society of the *Jesuits*, among whom he took the fourth Vow, and was made Professor of Moral Theology in the College of the *Jesuits* at *Salamanca*. At length being remanded to *Ireland* with the Title of Superior of the Mission of the *Jesuits* in that Country, about the Year 1673, he retired to *Cashell*, “ desiring (as he (*b*) says himself) to spend the
“ Remnant of his Days unknown, to prepare better for the long Day of Eter-
“ nity, which he resolved when he first entertained the Thought of relinquishing
“ the Errors of his former Profession, and sticking to the Evangelical Doctrine
“ of the reformed Church.”

Being under such Dispositions of Mind, and preparing his Concerns for that End, it happened that a Paper containing *the Reasons of his Dissatisfaction with the Romish Church, by Way of Soliloquy with God*, dropped from him, and fell into the Hands of some of that Communion; who so incensed his former Friends and Relations against him by a Report, that he was already become a Protestant Minister, as made them out of a blind Zeal threaten to destroy him: Which being made known to *Thomas Price*, Archbishop of *Cashell*, (who had been instrumental in his Conversion) and to the Mayor and other Protestant Gentlemen of that City, they bestirred themselves so generously for his Safety, that (as he says (*i*)) he resembled it to that noble Proceeding of the Roman Governor *Claudius Lysias* in defending *St. Paul* from the Conspiracy of his Brethren against him. They sent Messengers by several Roads to acquaint him of his Danger. They prepared a Party to protect him against any Violence, and dispatched an Officer of Horse with other Gentlemen to conduct him in Safety to *Cashell*, and to prevail on him to go directly to the Archbishop's Palace for Protection, being not secure of Life in his former Habitation. From the Place he had this Notice given him he writ to the Nobleman, from whose House he came, giving an Account of what had happened, “ and assuring him, that though Necessity forced him
“ to put himself under the Protection of the Archbishop, yet he never would
“ declare against the Roman Church, while any Hope was left of being satisfied of
“ his Scruples; which was not to be performed by vulgar Cries, or empty
“ Pregnancies, but by solid and plain Reasons grounded on the infallible Word
“ of God.”

When he arrived at *Cashell* he sent the like Notice to the Vicar General of the Romish Clergy there, desiring him, “ that if any of their Bishops, or other
“ Clergy, did intend to give him Satisfaction as to the Reasons contained in his
“ Paper (which was among them) that they should appoint him a Time and Place
“ of meeting, and they should find his Heart and Ears open to Truth; being
“ resolved to loose his Life sooner than the true Catholick and Apostolick Faith,

(*b*) See his Preface to a Book intituled, *The Catholick Faith, &c.* Out of which most of this Account is gathered.

(*i*) *Ibid.*

“ wherefover he found it to be pure and uncorrupted. He omitted (as he fays) “ no Labour or Pains, which he imagined could conduce to the Quietnefs of “ his Mind and fettling him in his former Profession:” Neither did they omit any Diligence or Induftry to hinder his Separation from them.

The firft Return he had to this Invitation was a Letter from the Superior of the Jefuits in *Ireland* dated *May* the twelfth 1674, and figned *John Free*, alias *S. R.* defiring to know, whether he had forfaken the Catholick, and fided with the Proteftant Church, and promifing all Satisfaction in his Power touching his Doubts and Difcontents. *Sall* answered this Letter immediately, and declared, “ that neither he nor any of his Society gave him any Difcontent; but that his “ Diffatisfaction was of a higher Nature, and that it was a great Error to ima- “ gine, that any Diflike of particular Perfons fhould work any Alteration of “ that Kind; it being well known, how eafily he could Remedy any Difcon- “ tents taken in *Ireland*, by repairing to his former Employments in *Spain*, “ where he had no Reason to doubt of a good Reception.” This Letter mifcarrying, the Superior wrote another to him on the fixteenth of *June* following, much to the fame Purpose as the former, and defiring him to confider *unde et quo*, whence and whither he was going, and what great Inconveniencies might follow. *Sall* answered, “ that he did for many Years confider with Prayer “ and Study *unde et quo*, whence and whither he was going, and that the Grounds “ of his Refolution thereupon would foon appear in Publick; and he defired “ that the Superior would prevail on fome able Man of his Fraternity to reply “ to his Reasons with Gravity and Modesty, fetting afide all accuftomed Acer- “ bities, which, if ufed, would Confirm him and all Men of good Judgment “ in a Diflike of their Way and Spirit.”

On the feventeenth of *May* 1674 he made a publick Declaration of his embracing the Religion of the Church of *England* before the Archbishop, and *Hugh* Bishop of *Waterford* and others in the Church of *St. John* at *Cafhell*, and foon after took a Journey to *Dublin*, where he received another Letter from the Superior of the twenty-fourth of *June*, earneftly craving an Opportunity of a private Conference, with an Offer of all Favour and Affiftance if he would defift, even then, from his Refolutions, and defiring him to fignify either in private or publick the Reasons of his Difcontent. *Sall* answered, that he conceived fome Inconveniencies in private Conferences of this Nature, and that the Cafe being already Publick, he judged the handling of it in publick to be more expedient both for the Service of God, and his own particular Satisfaction; the Matter receiving a more exact Trial that Way. On the fifth of *July* following he preached a Sermon in *Chrift-Church Dublin* before *Arthur* Earl of *Effex*, Lord Lieutenant of *Ireland*, and the Council, and therein declared the Reasons of his Difcontent with the Practices of the *Roman* Church in moft moderate Terms, defiring to be answered with the like Moderation, and without Scurrility; and about the fame Time he was made Chaplain to the Lord Lieutenant.

Upon his Arrival in *Dublin* he took up his Lodgings in *Trinity-College*, and was admitted to the Degree of Doctor of Divinity. In the Performance of the Acts preparatory to fuch a Degree, he published a *Thesis in Divinity*, intended as a Juftification of his Refolution, containing two Conclufions touching the main Points in Controverfy between the two Churches. Firft, *That out of the Roman Church there was a safe Way for Salvation*. Second, *That the Way of the Church of England was fafer to Salvation than that of the Church of Rome*. To this *Thesis* he invited all manner of Perfons, and obtained free Licence for them to appear and argue from the Vice-Chancellor, and the other Heads of the Univerfity. Several learned Men of the *Romifh* Communion attended, but none of them opposed.

In *July* 1675 he went to *Oxford*, and was there created Doctor of Divinity, and in the Act of 1677 he fhewed himfelf a fmart Difputant in the Theological Vefpers, being then domeftick Chaplain to his Majefty, and dignified in *Wales*.

Having

Having long expected an Answer to the Reasons given in his Sermon for his discontent, at length during his absence at *Oxford* there came out a Shower of Books against him. The first that appeared on the Stage was one *J. E.* who published a Book intitled, *A Sovereign Counterpoison prepared by a faithful Hand for the speedy Reviviscence of Andrew Sall, a late Sacrilegious Apostate.* Louvain 1674, 8vo.—But instead of an Answer to *Sall's* Arguments against the Pope's Infallibility, Supremacy, Transubstantiation, Purgatory, Indulgences, and other Tenets of the *Roman Church*, his Book was stuffed with a few Common-Place Invectives against the Church of *England*, and at those who were instrumental in the Conversion of *Sall*, and was thought unworthy to be answered even by the Sober Men of the Church of *Rome*. The next Book published against him was intitled, *The bleeding Iphigenia, or an Excellent Preface of a Work unfinished, published by the Author's Friend, with the Reasons of publishing it*, which soon after appeared under the Title of, *The doleful fall of Andrew Sall*, both written by *Nicholas French*, titular Bishop of *Ferns*, a grave and antient Acquaintance of *Sall's*. The fourth and last Book published against him was by *Ignatius Brown*, under the Fictitious Name of *J. S.* intitled, *The unerring and unerrable Church*.

The last Engine applied to recal *Sall* was a Bull of Pope *Clement* the Xth, assuring him in full Terms of an intire and absolute Remission of all that was past, and a favourable Reception to his former Condition. It came to his Hands in *October* 1675 or 1676, inclosed in a Letter of a few Lines in *Latin* without Subscription, inviting him to the Acceptance of the Favour offered, and concluding with Admonishments of Evil designed against him, if he did not consent to it. But he was unshaken in his Resolutions, and instead of complying, he published an Answer to the Books before-mentioned, of which the Reader will have an Account presently. *Sall* rested pretty quiet after this, and in 1680 returned to *Ireland* to live upon his Preferments there; which were, *The Prebend of Swords, the Rectory of Ardmulchan, and the Chantorship of Cashell*, where he continued in a weak State of Health to the time of his Death, which happened on the 6th of *April* 1682, aged about seventy Years; and he was buried in *St. Patrick's Church, Dublin*. The Books he writ are these,

A Declaration for the Church of England.

A Sermon preached at Christ Church, Dublin, before the Lord Lieutenant and Council, on Matth. 24. v. 15, 16, 17, 18. Dublin 1674, 4°.

True Catholick and Apostolick Faith maintained in the Church of England; being a Reply to several Books published under the Names of J. E. N. N. and J. S. against his Declaration for the Church of England. Oxford 1676, 8vo.—This Book in two Parts Doctor *Sall* dedicated to *Arthur Earl of Essex, Lord Lieut. of Ireland*; and it is indeed a solid and learned Discourse on the principal Controversies between the Churches of *England* and *Rome*.

Votum pro pace Christianâ, quo exponuntur et amoveantur præcipua Obstacula pacis per Romanæ Ecclesiæ Ministros objecta, et ostenditur, quam immeritò pacem respiciant cum reliquis Christianis Ecclesiis, præcipuè verò cum Anglicanâ. Oxonii 1678, 4°.

Ethica; sive Moralis Philosophia, ex veterum et recentiorum sententiis, ad disputationem juxta ac Concionem, totiusque vitæ humanæ usum congruo ordine et rerum apparatu concinnata. Oxonii, 1680, 8vo. He designed, if he had lived to have published a Body of Philosophy.

John Jones, a Fellow of *Trinity College Dublin*, writ,

An Elegy on the much lamented Death of the Right Honourable the Earl of Mountrath. To which is added, Hiberniæ Threnodia in eundem, & Hiberniæ & Mortis Dialogus. Dub. 1661, 4to.

Threnodia in Obitum Honoratissimi Wentworthi Kildariæ Comitis, Baronis de Ophaliâ, &c. Serenissimo Carolo 2do. in hoc Regno ex conciliis. Dublinii, 1664, 4to.

Richard Head, the Son (k) of a Clergyman, who was murdered in the *Irish Massacre* of 1641, was educated for a short Time in the University of *Oxford*,

(k) Langbain's Dram. Poets. p. 246.

but could not prosecute his Studies for want of a Support, and was taken away and bound Apprentice to a *London* Bookseller: He afterwards set up for himself in Partnership with *Francis Kirkman*. He was a Man extremely addicted to his Pleasures; yet of excellent natural Parts, had they been improved by Virtue, or fixed by Solidity: But he had a Strange rambling Head, and neglected his Trade. He returned to his native Country, and stayed sometime in *Dublin*, where he wrote a Play, which was acted privately with Applause. Going back to *London*, he followed his Trade again, and wrote several trivial Things for a Livelihood. At length, having passed through many Wants and Afflictions, he (1) was cast away at Sea in his Passage to the Isle of *Wight*. The Books ascribed to him are these,

Hic et ubique, or the Humours of Dublin, A Comedy. London 1663, 4to.

The English Rogue, described in the Life of Meriton Latroon, a witty Extravagant; comprehending the most eminent Cheats of both Sexes. London 1667, 8vo. I. Part. There were three Parts more added by *Head* and *Kirkman*, the last of which was printed in 1680, and a fifth promised which did not come out.

Jackson's Recantation; or the Life and Death of the notorious Highway-Man, who was hanged in Chains at Hampsted. London 1674. at the end of which is a Postscript, testifying the said Recantation to be true, written by *Samuel Swift*, an *Irishman*, famous for his Adventures on the Road.

Proteus Redivivus, or the Art of Wheedling or Insinuation, obtained by general Conversation, &c. London, 1675, 8vo. Ibid. 1684, 12mo, with several Additions and Songs.

Madam Wheedle; or the fashionable Miss discovered; with all her modest Pretensions, and subtle Stratagems. London, 1678, 8vo.

A Discovery of O Brasil.

The floating Island, or a Voyage from Lambethiana to Ramalia.

Venus's Cabinet unlocked.

The Red Sea.

Nugæ Venales; or a Complaisant Companion; consisting of Jests, Bulls, Novels, &c. The third Edition was printed in 1686, 12mo.—He wrote also a Pamphlet against Mr. *Robert Wild*, the Poet, in Answer to his Letter to Mr. *J. J.* upon his Majesty's Declaration for Liberty of Conscience; the Title of which was, *Moon-shine*.

Edmund O Meara, the Son of *Dermod O Meara* before-mentioned p. 108. was born in *Ormond*, but was a Doctor of Physick of the University of *Oxford*, and a Man of good Reputation in his Faculty. He practised both in *England* and *Ireland*, was one of the College of Physicians in *London*, and lived for some time at *Bristol*. He died about the Year 1680, and was the Author of a Book intitled,

Examen Diatribæ Thomæ Willisii, Doctoris Medicinæ, & Professoris Oxoniensis, de Febris; cui accesserunt Historiæ aliquot Medicæ rariores. Londinii, 1665, 8vo. Amstælodami, 1667, 12mo. and dedicated to Sir *Kenelm Digby*: To which is prefixed a Copy of *Latin* Verses written by his Son, *William O Meara*, who was a Physician also. With it he reprinted his Father's Book before-mentioned, and added a Preface to it. He had two other Sons, one a Jesuit, and the other a Major in the Army of King *James* the Second in *Ireland*, where he was killed in the late Wars. To this *Examen* of *O Meara's* Dr. *Richard Lower* writ an Answer under the Title of, *Vindicatio Diatribæ Willisii*, and therein handles our *Ormonian* very coursfely: But the right of the Dispute I must leave to the Gentlemen learned in that Faculty.

Francis Birmingham, was a Franciscan Frier of *Galway*, and writes himself *Franciscus a Galviâ*. He taught Philosophy at *Milan*; from whence he went to *Rome*, and was Jubilate Lecturer of Divinity of the College of *St. Isidore*, and Definitor general of his Order: He wrote and published a Book, intitled,

De Sanctissimâ Trinitate. Romæ, — Folio. He was living about the Year 1680.

(1) Winstanley's Lives of the English Poets, p. 210.

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Stephen Lynch, or *Stephanus a Galviâ*, was also a Franciscan Frier, and a *Galway* Man of the same College in *Rome*. He writ,

Promptuarium Scotisticum: Which being left unfinished, one *Varesio* an *Italian*, of the Convent of St. *Francis de Ripa* at *Rome*, compleated and published it in two Tomes. Romæ—Folio.

Francis O. Molloy, a Native of the *King's-County*, was a Franciscan Frier of the strict Observance, Divine to some Cardinals, and Jubilate Lecturer and Professor of Divinity in the College of St. *Isidore* at *Rome*, as well as general Agent for the *Irish* in that City. He writ,

Sacra Theologia. Romæ 1666, 8vo.

Grammatica Latino—Hibernica Compendiata. Romæ 1677, 12mo. Of this Grammar Mr. *Edward Lbuid* hath given an Abstract in his *Archæologia Britannica*. Tit. IX, and says of it, that it is the most compleat *Irish* Grammar extant; but it is yet imperfect as to the Syntax, and the Variation of the Nouns and Verbs. He further insinuates, that *Molloy* was not the Author of it, but that it was composed by some body else, as he found by comparing it with a Manuscript Grammar at *Louvain*, transcribed in 1669. Yet this is hard to conceive, since *Molloy* puts his Name to it, and speaks of it in the Preface as his own Work. He also writ,

Lucerna Fidelium. Romæ 1676, 8vo. This Piece, though it hath a *Latin* Title, is written and printed in *Irish*; and contains an *Explanation of the Christian Doctrine, according to the Faith of the Church of Rome*.

Augustin Gibbon de Burgo, D.D. an Augustin Hermit, was born in the County of *Mayo*, and was Provincial of his Order, and lived in *Germany*, in the Dominions of the Archbishop and Elector of *Mentz*, and chiefly in the University of *Erford*. He was living about the Year 1680; I cannot exactly tell when he died, but he was buried with great Solemnity at *Erford*, the Bishop of *Meissen* preaching his Funeral Sermon. He hath written,

Luthero-Calvinismus, sive de Lutheranism et Calvinismo, Schismatico quidem, sed reconciliabili. Erfordiæ 1663, 4to.

Considerationes, seu Conciones Prædicabiles, super principales Virtutes Christianorum, et Evangelia Dominicalia, et Festivalia.—Moguntia 1667, 4to.

Theologia Scholastica in D. Thomam. Tom. I. and II.—Moguntia 1669, 4to.

Traëtatus Scholastico-Marales in Primam Secundæ D. Thomæ.—Erfordia 1673, 4to.

Theologia Scholastica in Primam Secundæ D. Thomæ. Tom. Secundus.—Erfordia 1674. 4to.

Theologiæ Scholasticæ. Tom. Secundus, D. Thomæ in Secundam Secundæ.—Erfordia 1675, 4to. He is said to have written eight Volumes on the Writings of *Thomas Aquinas*.

Peter Talbot, Son of Sir *Willam Talbot*, was born of an antient Family in the County of *Dublin*, and was Brother to Colonel *Richard Talbot*, commonly called (m) about the Court of *England*, *Lying Dick Talbot*, whom King *James* the Second created Duke of *Tyrconnell*, and advanced to the Lieutenancy of *Ireland*. *Peter* was received into the Society of the Jesuits in *Portugal* Anno 1635, being then but fifteen Years old, among whom he went through his Course of Philosophy. He was put into Holy Orders at *Rome*, where he had for some Time studied Divinity, and then returned to *Portugal*; from whence he removed into the *Low Countries*, and read Lectures of Moral Theology at *Antwerp*. He was supposed (n) to be the Person, who in 1656 reconciled King *Charles* II, then at *Cologne*, to the Popish Religion, by which Monarch he was dispatched secretly to *Madrid* to intimate to the Court of *Spain* his Conversion. Being a forward bold Man, vain and infinitely ambitious, and judged fit to advance the Designs of the Church of *Rome*, he was sent into *England* at a Time when that Church was much oppressed, there by his Intrigues to help forward its Destruction. He got in with the People then in Power, and was intimate with

(m) King's State of Ireland. p. 112.

(n) Carte 2 Vol. p. 172.

Cromwell himself, at whose Funeral (o) he was seen to walk among the Mourners in a black Cloak, which, as the Fashion then was, he wore some Time after in Publick ; and when General *Monk* declared for the *King*, he marched out with *Lambert* and his Party to oppose the Design.

Peter fled upon the Restoration ; but the Year following came into *England*, and after the *King's* Marriage with the Infanta of *Portugal* was one of the Priests (p) who officiated in her Family. His busy Nature did not suffer him to continue long in that Post. He was always whispering to the *Queen* some Story or other, and the Uneasiness which her Majesty suffered in *October* 1662, upon Lady *Castlemain's* being put about her, was imputed to his Insinuations. He had unhappily, in talking of Lady *Castlemain*, made Use of a Word to the *Queen*, which in *Spanish* is used by Lovers to their Mistresses, and which sometimes signifies an *Enchantress*. The *Queen*, not having been used to the Language of Lovers, imagined the *Countess* was a real Sorceress, and cautioned the *King* against her. Upon the *King's* Inquiry how the *Queen* came to entertain such a Notion, the Fact was fixed upon *Talbot*, who being involved with the Duke of *Buckingham* in the Mischiefs which then distracted the Court, he was ordered to depart the Kingdom. The Jesuits thought him too busy and factious a Person to be suffered even in their Society ; and therefore it was thought, that by their Interest Pope *Clement* the IXth was prevailed on to dispense with his Vows, and to advance him to the titular Archbishoprick of *Dublin*, to which he was consecrated at *Ghent* or *Antwerp* on the 2d of *May* 1669.—*Peter Wallsh* (q) affirms, that he was in the Year 1659 formally ejected out of the Society of the Jesuits, but names not for what Cause, though he says he knew it, and the great Person who procured his Ejection.

Returning to his native Country, he did not lie idle ; but was always forming Designs, and contriving Schemes for advancing the Popish Interest in *Ireland*. It was he that promoted the Persecution of those Regulars and Seculars, who had signed a Remonstrance of their Loyalty to the *King*, and denounced them Excommunicate. In a Synod held at that Time in *Dublin* by the Popish Clergy he told the Assembly, “ that the *King* had appointed him to oversee all the Clergy “ of *Ireland*.” The titular Primate, *Plunket*, a religious, quiet, good Man, was jealous, that this was an Authority assumed by *Talbot* without Grounds, and desired to see it : For if he had such an Authority, he would submit to him. The other answered, that indeed he had it not under the Great Seal. *Plunket* replied, “ that the Little Seal should serve his Turn, but till one or other was “ produced, he would take Care to oversee *Talbot*, and expected to be obeyed.” These arrogant Pretensions of *Talbot* obliged *Plunket* to interpose his Authority as Primate, and to inhibit him from going to *England*, where he pretended his Presence was necessary to prevent the Success of *Peter Wallsh's* Sollicitations to have the Remonstrance put in Force. *Plunket*, otherwise a mild Man, made him upon this Occasion a sharp Answer ; “ that he had good Grounds to believe there “ was no such Matter, that he had the Reputation of meddling too much in “ Affairs of State (which was contrary to the Canons and Orders of the Pope) “ and for that Reason he inhibited him from going.” *Talbot* was obliged to send to the *Nuncio* at *Brussels* for a Licence of Absence, under Pretence of being required by his Majesty to attend him in *England*.

When Lord *Berkeley* was appointed Lord Lieutenant in 1670, *Peter Talbot* wrote him a Letter expressed in such high and mighty Terms, that his Excellency thought he imagined the whole Nation was at his Disposal. Upon his landing *Talbot* waited on him, and was courteously received, and afterwards appeared in his Archiepiscopal Character before the Council, a Thing without a Precedent since the Reformation, and was dismissed without Punishment ; though he had absolutely refused to join in any kind of Recognition or Engagement of Loyalty. The Lord *Berkeley* did not care for the Man, and was incensed at his

(o) Foxes and Firebrands. Part 2. p. 96.
p. 528.

(p) Carte 2 Vol. p. 384.

(q) Remonstr.

impudent Pretence to the King's Authority for overseeing the *Irish* Clergy: But he was afraid of his Interest with the Duke of *Buckingham*, who had newly recovered his Power at Court; and therefore thought fit to smother his Resentment, and to be shy of interposing his Authority in Favour of the persecuted loyal Remonstrants. At length this meddling Man (when the *Papish Plot* was discovered in *England*) was secured in the Castle of *Dublin* in 1678, being suspected of having a Hand in it. He had been out of the Kingdom some Years before, and had spent the two last at *Poole-Hall* in *Cheshire*, in a bad State of Health, and terribly afflicted with the Stone and Stranguary. Thinking himself near his End, by Means of the Duke of *York* he obtained a Connivance from the Duke of *Ormond*, then Lord Lieutenant, for his Return home, upon Promise of behaving quietly, and not intermeddling in any Affairs. He was seized at his Brother's House at *Carr-Town*, in the County of *Kildare*, from whence he was removed in a Chair, and committed close Prisoner in a miserable helpless Condition. Nothing appeared against him from his Examinations, nor from those of others. Yet he was continued in the Castle about two Years, and died in Confinement in the Year 1680.

He was a Man of good Parts and Learning, and wrote several Books all in *English*, except one; but they being printed in divers Places abroad, it is hard to get a Sight of them; and after the most strict Searches I could only meet with two; so that I must be forced to retranslate the Titles of most of them from the *Latin* of *Sotvellus*, which possibly may not be over exact in our Author's own Words.

A Treatise of the Nature of Faith and Heresy. Antwerp 1657, 8vo.

A Catechism for Politicians, instructing them in divine Faith, and moral Honesty. —Antwerp 1658, 4to. —A Piece of as much Fiction, and Imposture as Art or Malice could compile; being written purposely to throw the Cruelties acted in the Rebellion of 1641 upon the *English*.

The Nullity of the Protestant Church of England and its Clergy. —Brussels 1658, 8vo.

A Treatise of Religion and Government. —Ghent 1670, 4to.

A Confutation of the Principles of the Protestant Religion, as they are maintained by one Dr. Stillingfleet. —London 1672, 4to.

The Duty and Comfort of suffering Subjects, in a Letter to the Roman Catholics of Ireland, and particularly to those of the City and Diocese of Dublin. —Paris 1674, 8vo.

The History of the Iconoclasts. —Paris 1674, 8vo

An efficacious Remedy against Atheism and Heresy; and especially against the Heresy of Thomas White, alias Blacklow, in his Book de Statera Morum, Condemned by the Roman Inquisition Anno 1661, requiring more than moral Evidence to assent to Divine Faith. Paris 1674, 8vo.

The History of Manicheism and Pelagianism; in which is shewn, that Thomas White, alias, Blacklow, and his Followers have revived these Heresies. —Paris 1674, 8vo.

Primatus Dubliniensis, vel summa Rerum quibus innititur Ecclesia Dubliniensis in Possessione & Prosecutione sui Juris ad Primatum Hiberniæ. —Insulis 1674, 12mo. This Tract was written in Answer to the *Jus Primatiale* of Plunket, titular Archbishop of *Ireland*.

The Frier disciplined, or Animadversions on Frier Peter Walshe's new remonstrant Religion, published under the Name of Robert Wilson. Ghent 1674, 8vo. and dedicated to the Duke of *Ormond*.

He is supposed to be the Author of a Paper intitled, *The Perswasions and Suggestions the Irish Catholics make to his Majesty King Charles II.* found in Collonel Talbot's House July 1st 1671, and published by Dr. King in his Appendix to the State of the Protestants of *Ireland*. *Sotvellus* says, that he had ready for the Press Anno 1676 a Book intitled,

Pugna Fidei et Rationis cum renascente Pælagianismo & Manicheismo.

Mr. *Carte* (q) erroneously makes him the Author of *The Settlement and Sale of Ireland*, which more properly belongs to *Nicholas French*.

Oliver Plunket, a Secular Priest (as I have been lately informed, though others say a Benedictin Monk) was of an antient Family nearly related to that of the Earls of *Fingall*. I do not know where he received his first Rudiments of Learning; but he compleated his Studies in the *Irish* College at *Rome*, of the Foundation of Cardinal *Ludovisius*, in which he made a great Progress, took his Degree of Doctor of Divinity, and became publick Professor thereof in the *College de propagandâ Fide*; which Office he executed for twelve Years with great Sufficiency, and universal Applause. He was made titular Primate of *Ireland* by Pope *Clement IX*, and we are told (r) by what means he obtained that Dignity. The Lady D. D. had borrowed two hundred Crowns of an *Irish* Priest at *Bologna*, and rather than repay that Sum, procured the Archbishoprick of *Armagh* for *Plunket* by the Means of Cardinal *Rospigliosi*, who, though he would not be at the Congregation on the Day whereon that Matter was to be done, yet he made Cardinal *Cbigi* do it; and when Cardinal *Barberini* opposed the Nomination, *Cbigi* told him, that it must be so. It is not probable that so good a Man as *Plunket* was any way privy to a Traffick of that Sort; nor is it conceivable how the Advancement of *Plunket* should satisfy the *Bologna* Priest for his Money, unless *Plunket* was under Engagements to him. But what another Writer (s) tells us is more to the Purpose, viz. "That after many were proposed, the Pope out of his mere Motion, and from the Knowledge he had of the Virtue and Learning of *Plunket*, advanced him to the Primacy about the Year 1669.

It happened to be a fatal Promotion to this religious, quiet, good Man. For he was hanged at *Tyburn*, having been accused for being concerned in the Popish Plot by some *Irish* Friars, who had been censured by him for their Lewdness. *Carte* (t) makes *Murphy* and *Moyer*, two profligate Fellows, who had been taken up for corresponding with and harbouring the Publick Robbers to be the Accusers, and the Plot to be, an Invitation to the *French* to invade the Kingdom with twenty thousand Men, and to land at *Carlingford*, and that *Plunket* was to list seventy thousand Men to join them. However incredible in its own Nature this Charge was, yet in those violent Times he was first committed to Newgate, *Dublin*, on the 6th of *December* 1679, where he continued near a Year, and about the End of *October* 1680 was removed to *London*, where he was closely imprisoned for seven months before he was brought to Trial, and then was convicted upon the suspicious Evidence before mentioned. He was executed at *Tyburn* on the 1st of *July* 1681. His Head was separated from his Body, which was divided into four Quarters, and they were buried in the Church-Yard of *St. Giles* in the Fields, where they rested about two Years, and then were taken up and conveyèd beyond Seas to a Monastery of *English* Benedictins at *Lamb-spring* in the Dominions of the Duke of *Brunswick* in *Germany*, where with great Ceremony they were reburied. But his Head is said to be now preserved in a private Monastery of Dominican Nuns at *Droghedah*, of which I have seen a Certificate made sometime after his Death. In the Opinion of most People he was very innocent of what was laid to his Charge. "He was (u) a wise and a sober Man; who was for living quietly, and in due Submission to the Government, without concerning himself in Intrigues of State. He suffered very decently, expressing himself in many particulars as became a Christian Bishop."—He was the Author of a Book intitled,

Jus Primatiale; or the antient Right and Prebeminency of the See of Armagh above all other Archbishopricks of the Kingdom.—1672, 8vo. The Occasion of this Dispute concerning Precedency was very antient; but was revived at this Time by a Meeting in *Dublin* of all the *Irish* Archbishops and Bishops of the *Romish*

(q) Hist. of Ormond 2. v. p. 383.

(r) Athen. Oxon. vol 1. p. 221.

(s) Arch

dekin's Theologia Tripart. Venetiis 1700. p. 227.

(t) Life of Ormond Vol. 2. p. 513.

(u) Burnett's History of his own Times. Vol. I.

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Communion in *June* 1670, in order to subscribe a Remonstrance of their Loyalty to be presented to Lord *Berkeley*, then Lord Lieutenant, each of them refusing to subscribe subsequently to the other. Upon the same Subject, many Years after, a Book was published in a fair Quarto, and printed in 1728, intituled, *Jus Primatiale Armachanum*, by *Hugh Mac-Mahon*, titular Archbishop of *Armagh*; to which he annexed another Treatise, intituled, *Prosecutio ejusdem Argumenti contra Anonimum*; which *Anonymous* was a Jesuit of *Clonmell*, one *John Henesky*. The said *Hugh Mac-Mahon* died in *Dublin* on the 2d of *August* 1737, in the 77th Year of his Age.

Peter Walsh was born at *Moortown* in the County of *Kildare*, and was a Frier of the Franciscan Order, and of the College belonging to his Fraternity and Nation at *Louvain*, where he was Professor of Divinity. Returning to *Ireland* he went to *Kilkenny*, and was an active Man among the Clergy at the Time the Pope's *Nuncio* was there; but was not of his Party. His Principles were honest and loyal, and he laboured with all his Might to persuade the *Irish* Roman Catholics to submit to the King. After the Restoration, *Peter*, being *Procurator of the Romish Clergy of Ireland*, procured many of them to subscribe "a Recognition or Remonstrance of their Loyalty to the King, and Abhorrence of the Principles of the Rebels, and disclaiming the Pope's Supremacy in Temporals." It was signed by *Oliver Darcy*, titular Bishop of *Dromore*, fifty-four Regulars, and sixteen or seventeen Seculars, as also by ten Noblemen, and a considerable Number of Gentlemen. He was so active in this Affair, that he drew on himself the Resentment of the rest of the Clergy, and particularly of *Peter Talbot*, titular Archbishop of *Dublin*. The Court of *Rome* was violent against this Remonstrance, and passed Censures on it; because the Pope's temporal Power was struck at. In 1666 it was thought proper to suffer the *Romish Clergy of Ireland* to meet in Synod at *Dublin*, in order to authorize the Remonstrance by a general Act of the whole Body. *Edmund Reily*, titular Primate of *Armagh* had given Assurances by Letter to the Government, that he would cause it to be generally received, if he might be suffered to return to the Kingdom, and appear at the Meeting. In Confidence of his Promise the King gave Orders for conniving at his Return, as well as at the meeting of the Clergy. But instead of minding his Engagement, he with all his Power opposed the Remonstrance; and it was endeavoured to be set intirely aside, by introducing a different *Formulary full of equivocal Expressions in the main Point of Obedience to the Crown in Temporals*. The Assembly broke up without coming to any Resolutions. *Reily* and all the titular Prelates fled the Kingdom, except two decrepit bed-ridden Bishops; the Duke of *Ormond*, then Lord Lieutenant, thinking it necessary to proceed severely against Persons who had refused to give their lawful Sovereign any Security for their Allegiance. In the Government of the Lord *Berkeley* in 1670 the Scene was changed, and the *Anti-Remonstrants*, by the Favour of the Duke of *Buckingham*, obtained by *Peter* and *Richard Talbot*, were taken under Protection, and were suffered to persecute those Regulars and Seculars, who had subscribed the *Remonstrance*. *Peter Walsh*, among other *Remonstrants*, was denounced excommunicated, and persecuted with so much Violence, that he found great Difficulties of supporting himself in his own Country; all Persons being forbid by *Peter Talbot*, then titular Archbishop of *Dublin*, to receive him into their Houses, or to have any thing to do with him either in religious or civil Matters. He fled to *London*, represented his Grievances to the King, and besought his Royal Protection. Fresh Orders were sent to the Lord Lieutenant (as had been fruitlessly done before) to prosecute the *Anti-Remonstrants*, and to put a Stop to their Persecution of the loyal Clergy. Whether the Lord Lieutenant had private Instructions from the Faction in Power, or whether it were his own Inclinations, he could never be prevailed on to execute the King's Orders. The *Remonstrators* were left to shift for themselves, and in the End were crushed by the Power and Violence of their Adversaries.

Peter

Peter Walsh, finding no Relief for himself or the loyal Remonstrants, was obliged to spend the rest of his Life for the most Part in *London*, and was maintained by some charitable Persons of the Church of *England*; especially by the Duke of *Ormond*, who being Seneschal or Steward to the Bishop of *Winchester* by a Patent from Bishop *Morley*, with the Fee of a hundred Pounds a Year, settled it upon *Walsh* for his Subsistence during Life. He was much in the Favour of that Duke, who allowed him unusual Access and Liberties; and *Peter* never abused this Freedom but once, and that was in the Reign of King *James II.* He, who in forty Years Access to his Grace, never touched upon his Religion, now thought it a proper Season to try his Skill, and to Attack him upon that Subject. He confessed, that there were abundance of Abuses in the Church of *Rome*, yet still that it was safest to die in that Communion, and shewed him, that an open Renunciation was not required from any who were reconciled, except Ecclesiasticks; and that if a Man did but embrace that Faith in his Heart, it was enough. The Duke replied, “that though he had Charity for such as were educated in the *Romish* Religion, and wanted the Opportunities of knowing those Errors, which were confessed, and that he might have hoped well of his final End, if he had been thus bred, and thus invincibly ignorant; yet since he knew their Errors, he could never embrace what he saw cause to condemn; and wondered, if the Condition wherein he was appeared so dangerous to him, why so good a Friend did not admonish him sooner thereof.” *Peter* saw that his Attempts were vain, and therefore desisted for the future. The famous Mr. *Dodwell* (w) took some Pains to convert our Author to the Protestant Religion; in hopes, that as he was cast out of the Communion of the Church of *Rome*, he might be induced to embrace that of the Church of *England*. But all the Reason he gave why he would not come over, but chose to be reconciled to the *Popish* Church, was, because of its putting up Prayers for the Dead. “These,” said he, can do me no harm, and they may do me good.” He died in *September* 1687, having some few years before purged his Excommunication, and was buried in the Church of *St. Dunstan* in the West.

I must not omit the Character, which the Bishop of *Salisbury* (x) gives of *Peter Walsh*. “He was (says he) the honestest and learnedest Man I ever knew among them, and was indeed in all Points of Controversy almost wholly a Protestant. But he had Senses of his own, by which he excused his adhering to the Church of *Rome*, and maintained, that with these he could continue in the Communion of that Church without Sin: And he thought no Man ought to forsake that Religion, in which he was born and bred, unless he was clearly convinced, that he must certainly be damned, if he continued in it. He was an honest and able Man, much practised in Intrigues, and knew well the Methods of the *Jesuits*, and other Missionaries.” The Works he wrote are these,

Queries concerning the lawfulness of the present Cessation, and of the Censures against all Confederates adhering unto it, with Answers, &c.—*Kilkenny*, 1648. He afterwards printed this Piece in his *Irish Remonstrance* An. 1673.

The Irish Colours folded; in reply to a Tract intitled, *The Irish Colours displayed*, written by the Earl of *Orrery*. Published in the Year 1662.

A Letter to the Duke of Ormond, desiring a merciful Regard to the Catholics of Ireland, 1660.—— This Letter was answered by the Earl of *Orrery*, and inserted before the Answer; which gave Occasion to our Author to write,

Peter Walsh's Reply to the Person of Quality's Answer. Dedicated to his Grace the Duke of Ormond, Paris 1664, 4to.

The more ample Account, &c. *London* 1662, 12mo.—— The Substance of this Treatise is in his *Remonstrance*.

Epistola ad Thomam Haroldum.—— 1672.

(w) Brokesby's Life of *Dodwell*. p. 42.
Dub. Edit.

(x) Hist. of his own Times. V. I. p. 110.

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Hibernica, which I never saw, but am informed that it contains, as the Epistle to *Harold* does, an Apology for his Behaviour in Relation to the *Remonstrance*, and a Vindication of those who subscribed it. It was printed before the Year 1673.

A Defence of Thomas of Canterbury.

The History and Vindication of the Loyal Formulary, or Irish Remonstrance in 1661, against all Calumnies and Censures in several Treatises; with a true Account and full Discussion of the Delusory *Irish Remonstrance*, and the other Papers framed and insisted on by the national Congregation at *Dublin* An. 1666, &c. A Part of this Work was printed in the Year 1669 as far as the End of p. 442, and there it breaks off abruptly in the midst of a Quotation out of *Hoveden*, and the next Page begins the second Treatise. But he accounts for this in his Preface; wherein he acquaints the Reader that he was admonished for some unanswerable Reasons to hold his Hand for a Time, at least with going on with the second Part of the first Treatise, which is altogether made up of Matters of Fact; but that those Reasons being over in 1672 he pursued and finished it—— printed An. 1674, Folio.—— This Treatise would have been an incomparable Piece, had it been less tedious.

To the Catholics of England, Ireland, and Scotland, and all other Dominions under his gracious Majesty King Charles II.—— 1673, Folio.

A Letter to the Internuncio de Vecchis at Brussels, dated the 12th of February, 1665. printed in *English* in his *Irish Remonstrance* p. 533, Folio.

Four Letters on several Subjects to Persons of Quality.—— London 1686, 8vo. They had been printed separately before. The first printed in 1674 is addressed to the Earl of *Essex*, then Lord Lieutenant, praying Favour for the Loyal Remonstant Catholics of *Ireland* against reiterated Proclamations for their Banishment. The second was written in 1675 to *Nicholas French*, titular Bishop of *Ferns*, in answer to some Passages in his Book called, *The bleeding Iphigenia*, wherein that Writer justified the Rebellion as a just, holy and necessary War. The third was written in 1676 to the same Person, in answer to some Particulars in a Book of his called, the *doleful Fall of Andrew Sall*, wherein he represents the Church of *England* as partaking with all the Sects that ever had been from the *Cainites* to the *Quakers*: And in this Answer he vindicates the Church of *England* in the Doctrine of Repentance, Ministry of Reconciliation, Power of holy Orders, and the Christian preaching of a good Life. The fourth is a long Letter to Dr. *Barlow*, Bishop of *Lincoln*, written in 1684, being an Answer to a Book which that Prelate had writ against Popery. In this Letter *Peter Walsh* maintains the *Pope's Fallibility* in the strongest Terms, and in whatever Consideration he be taken, “either in that of a private Opiner, or a publick Teacher” even of the Universal Church, as Pope, as Vicar of *Christ*, as Successor of “*St. Peter*, or as defining Questions and fulminating Censures by the Authority of *Peter and Paul* together.” And this Opinion he supports by Quotations from an infinite Number of *Roman Catholick Writers*, and from the Decisions of many foreign Universities, and Theological Faculties.

A Prospect of the State of Ireland from the Year of the World 1756, to the Year of Christ 1652.—— London 1682, 8vo. He carries his Story no farther down than to the Year 1172, when *K. Henry II.* landed in *Ireland*. The second Part, wherein he intended to handle the Affairs of *Ireland* from the Arrival of the *English* to his own Time, never appeared; the Author being probably discouraged by the ill Reception of the first Part. For he hath so intermixed tedious Digressions with the Story, that the whole is very perplexed and unpleasant. It is by much the worst of his Performances.

Causa Valesiana, Epistolis ternis prælibata, in Antecessum fustoris Apologie Cum Additamento de Carono. Londini 1684, 8vo.—— This Piece is an Apology for his own and *Caron's* Conduct in promoting the Loyal Remonstrance.

He tells us himself (y), that he was preparing for the Press, *A compleat History of all the publick Transactions of the late Irish Wars.* But I do not know that any such Piece was ever printed.

Francis Walsh, a Franciscan Frier, and perhaps a Relation of the aforesaid *Peter*, studied and taught Divinity at *Prague*, and was afterwards Guardian of the Convent of Franciscans in *Dublin*. He writ,

An Irish Dictionary, which is in Manuscript in Archbishop *Marsh's* Library. He published a little Book on the Devotion of *the Chord*, intituled, *Funiculus Triplex*. *Dublin*, 8vo : And another Treatise, intituled, *The Ante-Deluvian World; or, A New Theory of the Earth, containing a clear Account of the Form and Constitution of the Terrestrial Globe before the Universal Deluge, proving it to be quite different from what it is at present; and also, of the Origin and Causes of the said Deluge, subterraneous Cavities, Seas, Islands, Mountains, &c.* *Dublin* 1743, 8vo. Printed after his Death; in which he combats the Opinions of some modern Philosophers. He was the Author also of another Treatise, under the Title of *Philosophia vetus innovata*.

Valentine Greatbreaks, an estated Gentleman, born at *Affane* in the County of *Waterford* in 1628, was remarkable for a wonderful Gift of healing the King's Evil, and other Ulcers and Pains by *stroaking* the Parts affected; whereby he is said to have performed many Cures. He spent all his Income in Charity, and had generally Hundreds of poor People about his House, waiting for the Application of his Touch. His Fame spread so wide, that the Court and Royal Society sent for him into *England*. Mr. *Love* (z) assures us, that he could not remove his Pectoral and Rhumatick Pains; but that after he had unjustly ridiculed him, he was Witness to his curing the Falling Sickness beyond Credit; and further, that the Royal Society and other modern Philosophers, not able to dispute the Fact, found Words to define it, and called those strange Effects, "A Sanative Contagion in his Body, which had an Antipathy to some particular Diseases, and not to others." Mr. *Thoresby* in the Philosophical Transactions gives remarkable Instances of Cures performed by this Gentleman; particularly of his own Brother, who being seized with a violent Pain in head and Neck, Mr. *Greatbreaks* gave immediate Ease to his Head by only *stroaking* it with his Hand: That he then stroaked his Back; and the Pain fled to his right Thigh, then he pursued with his Hand to the Kneé, from thence to the Leg, Ankle, Foot, and at last to the great Toe, where it grew more violent; but upon rubbing it there, it vanished. He gives another Instance of his curing a white Swelling by driving the Pain downwards out of the Toes, after which the Swelling soon disappeared. However, Mr. *Greatbreaks* failing sometimes of Success, caused Mr. *David Lloyd*, Chaplain to the Charter-House, to write a Book against him, intituled, *Wonders no Miracles; or Mr. Valentine Greatbreak's Gift of Healing examined.* *London* 1666, in which he reflected much on our Author's Reputation: Whereupon Mr. *Greatbreaks*, to vindicate himself, published an Answer, intituled,

A Brief Account of Mr. Valentine Greatbreaks, and divers strange Cures by him lately performed; in a Letter to the Honourable Robert Boyle Esqr. — *London* 1666, 4to; to which are annexed the Testimonials of *Robert Boyle*, *Dr. Whichcot*, *Dr. Cudworth*, *Dr. Patrick*, and several other eminent Men, to the Truth of the chief Matters of Fact therein related. But his Fame did not continue long after; and I am mistaken if it was not on this Occasion that Mr. *St. Evermond* wrote a Novel called, *The Irish Prophet*; wherein he ingeniously exposes the People's Credulity. Yet after all, it is not to be admired, that stroaking the Parts affected should sometimes prevail in removing Pains, by promoting insensible Perspiration, when it is considered, that chafing the Skin, or, as we call it, the Use of the Flesh-brush, was reckoned among the Gymnastick Medicines of the

(y) Pref. to Remonst. p. 50.

(z) Memoirs of the Earl of Orrery. M. S.

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Antients; and it is a common Practice to cure a *Ganglion*, or *tendinous Tumor* by a constant chafing the Skin, and so it is of Rickets in Children: But then any Person could have done this as well as Mr. *Greatbreaks*. One *James Fienachty*, an *Irish Priest*, made a great Noise before and after the Restoration, for curing all Sorts of Diseases, (which he held to be the Effects of Possession) by *Exorcisms* and *Stroaking*, and was followed for some Years by vast Numbers of People; but at last was discovered to be a meer Cheat. He printed a small Book of his own Miracles, done in *London*. There is a long History of him in the *Irish Remonstrance*. Mr. *Greatbreaks* was in *Dublin* about the Year 1681; how long he lived after I know not.

Piers Butler, Batchelor of Divinity (as I think) of the University of *Cambridge*, was admitted to the same Degree in the University of *Dublin* on the 10th of July 1667, and then made an Oration to the Pro-Vice-Chancellor, and the rest of the Body of the College, which was printed under this Title,

Oratio in Inauguratione D. Petri Butler, Sacræ Theologiæ Baccalauræi, pro admissione ad eundem gradum in Academiâ Dubliniensi.—*Dublinii* 1667, 4to.

Henry Jones, Bishop of *Clogher* and *Meath*, of whom see an Account, Vol. I. p. 159, 189. He writ,

A Relation of the Beginning and Proceedings of the Rebellion in the County of Cavan, from the 23d of October 1641, to the 15th of June 1642. Whereunto are added, *The Acts of the General Congregation of the Roman Clergy at Kilkenny.*—*London* 1642, 4to.

A Remonstrance of divers remarkable Passages concerning the Church and Kingdom of Ireland, recommended by Letters from the Right Honourable the Lords Justices and Council of Ireland, to the House of Commons in England.—*London* 1642, 4to.

St. Patrick's Purgatory, containing the Description, Original, and Demolition of that superstitious Place.—*London* 1647, 4to. *John Richardson*, Rector of *Belturbet*, and Dean of *Kilmacduach*, writ on the same Subject, under the Title of, *The great Folly, Superstition and Idolatry of Pilgrimages in Ireland, especially of that to St. Patrick's Purgatory.* *Dublin* 1727, 8vo; and Mr. *Hewson*, Rector of *St. Andrew's, Dublin*, writ a Book, intitled, *A Description of St. Patrick's Purgatory in Lough-Derg, and an Account of the Pilgrim's Business there.* Bishop *Jones* also published several Sermons: As I. *A Sermon preached at Christ-Church, Dublin June 29, at the Consecration of his Brother Ambrose, Bishop of Kildare.* *Dublin* 1667, 4to. II. *A Sermon of Antichrist, preached at Christ-Church.*—*Dublin* 1676, 4to. III. *A Sermon at the Funeral of James Margetson, Archbishop of Ardmagh, at Christ-Church.* *Dublin*, August 30th 1678. — *Dublin* 1678. *London* 1679, 4to.

A Letter to Doctor Borlase, of the several Rebellions in Ireland.—Printed in *Borlase's* Preface to the History of the Rebellion. He wrote also; as I am informed, a large Account of the Forty-one Insurrection; the Manuscript of which was suppressed after his Death; because he did not speak favourably of Affairs on the King's Side.

Sir *Henry Piers* of *Tristernagh* in the County of *Westmeath*, Baronet; Grandson of *Henry Piers* before mentioned p. 102, in 1682, writ *A Chorographical Description of the County of Westmeath*; a Copy of which in Manuscript is in my Possession. I believe he intended to publish it, there being prefixed to it a Dedication to *Anthony Lord Bishop of Meath*.

Edmund Murphy, a secular Priest, and (as he calls himself) titular Chanter of *Armagh*, was one of the first Discoverers of the Popish Plot in *Ireland*, and an infamous Witness against *Oliver Plunket*, titular Archbishop of *Armagh*. He lived till towards the End of the Reign of King *Charles II.*, and writ,

The present State and Condition of Ireland, but more especially in the Province of Ulster. *London* 1681, Folio.—It is a Pamphlet of eight or nine Sheets, and no Way answers the Title it bears; being only a Relation of the Robberies of
Redmond

Redmond O-Hanlon, and other Tories in the Northern Parts, with whom he was an Accomplice.

Wentworth Dillon, Earl of *Roscommon*, a Nobleman of great Wit, and fine Parts, was the Son of *James* Earl of *Roscommon*; which *James* had been converted to the Reformed Religion by Archbishop *Usher*, who took Care to have him well instructed in *Exeter* College in *Oxford*, where continuing some Years, he became a very accomplished Gentleman. Whether *Wentworth* had any Academical Education I cannot learn; but he was instructed in *Latin* by Doctor *Hall*, afterwards Bishop of *Norwich*, to whose Tuition he was committed by the Earl of *Strafford*, and afterwards by the Advice of Primate *Usher* he was sent to *Caen* in *Normandy*, to compleat his Education under the Direction of the celebrated *Bochart*. He afterwards travelled to *Rome*, and grew familiar with the most valuable Remains of Antiquity, and particularly with Medals, of which he gained a perfect Knowledge, and spoke *Italian* with as much Grace and Fluency, as if he were a Native of that Country. Soon after the Restoration he returned to *England*, and was made a Captain of the Band of Pensioners to K. *Charles* II, and Master of the Horse to the Dutchess of *York*, who was afterwards Q. of *England*. Hew as accounted one of our best *English* Poets. “ There appears in (a) his
“ Poetical Compositions the utmost Strength and Energy, with the most labour-
“ red and judicious Exactness; and that single Poem called, *An Essay on trans-*
“ *lated Verse*, hath in it so many just and matterly Strokes, that in its Kind, it was perhaps never exceeded in the *English* or any other Language.” Mr. *Dryden* among other Verses in his Praise, hath these Lines.

The Muses Empire is restor'd again
In *Charles's* Reign, and by *Roscommon's* Pen.

And Mr. *Pope*, in his Essay on Criticism, says,

To him the Wit of *Greece* and *Rome* were known,
And ev'ry Author's Merit, but his own.

He died to the universal Regret of all witty and ingenious Men in *January* 1684, at his House near St. *James's*, then the Duke of *York's* Court, and was buried in *Westminster* Abby. He writ and published,

An Essay upon translated Verse.—London, 1680 4to.—which hath been often reprinted.

Several Copies of Verses and Translations, with Prologues and Epilogues. Collected together in the Miscellany Poems, and other Collections of Poems.—London, 1684, 1693, &c. 8vo.

Horace's Art of Poetry translated into English.—London, 1680 4to.—Of this Translation, which is in Blank Verse, and reckoned a Master-piece, there have been many Editions. He also translated Dr. *Sherlock's Case of Resistance of the Supreme Powers* into *French*: And was the supposed Author of *A seasonable Address to both Houses of Parliament concerning the Succession*, &c. London, 1681, 4to.

Francis Harold was a Franciscan Frier, and Lecturer of Divinity in the *Irish* College at *Prague*. He afterwards went to *Rome*, where he spent the remainder of his Life in the College of St. *Isidore*, of which he was Librarian, and died there on the 18th of *March*, 1685. He undertook *An Abridgment of the Annals of the Franciscans* (formerly published by his Uncle *Luke Wadding*) which, with a Continuation of them, he printed in Folio, *Coloniæ*, 1658. He also continued his Uncle's Book *Of the Writers of the Franciscans*, published also at *Cologne* the same Year in Folio; and writ *The Life of Luke Wadding*, which is prefixed to the new Edition of that Writer's *Annals*. He was also the Author of a Book, with this gingling Title,

(a) East. Hist. Engl. under the Year 1684.

Lima Limata Conciliis, Constitutionibus Synodalibus, et aliis Monumentis, quibus Toribius Alphonsus Mogrovijs, Archiepiscopus Limanus, Provinciam Limensem, seu Peruanum Imperium eliminavit, & ad Normam Canonum Composuit; omnia ferè ex Hispan. Lat. Redita, notis & Scholiis illustrata a Francisco Haroldo.—Romæ, 1673, Folio.

One *Thomas Harold* was also a Franciscan Frier of the strict Observance, Jubilante Lecturer of Divinity, and Guardian of the Convent of his Order at *Kilkenny*. He writ a Tract intituled,

Narratio Facti, Jurisq; disquisitio, in lite jam vertente inter Reverendos admodum P. P. Franciscum Coppingerum, et P. Geanor, invictis rationibus, simul ac celebri Auctoritate roborata. Parisiis, 1670, 4to.—The Cause of Writing this Book was thus. *Francis Coppinger* was appointed Provincial Vicar of his Order for *Munster* in 1666 by *Idelfonsus Saltzanes*, General of that Order. *Geanor* by Misinformation surreptitiously obtained an Order from the Protector of the Franciscans at the Court of *Rome*, vacating the Letters Patent of the General, and for amoving *Coppinger* from the Office of Provincial Vicar, and *Geanor* was appointed by the said Protector Provincial Vicar in his room. *Coppinger* appealed to the Pope from this Order, notwithstanding which *Geanor* proceeded in the Exercise of his Office in contempt of the said Appeal; which gave rise to this Tract.

John Baptist Hacket, a Dominican Frier, and Professer of Divinity, was (I believe) of *Fethard* (A) in the County of *Tipperary*: For he stiles himself, *Hibernus Fidardensis*, which I take to be that Place, especially as many of his Surname are planted in that Neighbourhood. He lived altogether in *Italy*, at *Milan*, *Naples*, but chiefly at *Rome*, where one of his Order told me he died, as near as he could guess, about the Year 1685. He wrote many Pieces both in Philosophy and Divinity, of which the following only are come to my Knowledge, viz.

Controversorium Theologicum, complectens omnes Tractatus Primæ secundæ Doctoris Angelici. Romæ, 1659. Folio.

Synopsis Physica.—Romæ, 1659, 12°.

Synopsis Theologica in Tractatum de fide, spe & Charitate. Romæ, 1675, 4°.

Synopsis Philosophiæ. In 4 Tomes, 8vo. It is an Abridgment of a Work of *Johannes a Sancto Thoma*, a Spanish Dominican, and done by *Hacket* for the use of a Gentleman, who was afterwards Cardinal *Altieri*, to whom he had been Preceptor.

Thomas Tonge D. D. an Inhabitant, and (as appears to me) *Parish* Minister of *New-Rosse*; but whether born in *Ireland* I am not positive. He published in *Latin*,

Meditationes Ευκρίνειαί et Ευχαρισται, quibus Θεώγεια Theologicæ reducuntur in Περάξιιν. Dublinii, 1675, 12°. Dedicated to *Arthur* Earl of *Essex*, Lord Lieutenant.

Arthur Annesley, Earl of *Anglesey*, Son of Sir *Francis Annesley*, Baronet, afterwards Lord *Mountnorris* and Viscount *Valentia*, was born in the City of *Dublin* on the 10th of *July* 1614, and was sent a Fellow Commoner to *Magdalen* College in *Oxford* when he was about sixteen Years old, where he continued three or four Years, carefully applying himself to Studies. In 1634 he removed to *Lincoln's-Inn*, and there successfully pursued the Study of the Law, till his Father sent him to travel, and having made the tour of *Europe*, and continued some time at *Rome*, he returned into *England* in 1640, and was elected Knight for *Radnorshire* in the Parliament assembled at *Westminster* on the 3d. of *November* that Year; but was removed upon a Petition for an undue Election. When the unhappy difference broke out between the King and Parliament, he took the Royal Side, and followed his Majesty to *Oxford*, where he sat in the Parliament held there in 1643. He afterwards reconciled himself to the *Westminster* Parliament, and was by them made one of the Commissioners for taking care of the Affairs of *Ireland* in 1645, in which Employment he did good Service

(A) There are two Borough Towns of the Name of *Fethard*, one in the Barony of *Shelburn* and County of *Wexford*, the other in the Barony of *Middlebird* and County of *Tipperary*. There is also a Parish Church called *Fidbard* in the Diocese of *Elphin*.

for the Preservation of the Protestant Interest. Henceforward he complied altogether with the Parliament, and *Oliver Cromwell*; after whose Death he joined with those who were for restoring the King; for which Service he was soon afterwards called into the Privy-Council, created Earl of *Anglesey*, and made Vice-Treasurer of *Ireland*. He grew greatly into the favour of the Court, and on the 22d of *April* 1673 obtained the invidious Post of Lord Privy Seal; which Office he enjoyed above nine Years, and then it was taken from him in *August* 1682 upon some displeasure given to the King in an Affair between his Lordship and the Duke of *Ormond* about the Earl of *Castlehaven's* Memoirs, of which the Reader shall be hereafter informed. Upon his Disgrace he lived retired till a little before his Death; when he was getting into the Favour of *K. James II.* but was disappointed of his high Views by a Quinsy, which took him off on the 6th of *April* 1686, in the seventy-third Year of his Age, leaving behind him a large Library of very choice Books. He was a Man of deep Politicks, very subtle and reserved in the management of Affairs, of more than ordinary Parts, and one who had the command of both a smooth and a keen Pen. Like other great Men he has fallen under variety of Characters, has been blackned by some, and cleared by others; of the first Sort are *Anthony Wood*, (b) and the late Bishop of *Salisbury* (c); and of the latter the Editors (d) of the *Biographia Britannica*, who seem to have done the most Justice to his Memory, which the others have taken Pains to asperse. He hath written several Pieces, some of which are published, as

Animadversions on the Remonstrance or Protestation of the Romish Clergy of Ireland, subscribed the 15th of June, 1666. This Piece, being little more than half a Sheet, is printed in *Peter Walsh's* History of the Loyal Formulary. p. 762.

The Truth unveiled in behalf of the Church of England, &c. being a Vindication of a Sermon on 2 Cor. 5. 20. preached by Mr. John Standish before the King.—London, 1676, 4to.—This was smartly answered in a Letter to the Author of the Vindication of Mr. Standish's Sermon; and also by Mr. *Robert Grove* in a Treatise intitled, *Falshood Unmasked*.

Reflections on that Discourse, which a Master of Arts of Cambridge calls, rational, concerning Transubstantiation. Printed with the former.

A Letter from a Person of Honour in the Country written to the Earl of Castlehaven: Being Observations and Reflections upon his Lordship's Memoirs concerning the Wars of Ireland.—London 1681, 8vo. In this Letter the Duke of *Ormond*, finding himself and his Government reflected on, wrote and published a Letter to the Earl of *Anglesey* to vindicate himself. To which *Anglesey* made a Reply in another, and printed it with the Duke's Letter. London 1682. Folio. The Duke upon this represented the Case in Writing to the King, and the Matter being brought before the Council, the issue of it was, that *Anglesey* lost the Privy-Seal, was dismissed from the Council, and his Letter to *Castlehaven* voted a Scandalous Libel. After this Lord *Anglesey* wrote,

A true Account of the whole proceeding between James Duke of Ormond, and Arthur Earl of Anglesey before the King and his Council.—London, 1682. Folio.

A Letter of Remarks upon Jovian.—London, 1683, 4to. *Jovian* was written by Dr. *George Hicks*, Dean of *Worcester* (afterwards a Non-juror) in answer to *Julian* the Apostate, written by *Samuel Johnson*, commonly called, *Julian Johnson*.

After the Earl's Death some of his Manuscripts were published, viz.

The Privileges of the Houses of Lords and Commons argued and stated, in two Conferences between both Houses, April, 19 and 22d, 1671. To which is added, *A Discourse, wherein the Rights of the House of Lords are truly asserted; with learned Remarks on the seeming Arguments and pretended Precedents offered at that Time against their Lordships.*

(b) Athen. Oxon. v. 2. p. 790. (c) Hist. of his own Times. v. 1. (d) Vol. I. p. 149.

Book I. *The Writers of IRELAND.* 203

The King's Right of Indulgence in Spiritual Matters, with the Equity thereof asserted. London, 1688, 4to. This Piece was published by Henry Carè, a noted turn Coat.

Memoirs of the Right Honourable Arthur Earl of Anglesey, &c. Intermixed with Moral, Political and Historical Observations, by way of Discourse in a Letter. With a Letter of his Lordship's prefixed during his Retirement. Published by Sir Peter Pett. London, 1693, 8vo.—He left behind him *The History of Ireland* in Manuscript, i. e. from the Rebellion in 1641 to the Restoration in 1660.

Ulick Bourk, Marquis of Clanrickard, who was Lord Deputy of Ireland in the Year 1650, writ *Memoirs*, which though compiled in the seventeenth Century, yet did not appear abroad till the Year 1722, when they were published under this Title.

Memoirs of the Right Honourable the Marquis of Clanrickard, Lord Deputy General of Ireland, containing several original Papers and Letters relating to the Treaty between the Duke of Lorrain and the Irish Commissioners. Published from his Lordship's Original M. S. To which is prefixed a Dissertation by way of Preface with curious Observations concerning the Antiquities of Ireland. London, 1722, 8vo.—This Dissertation by no means answers what is promised in the Title.

Roger Boyle, Bishop of Clogher, of whom see an Account Vol. I. p. 191. and 213. He writ,

Inquisitio in fidem Christianorum hujus Sæculi. Dublinii, 1665, 12mo.

Summa Theologiæ Christianæ. Dublinii, 1681, 4to.

His Common Place Book on various Subjects, together with an Abstract of Sir Kenelm Digby's Treatise of Bodies, is in M. S. in the College Library 2. 12.

Charles Molloy, a Native of the King's County, and a Lawyer of the Inner Temple, was the Author of an excellent Book, intitled,

De Jure Maritimo et Navali; or a Treatise of Affairs Maritime, and of Commerce in three Books.—London, 1681, 8vo. Of which there have been several Editions. He died under fifty Years of Age in 1690 at his House in Crane-Lane Court in Fleet-street, London.—There was a Gentleman of the Inner-Temple of both his Names living in 1724, and a Native of Dublin, who published some Comedies, viz.

I. *The perplexed Couple, or Mistake upon Mistake.* London 1714.—II. *The Coquet, or the English Cavalier.* London, 1718. III. *The Half-pay Officer, a Farce.*—London 1720.

Richard Archdekin, born in the County of Kilkenny, was admitted into the Society of the Jesuits at Mechlin or Malines in Brabant in 1642, in the twenty-third Year of his Age. He taught Divinity and Philosophy at Louvain and at Antwerp, where in 1676 he was Rector of the Students of the highest Class, had acquired the Reputation of an able Divine, and was afterwards Professor of Divinity. He died at Antwerp about the Year 1690. *Peter Talbot (e)* gives him the Character of “a good Father, but an incautious Writer.” and another *(f)* quarrels with a Proposition advanced by him in his undernamed *Theologia Tripartita (viz.)* “That Absolution is not to be deferred to “habitual Sinners, ’till they are actually reformed,” to which he opposes that saying of Horace. Epist. 2d. *Quo semel est imbuta recens servabit odorem testa diu*; and of Catullus Epigr. 77. *Difficile est Longum subito deponere amorem.* And from thence humorously makes these two, and other Pagan Authors, Anti-Jesuits. He wrote,

Of Miracles, and the new Miracles done by the Relicks of St. Francis Xaviers in the Jesuit's College at Mechlin.—Lovanii, 1667, 8vo. This Piece is in English and Irish.

Præcipuæ Controversiæ fidei ad facilem Methodum redactæ; ac Resolutiones Theologiæ ad omnia Sacerdotis munia, præsertim in Missionibus, accommodatæ.

(e) Primat. Dubliniensis. (f) Abbe de la Berthier in his Parallel of the Doctrines of the Pagans and Jesuits. p. 48. English Edit.

Cum apparatu ad doctrinam sacram. Cui accessit summa doctrinæ Christianæ selectis Exemplis elucidata. The first Title is, *Theologia, Polemica, Præctica, Sacra.*—Lovanii 1671, 8vo,

Vitæ et Miraculorum S. Patricii, Hiberniæ Apostoli, Epitome, cum brevi Notitiâ Hiberniæ.—Lovanii 1671, 8vo, printed with the former; which he afterwards revised and enlarged, and published under the Title of,

Theologia Tripartita Universa, sive Resolutiones Polemicæ, Præcticæ, Controversiarum et Questionum etiam recentissimarum, quæ in Scholâ et in Praxi per omnia usum præcipuum habent; Missionariis, et aliis Animarum Curatoribus, et Theologiæ Studiosis, solerter accommodatæ. Editio quinta. Antwerpiæ 1682. III Vol. 8vo. If we may judge by the Number of Editions, this Book carried a vast Reputation abroad. I have seen the Eleventh Edition of it printed, Venice 1700, 4to, after the Author's Death, and for what I know, there may be others since. At the Time the Eighth Edition was undertaken, there were sixteen thousand of them disposed of, and a great Demand for more.

He also wrote and published, *The Lives of Peter Talbot, Archbishop of Dublin, and of Oliver Plunket, Primate of Ireland*, which are printed in the Eleventh Edition of his *Theologia Tripartita*.

Sotwellus tells us, that he had a Book ready for the Press, intitled, *Theologia Apostolica*.

Another Richard Archdekin, a Franciscan Frier, and titular Bishop of Killala, lately published a Tract, intitled, *A short View of the Practice of giving Money at Interest, being a Method of making easy the Consciences of such as give their Money at Interest, and acquitting them of the Guilt of unlawful Usury, when they do not require extravagant or unusual Interest, and take only what by Custom and the Laws of the Land is allowed.* London 1734, 8vo. John Scanlan, a Dominican Frier, wrote severe Remarks on this Piece.

John O-Cullan, a secular Priest of the County of Kerry, was educated at Tholouse in France, where he published a Tract under this Title,

Ordo Administrandi Sacramenta, et Officia quædam Ecclesiastica ritè peragendi, in usum Sacerdotum qui Ecclesiasticis Missionibus in Hiberniâ funguntur. Tholosæ 1676, 12mo.

Neal Carolan, Parish Priest of Slane and Stackallen, in the Diocese of Meath, was ordained Priest by Anthony Geoghagan, titular Bishop of Meath in 1662, and the same Year sent to Paris, where he studied Philosophy in the College of Grassini, and took the Degree of Master of Arts in the University of Paris. He then studied Divinity in the College of Navarr under Doctor Vinet, Doctor Saussay, and Doctor Ligny. He returned to his native Country in June 1667, and taught a private School for two Years in the Borders of Meath. In 1669 he was instituted into the Parishes of Slane and Stackallen by Oliver Desse, titular Vicar-General of the Diocese of Meath. In 1675 he was removed to the Parishes of Painstown and Brownstown, and in 1679 remanded back to Slane. It was here that Archdekin's *Theologia Tripartita*, and the *Touchstone of the Reformed Gospel*, were recommended to his Study by his Superiors, and for a long Time he thought them unanswerable. But conversing with the Protestant Clergy of Meath, he came to understand, that *The Touchstone* was an old Book vamped up with a new Title, and had been formerly published under the Name of *The Gag for the New Gospel*. Upon which he procured Bishop Montague's Answer to it, and found, that it had grossly misrepresented the Doctrine of the Protestants. This unfair Proceeding bred a Dislike in him to the Book, and put him upon a serious Inquiry into the Reformed Doctrines; and the more he read in the Writings of the Protestants, the better he was reconciled to their Opinions, and liked those of the Church of Rome the worse: And this is the Reason he gives for his Conversion; which gave Rise to a Book wrote by him, intitled,

Motives of Conversion to the Catholick Faith, as it is professed in the Reformed Church of England. Dublin 1688, 4to. The Points he handles in this Book are, *The Infallibility of the Pope, Transubstantiation, Half Communion, Image-Worship, and Prayers in an Unknown Tongue.*

George Walker had his Education in the University of *Glasgow* in *Scotland*, but was Rector of *Donaghmore* in the County of *Tyrone*, where he was born. When the Prince of *Orange* landed in *England*, many of the Protestants of the North of *Ireland*, fearing Dangers from the Papists, fled for Safety to *Londonderry*, and among others, Mr. *Walker*; who after some Time was by the Inhabitants, and such who had fled into the Town, made Governour of the Place; which he defended with great Courage and Conduct against the Forces of K. *James* II, and miserable Famine within the Town. When the Siege was raised he passed into *England*, and was favourably received by K. *William*, and all who wished well to the Revolution. Returning home by the Way of *Oxford*, he had the Degree of Doctor of Divinity conferred on him. Afterwards, being Chaplain in the *English* Army, he engaged out of Character in the Battle fought at the River *Boyne*, where he died of a Wound he received on the first of *July* 1690. It was thought, had he lived, that he would have been promoted to the Bishoprick of *Derry*, then vacant by the Death of *Ezekiel Hopkins* three Days before. He wrote,

A true Account of the Siege of Londonderry. — London 1689, 4to. This Treatise was written against by some, who envied him the Glory of that brave Defence; upon which he published,

A Vindication of the true Account of the Siege of Londonderry in Ireland. London 1689, 4to.

Upon this Occasion an anonymous Writer published, *An Apology for the Failures charged on the Reverend Mr. George Walker's printed Account of the late Siege of Derry, in a Letter to the Undertaker of a more accurate Narrative of that Siege.* Printed 1689, 4to.

One *John Mackenzie*, Chaplain to a Regiment at *Derry* during the Siege, writ *A Narrative of the Siege of Londonderry: Or the late memorable Transactions of that City faithfully represented, to rectify the Mistakes, and supply the Omissions of Mr. Walker's Account.* London 1690, 4to— To which a Friend of Mr. *Walker's* writ an Answer under the Title of, *Mr. John Mackenzy's Narrative of the Siege of Londonderry, a false Libel: In Defence of Doctor George Walker.* London 1690, 4to.

John Mullan (*Molanus*) a Native of *Cork*, wrote (b) a Treatise, intitled, *Idea Constantiæ Togatæ*; but when or where printed, or in what Form I know not, having never seen the Book.

Richard Peers was the Son of a Tanner in the County of *Down*, where he was educated a-while in Grammar-Learning: But his Father not being in Circumstances sufficient to breed him a Scholar, intended him for his own Trade. The Boy, disliking his Father's Intentions, ran away from him, and getting a Passage to *Bristol*, was received into the Family of a near Relation, who put him to School, and finding him capable of Learning, made Interest to get him into *Westminster-School*, as a King's Scholar, under the famous Doctor *Busby*. From thence in the Year 1665 he was elected a Student of *Christ-Church* in *Oxford*, being then upwards of twenty Years of Age, and fully qualified to be admitted into the University. After he had taken his Degrees in Arts, he was elected superior Beadle. He married, and applied himself to the Study of Physick, and obtained a Licence for the practising it. He died at his House in *Oxford* on the 11th of *August* 1690, and was the Author of several Pieces, viz.

Four Copies of Verses on sundry Occasions. — Oxford 1667, 4to. The First is on Doctor *Fells's* Return from the electing Students at *Westminster-School* to be placed in *Christ-Church* in *May* 1666.

The Description of the Seventeen Provinces of the Low Countries or Netherlands. — Oxford 1682, Folio, in large Royal Paper. It is the 4th Volume of the *English Atlas*, printed by *Moses Pitt*.

A Catalogue of all the Graduates in Divinity, Law and Physick, Masters of Arts, and Doctors of Musick, who have been made in Oxford from October 1659, to July 1688. — Oxford 1689, 8vo.

(b) Ward's Life of St. Rumold. p. 192.

A Poem in Vindication of the late publick Proceedings, in the Way of Dialogue between a high Tory and a Trimmer. To which is added the High Tory's Catechism, in three Sheets in Folio

He translated into *English* the *Life of Alcibiades* from the *Latin* of *Cornelius Nepos*: And had also a considerable Hand in translating out of *English* into *Latin*, *Historia & Antiquitates Universitatis Oxoniensis*, in which Task he was engaged by *Bishop Fell*: For he was a compleat Master of the *Latin* Tongue, and what he did that Way was excellent.

Allen Mullen or *Moulin* was born in the North of *Ireland*, and educated in the University of *Dublin*, where he took his Degree of Doctor of Physick, and practised in that City. He was an ingenious Man in his Faculty, a good Anatomist, and particularly eminent for his curious Dissection of the Eye. He was a Member of the Philosophical Society in *Dublin*, and of the Royal Society in *London*, to which Place he removed in 1686 on account of a scandalous love Intrigue, of which he was ashamed. In 1690 the Earl of *Inchiquin* took him with him to his Government of *Jamaica*, he being desirous of that Voyage; having a Mind to enquire after some Mines, which he heard were in those Parts: But putting in at *Barbadoes* he met with some Friends who made him drink hard, which threw him into a Calenture of which he died. He hath written,

An Anatomical Account of the Elephant, accidentally burnt in Dublin on Friday June the Seventeenth 1681, in a Letter to Sir William Petty. Together with a Relation of new Anatomical Observations in the Eyes of Animals, in a Letter to the Honourable Robert Boyle, London 1682, 4to.

A Discourse on the Dissection of a Monstrous double Cat, read before the Dublin Society on the twenty second of August 1685. v. Philos. Transact. No. 174.

A Conjecture at the Quantity of Blood in Men; together with an Estimate of the Celerity of its Circulation. December 1687.——— Transact. No. 191.

An Account of the Experiment of the Injection of Mercury into the Blood, and its ill Effects on the Lungs.——— Transact. No. 191.

Some Experiments on a black shining Sand brought from Virginia, supposed to contain Iron, made in March 1689.——— Transact. No. 197.

Some Anatomical Observations on the Heads of several Fowl.——— Transact. No. 199.

Richard Parr, Son of *Richard Parr*, a Clergyman, was born at *Fermoy* in the County of *Cork* in 1617, his Mother being at his Birth fifty-five Years of Age. He was educated in Grammar Learning in a Country School then usually taught by Popish Priests, and when he was eighteen Years old was sent into *England*, and entered a Servitor in *Exeter* College in *Oxford*; where, by Favour of the Rector, *Dr. Prideaux*, he was after six Years Residence elected Chaplain Fellow of that College. In 1643 *Primate Ussher*, being then at *Oxford*, took Notice of him, made him his Chaplain, and carried him into *Wales*, where he lived sometime in *Glamorganshire*. He afterwards attended the Primate to *London*, where he married a rich Widow, and was promoted to the Vicaridge of *Ryegate* by the Presentation of his Wife's Brother, and he still continued Chaplain to the Primate, till that great Prelate died. In 1649 he resigned his Fellowship in *Exeter* College, and not long after became Vicar of *Camerwell* in *Surry*, and for a Time Rector of *St. Mary Magdalen* in *Southwark*. After the Restoration he was created Doctor of Divinity, and refused the Deanery of *Armagh*, and an *Irish* Bishoprick; contenting himself only with a Canonry of *Armagh*. He was so constant and ready a Preacher at *Camerwell*, that thereby he broke two Conventicles in his Neighbourhood, by outvying the Dissenters at extemporary Preaching, which drew their Auditors from them. In this Course of constant preaching at *Camerwell* he continued near thirty-eight Years, in all which Time he was esteemed a Person of great Piety, and of so regular and unblemished Conversation, that the Non-Conformists could not find any Thing to object to him on that Score, which had no small Influence towards bringing them over. He died at *Camerwell* on the 2d of November 1691, aged 74 Years, leaving behind him
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the Character of a Person of a generous, hospitable and genteel Temper, exceeding well-natured, and charitable to all ranks of Christians. He writ,

Christian Reformation, being an easy Perswasion to the speedy Practice of it; proposed to all, but especially designed for the serious Consideration of his dear Kindred and Countrymen of the County of Cork in Ireland, and the People of Ryegate and Camerwell in Surrey. London 1660, 8vo.

Sermons. I. *The Judges Charge, preached before the Judges of Assize at St. Mary Overies in Southwark.* London 1658, 4to.——II. *Christ's gracious Intention to Sinners, &c.* London 1661, 8vo.——III. *A Sermon at the Funeral of Dr. Bretton.* London 1672, 4to.

The Life of the most reverend Father in God James Usher, late Lord Archbishop of Armagh, Primate and Metropolitan of all Ireland: With a Collection of three hundred Letters between the said Lord Primate, and most of the eminent Persons for Piety and Learning in his Time, both in England and beyond the Seas, &c. London 1686. Folio.

The Honourable Robert Fitz-Gerald, a Gentleman of the House of Kildare, was a Sufferer in his own Person at the Revolution, being imprisoned for some time in the College of Dublin; from whence (after King James had lost the Battle of the Boyne, and fled from Dublin) he obtained his Liberty, and was active and instrumental in preserving the said City from being fired and plundered by the Papists. He writ the two following Pieces, viz.

Salt-water sweetned, or a true Account of the great Advantages of this new Invention both by Sea and Land; together with a full and satisfactory Answer to all apparent Difficulties. Dedicated to King Charles II. London 1683, 4to.

A full and true Account of the late Revolution in Dublin, of what happened there from the Time of the Defeat of King James's Army at the Boyne the 1st of July 1690, till King William's Entry there. In a Letter from a Gentleman who was then Prisoner in the College of Dublin to another in London, dated August 15th 1690. London 1690, Folio, in a Sheet and half. In this Letter are contained the Sufferings of the said Mr. Fitz-Gerald and others.

Sir Richard Cox was born on the 25th of March 1650 at Bandon, in the County of Cork.

His Father Richard Cox Esq; Captain of a Troop in Major General Jephson's Regiment of Horse, first employed in the Service of King Charles, afterwards of the English Parliament against the Irish Rebels, was third Son to Michael Cox, a younger Son of a reputable Family, fixed for many Years at Bishops-Cannings near Devizes in Wiltshire, and descended from Dr. Richard Cox, one of the Compilers of the Liturgy, Tutor to King Edward VI, and in the Reign of Queen Elizabeth, Bishop of Ely.

Michael came into Ireland with a younger Brother's Portion in Money, settled near Kilworth in the County of Cork, and improved his Fortune so much in a short time, that he was, at the breaking out of the Rebellion in 1641, worth six thousand Pounds. But he could not escape the general Devastation, and nothing was recoverable by his Descendants after the Reduction of the Rebels but his Land, which was inconsiderable, and divided among many of them.

Sir Richard's Mother was Catherine, Daughter to Walter Bird of Cloghnakilty Esq; first married to Captain Thomas Batten, who was killed at the Siege of Dungarvan in the County of Waterford.

Captain Richard Cox was a Man of great Strength and Courage, and signalled himself in several Battles against the Irish; but was in July 1651 basely murdered by Captain Norton of the same Regiment, by a Stab with a Penknife in his Back; and his Widow, being quite overcome by this second Loss, pined and languished until the Winter of the Year 1652, and then died; so that Mr. Cox became an Orphan before he was full three Years of Age; but happily fell into the Hands of his Mother's Father, who took as much Care of him as of his own Children, until the Year 1659, in which he also died. His Uncle, John Bird Esq; then took him under his Protection, and put him to an ordinary Latin School at Cloghnakilty; where he soon disclosed a strong Inclination to Learning,

Learning, which he so eagerly pursued, that having no other School Book but a Grammar, he constantly transcribed his Lessons from his School-fellows Books; by which Means what he learned was deeply imprinted on his Mind, and his Writing was wonderfully improved without the Assistance of a Master. At this School he continued until he had learned what is usually acquired in such inferior Schools, and, not having a Fortune sufficient to carry him through a regular Education, he spent three Years in the Country, not in Idleness, but in reading such Histories as he could borrow.

An. 1688. Being now eighteen Years old, and fuller of Reflection than was common at that Age, his active Spirit would not longer submit to a Course of Life so unprofitable to a Person in his Condition: He therefore at once came to a Resolution of extricating himself from it by some honest Means, and by his Uncle's Consent, and under his Countenance, he practised as an Attorney in several Manor-Courts, where his Uncle was Seneschal, for three Years: In which Time, besides Cloathing and maintaining himself decently he laid by fifty Pounds. He was now of Age, and in Possession of his Father's Lott for his Arrears, which fell in *Galway*, and yielded twenty-six Pounds *per Ann.* Besides this he sold an Interest near *Kilworth*, which was left to him by his Grandfather, for an hundred and fifty Pounds payable by Gales in four Years; and with this little Stock was bold enough to apply himself to a Profession suitable to his Birth, and settled at *Gray's-Inn* in September 1671.

He confined himself closely to the Study of the Law, and was taken so much Notice of for his Diligence and Improvement, that in the Summer of 1673 he was made one of the Surveyors at Sir *Robert Shaftoes* Reading. The Reader fell ill two Days before he was to perform his Part in the Hall, and Mr. *Cox* was pitched upon by Sir *Robert* himself to supply his Place; who, though on so short a Warning, argued the Readers Case so much to the Satisfaction of a numerous Audience, that he was called to the Bar the *Monday* following with great Applause, and was offered very considerable Advantages by Sir *Francis Radcliff*, afterwards Earl of *Derwentwater*, to settle near him in the North of *England*; which he with Gratitude declined, and returned to *Ireland* the same Year.

He soon after married Mrs. *Mary Bourne*, who was esteemed a very considerable Fortune; and was so truly, if it had been well payed: But being in the Hands of her Mother, a Woman of bad Œconomy, it was drawn from her in such small Sums, and with such little Satisfaction, that Mr. *Cox*, whose Education at *Gray's-Inn* had consumed the greater Part of his small Fortune, was disabled and discouraged from pushing forward in his Profession. This Accident was near frustrating all his former successful Efforts: For in a Fit of Despair, very unequal to the other Parts of his Life, he took a Farm near *Cloghnakilty*, and there sat down for seven Years. At length being rouzed from his Lethargy by a great Increase of his Family, he was by the Interest of his good Friend Sir *Robert Southwell* elected in the Year 1680 Recorder of *Kinsale*, and removed to *Cork*, where he practised in the Profession of the Law with great Success.

But here it is necessary to go a little back to relate an Incident of his Life, to which his future Fortune may be justly ascribed. In *April* 1679 he was chosen Chairman at the Quarter-Sessions for the County of *Cork*, held at *Bandon*. It was the critical Time, when it became fashionable for all Persons, who sought Favour at Court, to ridicule the popish Plot. With the Zeal and Sincerity of a good Protestant, He took Occasion to expose in his Charge the Villanies, the Cruelties, and the Impostures of Popery, with such good Spirit and Sense, that he mightily animated the Protestants, and as highly provoked the Papists. So sensible were the former of the great Service done them by this seasonable Charge, that in a Body they publicly returned Thanks for it that Day; and one of them said "that he must expect that the Revenge of the Papists, if ever it fell into their Power, would be proportioned to his Merit with the Protestants." Mr. *Cox* replied, "that he was not in Danger; for he had studied

" them

“ them thoroughly, and therefore would never trust them, nor live under their “ Jurisdiction.” Accordingly soon after *Tirconnel* had taken the Sword of State into his Hand, Mr. *Cox*, foreseeing the Storm that would fall on the Protestants, in 1687 quitted his Practice, which was then very considerable, and his Estate at that Time 300 l. *per Ann.* and removed with his Wife and five Children to *England* and settled in *Bristol*.

Here he was treated with that Generosity and Kindness by all Ranks of Protestants, which became Christians to extend to one who had been a *Sufferer* for the Protestant Religion and the Common Cause. He fell into Practice sufficient to maintain his Family comfortably and genteely, independent of his *Irish* Estate. In his leisure Hours he compiled *The History of Ireland*, the first Part of which he afterwards published in 1689, and dedicated to King *William*, under the Title of,

Hibernia Anglicana ; Or the History of Ireland from the Conquest thereof by the English, to this present Time : With an introductory Discourse touching the antient State of that Kingdom. Part. I. London 1689, Folio.—— The Year following he published the second Part of the said Work under the same Title, and also dedicated to the same Monarch ; to which is added by another Hand, *A brief Account of the Transactions of Ireland from 1653 to King James’s landing at Kinsale.* Mr. *Cox* was furnished with excellent Materials for this Work, collected with great Industry from the *Lambeth Library*, and elsewhere ; but it is to be lamented that he was obliged to huddle them together in too much haste, which occasioned the leaving behind him some Marks of an incorrect Writer. Nor has he fully performed his Engagements to the Publick, his Title promising a History down to the Year 1690. But he breaks off at the End of the *Irish* Rebellion in 1653. He had leisure enough from the Time of his Retirement from Business to have reviewed this Work, and put it out more compleat, and to have added to it another Volume, which I am informed he was about and had made some Progress in. But to proceed,

The Neighbourhood of *Bristol* to *Kingsweston* afforded him the Opportunities of cultivating a more intimate Acquaintance with Sir *Robert Southwell* ; than whom the World could not shew a Man of more Religion, Virtue and Wisdom. He was to the Moment of his Death a sincere active Friend, and great Benefactor to Mr. *Cox*. In return, Mr. *Cox* ever retained the same Respect and Gratitude for Sir *Robert*, which are by Religion and Nature due to the best Parents.

He had the Honour also thus early in his Life to be so much in the Esteem and Confidence of the first Earl of *Burlington*, a Nobleman of great Sense and Virtue, that a constant Correspondence was kept up between them ; and by Letters wrote by the Earl and still preserved, it appears, that to the End of his Days the Earl did nothing without first consulting Mr. *Cox*, whom he looked upon to be most faithful to him, and to have done him more Service than all the World besides. This Friendship lasted with the Earl’s Life, and descended to his Grandson *Henry Boyle*, afterwards Lord *Carleton*.

As soon as the Prince of *Orange* arrived at *London*, Mr. *Cox* left *Bristol* and followed him thither ; and the great Question being then on the Carpet, whether the Prince of *Orange* should be King or Regent, Mr. *Cox* printed a Sheet of *Aphorisms*, proving by a fair Deduction the Necessity of making the Prince of *Orange* King, and of sending speedy Relief to *Ireland* ; and presented them to every Member who entered the Parliament House on the first Day of the Convention. As soon as that great Affair was accomplished, and the Prince and Princess of *Orange* were declared King and Queen, Mr. *Cox* published half a Sheet, intitled,

“ *A brief and modest Representation of the present State and Condition of Ireland.*” —— tending to draw the Attention of the Legislature to the Affairs of that Kingdom, and to move them speedily to release the unhappy Protestants from their miserable Bondage.

His Zeal for the Revolution was soon observed, and his Abilities were so well thought of, that he was proposed to go to *Ireland* as Secretary to Duke *Scomberg*. But not understanding the *French* Language he declined the Offer. When the King resolved to go in Person, he cheerfully accepted the Post of Secre-

tary to Sir *Robert Southwell*, principal Secretary of State, and took upon him the whole Care and Burthen of the Office. It was at this Time that his Knowledge of Business, and Dexterity in it, recommended him to the King. The most secret Dispatches of the Office, and the greatest Part of the Intelligence passed through his Hands. How much he was depended on in the latter may be seen from the following remarkable Instance.

At the *Boyne*, before the Battle, there were in the *English* Camp several high Reports of the Number and Strength of the Enemy, which Sir *Robert Southwell* affirmed to the King upon Mr. *Cox*'s Credit to be false. A Day or two before the Action an Officer came from the *Irish* Camp, and told the King the Posture and Number of the Enemy in such magnified, and yet so regular and so plausible Terms, that his Majesty was greatly disconcerted, and told Sir *Robert* he was "certainly misinformed, and the *Irish* Forces were more than he imagined." Sir *Robert* immediately imparted the King's Doubts, and the Reasons of them, to Mr. *Cox*. He, who had not reported on Conjecture, but good Authority, insisted on his Intelligence, and desired that the Officer might be led from the King's Presence about the *English* Camp. When he had surveyed it at his Leisure, he was asked, "what he computed the Number of the *English* Forces to be." He confidently affirmed them to be more than double the Number, which the King knew them to be. His Majesty saw, that the Officer was a conceited ill Guesser, and was particularly well pleased with the Manner by which it was found out.

Upon the King's March to *Dublin* after his glorious Victory over King *James*'s Forces at the *Boyne*, he published his Declaration, called, *The King's Declaration at Finglas*; which was drawn by Mr. *Cox*, and not altered one Word from the first Draught; of which the King was pleased to say, "that Mr. *Cox* had "exactly hit his own Mind."

After the Surrender of *Waterford* Mr. *Cox* was immediately made Recorder of that City, and the King sensible of his faithful Services during the Campaign, and willing to reward him to his Satisfaction, commanded Sir *Robert Southwell* to ask him what Employment he would choose. He being at that Time by the great Fatigue he had lately undergone disposed to Retire, and to spend the greatest Part of his Life amidst his Books, chose to be *second Justice of the Common-Pleas*, and accordingly he was sworn into that Office on the fifteenth of *September* 1690.

He was now fixed in a genteel Post of his own choosing, of moderate Profit, and little Business, where he hoped to dedicate the greatest Part of his Time to his beloved Study of History; and especially proposed to revise his *History of Ireland*, which he was sensible had been published too hastily, and would admit of great Additions and Amendments. But he was too useful a Person to the Government, to be suffered long to enjoy the quiet he wished for; and therefore was sent with *Robert Rockfort*, Esq; one of the Commissioners of the Great Seal, in *October* to execute a Commission of *Oyer and Terminer* at *Atbirdee* and *Droghedab*; and in *December* with Sir *Richard Pyne*, another of the Commissioners of the Great Seal, to execute a like Commission at *Wexford*, *Waterford*, and *Cork*. They were intrusted also with an absolute Power of ordering and commissioning the Militia, delivering out Arms and Stores to them, and of granting Protections to all those Rebels who were willing to submit to his Majesty. With great Joy the Protestants saw the Civil Power again exerting itself among them; and though it was time of War, the military Gentlemen, as Men should do who fought for Liberty and Property, paid great Respects every where to it: So that every Person in the *English* Interest contributing his Part, Justice began to prevail. The Rapparees were sorely pressed, and Trade was revived. The Commissioners proceeded with so much Zeal and Diligence, that General *Ginkle* by a Letter from *Clonmell* applied to them, amongst their other Inquiries, to inspect the Behaviour of the Officers and Soldiers in Garrisons, that upon their Report he might reform Abuses and punish the Offenders.

With

With great Fidelity and Success the Commissioners discharged their Trust, and in a good Measure restored Peace and Order to the Country through which they passed: And in *January* Mr. Justice Cox received a Letter from Lord Sidney dated at *Whitehall*, acknowledging the great Zeal and Affection, which upon all Occasions he had shewed for his Majesty's Service, and assuring him, that it would be remembred to his Advantage.

Many Persons were at this Time busy in *England* to represent Lord Clancarty as a faultless Person, and endeavoured to have him exchanged for a *Dutch* Officer, who was taken the preceding Year by the *French* at the Battle of *Fleury*; so that he might rather pass for a fair Enemy, than an outrageous Rebel, and in a short Time be restored to his Estate. But Mr. Justice Cox encouraged the Grand-Jury of the County of *Cork* to draw up a true Representation of his barbarous Practices against the Protestants, of his inveterate hatred to the *English* Interest, and of the little probability there was of ever seeing an *English* Plantation in those Parts, if he were restored to his Estate. This Representation, in the form of a Presentment, was laid before the Lords Justices, and by them transmitted to the King, and zealously supported by Lord Sidney, and the Earl of *Burlington*, and had so good an Effect with his Majesty, that all the Schemes in Favour of *Clancarty* were defeated, and Mr. Justice Cox received the Thanks of every Protestant of Figure and Fortune in the County.

Early in *March* Lord Chief Justice Reynel and Mr. Justice Cox went Judges of Assize to *Cork* and *Waterford*, the only Places in *Munster* absolutely in the Power of the *English*, and carried Instructions for the continuing Peace, and securing those two Counties, and also a Commission for inspecting the Stores of War, and for enquiring into the Embezilements thereof. Among their Instructions there was one so wholesome, and attended with so good Consequences, that it is fit to be recorded. "That as often as any Murder or Robbery shall be committed within his Majesties Quarters, all such Parents in that County, who have Sons in the Enemies Quarters, shall be apprehended and sent to the common Goal, until Reparation made, or they be otherwise delivered by due Course of Law." For it was very justly believed, that so many Mischiefs could not be done by the Rebels in their Majesty's Quarters, without the consent of their Relations, and other Confederates under Protection. The strict Execution of these Instructions contributed greatly to the Settlement of those two Counties, even before the War was yet finished in other Parts of the Kingdom.

In *April* 1691 the Lords Justices sent for Mr. Justice Cox, and acquainted him, that they designed to appoint him *Governour* of the County and City of *Cork*, and that they expected he would immediately repair to his Post to put the Militia quickly into a Posture of Defence. He was very apprehensive of the weight of such a Charge, at a Season, when probably both Sides would make their utmost Efforts for Victory in the Field; and how much he would have to answer for, if Matters should not succeed well with him in that large County in so critical a Juncture. He therefore endeavoured to excuse himself by his want of Military Knowledge. But Lord Coningsby replied, "That he was a Popular Man, and beloved by the Protestants, and that his Zeal would supply his want of Military Skill." It was impossible, after so large a Compliment, and so great Confidence reposed in him by the Government, to decline the Service any longer. But first, that he might be enabled to answer the Expectations conceived of him, he desired that he might be supplied with sufficient Arms and Ammunition; and that positive Orders should be sent, that the Militia should not be on any Occasion affronted by the Army, and that the Army should be posted in such a Manner, that no Dispute might arise about Place or Command; and that seven Regiments of the Army should be ordered to join in the Defence of that County. These Demands were all granted, and he arrived at *Cork* the 5th of *May* furnished with ample Powers for the Execution of his Office, and also with a Commission of Oyer and Terminer.

On the 18th of the same Month he issued a Proclamation, "forbidding Papists to be out of their Dwellings from nine at Night till five in the Morning, or to be found two Miles from their Places of Abode, except in a high Way

“ Way to a Market Town, and on Market Days, or to keep or conceal Arms
 “ or Ammunition, on Pain of being treated as Rebels. That Hue and Cry
 “ should be made after Murderers or Robbers ; and that all Persons should on
 “ their Allegiance enlist themselves in the Militia, and that none should traffick,
 “ correspond with, or send Provisions to the Enemy, or shelter or entertain
 “ Tories, Rapparees, &c ; that no protected Person should desert his Habita-
 “ tion, or go to the Enemy, or otherwise absent himself above three Days, on
 “ Pain of the Imprisonment of his Wife and Family, and the demolishing of
 “ his House ; and lastly, it promised impartial Justice, without Distinction of
 “ Nation.”

This Proclamation had wonderful Effects ; by the help of it, and the *Governour's* care to place the *Gentlemen of the Country* according to their *Quality and Fortune in the Militia*, he raised in three Weeks eight Regiments of Dragoons, and three of Foot. The Men entered so cordially into the Service, that they were not long in learning Discipline, and soon became capable of either defending or offending, as Opportunity offered.

As soon as the *English* Army was ready to take the Field, the Lords Justices sent the *Governour* full Instructions for his Conduct, particularly to try the Militia for breach of Military Discipline, and to administer to them an Oath of Allegiance to the King and Queen, and Obedience to their Officers : And in a Letter from the Lords Justices dated the 23^d of *May*, he was told, “ that if any
 “ Thing happened amiss in his County, it would lye at his Door ; that there-
 “ fore since the Army was marched every where, it concerned him to be more
 “ than ordinarily vigilant.” This would have terrified a Man of less Resolution than he was, especially considering that the strongest Garrison of the *Irish*, that of *Limerick*, was not far from the Borders of his County ; But he was so far from being dismayed, when he found the *English* Army was entering on Action, he wrote to General *Ginkle*, “ that if he wanted, he could spare him five Re-
 “ giments of the seven he had of the Army to defend the County” : Which offer the General very thankfully accepted, and accordingly drew off one Regiment of Horse, one of Dragoons, and three of Foot. So high in Reputation were the *Cork* Militia grown by the good Management of the *Governour*, and the Diligence of the *Commanding Officers*, that in *August* General *Ginkle* wrote for one Thousand of them to assist him at the Siege of *Limerick* ; and they were posted at *Killaloe*, a Pass of great Importance, which they effectually secured as long as the General thought it necessary. And here it will not be amiss to relate the following Instance of the *Governour's* Presence of Mind, and quick turn of Thought, which the great Duke of *Marlborough* afterwards highly commended. The Detachment from the City of *Cork*, which was to compleat the thousand Men to go to *Limerick*, consisted of 160 ; who grew mutinous in their March, and at last refused absolutely to leave their County, so that their Commander, Colonel *Rogers*, after vain Endeavours to bring them to good Humour, rode to the *Governour* and complained of their Disobedience : The *Governour* calmly answered that he would make them March : Accordingly, accompanied by several Gentlemen (who apprehending the ill Consequences of this Mutiny, by drawing other Detachments from their Duty, thought some of the Mutineers for Example sake ought to be severely handled ; he came up to the Head of the Refractory Men, and with as much severity as his Countenance would admit of, asked, Why they did not March ? One was preparing to answer for the rest ; but the *Governour* stopped him short and said, “ That
 “ he scorned to make use of the Power the Government had given him to pu-
 “ nish them, considering that some of them might be *Cuckolds*, and some
 “ *Cowards*, whose Company he did not desire ; but that he was sure there were
 “ many among them, who loved their King and Country, and were not afraid
 “ to fight for them, and that such would follow him ; that the rest had Liber-
 “ ty to return to their Houses.” They all instantly and eagerly pressed forward, and did notable service at the Siege.

In the whole Time of his Government, which continued until the Reduction of *Limerick*, though he had a Frontier of eighty Miles extent to defend,
 and

and twenty Places to Garrison, besides *Cork* and the Fort of *Kinsale*, where the two Regiments of the Army lay; yet he did not loose one Inch of Ground. The Militia under his Command made daily Incursions into the Enemies Quarters, and took Prey to the Value of 30000 *l*; of which, though he had a Right to the tenth Share, yet he generously refused to take any Part.

So sensible were all People of the great Services he performed for the Protestant Cause, that every Post brought him grateful Acknowledgments of them from the Government, or from some Absentee, who had a Property within his Line. The Earl of *Burlington* in a Letter from *London* dated the 29th of *October*, expressed himself on this Occasion in these Words, “ I am very sensible of the great Pains and Care you took this last Summer for the Preservation of the County of *Cork*, and particularly of my Concerns therein, and of those Parts adjacent thereunto, which lay on the *Black-Water*; for which I return you most thankful Acknowledgments; assuring you, that I shall be ready upon all Occasions to express the Sense I have thereof.” But the greatest Honour of all was, that the Witnesses of his Actions, the Grand-Juries of the County and City of *Cork*, presented him with Addresses of Thanks, *for the indefatigable Pains he had taken in their Majesties Service, and for the benefit of the Country, and for the affectionate concern he had in all his Actions manifested for the Inhabitants of the County; and to beseech, that he would, if it stood with his convenience, remain among them; or wherever he was, that he would always persevere in the same Affections for the County and City.* When the Governour understood, that the Lords Justices were hastening to the Camp before *Limerick*, to expedite the Articles for the Capitulation, and found, that some who were in Protection had fled to *Limerick* in hopes to be included in the Capitulation, he immediately dispatched an Express to the Lords Justices with notice of that Matter, and desired that care might be taken to exclude all Deserters, who had taken Protection, out of the Articles. This was accordingly done, and Thanks returned by the Lords Justices for his seasonable Interposition; by which service several considerable Estates were put into Protestant Hands.

On the 12th of *April* 1692 he was sworn Deputy Governour of the Royal Fishery Company under Lord *Sidney*, Governour thereof, and on the 13th was Sworn of the Privy Council. There being at this time an Invasion apprehended from *France*, Mr. Justice *Cox* was again sent into *Munster*; but with a more extensive Commission than he formerly had. For he was to Command the Militia of *Cork* and *Limerick*, and of the Counties of *Cork*, *Limerick*, *Clare*, and *Kerry*, and carried with him Orders to the Store-keepers of *Cork*, *Limerick* and *Ross-Castle* to deliver to him Arms and Ammunition as much as he should demand. He had also a Secret Commission to disarm the *Irish* and other Papists effectually on the 20th of *May*, which was the Day fixed for doing that Business throughout the Kingdom: And to that Purpose he was ordered to distribute the Militia in small Parties, so that no Suspicion might arise of the Design, but the blow might fall with its full Force. On the 24th Orders followed him to seize all serviceable Horses in the Custody of Papists, or Persons disaffected to their Majesties Government; with which he received a discretionary Power to trust Arms in the Hands of Papists for the Destruction of Rapparees. The *English* having gained an entire Victory over the *French* at Sea, all fears of an Invasion vanished, and Orders were sent on the 4th of *June* to the Governour to restore all the Horses he had seized pursuant to the former Order. He continued to act as Governour of *Munster*, to the great Security of the Inhabitants against the Rapparees by his prudent Management of the Militia, until Lord Chief Justice *Reynel* carried down a Commission of Assize for that Province directed to him and Mr. Justice *Cox*, who then went the Summer Circuit, and afterwards returned to *Dublin*.

On the 5th of *November* he was Knighted with the Sword of State in the Castle of *Dublin* by his Excellency the Lord *Sidney*, Lord Lieutenant, who during his Government gave him all the Marks of Favour and Esteem that were in his Power, and afterwards continued his Friendship and good Offices to him during his Lordship's Life.

In 1693, April the 26th, at a Meeting of the Philosophical Society at the Provost's Lodgings in *Trinity College*, Sir *Richard Cox* (then one of the Justices of the King's Bench) read a *Geographical Description of the City and County of Derry, and of the County of Antrim*, being Part of an entire Geographical Description of the whole Kingdom, designed to be perfected by him; wherein also was to be contained, *A Natural History of Ireland*, including the most remarkable Things therein to be found, that are the Products of Nature. Upon his reading this Essay, he was admitted Fellow of the said Society, together with Doctor *John Veje*, Archbishop of *Tuam*, and *Francis Roberts Esq*; younger Son to the Earl of *Radnor*, some Time Lord Lieutenant of *Ireland*.

In May this Year he went to *England*, and was received by all the great Men in a distinguished kind Manner. Lord *Godolphin*, who was at the Head of the Treasury, told him particularly, "that his Services were so considerable, that they were all obliged to do what they could for him." And as an Instance of the Sincerity with which his Lordship spoke, he brought back with him an Order from the Treasury for an Abatement of one Moiety of his Quit-Rent for ever: And a Reservation was afterwards made for Grants of this Sort in the famous Act of Resumption, chiefly in Favour of Sir *Richard Cox*, whose Zeal for the Protestant Interest had recommended him to all Parties at this Time in Power, however they differed among themselves in Matters of less Moment. It was this good Opinion of him, which influenced the Lords of the Treasury, without any Application from him, to nominate him one of the *Commissioners for Forfeitures*, with a Salary of 400*l. per Annum*, into which Office he was sworn the 10th of *February*.

Parties in *Ireland* after the Revolution first took their Rise from the Articles of *Limerick* and *Galway*, but especially from the former. It was impossible but Sir *Richard Cox*, considering the several Trusts reposed in him by the Government, should be reputed to be of one or the other; and as hence proceeded a Storm, which had like to overset him in the Year 1695, it will not be impertinent to set the Matter in a clear Light.

King *William* and his Allies were engaged in a War, not only for securing the Liberty and Property of the *English* Subjects, but for protecting *Europe* from the boundless Ambition, and intollerable Tyranny of the Grand Monarch of *France*. It was not possible, while the King's Troops were divided by Means of the War in *Ireland*, that his Majesty should so successfully proceed in *Flanders*, as was wished by all his Friends. The good King therefore, hoping thereby to put a speedy End to the *Irish* War, sent to the Lords Justices Instructions for a Declaration, by which the *Irish* were to be assured of much more favourable and extensive Conditions, than they afterwards obtained by the Articles of *Limerick*. His Majesty's Instructions were reduced into a Proclamation, which was afterwards stiled, *The Secret Proclamation*; because, though it was printed, yet it never was published: For the Lords Justices, finding that *Limerick* was reduced to a Capitulation, smothered the Proclamation, of which they thought there would be then no Need, and went in all Haste to the *English* Camp, that they might hold the *Irish* to as hard Terms, as the King's Affairs would admit of. This they did very effectually, and put an happy End to a War, which had nigh destroyed the Kingdom. And though they deserved the Thanks and Praises of all good Protestants for what they did, yet very soon a Party sprung up, that roared against these Articles. The cunning Men of this Party quarrelled with the Articles for no other Reason, but because they were disappointed in their Expectations of raising great Fortunes out of the Forfeitures by their Interest or their Money. These easily drew in the greater Part of the Protestants, ignorant of the true Motives which induced the Government to grant the Articles; and full of a just Resentment against the Papists for their Cruelty to them during their short-lived Dominion, to engage on the popular Side of the Question. They thought no Articles should be made with the *Irish*, but what would expose them to the severest Events of War; and therefore, when they understood, that the *Papists* in the *Irish* Quarters were to enjoy their Estates, and be received as

Subjects

Subjects, with some Privileges as to Oaths and Religion, they did not spare their Censures of the Lords Justices and the General, as if the King and Kingdom were betrayed; and insisted on it, that the Articles ought not to be observed; and that it was High Treason even to capitulate with the King.

On the other Hand, the moderate Men, who had felt as much of the Severity of Popery, as the most violent, and had as great an Abhorrence of it, thought it for his Majesty's Honour both abroad and at Home, that the Articles should be observed strictly; and indeed the Government always received Instructions from the King to adhere closely to them: For his Word and Honour were engaged, which he never would forfeit. Besides, a different Proceeding might disoblige many of his good Allies. But if there had been nothing of Honour in the Case, it was thought to be sound Policy to give the *Irish* the full Benefit of their Articles, at least during the War. For the *French* soon discovered their Error in neglecting *Ireland* so much as they did, when there was so considerable a Part of the Natives in Arms to assist them; and therefore projected a new Invasion every Year, and without Doubt would have been delighted to see the *Irish* exasperated by so gross a Deceit of the Government, as a Breach of the Articles would have been.

The War was soon declared between the Parties from the Pulpit (the most improper Place to blow the Coals of Sedition in that can be thought of.) The Bishop of *Meath*, who was otherwise an excellent Prelate, was so hurried away by popular Notions, that the very next *Sunday* after the Lords Justices returned from the Camp, preaching before the Government at *Christ-Church*, argued, "That the Peace ought not to be observed with a People so perfidious; that they kept neither Articles nor Oaths longer than was for their Interest; and that therefore these Articles, which were intended for a Security, would prove a Snare, and would only enable the Rebels to play their Pranks over again on the first Opportunity."

To obviate this Doctrine, the Bishop of *Kildare* mounted the Pulpit the following *Sunday*, and shewed the Obligation of keeping the Publick Faith, and withal spoke more favourably of the *Papists*, than any other Protestant thought they deserved. Though it was known, that the first Bishop was a very honest Man, and did not intend the direct Breach of Faith, but to have so strict a Hand kept over the *Papists*, as might disable them from rebelling again; and though the latter Bishop was very well known to have no unwarrantable Kindness for the *Papists*, nor to intend more than to vindicate the Government both in making and observing the Articles, yet both Bishops were highly censured by the different Parties: And the Bishop of *Meath*'s Behaviour was so much resented by the King, that he was put out of the Council, and the Bishop of *Kildare*, for his Moderation, put in his Place.

The Doctrine of the two Bishops was so much the Subject of Discourse, that it became necessary that the People should be settled in a right Opinion of these Matters, by a third ingenious Person; and therefore Dean *Synge* preached in the same Pulpit, where the Difference first was propagated, on these Words, "Keep Peace with all Men, if it be possible;" and moderated so judiciously between the two Bishops by asserting, "that the *Papists* were not to be trusted, but the Articles were to be performed; that they deserved no Favour, yet they were intitled to Justice, even for the Sake of Conscience and Honour;" that no more was heard of this Dispute from the Pulpit: But in Parliament and Council the Difference subsisted, until the famous *English* Act of Resumption passed, which quieted the Disputants; because they then saw, they lost nothing by the Articles.

Sir *Richard Cox* was through the whole Affair in the Secret of the Government, and therefore as well through his great Affection for the King's Person, and his firm Attachment to his Interest, as through his natural Honesty, Love of Justice, and sound Policy, he was always of Opinion, that the Articles should be religiously observed, and ever gave his Judgment to that Purpose. Whilst the Adjudication of Persons intitled to Articles remained before the Council, the Behaviour

of the Members could not be publickly known, or decently talked of Abroad ; but when Sir *Richard Cox* came to appear openly in a Court of Judicature, as a Commissioner of Forfeitures, then it could not be concealed, that he was an incessant Stickler for the Articles of *Limerick* and *Galway* ; and in the Case of the *Galway Men*, he made so eloquent a Speech, insisted so strongly on the Heinousness of breaking Publick Faith, on the Ingratitude it would carry with it to their *Great Deliverer*, as well as to the *good General*, who had granted those Conditions, that he brought the rest of the Commissioners to his Opinion, and saved the Estates of the Claimants. This Act of Justice inflamed those, who had in Imagination swallowed the Estates saved by the Articles ; so that when the Government changed into the Hands of the Lord *Capel*, and he had put himself into the Management of those, whom the Articles had most chagrined, it was expected Sir *Richard Cox* would have been one of the first Victims to their Revenge : He was early apprized of their Designs against him ; for his watchful Friend Sir *Robert Southwell*, in a Letter of the 21st of *May*, told him, “ That some had
 “ chalked out many Reformations, which they expected to be fulfilled ; in Particular, the Change of most of the Judges, and such of them especially, as had
 “ thought the Articles of any Obligation. And you (says he) need not distrust, but
 “ that you have great Honour done you upon this Head, and shall find the Reward of it, if they can prevail. They resolve the next Parliament shall do
 “ all Things, and become the Instrument of all they meditate ; and believe the
 “ whole Government is at their Disposal. You have only to stand quiet, and
 “ let Nature work : *For violent Things do commonly burst of themselves.* In the
 “ mean Time your Friends here will not be idle.”

Besides his Steadiness in supporting the Articles, and thereby maintaining the King's Favour, Sir *Richard* had given new Offence to the governing Party at the Castle, by opposing their Schemes in Parliamentary Matters. In preparing Bills before the Sitting of Parliament, one was projected for *Liberty of Conscience*. Sir *Richard* did not oppose this Bill ; for he said, “ that he thought all Friends
 “ to the State should have a free Toleration of their Religion ; but as there was
 “ no Test in *Ireland*, it was necessary for the Security of the Established Church
 “ to exclude from Offices or any Share in the Government, all those, who would
 “ not conform to the Church established by Law.” And to that Purpose, he proposed a Clause to be added to the Bill ; to which much the greater Part of the Council agreed. The Party, being thus checked in their Career, were bent on removing him from the Council ; but did not dare to represent him to the King as disaffected or incapable of his Business : For they knew, that his Majesty was thoroughly acquainted with his Fidelity, and had a good Opinion of his Abilities ; so that they were driven to another Pretence, which prevailed, and which Sir *Robert Southwell* communicated to him in a Letter from *London*, dated the 1st of *June*. There was always something so solid and friendly in that good Man's Letters, that they ought to be inserted as often as Opportunity offers, for the Authority of the Historian, and the Instruction of Mankind. In this of the 1st of *June* he writes thus ; “ When your Removal from the Council hath been wondered
 “ at, it is affirmed by the Ministers, that nothing more is intended as to you,
 “ nor more in this Particular, than to bring Things to the antient Form of having only three Chief Judges of that Board, lest it might turn into a Court
 “ of Judicature. I hear, that those, who most rejoice in these Changes, give
 “ out, that you are also to be displaced from the Bench ; and that whatever they
 “ now desire from Court will be granted to the utmost extent, and that when
 “ the Parliament sits, they mean to carry all before them. — I am pretty well
 “ acquainted with the Extent of Malice : It doth not only take Pleasure in doing Mischief, which is the foolish Part, but it is also so politick as to blast
 “ and for ever disable, if it can, such as have Parts to rise, and may trample on
 “ them at another Day. You have read too much, and lived too long, to be
 “ surprized at any thing ; and you know that, *Bona agere, et mala pati, Regium est* : So that if all should happen, which I but apprehend, it ought not to
 “ shake

“ shake your Heart : And there is no Man that is conscious of his well-doing, “ and hath so many Witnesses of it, but can support a Storm, which is not likely to last.” Part of this came to pass ; for in *June* he was superseded from the Council, with high Compliments for his past Services, and an Apology for his Dismission from the Council, drawn from *the Jealousy the Subject began to entertain of so many Judges sitting at the Council-board, which began to look like, and might soon grow into a Court of Judicature.* To countenance this Suggestion, another Judge (without his Merit) was superseded with him : And the Rule has been observed to this Day.

He received his Disgrace with profound Submission, concealing his Knowledge of the true Reason of it. But he had the Comfort to find, that though he was removed from the Council-board, they could not carry their Bill for Liberty of Conscience, without the Clause proposed by him, and that he had taken their Scheme rightly. For when it was not to be had without that Clause, they dropped the Whole, testifying to the World, *that it was not Ease they wanted for Protestant Dissenters in Religious Matters,* which no good Man would refuse, but an *Admission into Offices and Power,* which no firm Churchman would consent to.

Though the Party by their Argument of his being a Puisne Judge (which was not ill grounded, if it had been seasonable) got rid of him as a Privy Counsellor, they could not accomplish at present the rest of their intended Scheme, and remove him from the Bench. For though they had Address enough to turn *Reynel*, Chief Justice of the King’s Bench, out of his Post, to make Way for *Sir Richard Pyne*, yet *Sir Charles Porter*, Lord Chancellor, and *Sir Richard Cox*, were too fast riveted in the King’s Esteem to be removed by any other Means than a Parliamentary Application. To obtain this, they set forward a Prosecution in Parliament *directly* against *Sir Charles Porter*, by preparing Articles of Impeachment against him, and eleven Members undertook to justify them. But the Chancellor was a Person of great Integrity and Abilities, and being admitted into the House of Commons, he cleared himself in a very moving Speech (though the *Irish* Court gave all its Assistance to overpower him) to the great Disappointment of his Prosecutors.

Sir Richard Cox was attacked more *indirectly* by an Attempt to get a Vote, that *the Irish Forfeitures were mismanaged.* But he was heard before the Committee, and insisted, “ that there having been several Commissions of Forfeitures, common Justice required, that they should point out the particular Mismanagements, that it might be known to whom to object them, and that the Innocent might not be confounded with the Guilty.” Before this Attempt was brought upon the Carpet the Commissioners in being were assured, they were not designed to be reflected on : Yet they could not be persuaded, but that they must be contained in a general Vote. The Challenge from *Sir Richard Cox* at length forced out the Secret : For *Sir Richard Bulkely* produced a String of Objections against the Commissioners, which were so fully answered off hand by *Sir Richard Cox*, that the Design fell ; and the Party had no other Method to dissolve that Commission, but by turning it over to the Commissioners of the Revenue, pretending a very uncommon Piece of Frugality, the saving the Sallaries of the Commissioners to the Publick.

This Storm being blown over, *Sir Richard* went to *England* in 1696 for the Recovery of his Health, somewhat impaired by the great variety of Business he had gone through since the Revolution. Whilst he was there, Lord *Capel* died. This Lord’s Sickness, which was so violent from the beginning that it afforded no Hopes of his Recovery, threw his Party into the greatest Confusion. They assembled at *Chaple-Izod*, where the Lord Deputy lay ill, and in a hurry put the Privy-Seal to a Warrant for creating Lords Justices ; but would not trust the Clerk with the Docquet, because it should not be publicly known for whom that Honour was designed. This Warrant did not answer the Purpose, and was laid aside ; so was a Second. In the Beginning of *May*, Brigadier *Woolfeley*, and Mr. *Stone* went to *Sir Richard Cox*’s House, where the Signet was kept, and not finding the Clerk readily, they broke open his Chamber-door, rummaged his Desk and Papers, until they at last found the Seal, and put it to a new Warrant for

Lords Justices, and instantly went to *Chapel-Izod*. The next Morning the Lord Chancellor was sent for to put the Great Seal to a Patent for making Lord *Blesington* and Brigadier *Woolestey* Lords Justices, during his Majesty's Pleasure, or until the Lord Deputy should be restored to his Health. He desired first to see the Lord Deputy, and not being admitted to that Favour, he prudently refused to put the Great Seal to the Patent, and so frustrated all their Schemes. This occasioned a Meeting of the Chief Judges, Attorney and Solicitor-General, and some of the Council at *Chapel-Izod*, to consider what next to do at this critical Juncture: But their Consultation was fruitless; the Chancellor was immoveable, and could not be persuaded to give them the Aid of the Great Seal. The Lord Deputy soon died, the Council was called by Writs, and chose the Lord Chancellor sole *Chief-Governour*. This was a terrible Mortification to his Adversaries: But he was too good a Man to make use of his Power in revenging himself on his Enemies. His Advancement to the chief Government was so pleasing to the generality of People, that the two Houses of Parliament attended him on the twenty-first of *June* to congratulate him thereon. This happy Change in the Affairs of *Ireland* without Doubt helped much to restore Sir *Richard Cox* to his Health; for on the twenty-second of *June* he returned to take his Share in the Publick Joy for his Friend's Advancement. But the Kingdom soon lost this worthy Governour, he dying suddenly on the eighth of *December* following.

The King was in *Flanders* all the Time Sir *Richard* was in *England*; so that he failed in his Purpose of presenting a Petition to his Majesty, setting forth the unjust Treatment he had met with in *Ireland* from his Majesty's Servants, who ought to have protected, and not oppressed him. But he had soon the Comfort to find by a Letter from Sir *Robert Southwell*, that the King was well pleased with the resolute Stand he had made in favour of the Articles. This Letter is dated the twenty-sixth of *December* 1696, and in it Sir *Robert* writes, "that his Majesty is sorry for the Loss of a good Chancellor; and thinks the Root of all Animosity against him was for little else, than his supporting the Articles of *Limerick*; so that it looks probable his Majesty will have good Thoughts of those, who on this Account proved his Friends."

In the four next Years Sir *Richard* had no publick Employment, but in the Ordinary Business of his Judges place, which did not hinder him from writing and publishing,

An Essay for the Conversion of the Irish: In which he laboured to convince them of their Errors, and had the Satisfaction to see a proper Effect wrought on several Persons of great Understanding. There is also ascribed to him (with what Truth I will not answer) a Tract intitled,

Some Thoughts on the Bill depending before the Right. Hon. the House of Lords for prohibiting the Exportation of the Woollen Manufactures of Ireland to foreign Parts. Humbly offered to their Lordships. Dublin 1698, 4to.

The Year 1701 opened a new Scene of Business for Sir *Richard Cox*. For Lord Chief Justice *Hely* and he being on the *Munster* Circuit in the Spring, the Lord Chief Justice died there. The Friends to the *English* Interest in *Ireland* immediately laid hold of this Opportunity to solicit for Sir *Richard's* Advancement, deeming it necessary that the King should by this Step shew his Approbation of Sir *Richard's* Conduct. The Duke of *Ormond*, Earls of *Clarendon*, *Burlington*, and *Nottingham*, Lord *Sidney*, lately made Earl of *Romney*, and above all the Earl of *Rocheester*, Lord Lieutenant, became Solicitors for him: And indeed their Solicitation was not attended with much Trouble. For the Application was not made to Ministers, but to the King himself, who had a personal Knowledge of Sir *Richard*, and as the Lord Lieutenant wrote the sixth of *May*, "Granted him this Favour as a Reward of his long and faithful Services in the Stations he had been in, and to give him an Opportunity of doing more." On the sixteenth of *May* he was sworn Chief Justice of the Common-Pleas, and in a few Days after a Member of the Privy Council.

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In this Situation he had acquired a high Reputation, when the Duke of *Ormond* was in 1702 appointed Lord Lieutenant in the room of the Earl of *Rocheſter*, who deſired to be diſcharged from that Government. Aſſoon as it was reſolved to call a Parliament in *Ireland*, Lord *Nottingham* wrote the ſixteenth of *February* to Lord Chief Juſtice *Cox*: “ That her Maſteſty having under her Conſideration
 “ many Matters relating to *Ireland*, in which he might be very uſeful to her
 “ Service, had commanded him to write, that he ſhould go to *London*, as ſoon
 “ as conveniently he could, that ſhe might have his Advice.” This Letter he received on the *Conaught* Circuit, and immediately ſet forward on his Journey: And whiſt he attended the Queen, all thoſe great Things were projected, which were afterwards brought to Perfection in Parliament for the Security of the Proteſtant Intereſt in *Ireland*, and the Benefit of the Subject. His Opinion was demanded in all Things; but more particularly in thoſe two Points. Firſt, What would be a convenient Time for the ſitting of Parliament? Second, Which Manufacture, *Linen* or *Woollen*, would it be moſt the Intereſt of *England* to encourage in *Ireland*? As to the firſt Point, he adviſed, “ that the meeting of Parlia-
 “ ment ſhould be put off, if poſſible, until the Proceedings of the Truſtees were
 “ in ſome Meaſure forgot: For the Grievances which the People, eſpecially the
 “ Proteſtants, had undergone from the Arbitrary Power lodged in their Hands
 “ by the *Engliſh* Parliament, and their Actions purſuant to that Power, were ſo
 “ great, that whiſt the Nation was in a Ferment on that Account, no great good
 “ could be expected from a Parliament, which would probably bring with it the
 “ Temper of the People.” As to the ſecond Point, he was clearly of Opinion,
 “ that it was the Intereſt of *England* to encourage the *Woollen Manufacture* in
 “ *Ireland* in the courſe Branches of it, which would prevent the Wool and the
 “ Manufactures from being carried to *France*, and would not interfere with the
 “ Manufacture of *England*. That he thought it the moſt impolitick Step ever
 “ taken by *England* to prohibit the whole Exportation of Woollen Manufactures
 “ from *Ireland*; that if at the Time of making the Law the fine Sorts had only
 “ been prohibited, the Manufacturers would never have turned themſelves to the
 “ making them even for the Conſumption of *Ireland*; when they had the free
 “ Exportation of the courſe Sort, and *England* would for ever have had the
 “ *Irish* Market for fine Cloths: But that the Workmen, who choſe to ſtay in
 “ *Ireland*, muſt, as the Caſe ſtood, out of mere Neceſſity fall to the making of
 “ Cloaths for the future wearing of the Inhabitants; becauſe no other Manu-
 “ facture was left to them; and the remaining Wool would be carried to *France*:
 “ Becauſe *France* would be always able to give a greater Price than *England* for
 “ it, being ſure to have an Allowance for the Difference in the cheapneſs of the
 “ Work. So that *England*, far from being a Gainer by the Project, would in
 “ Time looſe the whole *Irish* Market for fine Cloaths, and gain no new Share in
 “ the foreign Trade; but run a very great Hazard in loſing the whole, by having
 “ ſo cheap a Country as *France* its Rival.” He gave other Reaſons which it is
 needleſs to relate, becauſe the Force of them is abated by the Union between *England* and *Scotland*. His Arguments being ſeriouſly conſidered by the Miniſters forced a remarkable Declaration from them by the Mouth of Lord *Godolphin*. He ſaid, “ that they were convinced all he ſaid was true, but they had the ſtrong
 “ Prejudices of the People to deal with, who looked on an Increate of the
 “ Woollen Manufacture in *Ireland* with ſo jealous an Eye, that they would not
 “ liſten to the moſt reaſonable Arguments in its Favour; and that they merely
 “ compelled the late King and his Miniſters to comply with them againſt their
 “ own Judgments: That nothing could change them but their own Sufferings,
 “ which could not come ſo quickly, as that he could expect to ſee the Alteration:
 “ But when ever they ſhall feel the miſchievous Conſequences of what they had
 “ too raſhly done, he will venture to Prophecy, that they will attribute them to
 “ any Cauſes, however improbable, rather than confeſs the Neceſſity of admit-
 “ ting their Brethren of *Ireland* into any Share of their Trade, and will try a
 “ thouſand Expedients, before they will put into Execution the natural, and there-
 “ fore

“fore the only One, which can be effectual, and which *France* would give Millions of Money to prevent taking Place.” Though the Ministers could not follow his Advice in the main Point, he gave them much Content, and received very great Compliments from them; besides a present from the Queen of 500 l. to defray the Expences of his Journey.

During his Stay in *England*, the Removal of *Methuen*, Lord Chancellor of *Ireland*, began to be talked of, and his Inclination was founded with respect to that honourable Employment. He had then a Post of less Profit, yet less exposed to Envy; and had lost *his old Master*, who had raised him to the Station he then was in, and whose personal Knowledge had preserved him against all the rude Attacks of Party; his watchful Friend, Sir Robert Southwell, was also dead; so that his own Judgment was strong against leaving his quiet Seat, in which probably he might remain all his Life, for so uncertain a Station, where he was not sure of continuing a Year, through the Violence of Parties, which raged at that Time on both Sides the Water. However he submitted himself altogether to the Pleasure of the Queen, and returned to *Ireland* with the Duke of Ormond in May.

In July 1703 Mr. *Methuen* being appointed Ambassadour to *Portugal*, Sir Richard Cox was nominated by the Queen in Council, Lord Chancellor of *Ireland*. Never was Man advanced to so high a Post with greater Applause. All the Members of the Council, who had either Estates in *Ireland*, or by their Employments were acquainted with the Characters of considerable Men there, expressed their hearty Approbation of her Majesty's Choice. On the sixth of August he was sworn Lord Chancellor, and on the tenth issued Writs for a new Parliament. From the Time of his Return to *Ireland* it was generally known that he was to be Chancellor, and the Ministers of *England* corresponded with him about the Bills transmitted by the Council, and all other Matters of State before he was Chancellor. The Inclinations of the Governours towards *Ireland* cannot be more certainly discovered by any of their Actions, than by the Laws they promote for the Kingdom; and by those especially, which are transmitted before the sitting of a Parliament, and must therefore entirely arise from the Council, where the Chancellor is always looked upon to be the Chief Minister and Adviser. It would be therefore great Wrong to the Honourable Person, of whom I am now writing, as well as to the Government, under which he derived his Authority, if I did not take Notice of some of the wholesome Bills transmitted by the Council to *England*. Among these was, First, An excellent Bill, which passed into a Law, “for quieting Possessions, and disposing of the undisposed and plus Acres,” by which all Contention with the the Crown about Parts of Denominations not granted, was taken away, and the Security of the Subject preferred to the Profit or Power of the Crown. Second, “To continue the Act against Tories and Rapparees.” Third, “To prevent popish Priests from coming into the Kingdom.” Fourth, “To prevent the Growth of Popery.” When this last Bill was transmitted, it was calculated only to prevent Papists from disinheriting Protestant Heirs. But the Form of the Bill not being approved of, the Attorney-General of *England* was ordered to prepare another to the same Purpose; a Draught of which was sent back, and gave Rise to an excellent Bill, which passed into a Law, and of which more hereafter. One Bill indeed went over from the Council, which met with a strange Fate. It was a Bill, “to Recognize the Queen's Right and Title to the Crown.” Sir Simon Harcourt, then Solicitor-General of *England*, and who had in King William's Reign the Chief Hand in the Trustee Act, in the Act to prohibit the Exportation of Woollen Manufactures from *Ireland*, and in every Thing which bore hard on that poor Country, advised the Council, that this Recognition Bill would admit, if it passed into a Law, that *Ireland* was an independent Kingdom, and had all the Rights usually attending an Independency. This so affected the Lords of the Council, (who were not fairly informed, that it was the usual Practice in *Ireland* at the beginning of every Reign, or at the first meeting of a Parliament after the Commencement of a Reign) that they threw it out. But on the first starting that Objection,

Sir *Richard Cox* expostulated with the Solicitor about it, and said, “ that if he
 “ insisted, that the Recognition Bill would make *Ireland* Independent, it was in
 “ vain to contend about it now ; for it was the constant Practice of that King-
 “ dom, and was done even in the last Reign : But that he thought, notwith-
 “ standing the dependency of *Ireland* (which no Body would dispute) it could
 “ be no Injury to *England* to have the Queen recognized in a Country, where
 “ were so many near Relations to *Scotland*, which was not at that time in so
 “ settled a Condition, as was wished by all the Friends to the Queen of *Eng-*
 “ *land.*” But the only Answer the Solicitor vouchsafed to give was a positive
 Assertion, “ that it favoured of Independency, the Thoughts of which were
 “ not, he doubted, totally extinguished in *Ireland.*” But what made this Ob-
 jection appear yet more strange was, that an Act passed the same Session,
 “ To make it high Treason to impeach the Succession of the Crown, as limi-
 “ ted by several Acts of Parliament.” Surely the Independency was equally
 concerned in both Cases.

The Parliament met the 24th of *September* ; and here the Chancellor was to
 act a Part quite new to him, as Speaker to the House of Lords : In which
 Office, notwithstanding it was a busy and critical Session, and that various at-
 tempts were made to confound, and expose him to Ridicule, yet he discharged
 himself so satisfactorily, that Archbishop *Vesey*, who had sat long in that House,
 and was universally known to be a competent Judge, often said, “ that no Per-
 “ son in his time guided the Debates of that House with so much Readiness,
 “ Impartiality, and Dignity, as Sir *Richard Cox.*” The Laws in which the
 Chancellor was chiefly engaged this Session, besides those already mentioned,
 were, I. “ To make it High Treason to impeach the Succession of the Crown
 “ as limited by several Acts of Parliament.” II. “ To prevent the growth of
 “ Popery.” III. “ For the Recovery of small Debts in a Summary way.”
 Heads of a Bill with the same Title as the first went from the Commons to the
 Lords for their Concurrence. But on a Dispute between the two Houses about
 the Method of Proceeding, the Heads of the Bill fell. The Chancellor, *un-*
willing so good a Thing should be lost by a Disagreement about Terms, intro-
 duced a Bill into the Council to the same Purpose, and took particular care of
 it until he saw it passed into a Law.

I observed before that a Bill went from the Council before the Sessions, to pre-
 vent the growth of Popery, that it related only to Papists disinheriting Prote-
 stant Heirs, and that a new Draught was sent from *England*, not under the
 great Seal, but as a Model to go by. Even this Draught was much improved,
 and made more extensive by the Commons. The Progress of this Bill in *Eng-*
land will be best related in the Words of a Letter of the 20th of *January* 1703,
 from Sir *Gilbert Dolben*, one of the Judges of the C. B. of *Ireland*, then at
London, to the Lord Chancellor. “ That which hath been most in the Thoughts
 “ of the Ministry, and on which they have spent more time than on all the
 “ rest, is the Bill to prevent the growth of Popery. It lay sometime before
 “ the Council before it was referred to the Attorney and Solicitor. When they
 “ had duly considered it, instead of making a Report upon it (as they usually
 “ do on Bills referred) they represented to the Queen in Council, *that it was*
 “ *a Bill of very great Moment*, too big for them to determine their Thoughts
 “ of, and therefore prayed it might be referred to a Committee of Council ;
 “ which was ordered accordingly. The Committee took a great deal of Pains
 “ in considering and adjusting it ; but when their Amendments were reported,
 “ the Council disliked many of them ; so that it was re-committed to a fuller
 “ Committee, who revised it with great care, and notwithstanding the Com-
 “ mittee consisted of Persons, who were of different Parties, yet the Bill was
 “ at length settled with great Unanimity, and the Amendments as unanimously
 “ agreed to this Night upon a Report made of them in full Council. Most of
 “ them are in Favour of the Church of *Ireland*, of which the Council has been
 “ more careful, in regard so little care had been taken of it in the Bill as it
 “ came hither. For instead of the Words, *Religion established*, which were in
 “ the Draught sent from hence, the Bill from *Ireland* has in every Place, *True*
 “ *Protestant :*

“ *Protestant*: An Alteration, which the Queen herself took notice of.—But
 “ the noblest Amendment is, that all Persons having any Office Civil or Mili-
 “ tary (which includes Offices in Corporations) shall be obliged to take the Oaths
 “ and to receive the Sacrament according to the usage of the Church of *Ire-*
 “ *land*; and in default of so doing the Office to be void; and whoever shall
 “ continue to act in his respective Office, after having neglected thus to qualify
 “ himself within the time limited by the Bill (as amended) shall incur the Pe-
 “ nalties and Disabilities as are imposed by our Test Act. The Amendment
 “ was made by her Majesty’s particular Direction in Council upon a due Sense
 “ of the Law’s being defective in that great Point: And I am charged to ac-
 “ quaint your Lordship, that the faithful Church of *England*’s Friends do most
 “ earnestly beseech his Grace to exert his utmost Interest in favour of this
 “ Amendment, wherein his Grace will do an Act tending highly to his own
 “ Honour, as well as to the Advantage of the Church.” So much of that
 Letter I thought fit to insert here, not only for carrying on the thread of the
 Story, but also to confute those Persons, who would insinuate, that the last
 Amendment, commonly called, the *Test-Clause*, was made to destroy the Bill.
 When this Bill was before the Lords, the Papists were heard to it for some
 Days by their Council, who made use of various Arguments to overthrow it,
 and employed all their Skill to damn that, which they foresaw would in time ef-
 fectually root Popery out of the Kingdom. After they had gone through all
 their Objections to the Bill, and had urged them with as much Art and Elo-
 quence as was possible, some of the House, who were not very tender of the
 Chancellor’s Reputation, obliged him *solemnly* to report what was said by the
 Council at the Bar. This, which was not calculated to add to his Merit, had a
 quite contrary Effect: For he summed up all the Arguments with so much
 Perspicuity, and such Justice to all Parties, that he forced the Applause even of
 those, who did not at first intend it for him.

The other Bill, patronized by the Chancellor, was that “ for the Recovery
 “ of small Debts in a Summary way.” He was thoroughly acquainted with
 the general Poverty of the Kingdom, and well knew, that the inferior People
 were often injured by Men of Riches and Power, and by many of their own
 Degree, for want of a Method to recover their Debts with small Expence, and
 of having their Demands speedily determined, which the usual Course of the
 Common Law would not admit of, especially if they had litigious Persons to
 deal with, who would lay hold of every Advantage the Law gave them to de-
 lay, vex, and disappoint their Adversaries. The Chancellor therefore supported
 this Bill with all his Reason and Interest, though he had a discouraging Opposi-
 tion to contend with. For Sir *Simon Harcourt* in a Letter dated *January* the
8th wrote to him in the following manner. “ The Bill for Recovery of small
 “ Debts is a great Alteration of the Common Law, for which your Lordship,
 “ I am sure, notwithstanding your present Station, will always have the grea-
 “ test regard imaginable. I am not able to answer for its Success.” But the
 Chancellor soon convinced him, as well as the Privy Council of *England*, of the
 necessity there was for such a Law in *Ireland*, and he had the Pleasure to hear,
 that his Opinion had determined them to pass it. Sir *Gilbert Dolben*, who was
 a zealous Solicitor at *London* in Matters relating to *Ireland*, wrote to him in the
 above-mentioned Letter thus.—“ The Bill for the Recovery of small Debts
 “ will return with very little Alteration.—The Authority of your Lordship’s
 “ Opinion has been the main Support of the Bill; otherwise the great Altera-
 “ tion it makes in the Common Law would (probably) have overthrown it.”
 Though the Law has been much altered in this Matter, yet it is but improved
 on the Plan of the Act passed at this Time; and the Effect has been so benefi-
 cial to Rich and Poor, that they cannot with too much Gratitude remember
 the Person, who so early laboured for their Relief.

An unhappy Occasion offered in the beginning of the Session, by a Petition
 of the Earl and Countess of *Meath*, to raise a contest about the Judicature of
 the House of Lords. But notwithstanding all the Attempts to embarrass the
 Administration by a Matter of so nice and tender a Nature, as a Dispute be-
 tween

tween the two Houses of Lords of *England* and *Ireland*, yet the Chancellor dextrously delayed and postponed its being brought to a final Resolution, until the Business of the Crown and Country was happily finished, and then all unanimously entered the 11th of *February* into Resolutions for supporting the Jurisdiction of the House of Lords of *Ireland*.

The Session being over, and the Lord Lieutenant departed, the Lord Chancellor was, on the 23d of *March*, sworn one of the Lords Justices, with *Hugh*, Earl of *Mount-Alexander*, and Lieutenant-General *Thomas Earl*. During their Government (in 1704) there was a considerable Embarkation of Troops to *Portugal*; in which the Lord Chancellor was so remarkably active and expeditious, that he received a Letter of Thanks from the Earl of *Galway*, then Commander of the Forces in *Portugal*.

The Lord Lieutenant returned to the Government in the Beginning of *November* 1704, and the Parliament sat in *February*, and Rose the 18th of *June* 1705. This Session was conducted with great Unanimity, and concluded with general Satisfaction.

The last Session of Parliament in *England* produced a Law very advantageous to *Ireland*, to make some Amends for those formerly made, which were not a little hurtful to the Trade and *English* Interest thereof. The Law I mean was that to permit the *Irish* to export their Linnen directly to the Plantations. This Matter was first schemed and proposed by Sir *Richard Cox*, then moved and supported in the House of Commons of *England* by his intimate and valuable Friends, Lord *Coningsby*, Sir *Gilbert Dolben*, and Lieutenant General *Earl*, and the Success was secured in the House of Lords by the Duke of *Ormond*'s Interposition with the Lord Treasurer, and his other Friends there: so that the Law passed even in Opposition to a Report from the Commissioners of the Customs.

On the 27th of *June* 1705 the Lord Chancellor was again sworn one of the Lords Justices, with Lord *Cutts*, Lieutenant General of the Forces.

In *October* 1726 he was created a Baronet, as a Mark of her Majesty's Favour, and in Consideration of his good Services. The Ministry having this Year made many Removes in *England*, it was much talked, that the Duke of *Ormond* would be also Discharged from the Government of *Ireland*: And indeed it looked as if the Ministry had it in their Thoughts to make him uneasy, and thereby to force a Resignation from him. For in the new Levies made for the *Irish* Establishment to replace the Troops sent to *Spain*, the Commissions were given away without consulting him. In the same Manner a Lord Chief Baron, and a Commissioner of the Revenue were made; and the Speaker of the *Irish* House of Commons, having about the same Time carried over some Addresses upon the great Success of her Majesty's Arms, he was introduced by the Lord Treasurer, which was a manifest Invasion of the Lord Lieutenant's Province. These Affronts chagrined the Duke. However, he seemed satisfied with bad Excuses made by the Lord Treasurer, that he might not by his own Act gratifie his Enemies in the point they drove at. In these Politicks the Chancellor was no way concerned; but soon after an Occasion offered, which compelled him to chuse whether his Fate should depend on that of the Lord Lieutenant. For Lord *Cutts*, his Collegue, died on the 26th of *January* 1706, and thereby the Commission was dissolved. The Statute of *Henry VIII* required, "that the Chancellor should
" issue Writs to the King's Counsellors in the Shires of *Dublin, Cork, Kerry, &c.*
" to elect a Governour, upon the Avoidance of every the King's Lieutenant,
" Deputy or Justice of the Realm by Death, Surrender or Departure out of the
" Realm; and upon the Election, that he should seal Letters Patent, and such
" Person, being sworn, should have like Authority, Preeminence and Dignity
" to every Purpose and Respect, as the King's Lieutenant or Deputy there next
" before him used to have, &c. until the King do admit and authorize one to
" be his Lieutenant or Governour, and until he be sworn as accustomed." The Lord Chancellor met the Council at the Castle the Morning after Lord *Cutt's* Death, and desired their Advice, how he should proceed. The Council were at first unanimously of Opinion, that he ought immediately to issue Writs and
proceed

proceed to an Election ; and some of the most zealous for this Method offered to elect him sole Governour, as Sir *Charles Porter* was elected on the Death of Lord *Capel*, hoping by that Bait to draw him into the Snare. But he, who could not deceive those who had intrusted him, declared frankly, “ that it was
 “ his Opinion, he could not in the present Case proceed to an Election, but
 “ must wait the Queen’s Nomination of new Justices : Because, 1. The Statute
 “ plainly related to *Head Governours* only, and the Lord Lieutenant was Head
 “ Governour. For the Lords Justices by their Patent were to act by his In-
 “ structions, even after his Departure. His Authority was to continue by an ex-
 “ press Clause in their Patent ; he signed all Commissions of the Army, and all
 “ Orders from the Queen were directed to him. 2. There was no *Avoidance* of
 “ his Commission by Departure ; for he was absent by Licence, and therefore
 “ not within the Statute. 3. The Words, *Until the King authorize a new Go-*
 “ *vernour, and until he be sworn*, demonstrate, that the Statute cannot operate
 “ when there is a Governour in being, authorized by the Queen and sworn al-
 “ ready ; and therefore he concluded, that the Government was not *Void*, but
 “ *unsupplied*. He added, that he thought it would be very dangerous, and of
 “ evil Consequence, if he should assume a Power not warranted by the Statute ;
 “ but that no Detriment could arise from deliberating and considering well what
 “ ought to be done ; and since even proceeding on such writs would take up at
 “ least a Fortnight, and that he might reasonably expect to know her Majesty’s
 “ Pleasure within that Time, having sent two Expresses for that Purpose, there
 “ was no Reason to be precipitate, unless the Kingdom were in Danger, or there
 “ were some manifest Inconvenience now in View.” These Reasons contented
 all moderate Men ; but others expected hereby to vacate the Lord Lieutenant’s
 Commission, and therefore threatened the Lord Chancellor heavily. But he ap-
 plied himself to examine into Precedents, and found them all expressing the
 Words *Void* or *Vacant*, where the Head Governour failed. The only Precedent
 from the Time of making the Act suitable to the present Case, was that of Lord
 Deputy *Wandesford*, who died *December* the 3d 1640 ; the Record of which said,
 “ the Government was *unsupplied*,” which justified the Chancellor’s Distinction :
 And though the Earl of *Strafford*, Lord Lieutenant, was then a Prisoner in the
 Tower, and the Times troublesome, yet there being an *Head Governour*, they did
 not proceed to an Election, but took the same Course, as the Lord Chancellor
 chose to take at this Time : He referred his Reasons and the Precedent to the
 Judges, Prime Serjeant, and Attorney and Solicitor General, who (one or two
 excepted) agreed, that the Chancellor ought not to issue Writs. The Queen and
 the Lawyers of *England* applauded his Conduct : But the Statesmen disliked it ;
 because it drove them to the Necessity of displacing the Duke, which was the
 Thing they would have avoided, having no Design to provide for him in *Eng-*
land in such an honourable Manner as was customary, when Persons returned
 from that Government with Merit.

This was the most critical Juncture of the Chancellor’s Life : For his Judgment,
 his Courage, and his Integrity were all put to a Tryal. His Judgment was at
 first a little shaken by the Universality of Opinions against him ; but the Prece-
 dent being found, and many of the loudest against him being convinced, his
 Judgment was confirmed and esteemed. His Courage was attacked by Threats
 of an Impeachment ; but his Integrity supported his Courage, and both easily
 prevailed on him to despise the vain Boastings of his Enemies. The Business be-
 ing at length laid before the Attorney General of *England*, he prepared a Letter
 for the Lords Justices, pursuant to the Practice on the Death of Lord Deputy
Wandesford : A Patent passed accordingly, and on the 15th of *February* 1706,
 the Primate and Chancellor were sworn Lords Justices in less than three Weeks
 from Lord *Cutts*’s Death.

At length on the 10th of *April* 1707, the Lord Treasurer waited on the Duke,
 and after many Compliments for his past Services, told him, “ that it was usual,
 “ after so many Years Enjoyment of that great Post, to change Hands, and that
 “ therefore the Queen had appointed Lord *Pembroke* to succeed him in the Go-

vernment

“vernment of *Ireland*.” It was for some Time a Doubt, whether the Chancellor was to be removed : For the new Lord Lieutenant (who had a great Opinion of his Moderation and Integrity, and was an Admirer of those Qualities) was not disposed to part with him ; and the same Lord Treasurer was in being, who had told him in 1693, “that they were all obliged to do what they could for him.” So that he was with Reluctance prevailed on by his *New Friends* to dismiss an *old faithful Servant* to the Crown : Nor did he this without great Compliments and a Promise of Compensation. On the 30th of *June* the Chancellor delivered the Great Seal to the Lord Lieutenant without murmuring. His Behaviour on this Change was so composed and chearful, that he seemed to have received a Favour from the Government. He never entered into any Faction against it, but promoted the Service of the Crown, as much as a private Capacity could qualify him to do. He had too good a Mind to disturb a Government, because he had not a Share in it. His private Business required his Absence from *Dublin* ; but he would not give so great an Advantage to his Enemies as to leave the Town during the Sitting of Parliament, and thereby give them a Handle to say, that he fled from a publick Inquiry into his Actions. They had threatned him severely ; but as their Threats moved him not while he was in Power, neither did they terrify him out of Power. His Innocence was his Defence, and in some Sort he dared his Enemies to point out a Fault in his Administration, which deserved their promised Impeachment. It was a Debt due to the Government to pass some Censure on a Minister, who was dismissed at the Desire of a Party ; and therefore the Commons resolved, “that on the Death, Surrender, or Departure of a Lieutenant, Deputy, Justice, or other Head Governour of the Realm, *so that the Kingdom becomes destitute of a Governour thereby*, it is the indispenfible Duty of the Lord Chancellor, or Keeper of the Great Seal to issue Writs for the electing a new Governour or Governours pursuant to the Stat. 32. *H. VIII.*” The Resolution was proposed without these Words, *So that the Kingdom become destitute of a Governour thereby*. But Sir *Richard Cox*’s Friends insisted on these Words as an Amendment to the Question, and to make it consonant to the Act of Parliament : And indeed the Amendment was so obvious, and agreeable to Law and Reason, that it could not be refused : But it quite disconcerted the Scheme for that Time. However enough was not yet done ; and therefore within a few Days the Subject was resumed, and then they resolved, 1. “That by the Death of the Lord *Cutts* on the 26th of *January* the Kingdom became destitute of a Governour residing in the same, till the 15th of *February* following. 2. That no Writ was issued by Sir *Richard Cox*, Lord Chancellor, for electing a Justice, pursuant to the Stat. of 33 *H. VIII.* from the 26th of *January* till the 15th of *February* 1706, at which Time the Primate and Lord Chancellor were constituted Lords Justices under the Great Seal. 3. That it was and is the indispenfible Duty of the Lord Chancellor or Lord Keeper, when the Kingdom is destitute of a Lieutenant, Deputy, or other Chief Governour *residing* within this Kingdom, immediately to issue Writs to summon the Privy Councillors to elect a Chief Governour pursuant to the Statute of 33 *H. VIII.*

The Resolution of the first Day was approved of by the most eminent Lawyers, as a fair Construction of the Statute. But the Work of the last Day was done against Precedent, and against the Opinions of the Attorney and Solicitor-General of *England*, and ten of the Judges and most eminent Lawyers in *Ireland* : So that Sir *Richard* suffered by it neither in Fortune nor Reputation ; rather indeed he gained Credit by what he had done : For from thence it appeared that Inclination and Industry were not wanting to detect some misbehaviour in his judicial Capacity, or some Miscarriage in his Conduct as Lord Justice ; neither of which being done, it was concluded none such could be found out. It was much wondered at, that the Parliament would accuse a Man in so high a Point as Male-Administration in the first Office of the Kingdom, and that too relating to the very Being of Society, which depends totally on Government, and proceed not

one Step towards his Punishment. For this argued either *Impotence* in the Parliament, or *Innocence* in the accused. Want of Power to punish guilty Offenders will soon be discovered by the Insults of rude, and the Crimes of corrupt People; yet may be a Misfortune and not a Fault in the Parliament. But whenever a Parliament shall prostitute its Power to gratify a Party, by censuring an innocent Person, or a Person rather deserving Praise than Censure, it will loose the Esteem of the People, who will be very apt to reflect, that it was designed to secure their Liberties, and not to oppress them; and Disesteem so easily grows into Dislike, that under such Circumstances there would be much Reason to fear, that it could be no difficult Matter for a Monarch to make himself absolute.

Soon after the Parliament rose Sir *Richard Cox* went to *England*, and was received at Court with the same Regard, as if he had been then a favourite Servant: Yet did he not find himself nearer the Compensation so lately promised for that great Place so undeservedly taken from him. The Promises indeed were renewed; but he was too well acquainted with the Malice of his Enemies, and their Influence over the Prime Minister to place any Confidence in them. In a very little Time he found his Diffidence was well grounded. For when the Seal was taken from him, his Name, through meer Decency, on account of the great Posts he had filled, had been left on the List of Privy Counsellors; and soon after his Return to *Dublin* in 1708, there was occasion for a Council on some ordinary Business, when few Members were in Town. The Messenger pressed those, whom he met, with an unusual Earnestness to attend, lest a sufficient Number should not appear. Among the rest he summoned Sir *Richard Cox* in the same vehement Manner, who through mere Respect and Submission obeyed, and went to the Council, where he had not been from the Time of his delivering up the Seal. The Sight of him at that Place alarmed his Enemies, and provoked them to expostulate with their Friends in *England* on this Indulgence to one, whom they could not look on without Envy. The Lord Lieutenant gave him a very kind Intimation of this by Letter; but before it came to his Hands he had retired to the Country Seat, which he had chosen for the rest of his Life: So that the Lord Lieutenant's Notice only confirmed him in his Resolution of submitting patiently to his ill Fortune, and secretly comforting himself in the Testimony of a good Conscience. In this Retirement he innocently employed himself in the Culture of his Mind, in the Conversation of his Children and Friends, and in adorning and improving his Estate. During this Interval he renewed his Acquaintance with the Ecclesiastical Writers of all Ages and Denominations, and wrote a Book intitled,

An Address to those of the Roman Communion in England, occasioned by the late Act of Parliament to prevent the Growth of Popery, recommended to those of the Roman Communion in Ireland upon a late like Occasion. Dublin 1709, 12mo. He also wrote about this Time, though it was not published till two Years after.

An Enquiry into Religion, and the Use of Reason in Reference to it.— London 1711, 8vo. It did not contain above half what he intended on that Subject.

In 1710 he went to *London* in order to publish the last of the above-mentioned Books; and whilst he was there the Lord Chancellor of *Ireland* became so disordered in his Senses, that he was utterly incapable of Business. Sir *Richard Cox*'s former Merit soon turned the Thoughts of some of the Ministers on him, as the properest Person to fill that Post: And for some Time he was named for it, and thought to be actually fixed in that Employment. But the most moderate Men are rarely chosen by a new Ministry, and therefore another was preferred to him, and the Chief Seat on the Queen's-Bench was offered to him with an Expectation (probably) that he would not accept of any Thing inferior to what he had formerly enjoyed. But he, who had never affected a Haughtiness or Stubborness unbecoming a Subject towards the Crown, and who very well remembered the Troubles, which the great Post of Chancellor had before created him, without Hesitation submitted to the Pleasure of the Queen. But he soon found that he was in a more uncomfortable Situation than
in

in the former. For during the whole Time of his filling that Post Parties raged with great Violence, and with so much Bitterness, that they aimed at each others Destruction, with no less Eagerness, than if they had been Enemies by Nation, Religion, and Interest: And yet it is certain that all those (whence arise the Distinctions, which commonly excite Animosities, and end in Wars) called on them for Peace and Union.

Lord Chief Justice *Cox* during those turbulent Times acted in a treble Capacity; in the Queen's-Bench, in the Privy Council, and as Judge of Assize, in each of which he was unfortunately obliged to give Judgment often between the contending Parties. In the Queen's-Bench, and as Judge of Assize in criminal Prosecutions; and in the Council in struggling for Interests in Corporations. Every where his Conscience and his Judgment were the Directors of his Actions, and consequently each Party in his Turn had the Benefit of his Justice. But these Considerations little availed him: For each grudged the Right done to the other, which was deemed Injustice to itself. It was no Time for cool Reasoning; and so he became *suspected* by the *violent* Men of that Party, and of which he was reputed one, and *bated* by the *furious* Men of the other. A better Testimony could not be given of his Moderation. But he had the Comfort to be much in the Esteem of the Duke of *Shrewsbury*, who was Lord Lieutenant for the greater Part of those *mad* Times, and who was known to be a Nobleman of great Integrity, Candour, and good Nature. The Transactions of this Period will unquestionably be a Part of some future History, and therefore no further Notice shall be taken of them in this Work, than as they bear a Relation to the Parliamentary Prosecution against Sir *Richard Cox* in 1715.

Queen *Anne* died on the first of *August* 1714, and in *October* Sir *Richard Cox* (with the other chief Judges) was discharged from the Bench and Council, and contentedly retired to his Seat in the County of *Cork*; where he hoped to spend the Remainder of his Days in Chearfulness, and end them in Peace. But he was deceived; even there he was not to enjoy so pleasing a Calm. For on the twelfth of *November* 1715 the Parliament sat, and on the eighteenth the Commons ordered, "That Sir *Richard Cox* should attend that Day Fortnight to give an Account what Proceedings were had against *Jacob Twisleton*, who had been a Servant to the Pretender; and by Order of the House in 1713 was delivered to the Lord Chief Justice." Though he had no Notice of this Order by a Messenger, as was usual, yet so willing was he to clear himself of all criminal Charges in the Execution of his Office, that as soon as his Friends advertised him of the Order, he set out on his Journey, and on the Way wrote to the Speaker from *Cork* the twenty-fifth of *November*, and desired, "that on the Account of his Age (65) the badness of the Roads, and the shortness of the Days, and in Consideration that he could say little more about *Twisleton* than the Officers of the Court might inform the House, the Order might be adjourned to the fifth of *December*."

The same Day on which he wrote this Letter, at a hundred Miles Distance from *Dublin*, the House was in Committee on the State of the Nation, and then came to several Resolutions, wherein he was more nearly concerned, than he could be in the Consequences of the former; and yet he was not called on to make his Defence. It was resolved in the Committee, and agreed to by the House.

First, "That by the Laws of the Land, and by the constant uninterrupted Usage of the Court of King's-Bench, all Juries in Criminal Cases ought to be nominated and returned by the Sheriff or Sheriffs only; unless there be a legal Challenge to his or their making such Return."

Secondly, "That the Rule made in the Court of Queen's-Bench in the Case of *Dudley Moore* Esq; whereby the Clerk of the Crown was ordered to strike a Jury for his Trial, was unprecedented, arbitrary and illegal, and an high Invasion of the Rights and Liberties of the Subjects of *Ireland*."

Thirdly, "That Sir *Richard Cox*, late Lord Chief Justice of the said Court, by making such Rule, acted partially, arbitrarily, illegally, and contrary to
his

“ his Oath and Duty of a Judge.” The like Resolution passed against each of the other Judges of that Court.

The Case of Mr. *Moore* was this. The Government had forbidden a Prologue to be spoken at the Theatre on the fourth of *November* 1712 to the Play of *Tamerm lane*. Mr. *Moore*, supported by ten or twelve Gentlemen, repeated one on the Stage in spite of the Actors. The Governours looked upon this Action as a designed Affront to themselves, and ordered Mr. *Moore* and his Companions to be prosecuted for a Riot. They were accordingly indicted in the Queen’s-Bench. But the Queen commanded that the Prosecution should cease against all but Mr. *Moore*. The Chief Justice thought the Offence *so slight*, that he discharged Mr. *Moore*’s Bail, and took his own Recognizance for his Appearance, on which he was never called. Upon Mr. *Moore*’s pleading, and entering into a Recognizance to prosecute his Traverse, the Attorney-General moved, “ That, “ the Partiality of Juries returned by Sheriffs having appeared lately in many “ Instances, the Court would be pleased to order their Officer to strike an indif- “ ferent Jury out of the Book of Freeholders to be returned by the Sheriffs, “ to try the Issue between the Queen and Traverser, as was constantly done in “ *England* in like Cases.” This Motion was opposed, and argued learnedly on both Sides. The Court took Time to consider, and procured in the mean Time Certificates of the Practice of the Queen’s-Bench in *England*, and consulted the rest of the Judges of *Ireland*, who solemnly delivered their Opinions in Favour of the Motion. And then, being pressed by Mr. *Moore*’s Council at three several Times to give Judgment, at last gave it in favour of the Queen for the following Reasons. Because,

I. “ The common Law of *England* and *Ireland* is the same, and is preserved “ in *Ireland* by the Jurisdiction which the Court of Queen’s-Bench in *England* hath “ over that Court in *Ireland*: And for this Reason, the Queen’s-Bench in *Ire- “ land* is always governed by the Practice and Authorities of the Queen’s-Bench “ in *England*. For if the Judgments of *Ireland* differed from those in *England* “ they would be set aside as erroneous.

II. “ This has been the constant Practice of the Queen’s-Bench in *England* for “ one hundred Years past. In the Reigns of Queen *Elizabeth*, King *James* “ the First, *Charles* the First and Second, *James* the Second, and King *William* “ the Third. It was done in the Trial of the seven Bishops, and never was “ complained of or mentioned in the Bill of Rights; as it would certainly have “ been, if it had been thought either illegal or a Grievance.

III. “ The Queen’s-Bench in *Ireland* has the Power to make the Rule, be- “ ing the supreme Court of Law of the Kingdom: And there would be a “ Failure of Justice, if the Court did not exercise it’s Power to order what “ is necessary to obtain fair Trials, and to have Justice duly administred, *ne “ Curia Dominae Reginae deficeret in Justitiâ exhibendâ*.

“ IV. It is the common Practice to do it here in civil Causes, even where the “ Queen is Party; and this Term it was granted in the Exchequer on the Mo- “ tion of the Recorder (Mr. *Forster*) afterwards Lord Chief Justice of the “ Common-Pleas) in an Information of Intrusion, wherein the Queen is Party, “ and which is a criminal Action, since the Defendant, if found guilty, is “ Fineable.

V. “ Granting the Motion is not altering the Law or Practice of the Court, “ but declaring what the Law has always been, and making the Practice of the “ Court conformable to the Law.

VI. “ *Non user* does not abrogate the Law; it is but a Presumption, and the “ Rule is *Stabitur Præsumptioni donec probetur in Contrarium*. And the Practice “ in *England* is better Evidence, that the Court has the Power, than any Pre- “ sumption can be to the contrary.

VII. “ Though the Consequence may be fatal in bad Times, Judges are to “ declare the Law, not to be *Soothsayers* to foresee Consequences. The Rule “ for them is, *Fiat Justitia*. But neither can the Consequence be more dan-

“ gerous

“gerous in the Jury’s being Struck by the Officer, than by a Sheriff: For the
“Officer is sworn, is always a Person of Signification and Credit. He strikes
“the Jury out of the Book of Freeholders returned by the Sheriff, legal Chal-
“lenges remain; and after all, if the Jury shall go against Evidence, the Fine
“will be inconsiderable.”

The Court at the same Time declared “That it was not Matter of *Discretion*
“to grant or refuse, till the Point in dispute be settled touching the Power and
“Authority of the Court: For if the Motion should be, after so solemn a
“Debate, refused, it would be very difficult to retrieve it. So that the Word
“*Discretion* was ill applied to the Case. For when an Appeal is made to *Dis-*
“*cretion*, the Power must be allowed to do as the Party thinks fit: But here
“the very Power was in Dispute; and therefore the Authority and Jurisdiction
“of the Court must be first vindicated and established, and when that was
“done, no Body would be against using *Discretion*, wherever the Law per-
“mitted that Liberty.

The Resolutions against Sir *Richard Cox* and his Brethren contain indeed a heavy Charge: But the Reader will be now able to judge; whether a Court that indulged Mr. *Moore* so much as to take his Recognizance, and never after to call him upon it, should be *even suspected* of acting *Partially* against the Subject: Whether Judges consulting the rest of their Brethren in the Kingdom, and applying for Precedents to a Court, under the Controul of which those Judges acted, and afterwards ruling the Case according to the unanimous Opinion of their Brethren, and the uninterrupted Authority of Precedents, behaved *Arbitrarily*; it is not probable they did any Thing wilfully *Illegal*, and if they did not, what they did could not be a Crime against the *Duty and Oath of a Judge*: For all Judges are liable to Err, or there would be no need of Appeals or Writs of Error: and every Day’s Experience tells us, that Decrees and Judgments are reversed without censuring the Judges who gave them. And indeed Sir *Richard Cox* was so far from acting in this Case *partially* against Mr. *Moore*, that the late Lord *Tullamore*, Brother to Mr. *Moore*, told him within a few Days after these Votes passed, *that he had acted like a Father to his Brother.*

There was one Circumstance, which, though it did not fall under the Notice of Parliament, was yet the Subject of so much Clamour, that in Justice to the Judges it ought to be related. The Indictment against Mr. *Moore*, &c. was returned *Billa Vera*. The Gentlemen were called and pleaded, and entered into a Recognizance to prosecute the Traverse the next Term, and be of the Good Behaviour in the mean Time. About an Hour after the Grand Jury brought in their Presentments, and were discharged by Proclamation according to Custom, and the Court proceeded to Rule the Book. In half an Hour or thereabouts, Alderman *Gore*, late Foreman of the Grand-Jury, went into Court, and informed the Judges, that there was a Mistake in returning that Indictment, eighteen of the Jury having agreed to return it *Ignoramus*. The Court told him, “that
“it was now a Record of the Court, and pleaded to, and could not be altered.” He went off, and within half an Hour returned with seventeen or eighteen of the Grand-Jury, and Council moved on the Affidavit of Alderman *Gore* to the same Effect, and was answered as the Alderman was before answered: But withal the Court added; that if any thing could be done in the Case, yet the *Queen’s Attorney* must be first heard to it, which could not be before the next Term. This Proceeding was represented as an Instance of the gross *Partiality* of the Court, in pinning down a Grand-Jury to a Return made by Mistake, and contrary to their Intentions. But those who took the Pains to spread this evil Report of the Court, never added, *that the Indictment was pleaded to, and made a Record of the Court, and even the Day of Trial appointed.*

Monday the 5th of December Sir *Richard Cox* attended the House of Commons according to Order. The preceding Friday the House had resolved, “That
“on this Day it would go into a Committee on the State of the Nation; and

“ Sir *Richard Cox*, with some Solicitors, Clerks of the Crown, their Deputies, “ &c. was ordered to attend that Committee.” Upon the sight of him, and as if he had been the most corrupt Man in the World in every Station wherein he had acted, an Order was made, “ That the Clerk of the Crown should lay “ before the House the next Morning the Oath of a Lord Chancellor, the Oath “ of a Judge, and the Oath of a Lord Justice of the Kingdom;” and to insinuate, *that this early Friend to the Revolution and the Hanover Succession was at Bottom a Favourer of the Pretender, and his Interest*, a Committee was appointed, “ To Inquire and Report, what Proceedings were had against the several Persons, who enlisted Men, and were enlisted for the Service of the Pretender, for “ what Crimes they were tried, and whether any, and how many of them, were “ bailed and discharged, and by whose Order.” The House then went into a Committee on the State of the Nation, and there Sir *Richard Cox* was examined concerning *Jacob Twizleton*. “ He confessed that he was brought before him “ pursuant to the Order of the House of the 12th of *December 1713*; and said, “ that he committed him to *Newgate* upon an Information of a Member of the “ House, and that he remained there until the latter End of the following Term, “ and then he was bailed on the 12th of *February 1713*, according to the “ Course of the Court, for want of an Indictment against him, which the Information could not support, and was continued on his Bail until Trinity-Term “ 1714.” The Member, who had undertaken to make out the Charge against *Twizleton*, being then in the Committee, said, “ that the Want of an Indictment was owing to Sir *Richard Cox* who had taken his Examination too short.” To which Sir *Richard Cox* answered, “ that the Fault must then lie at the Member’s own Door; for he drew his own Examination, and was best able to set “ forth what he could swear.” And the Truth was, that *Twizleton* was a noted good Trumpeter, and had travelled through most Parts of *Europe* for his Profit. His Fame was so great, that all Persons were desirous to hear him. At some Place abroad he was hired to found the Trumpet before the Pretender, and afterwards came to *Ireland*, and sounded for Hire before Sir *Constantine Phipps*. This warmed the Member’s Zeal, and he made a Complaint of this Matter to Parliament. It was thought an Affair of so much Importance, that he was by Order of the House sent to the Lord Chief Justice, who dealt by him as has been related. In the Case of Mr. *Moore*, where Sir *Richard* was not heard, he was condemned: But in this Case, where he discharged himself honourably from all Guilt, no Report was made.

After the Committee was over, and the Speaker had resumed the Chair, a new Charge was brought against Sir *Richard*; and a Committee appointed, “ To Inspect the several Reports of the Judges, and other Proceedings in Relation to “ the Election of Magistrates for the City of *Dublin*, both before and after the “ late Parliament in this Kingdom.” Indeed it seems as if this Motion was not thought of, until Sir *Richard Cox* had acquitted himself of the last Accusation about *Twizleton*: For it was somewhat unusual to appoint a Committee to Inspect what was not then before the House, and what they could not be sure of seeing at any Time. Yet so it was in this Case. For the Order for an Application to the Lords Justices, “ That the Report of the Judges should be laid before the “ House” was not made until the 17th of *December*, two Days after the Committee had been appointed; and at last the Committee was obliged to proceed on the *Inspection of Copies only*.

On the 6th of *June 1716*, The Committee made a Report, and delivered their Opinion of the Matter referred to them. This Opinion was contained in many Resolutions; of which I shall only set down those relating to Sir *Richard Cox*, as they were agreed to by the House.

I. “ That it appears to the Committee, That the Lords Justices and Council on the 4th of *September 1713* came to the following Resolutions, viz. “ Resolved, It is the Opinion of this Board, that the Lord Mayor of the City “ of *Dublin*, for the Time being, has a Right of nominating three Aldermen “ to

“ to be put in Election for Lord Mayor of *Dublin*, and that the Lord Mayor and Aldermen of *Dublin* are obliged to elect one of the three Aldermen so nominated to be the succeeding Lord Mayor, unless just Objections be made against him.

II. “ That it is the Opinion of this Committee, that the Right of nominating the three Persons to be put in Election for the Mayoralty, is in the Lord Mayor and Aldermen of the said City, and that the Aldermen are in no Sort restrained in the Choice of the succeeding Lord Mayor to one of the three Persons nominated to be put in Election for Lord Mayor, and that the aforesaid Resolution of the Lords Justices and Council is *Arbitrary and Illegal*.

III. That upon the Aldermen of the City of *Dublin* not submitting to the aforesaid Resolution of the Lords Justices and Council, by choosing one of three Persons named by Sir *Samuel Cooke*, Lord Mayor of the City of *Dublin* in the Year 1712, a pretended Right was set up for the said Sir *Samuel Cooke* to hold over the Magistracy after the Expiration of the Year, for which he was chosen and approved; and the said Sir *Samuel Cooke* presumed to act as Lord Mayor of the City of *Dublin* from *Michaelmas* 1713, at which Time his Year expired. till *October* 1714, when Sir *Constantine Phipps* was removed from the Government, and the Privy Council dissolved.

IV. “ That the Lord Mayor of the said City of *Dublin* hath not any Right by Charter, Usage, or By-Law in Force in the City of *Dublin*, to hold over beyond the Year for which he was elected.

V. “ That the then Lords Justices and Privy Council, in order to punish the Aldermen for not complying with their aforesaid Resolution, sent a Representation to her Majesty of their Proceedings, dated the 1st of *October* 1713, which Representation was referred to the Attorney General of *England*.

VI. “ That the Attorney General of *England* in his Report on the said Representation, having desired to be satisfied (among other Facts) whether there was any Charter or Usage for the Lord Mayor of the City of *Dublin* to hold over, and what Instances there were of such Usage, the said Report was referred to the Judges by the Lord Lieutenant and Council.

VII. “ That Sir *Richard Cox*, late Lord Chief Justice of the K. B. *Robert Doyne* Esq; late Lord Chief Justice of the C. P. *Robert Rochfort* Esq; late Lord Chief Baron, Sir *Henry Echlin*, *Thomas Coote* Esq; *Robert Johnson* Esq; *Anthony Upton* Esq; and *Richard Nutley* Esq; eight of the late Queen’s Judges in this Kingdom, signed a Report in Answer to the Doubts stated in the Report of the Attorney General of *England*, wherein they set forth, that it was the Usage of the City of *Dublin* for the Lord Mayor of *Dublin* to hold over, till another was elected, approved, and sworn in his Place.

VIII. “ That the said late Judges set forth in their Report many Instances of Mayors holding over beyond the Year for which they were elected; none of which Mayors did hold over or continue longer than one Year in the Mayoralty, unless thereunto re-elected.

IX. “ That the above-mentioned Report was made by the Judges, without summoning or hearing the Aldermen of the said City.

X. “ That upon the Petition of the Aldermen of *Dublin* to her late Majesty, the said Facts being referred to the late Judges and Queen’s Council, they refused to give a Copy of the Report to the Aldermen, and reported, That the Mayor of *Dublin* had a Right to hold over, and grounded the same on the Instances mentioned in the first Report of the said Judges; though the Rolls and Records of the City produced and read to them, before they signed the said Report in *May* 1714, made out the Falsity of so many Instances as they were permitted to read to.

XI. “ That Sir *Richard Cox*, late Lord Chief Justice of *Ireland*, (being a Member of the late Privy Council, and present when the Rolls and Evidences of the City were produced at the Council-board, and having the Perusal of those Rolls, wherein the Falsity of the Instances mentioned in the first Report of the late Judges did appear) that the said Sir *Richard Cox* acted *Partially*
“ and

“ and *Corruptly* in making the said Report, and thereby intended to impose upon her late Majesty, and is guilty of *High Crimes and Misdemeanours*.”

Then follow the like Resolutions against the other Chief Judges.

XII. “ That it is the Opinion of this Committee, That the removing the Lord Primate and Sir *Constantine Phipps* from the Government of this Kingdom, the dissolving the late Privy-Council, and displacing the late Judges and Queen’s Council, who signed the said Report, was a reasonable Instance of his Majesty’s Justice, and tender Regard for the Welfare and Happiness of this Kingdom.”

The Contest concerning the Magistracy of the City of *Dublin* began in 1709, and was one of the unhappy Effects of these mischievous Party Distinctions of *Whig* and *Tory*, wickedly introduced among the Protestants of *Ireland*, to serve the particular Purposes of crafty designing Men, at such times as the differing Parties prevailed over each other in *England*. It is not material to say, which Side was in the Right in the beginning of this Dispute, and if it were, it would not be an easy Task for a Person, who was not an Actor amongst them, to discover at this time, what was the real Cause of their Dispute. For they both certainly professed the same Principles, and in these Days we see them Practice them too. *Jacobit*, *Republican*, and *Fanatick* were Terms very ill applied on either Side. For it cannot be doubted, but the Protestants of *Ireland*, who had any regard for Religion, or had any Liberty or Property to defend, abhorred the *Pretender* and all his Adherents; and it is as sure on the other Hand, that by very much the greater Part of the Protestants of *Ireland* were hearty Lovers of Monarchy and the established Church, and have proved it since by their Loyalty to the Crown, and their firm withstanding all Encroachments on the Church as by Law established. For these Reasons I think it would be an idle Thing to enter into the Motives, which may be supposed to have governed the differing Parties: Especially since it is pretty clear, that the Person, of whom I have undertaken to write these Memoirs, kept himself at all times as free as he could from Party, though it was not his good Fortune to escape Censure. But there is now grown up a new Race of Men, who will form their Judgments upon Facts, and not the Representations of either Party; and for them I will just state the Facts nakedly to come regularly at the Point, wherein the Chief Judges were charged to be criminal.

The Power of the Privy Council to approve or disapprove of certain Magistrates arises from the Acts of Settlement and Explanation, and the new Rules made in Pursuance and in Virtue of these Acts. By a Clause in the Act of Settlement 14 and 15 *Char. II.* “ For the better regulating of Cities, walled Towns, and Corporations, the Lord Lieutenant, or other Chief Governour or Governours, and Council of *Ireland*, had Power given them for seven Years from the first of *May* 1662 to make Rules for the electing Magistrates, and other Officers, and for inflicting such Penalties for the Breach thereof, as they in their Wisdom should think fit; so as the Penalties for Breach of the Rules did not extend farther than to the Disfranchisement of such Persons as shall be found guilty of the Breach thereof; and it was further enacted, that the Rules, when made, should be as good and effectual in Law, as if the same had been established by the then Parliament, and should remain in force so long, as in the said Rules should be limited and appointed.

It became a Doubt, whether the Power created by this Act extended over Corporations not in being at the time of making the Act; and therefore the Act of Explanation made 17 and 18 *Char. II.* declared, “ That the Power of making those Rules extended over new as well as old Corporations; and this Act enlarged the time for making them to seven Years from the 29th of *September*, 1665.”

New Rules were accordingly made in 1672 for many Corporations, of which *Dublin* was one. Of the Rules made for *Dublin*, one was, “ That the Election of Lord Mayor, Sheriffs, &c. shall be by Lord Mayor and Aldermen only, eight Aldermen being always Present.” Another, “ That the Names of Lord Mayor and Sheriffs, &c. elected shall be by the Corporation pre-
fented

“presented within ten Days after Election to the Lord Lieutenant or other Chief Governours, and the Council, to be approved by them; and the Persons elected shall be incapable to serve until approved of under their Hands; and if not approved of in ten Days after they are presented, the Corporation shall proceed to a new Election, and shall in like manner Present the Names, until they shall choose Persons, who shall be approved of.”

In 1707 the House of Commons took into Consideration the State of the Nation; and particularly entered into an Examination of the manner in which this Power given by Act of Parliament was executed, and came to the following Resolution.

“That upon preferring any Petition to the Council-Board of this Kingdom complaining of an undue Election, or Return of any Magistrate or other Officer of any Corporation within the New Rules, It is the indispensable Duty of the Privy-Council to hear and determine the Right of such Election before they approve of the Magistrate or Officers of such Corporation; and that the Denial thereof is Arbitrary and Illegal.”

A By-Law of the Corporation of *Dublin* was made in the 11th of Q. Eliz. That to Eschew Contention that yearly ariseth upon Election of Mayor, that every Alderman shall keep his turn for bearing the Charge of Mayoralty, according to his Antienty, and all Laws, Ordinances, Establishments, Licences, Grants, and Orders heretofore made or granted to the contrary hereof shall be by Authority of this Assembly revoked, repealed, annulled, and utterly frustrated and void.

In 1709, when Parties grew violent in the City, the Aldermen *Constantine*, *Forrest*, and *Eccles*, the three Seniors who had not served, were put in Nomination to be elected Lord Mayor. The Lord Mayor and Aldermen elected *Forrest*, and put *Constantine* above the Cushion, as if he had served. But *Constantine*, not contented, petitioned the Earl of *Wharton*, Lord Lieutenant, and Council, and set forth his Right as *Senior Alderman* on the Usage and By-Law: But the Petition was not even read, notwithstanding the late Vote of the House of Commons, and *Forrest* was approved, and served that Year in the Office of Lord Mayor.

In 1710 *Constantine* was not put in Nomination (having the Year before been voted by the Lord Mayor and Aldermen above the Cushion) but the three next Senior Aldermen were put in Nomination for Lord Mayor, and *Eccles* the Senior of the three was elected. *Constantine* did not Petition; because the same Government continued, which had formerly rejected his Petition without reading.

In 1711 the three Senior Aldermen, next to *Eccles*, were put in Nomination, and *Barlow*, the Senior of the three was chosen, and certified to the Government and Council. *Constantine* then petitioned on his Right of Seniority founded on the By-Law: The Lord Mayor and Aldermen answered, “that there was no such Usage, and if there had, it was repealed by the New-Rules; and that *Constantine* was put above the Cushion at his own Request.” Both Parties being heard, the By-Law and Usage were proved, and it appeared to the Council by the Oaths of several, that *Constantine* was not put above the Cushion at his own Request: And the Council being of Opinion, that the By-Law and Usage were not repealed by the New-Rules, *Barlow* was disapproved. May the 15th the By-Law of Succession was repealed at a Post Assembly; and the same Day the Aldermen repealed the Order for placing *Constantine* above the Cushion, then put him in Nomination, but elected *Barlow*, who was disapproved, “Because it was irregular and disrespectful to certify a Person to the Council, who had been disapproved before.” July 6th Alderman *Samuel Cooke* was chosen and disapproved, “in Regard to *Constantine*’s Right vested in him before the Repeal of the By-Law.” August 2d Alderman *Page* was chosen, and disapproved for the same Reason. August 13th Alderman *Quin*, August 31st Alderman *Walton*, and September 27th Alderman *Pearson* were elected and disapproved for the same Reason. The same Day Alderman *Gore* was elected; and *Constantine* perceiving how much Trouble the Opposition, made to him

him in the City, had given the Government, by Petition set forth his Right, and declared, "That if the Government and Council should think fit to approve Alderman *Gore*, he did humbly acquiesce therein, saving to himself the Right of Succession for the future;" and thereupon *Gore* was approved the 3d of October, and served in the Mayoralty till *Michaelmas* following.

In the Year 1712, the Aldermen *Constantine*, *Samuel Cooke*, and *Mason*, were put in Nomination, and *Cooke* was elected and certified to the Government and Council, and *Constantine* having petitioned with a saving to his Right, as he had done the Year before, *Cooke* was approved, and served as Lord-Mayor from *Michaelmas* 1712.

In 1713, *Constantine*, *Mason*, and *Stoyte*, the three senior Aldermen below the Cushion, who had not been disapproved, were put in Nomination. *Stoyte* was elected and disapproved; *because he was the Junior of the three put in Nomination*. May the 8th the Lord-Mayor put in Nomination Alderman *Fownes*, who had been Lord-Mayor, Aldermen *Constantine* and *Mason*. The Aldermen insisted, that the Lord-Mayor had no Right to nominate exclusive of them, and refused to go to an Election of any of the three so nominated; and upon their continued Refusal, the Lord-Mayor withdrew. Seventeen of the Aldermen remained together, and sent a Messenger to the Lord-Mayor to desire him to return to them. But he refusing, they proceeded to an Election, and by a Paper, without the City Seal, or Signature of the Lord-Mayor, signed by seventeen Aldermen, they acquainted the Government and Council, "That they had elected Alderman *Pleasants* to be Lord-Mayor for the Year ensuing, and desired their Approbation. On the third and fourth of *September* the Lord-Mayor and four Aldermen on one Side, and seventeen on the other, by their Council were solemnly heard for and against the Election and Certificate of Alderman *Pleasants*. The two Points in Dispute were: 1st. Whether the Lord-Mayor had a Right to put three in Nomination. 2. Whether the Election was legal without the Lord-Mayor joining in it. The Council, principally on the Evidence of Mr. *Peppard*, Town-Clerk, supported by many Pole-Papers came to the following Resolution on the first Point.

"Resolved, that the Mayor of the City of *Dublin* for the Time being has the right of nominating three Aldermen to be put in Election for Lord Mayor of *Dublin*, and that the Lord Mayor and Aldermen are obliged to elect one of the three Aldermen so nominated to be the succeeding Lord Mayor, unless just Objections be made against him."

On the 2d Point, the Council, on the Authority of the new Rules, came to the following Resolution.

"Resolved, that the Proceedings of the said 17 Aldermen to the Election of Alderman *Pleasants* for Lord Mayor, and *James King* for Sheriff for the ensuing Year in the Absence of Sir *Samuel Cooke*, Knight, Lord Mayor of *Dublin*, is a Breach of the New Rules, and such their Elections are null and void."

September 9th, the Lord Mayor tendered a Pole-Paper, wherein were the Names of Sir *William Fownes*, Aldermen *Constantine* and *Mason*. The Aldermen made an Objection to Sir *William Fownes*; which Sir *William* answered, and the Lord Mayor over-ruled. Yet the Aldermen insisted on the previous Question being put: otherwise they refused peremptorily to go to an Election of one of the three nominated by the Lord Mayor. This the Lord Mayor would not grant, and dissolved the Assembly.

September the 21st. The Lord Mayor nominated Alderman *Constantine*, *Mason* and *Bolton*, the three senior Aldermen below the Cushion, who had not been disapproved: The Aldermen accepted his Nomination, and elected Alderman *Bolton*, who was certified in due Form to the Government and Council.

From the 4th of *September* the Council had adjourned the Consideration of the Punishment of the seventeen Aldermen for the Breach of the New-Rules from Time to Time, until the 24th, and then resolved, "That they should be prosecuted according to Law." And the same Day disapproved of Alderman

Bolton

Bolton, he being one of the seventeen Aldermen voted guilty of a Breach of the New-Rules, and ordered to be prosecuted.

September 25th, The Lord Mayor nominated Aldermen *Constantine, Mason* and *French*: The Aldermen made some Objections, which the Lord Mayor judged frivolous: But the Aldermen insisting on a Question being put on each of their Objections, and refusing to go to an Election of one of the three on any other Terms, the Lord Mayor dissolved the Assembly.

September 29th, The Lord Mayor offered the same Nominees, and part of a Letter from one of the Secretaries of State of *Great Britain* was read, wherein was set forth; "That the Queen approved what the Government had done, and " that she would have the Lord Mayor go to a new Election, and continue two " of the former Nominees, and put in another in the Room of him, who had " served as Lord Mayor; and that if the Aldermen would not then elect, they " must expect no farther Condescension." The Aldermen hereupon insisted, *That Alderman French should be laid aside; because he had been put in Nomination before that Letter came, and that another should be named in his Stead.* The Lord Mayor answered, *That the Person her Majesty ordered should be left out was the Person who had served as Lord Mayor; and that was Sir William Fownes, and not Alderman French; and therefore he desired them to proceed to an Election.* But the Aldermen refused, and he dissolved the Assembly. The Lord Mayor by Letter of the 30th of September to Mr. *Dawson*, Deputy Clerk of the Council, acquainted the Government and Council with all these Proceedings; and the Contents of this Letter having been considered, the Lords Justices ordered a Representation to be drawn, wherein was set forth the State of the City of Dublin, and the Proceedings of the Government and Council with respect to it; and they sent it from the Council Board to the Queen. This was done the first of October 1713. Her Majesty referred the Representation to the Attorney General of *England*, who made his Report in the same Month, and therein acquainted her Majesty, " That before he could give his Opinion clearly on a Method to be used in elec- " ting a Lord Mayor, *Michaelmas* Day being passed, some Matters must be " further stated." After mentioning some of the Matters to be explained, he came to that Point, which was the Occasion of the Judges first Report, and stated his Doubts in the following Manner.

" As to the Question what is now to be done, the Report is silent in this; Whe- " ther the Lord Mayor's Office determined on *Michaelmas* Day by the Constitution " of the Corporation, or whether he be to continue till another be chosen, ap- " proved and sworn in his Place; and it is necessary that it be stated plainly " to your Majesty, if the Lord Mayor be to continue after his Year till ano- " ther be chosen, approved and sworn, by what Charter that is declared, or " what Instances there are to make it appear to be so by Prescription. If the " Lord Mayor be to continue after the Year till another be chosen, approved " and sworn, I am humbly of Opinion he and the Aldermen may and ought " now to proceed to a Choice, their former Choice being disapproved accor- " ding to the said Rules. But if the Lord Mayor's Office determined on " *Michaelmas* Day, then I am of Opinion the Right of chusing will be in " the Aldermen, as if the Lord Mayor were dead; and they may now make " such Choice, and the Questions on the By-laws and Usage stated will then be " out of the Case; and they chusing must present the Elected to the chief Go- " vernour and Council, who may, as they shall think fit, approve or disapprove " such Choice."

The Report of the Attorney General being transmitted to the Lord Lieutenant, his Grace and the Council referred it to a Committee, " To examine and " consider the Matters therein contained; and authorised the Committee to call " the Judges to their Assistance, and to send for the Books of Records and Char- " ters of the City; and required them to lay before the Board a full and true " State of the Facts mentioned in Mr. Attorney General's Report, and therein " said not to be fully stated, with their Opinion thereon.

The Judges in their Report to the Committee recited part of a Charter granted to the City by King Henry the III. in these Words. *Sciatis Nos Concessisse; et hac Chartâ Nostrâ confirmasse Civibus Dublin et Hæredibus suis; quod eligant sibi in perpetuum Major. de seipsis singulis Annis, qui nobis sit fidelis, discretus & Idoneus ad Regimen Civitat. Nostræ Dublin; ita quod cum Electus fuerit Nobis vel Justitiariis Nostris Hiberniæ, si nos præsentès non fuerimus, presentetur; et nobis juret fidelitatem; et quod liceat eis ipsum in fine Anni amovere, et alium Substituere si voluerint; vel Eundem Retinere; ita tamen quod idem Ostendat Nobis vel Justitiariis, nostris Hiberniæ, si present. non fuerimus.*

After they had gone through the other Parts of the Attorney-General's Report, and given their Opinion thereon, they then answered his main Questions thus.

“ We are of Opinion, that the Lord Mayor is to continue in his Office, until
 “ another Lord Mayor is chosen, approved and sworn. For the Charters appoint
 “ no certain Day when the Office of Lord Mayor shall begin or determine. By
 “ the Charter above recited, the Corporation has Power to remove him at the
 “ End of the Year, or to continue him; so that it is plainly implied by that
 “ Charter, that he *must continue*, until he is removed: For the Charter appoints
 “ no other Time for the Determination of his Office; and although the Cor-
 “ poration had been accustomed or used to have removed their Lord Mayor on
 “ some certain Day, and this Usage had been hitherto without Interruption, yet
 “ if they do now refuse or neglect to remove him by choosing another, or the
 “ Person so chosen shall not be qualified to take the Office, the old Lord Mayor
 “ must hold his Office or else the Corporation will want its Head, and the Execu-
 “ tion of those Powers which are given to him; which was neither the Intent of
 “ the Charter, nor is agreeable to the Resolutions of the Judges in such Cases:
 “ For where the Mayors of Corporations have neglected to choose, or to swear a
 “ new Mayor when chosen, and the Court of Queen's Bench have been applied
 “ to for Redress, the Writ of *Mandamus* in those Cases has always been directed
 “ to the Mayor; which shews, that in the Judgment of the Law he *continues* in
 “ his Office, although the Day appointed for the new Mayor to take his Office be
 “ elapsed: But we conceive this Matter is out of all Doubt, as to this Corporation; for
 “ that it appears, that the Mayors of Dublin have in several Instances held beyond their
 “ Year.

“ Before we mention the Instances we crave leave to observe, that we find in
 “ the City Books, in their Orders and By-Laws, a Distinction frequently made be-
 “ tween being *elected* and being *continued* in the Mayoralty for a second Year; so
 “ that it seems to be taken for granted, that in this Corporation one might be
 “ continued a Mayor a second Year, if not removed.

“ The following Instances we have out of the City Books. September 29th
 “ 1643 there is an Order made, that *William Smith* (then Mayor) shall continue
 “ Mayor a second Year, and no mention is made of his being again elected and
 “ sworn.

“ On the 30th of September 1644 we find he continued to Act, and sign an
 “ Order as Mayor, and that he continued so for that Year.

“ For we find, that on the 29th of September 1645, one *Andrew Clarke*, who
 “ had been elected, declining to serve, an Order was made by the same *William*
 “ *Smith*, as Mayor, and by the Aldermen, that the same *William Smith* shall
 “ be accepted and continued to serve as Mayor for the Year ensuing, with a Pro-
 “ viso still to preserve the Law of Succession.

“ Here is no mention made, nor do we find any where, that this *William*
 “ *Smith* was ever elected again or sworn, after the first Time he was sworn
 “ Mayor.

“ And further we find, that the same *William Smith* on the 30th of September
 “ 1647 signs an Order, as Mayor, to disfranchise one *Richard Barnewall*, who
 “ having been elected to serve as Mayor, and being that Day brought to the Court
 “ of Exchequer to take the usual Oaths, refused the Oath of Supremacy: How
 “ long after the said *William Smith* continued Mayor does not appear to us; but
 “ we

“ we do not find that there was any other Mayor till the 17th of *March* 1647,
 “ and then we find one *Bladen* acted as Mayor : And in the very next Year *Bladen*, then Mayor, docs on the 30th of *September* 1648 (after his Year was out)
 “ make and sign an Order as Mayor : How much longer he continued in his Office
 “ is not certain ; but the first Act we find done by *Pue*, his Successor, was on the
 “ 20th of *November* 1648, and we find this very *Pue* acting as Mayor on the
 “ *Monday* after *Michaelmas* Day 1649, when his Year was out.

“ There are many more Instances of this Kind, and one in the Yerr 1711. For
 “ we find that Alderman *John Eccles* acted as Mayor on the 1st of *October* 1711,
 “ when he had held his Mayoralty for more than a Year.

“ *But if this could not be so by the Charters, or by the Usage of the City* (as we conceive it appears plainly by the Charters it may be, and by the Usage it has been) *yet by the new Rules it is now become necessary.* For these Rules do direct, that no Person shall take on him the Office of Mayor until he is approved, and do provide, that if the Person chosen and presented be not approved within ten Days, that then the Corporation shall from Time to Time elect, until they shall choose such Person as shall be approved : And the same Rules require, that the Lord Mayor shall be chosen by the Lord Mayor and eight Aldermen at the least. These Rules have the Force of an Act of Parliament, and would controul even the Charter itself. Since then by these Rules, the Mayor and Aldermen must elect the Mayor, and since they must proceed to Election from Time to Time, until they elect such a Person as shall be approved ; it seems in our Opinion to follow evidently, that the Lord Mayor may, and in some Cases must continue in his Office even after his Year is expired : For the Lord Mayor must by these Rules be one of the Electors, and he must elect until one be chosen, who shall be approved, which may not happen to be until after the Year of the then present Mayor is expired.

“ This has been the constant Exposition of, and Practice, upon these Rules, ever since they were made.”

This Report was made on the first of *December* 1713, and within a few Days after it was laid before the Council. The Lord Lieutenant asked some of the Judges whether there were more Instances of the Lord Mayor's Holding over, than what they had given in ; and they soon after presented him with a Paper containing more Instances, which his Grace annexed as an Appendix to the Report, and then transmitted the whole to the Queen, who referred it to her Council learned in the Law ; and they (one excepted) were of Opinion, that the Lord Mayor must continue in his Office, until a new Lord Mayor should be elected, approved, and sworn.

This Opinion being sent to the Lord Lieutenant, he called a Council on the 8th of *January* 1713, at which the Lord Mayor and Aldermen appearing according to a Notice sent them ; the Lord Chancellor told them, “ that it was the Opinion of the Queen's learned Council in *England*, in Concurrence with the Judgment of that Board, that Sir *Samuel Cooke* was a legal Magistrate, and that the same Regard should be paid to him, as to other Lord Mayors, and admonished them to keep the City Courts, and administer Justice, as they used to do.” At the same Time a Paper was delivered from the Board to the Lord Mayor, containing what the Chancellor had said. But the Recorder, Sheriffs, and most of the Aldermen refused to submit to the Directions of the Council-Board, and in *February* petitioned the Queen, and annexed their Case to the Petition, and sent over an Agent to solicit their Cause.

The City Case in this Point of the Lord Mayor's holding over set forth,

“ That in the Entries of the Election and Approbation of the Lord Mayor and Sheriffs of *Dublin*, it is always mentioned, *They are so elected and approved to serve one Year.*

“ That the constant Usage in the said City has been to swear the new elected Lord Mayor on the next Day after *Michaelmas* (if it were not *Sunday*) in which Case the old Mayor continues to act on the Day next after *Michaelmas* Day, till the new Mayor be sworn, when *Michaelmas* Day is not on *Saturday* : And

“ when *Michaelmas* Day falls on a *Saturday*, the old Mayor continues to act on the
 “ *Monday* following ’till the new Mayor on that Day be sworn, and no longer,
 “ except in the present Pretence of Sir *Samuel Cooke*, and what was done in the
 “ Lord *Tirconnel*’s Time after Judgment on a *Quo Warranto* was given against
 “ the City Charter.

“ No one other Instance can be given in the Memory of any Man now living, that
 “ any Lord Mayor of *Dublin*, other than as aforesaid, ever acted as such without
 “ a new Election of a Board of Aldermen, longer than till the new Lord Mayor
 “ was sworn on the very next Day after *Michaelmas* Day, if it were not a *Sunday*;
 “ if *Sunday*, longer than *Monday*, being the first of *October*; which was the Case
 “ in Alderman *Eccles*’s Mayoralty in the Year 1711, when *Michaelmas* Day fell
 “ on a *Saturday*, he continued to act as Lord Mayor till on *Monday* the first
 “ of *October*, and then laid aside his Rod, Sword and Mace, and walked the
 “ Streets as a private Man, refusing to act any longer as Lord Mayor, though
 “ no succeeding Lord Mayor at that Time was approved or returned to the City
 “ from the Council-Board.

“ Neither is there any Entry, Record or Evidence found in any of the City
 “ Books or Entries, that any Mayor of *Dublin* without a second Election took
 “ upon him to act after his Year was expired, except where the Day after *Michaelmas*
 “ Day happened on a *Sunday*, and in such Case never after the *Monday* following,
 “ otherwise than as aforesaid.

“ That during the Continuance of the Rebellion, which began in 1641 in this
 “ Kingdom, Alderman *William Smith* was Mayor in 1642, and continued Mayor
 “ in 1643, 1644 and 1645: Yet in those Times of Distraction he was new
 “ elected, the Entry in the Books being in these Words. *Alderman William*
 “ *Smith, now Mayor, shall be accepted and continued to serve as Mayor and Ma-*
 “ *gistrate of this City for this next Year, &c.*

“ By a By-law made 13th *Jac.* I. it is enacted, *that no Person shall be elected or*
 “ *continued Mayor two Years successively.*”

The Case being sent back to the Lord Lieutenant, was by him and the Privy Council referred to the Judges and Queen’s Council. Whilst it was under their Consideration, the Recorder and two Aldermen carried to Lord Chief Justice *Cox* a Paper, containing a *Request* from the petitioning Aldermen to be suffered by Council to make good the Allegations of their Petition. To which the Chief Justice answered, they should be heard, and accordingly they were heard. This Interview between the Chief Justice and Recorder brought them to an Ecclaircissement about the Affair of the City; and the Recorder being satisfied, that the Chief Justice intended no more on his Part, than to preserve the Succession in the City, and thereby prevent Tumults and Disorders usually attending contested Elections; they soon came to an Agreement, that *Constantine* should be elected for the Remainder of the Year, and *Barlow* for the Year following, and that all Things should proceed in the City as usual, and reduced the Agreement into Writing. The *Duke* and Sir *Constantine Phipps* at first approved of what had been done. But others of the Lord Lieutenant’s Cabinet Council soon persuaded his Grace to disapprove of it as a dishonourable Composition: And within a few Days a bitter Libel was printed against the Chief Justice *for his earnest Pursuit of Peace and Concord*; which he treated with the same Contempt, that he always shewed to Aspersions he knew he did not deserve.

Peace being refused on the Terms proposed, the Judges proceeded in their Examination of the Petitions and Cases of the Aldermen to her Majesty, and at length closed their Report on the 17th of *May* 1714.

This final and full Report never was printed, though the Petition and Case of the Aldermen make part of the Appendix to the Report of the Committee of the House of Commons. It is therefore necessary to insert here several Parts of the Report, that the Reader may hear the Judges speaking for themselves, as if they had foreseen what they were to be charged with.

“ Fol. 29. The Petitioners say they believe had their Case been fully stated in
 “ the Representation or stated Case, on which her Majesty’s Council gave their
 “ Opinion, there could not have been such Difference of Opinion. ——— This is
 “ an unbecoming Insinuation, that the Representation transmitted by this Ho-
 “ nourable Board, and the Case as drawn by the Judges of this Kingdom, were
 “ short and imperfect: But we hope, that it will appear to her Majesty by the
 “ foregoing Narrative of the Proceedings of the Petitioners, and by the following
 “ Remarks upon the Petitioner’s Case, that the Representation and Case men-
 “ tioned in the Petition were candid and full, and that the Difference of Opinion
 “ they mention arises from some other Cause, than the shortness of the Case stated
 “ by the Judges.

“ Fol. 30. Now we come to take into Consideration the Petitioners Case; and
 “ therein we find the Clause in the Charter of King *Hen. III*d, which is also set
 “ forth in the before mentioned Report of the Judges, and it agrees exactly with it :
 “ This Charter gives the Citizens of *Dublin* a Power to choose a Mayor every Year,
 “ and to remove him at the End of every Year, and to put another in his Place
 “ (if they please) or else to *continue him*, so that they shew it to the King or Chief
 “ Governour. This Charter shews, that the Corporation may elect a Mayor eve-
 “ ry Year, if they please; but that they may continue him longer, if they think
 “ fit: But then by the Words of the Charter, it seems very plain, that if they
 “ remove the Mayor at the End of the Year, they must put another in his Place.
 “ He cannot, by the true Meaning of that Charter, be removed, but must still
 “ then remain in his Office: For it was the Intention of the Royal Founder of
 “ the Corporation, that there should be a continual Succession of Mayors; which
 “ could not be, if one was not to continue until another was chosen and put in
 “ his Place. This Charter therefore, thus set forth in the Petitioners Case, does
 “ in no Sort (as we conceive) prove, that the Lord Mayor of *Dublin* cannot con-
 “ tinue in his Office after his Year is expired, when another is not chosen and
 “ sworn into that Office; but in our Opinion it proves fully, that Sir *Samuel*
 “ *Cooke* is Lord Mayor, and must continue so, until another is chosen, appro-
 “ ved and sworn into that Office.

“ Fol. 38. The new Rules do most certainly enact, as it is said in the Case,
 “ that the Lord Mayor and Sheriffs shall be chosen only by the Lord Mayor and
 “ Aldermen, eight Aldermen at least being present. Although the Petitioners
 “ have drawn no Inference or Conclusion from this Assertion, we shall crave
 “ Leave to draw two. One of which has been observed in the Judge’s Report
 “ (*viz.*) That the Lord Mayor must by the new Rules be one of the Electors
 “ of the Lord Mayor and Sheriffs, and consequently must continue in his Office
 “ until a new Lord Mayor is elected, approved and sworn: The other, That
 “ if the Office of Lord Mayor should cease at the End of the Year, and if there
 “ be no other then chosen, the City would be without a Lord Mayor: Which
 “ would lay the Government and Council, for avoiding such Inconvenience, un-
 “ der a Necessity of approving a Person chosen by the City before *Michaelmas*,
 “ although he were not fit to be approved; and so the Right of Approbation
 “ given by the new Rules would be rendered ineffectual to the Purpose for which
 “ it was given.

“ Fol. 43. We do not find upon Inquiry, that the Usage has been for many
 “ Years past to swear the new Lord Mayor on the Day after *Michaelmas*, if
 “ *Michaelmas* day does not fall on a *Saturday*; if it does, then the new Mayor
 “ is sworn on the *Monday* following, as is set forth in the Case. But we con-
 “ ceive, if the Lord Mayor cannot continue more than one Year, and if he may
 “ not act until another is sworn, the old Lord Mayor cannot act on the Day
 “ after *Michaelmas*-day, much less on the 1st of *October*, as the Aldermen in
 “ their Case allow (and the Judges in their Report have shewed) has been fre-
 “ quently done. For the antient Usage was, as appears in the fore-mentioned
 “ Charter of *Edw.* the VIth, that the old Lord Mayor continued in his Office,
 “ *Usque ad Festum S. Michaelis*, and if he can continue no longer, then he
 “ could do no Act after *Michaelmas*: Yet it is certain, that many Mayors have
 acted

“ acted after *Michaelmas*-day, of which there are several Instances in the Judges
 “ Report. The Petitioners say, No one Instance can be given within the Me-
 “ mory of Man of any Person that acted longer than the Day after *Michaelmas*,
 “ and if that happened on a *Sunday*, till the Day after (except in the present
 “ Pretence of Sir *Samuel Cooke*, and what was done in the Lord *Tyrconnell*’s Go-
 “ vernment after Judgment was given on a *Quo Warranto* against the City Char-
 “ ter;) and they say, that was Alderman *Eccles*’s Case, who laid aside his Gown
 “ and Rod on *Monday* after *Michaelmas*-day (*Michaelmas*-day falling on a *Sa-*
 “ *turday*) and acted no longer as Lord Mayor. But we are certainly informed,
 “ that though Alderman *Eccles* did for a Day or two lay aside his Gown and
 “ Rod, he took them up again, and went in his Formalities, *viz.* in his Scarlet
 “ Gown, with his Chain and Rod on the right Hand of Alderman *Gore* (the
 “ Successor) on the 3d Day of *October*, when Alderman *Gore* was sworn into the
 “ Office of Lord Mayor, and with his own Hand laid down the Rod at the
 “ Feet of the Government, as is accustomed, when a Lord Mayor goes out of
 “ his Office. But Alderman *Eccles* says, in his Walk from the *Tholsel* the Mace
 “ and Sword were not carried up in the usual Manner. Why that was done,
 “ or what it will prove, we submit to your Grace and Lordships, as we do what
 “ is said in the Case of what was done in the Earl of *Tyrconnell*’s Government;
 “ your Grace and Lordship’s being the best Judges, whether this does not
 “ seem to be an indecent Insinuation of a Parallel between those unhappy Times,
 “ and the most gracious Administration of the best of Queens.

“ Fol. 44. The Petitioners say in their Case, that Alderman *William Smith*,
 “ who was Mayor in 1642, 1643, 1644, 1645, did not act in those Years with-
 “ out a new Election, and to prove it they alledge an Entry in the City Books
 “ (that Alderman *William Smith*, now Lord Mayor, shall be accepted and con-
 “ tinued to serve for the next Year.) This Entry in our Opinion shews he was
 “ not *elected*, but declared to *continue*, (which is very different from an Elec-
 “ tion) and this Difference appears in that very Order.

“ Alderman *Carberry* being elected on the 19th of *September* 1643 petitioned
 “ the Board of Aldermen, that Alderman *William Smith* should be *continued* to
 “ serve in his Room; and it was granted, and the Entry in the Book is this;
 “ *It is ordered and agreed by the Mayor and Aldermen, that Alderman William*
 “ *Smith, now Mayor, shall be accepted and continued to serve as Mayor of this*
 “ *City for the next Year instead of Mr. John Carberry formerly elected.* In every
 “ one of the other Years mentioned in the Case, except the Year 1644, when
 “ he served in his Turn, there was an election of another Person, and the Person
 “ elected desiring to be excused, petitioned the Board of Aldermen, and they
 “ ordered that *William Smith* should be *continued* in the Room of the Person
 “ *elected*. There is a plain Difference between an *Election* and a *Continuation* of
 “ a Mayor: The Words are put in Opposition to one another; and there is
 “ this remarkable Difference to be found in the City Books and Rolls between
 “ them. On the Rolls are entered the *Acts of the Mayor, Aldermen and Com-*
 “ *mons, and there all the Elections are entered; because the whole Body had a*
 “ *Right to elect the Mayor: But when the old Mayor is continued (as in this Case)*
 “ *or one Person is accepted to serve in the Place of one elected and excused; the*
 “ *Continuance or Acceptance of such a Person is (without Election) by the Board of*
 “ *Aldermen only. The Entry of it is to be found in the Book kept for the Acts of*
 “ *the Aldermen, and it is not registred in the City Rolls, where the Acts of the Com-*
 “ *mon Council are preserved.* We think it proper in this Place to observe, that
 “ if the Office of the Mayor must determine at the End of the Year, Alderman
 “ *Smith* was not Mayor after his first Year was out. For the Board of Aldermen
 “ had no Power by the Charter to elect a Mayor; that was given to the whole
 “ Corporation, and could not be done by the Mayor and Aldermen only, until
 “ they were enabled so to do by the new Rules, which have the Force of an Act of
 “ Parliament.

“ Fol. 45. We find there is such a By-law made 13. *Jac.* 1. as is set forth in
 “ the Case, that a Mayor shall not be elected or continued two Years together. This
 “ does

“ does indeed, in our Opinion, restrain the Corporation, while this By-law is in
 “ being, to re-elect or continue the same Mayor for two Years together. But
 “ it does not hinder, that if by the By-law and the Charter the old Mayor is to
 “ continue until the new Mayor is sworn (as the Judges have shewn in their
 “ Report) but that Sir *Samuel Cooke* must continue Lord Mayor until a new
 “ Lord Mayor is elected, approved, and sworn.

“ Fol. 46. Notwithstanding we do apprehend, that by the Order, by which
 “ this Matter was referred to us, our only Duty thereon was to examine the Pe-
 “ titioner’s Petition and Case, and to give our Opinions upon them ; yet since
 “ the Petitioners did by a Petition, presented to the Lord Chief Justice of the
 “ Queen’s Bench the 15th Day of *April* last, desire, that we would hear them
 “ before we made our Report, and that we have heard them ; we think in
 “ Justice to the Petitioners, and that we may give as full Information as we can
 “ to this honourable Board of every Thing which concerns the City Affair now
 “ under our Consideration, we ought to lay before your Grace and Lordships
 “ what has been so offered to us by the Petitioners.

“ We began our Enquiry into this Matter a little before the Beginning of the
 “ last Term, and the Term coming so soon upon us, the Business occasioned
 “ necessarily by it took up so much of our time, that though we employed all
 “ the leisure we had upon this Business, yet we could proceed but slowly there-
 “ in ; the nature of the Work itself requiring us to look into many Books and
 “ Rolls, which had no Index to guide us in the search, we thought it proper to
 “ look into and understand the City Rolls and Books, and compare the several
 “ Extracts taken thereout, and inserted in the City Case, before we heard the
 “ Petitioners : Because till then we should not have been able to ask those Ques-
 “ tions, which might be necessary to be resolved by the Petitioners ; and there-
 “ fore the first time we sent for the Petitioners to attend us was the 4th of this
 “ Instant *May*.

“ Upon that Day the Recorder and six of the Petitioners attended us, and
 “ we put some Questions to them, which though very short, and easy to be
 “ answered, the Recorder desired they might be given them in Writing, and
 “ time allowed them to put in an Answer in Writing to them.

“ This was readily granted them ; but we being very busy, the Questions
 “ were not sent to them till the 6th of *May*, and on the 7th they attended us
 “ again, with a long Answer in Writing to nine short Questions ; the Substance
 “ of what is so answered is (for the most Part) inserted in the proper Places of
 “ this Report ; but lest that should not be thought sufficient by the Petitioners,
 “ we have annexed the Answer itself by way of Appendix.

“ The same 7th of *May*, when they delivered the aforesaid Answer to the
 “ Queries, they gave us a Petition signed by seventeen of them, desiring they
 “ might be heard to prove the Facts in their Petition and Case, and that we
 “ would give them Copies of such Paragraphs in our Report, as seemed to go
 “ in Disaffirmance of any of the Allegations in the said Petition and Case : We
 “ did grant the first Part of their Petition, and appointed to hear them the
 “ next Day at four in the Afternoon ; but we did not think it reasonable to ex-
 “ pose our Report or any Part thereof to the Petitioners, before it was pre-
 “ sented to your Grace and Lordship’s, to be laid (if you shall think fit) before
 “ her most sacred Majesty.

“ Upon Perusal of the aforesaid Petition we observed, that the Petitioners
 “ had alledged, that they were not allowed to attend us sooner than the 4th of
 “ *May* ; thereby insinuating, that we had denied them an access to us ; and
 “ that the City Books and Rolls were by an Order lodged with the Clark of the
 “ Council ; thereby insinuating, that we had hindered them from having the
 “ use of their Books in their own Office : We told them, that their said Peti-
 “ tion should be altered in the aforesaid Particulars. The Petitioners thereupon
 “ took back their said Petition, and did amend it in the aforesaid Particulars,
 “ and returned it to us the next Day, being the 8th of this Instant *May*.

“ The said 8th of *May* at six in the Afternoon the Recorder attended us, and
 “ told us the Time given for the aforesaid Hearing was too short, and desired

“ we would enlarge the time till *Monday* following, the 10th Inst. which we immediately consented to.

“ On the 10th of *May* several of the Petitioners, with their Council, attended us, as did Council for the Lord Mayor; and the Recorder offered to us a large bundle of Papers, which he desired we would lay before her Majesty: We desired him to proceed to make out such Matters as he thought necessary, and thereupon he read out of the Rolls, and the *Friday* or *Monday* Books several Entries and Orders relating to several Elections made from the Year 1612 to the Year 1647.

“ By these Rolls and Entries it was insisted, that there was an Election every Year from 1612 to the time of Sir *Samuel Cooke*, and therefore he concluded, that no Lord Mayor ever held over his Year till that time. The extracts produced by the Recorder, together with Mr. *Peppard's* and Mr. *Skiddy's* Affidavits, and the other Papers delivered us by the Recorder we have, at the desire of the Petitioners, laid before your Grace and Lordship's as an Appendix to the Report.

“ What we have to observe on the afore said Papers, and what was offered by the Council for the Petitioners is, That many of the Mayors mentioned in the said Paper were not *elected*, but only *continued* by the Board of Aldermen; that if a Mayor could not by Charter *continue* after his Year, and until another Mayor is elected and sworn, then the Mayors, who were there mentioned to have been *continued*, were not Mayors, and the Office was during that Time void. *For the Right of electing Mayors was at that time in the Board of Aldermen, and Common Council; and therefore all the Elections were entered on the City Rolls (where Acts of City Assemblies were entered) and signed by the Sheriffs; but the Entries of Persons continued are only to be found in the Monday or Friday Books, which contain the Acts of the Aldermen only.* The Council for the Petitioners alledged, that a *continuance* was a new *Election*; but it is evident to us, there is a Difference between the Sense of these Words: And besides *the Election is made by the Aldermen and Commons, the continuance by the Board of Aldermen only, and the Memorials of them are kept in distinct Places.*

“ But we must inform your Grace and Lordships, that since the new Rules, although the Election of Lord Mayor is in the Lord Mayor and Aldermen only, yet the entry of the Lord Mayor and Sheriffs is still entered on the Rolls: But that we conceive was done in Imitation of and Conformity to the Precedents found on the Rolls, when nothing was entered thereon, but the Acts of the whole Corporation, as it was before the making of the new Rules, as far as we could observe.

Fol. 59. “ We are of Opinion, that by the Charters of the City, and by the Law of the Land, Sir *Samuel Cooke* is still Lord Mayor, notwithstanding the said Sir *Samuel Cooke* hath not been *elected* or *continued* by the Board of Aldermen for another Year, nor hath been certified by them to the Government and Council to be approved, nor hath been sworn anew into the Office.”

This Report was transmitted to *England*, and laid before the Queen's Council learned in the Law for their Opinion: What that would have been is a Secret. For the Queen's Death put a Stop to the publishing it.

I have been obliged to make larger Extracts out of the last Report, than would have been necessary, if it had been printed heretofore: And indeed I was at first amazed to find the City Case printed in the Appendix to the Report from the Committee of the House of Commons, and this last Report of the Judges not attend it. But my wonder ceased, when I again looked into the Report from the Committee, and found that this Report of the Judges was there represented chiefly *to consist of Arguments to support the Judges former Report, rather than a stated Case, or Report of Facts, and to refer to the former Report of the Judges*; and therefore it was probably thought unnecessary to swell the Appendix with so useless a piece of a Work. The Gentlemen of that Committee best knew what Evidence weighed most with themselves, and what was fittest to be reported to the House: But an Historian is obliged to lay every Thing

Thing before the Reader, relating to a Fact which he thinks fit to handle, otherwise his fancy must always govern, and perhaps *Truth* be sometimes overlooked.

Men expected with impatience the consequence of the formidable Votes against the Judges. Some readily believed they were guilty of every thing they were charged with, and hoped to see them severely punished. Others, who looked into all their Actions, and judged of them by the whole tenor of their Conduct, could not be persuaded, that there was any *Iniquity* in their Proceedings, though there might be *mistakes*; and therefore were inclined to the charitable side of Forgiveness. Thus the Affections of People without Doors stood; whilst the Commons adjourned the further Consideration of the Report from Day to Day to the 15th of *June*; and then finding after all their Pains and Trouble, that they had not *Legal Evidence* against the accused, they resolved, “ That an
“ humble Address be presented to their Excellencies the Lords Justices, desiring
“ their Excellencies to lay before his Majesty the humble request of this House,
“ that the original Representation of the late Privy Council in the Case of the
“ City of *Dublin*, and the Report of the late Judges; and also the further
“ Report of the late Judges and Queen’s Council in the Case of the Alder-
“ men and Sheriffs of *Dublin*, transmitted to her late Majesty, may be retur-
“ ned to this Kingdom to be given in Evidence against the Persons who made
“ the same, when this House shall have the Opportunity to proceed against
“ them for the high Crimes and Misdemeanours, of which this House hath
“ voted them guilty.” I shall not take upon me to offer Reasons, why these
Originals were never produced, or the Judges never brought to a Publick Trial:
These are Matters of State too nice to touch upon in the Present Age; perhaps,
though they are now Mysteries, they may be unravelled by some future Histo-
rian. It is certain the Judges desired such an Opportunity of vindicating them-
selves publickly; and particularly Sir *Richard Cox* had prepared the Heads of his
Defence, which it is said he offered before the Committee with a great and laud-
able Spirit. I have the Paper now before me all in his own Hand Writing, and
I think it a Piece of Justice due to him and his Brethren to give it to the Reader
in his own Manner and Words. It is intitled,

“ My Answer to the City Case before the Committee.”

Obj. 1. “ It is objected to the Judges, *that in their first Report (to the Com-
“ mittee of Council) they Instance William Smith and Alderman Eccles as Mayors
“ holding over: And in a Paper of more Instances they mention several as hold-
“ ing over and continued, without new Election; whereas some of them, parti-
“ cularly Wakefield Anno 1641 was elected anew.*

Ans. 1. “ That the Instances in the Report are right. 2. That the addi-
“ tional Paper of Instances was given in seven Days after the Report to satisfy
“ the Lord Lieutenant, who asked, whether there were any more Instances.
“ 3. Many of the Instances are true; as 1615, *Richard Brown*; 1635, Sir
“ *Christopher Forster*; 1643, 1645, 1646, the said *William Smith*; and these
“ Instances are Sufficient. 4. All that the Judges say is true, and agrees with
“ the City *Monday Book*; and it did not appear to them, that any of those in-
“ stanced were elected. 5. The Point being, *whether the Lord Mayor was to
“ hold over*, and the Judges asserting the Affirmative from Common Law, In-
“ stances, and the new Rules, which is Statute Law; if either holds, it mat-
“ ters not if the other two were mistaken.

“ Obj. 2. *But the Judges might have better informed themselves in the mistaken
“ Instances, if they had given the Aldermen Notice, who would have produced the
“ Rolls.*

“ Ans. 1. That this Matter being debated at Council, where the City was
“ heard; and where many Members spoke in their Behalf, the Judges had no
“ Reason to believe, that the Aldermen wanted Notice. 2. The Judges were
“ but Referrees from the Committee, to give their Opinions upon what appeared
“ before them, and had neither Authority nor Reason to send for more. 3. The
“ Report

“ Report was not final ; but was made to satisfy the Queen’s Council in *England*
 “ in the main Point of holding over ; for which they depended chiefly on Com-
 “ mon Law, and the new Rules ; so that the Instances are *ex abundanti*. 4. *Be-*
 “ fore the great and final Report, the Aldermen were twice heard, and all they
 “ could say, faithfully reported.

“ Obj. 3. *The Instance of Alderman Eccles acting the first of October is wrong ;*
 “ *for that is the Day of Commencement of the Mayoralty, if the 30th of September*
 “ *be on Sunday.*

“ *Answ.* 1. It is true (and the Judges report so) that no Charter does fix the
 “ Commencement of the Mayoralty to *Michaelmas* day : But it appears by the
 “ Charter of *Edward* the VIth, that the Usage was so (*viz.*) to serve *usque ad*
 “ *Festum S. Michaelis*. 2. It seems plain from the City Books, that it was so,
 “ (*vide* the Entry 1613, 1615, 1635 ;) and by Mr. *Peppard’s* Affidavit to the
 “ List *Anno* 1642, where it is said to begin at *Michaelmas*, and so in 1647 ; and
 “ so are the Certificates to Council for Approbation. 3. It is not strange they
 “ should of late alter the Day of Swearing ; for it was so done by the Day of
 “ Election, which at first was on *Holy-rood*-day, but now is at *Easter* Assembly.

“ Obj. 4. *That the Order of Continuing is an Election ; being done by the Mayor*
 “ *and Aldermen, who always were the Electors.*

“ *Answ.* 1. If so, then the Judges have reported an Election. For they say,
 “ *that Mayors were continued.* 2. Continuation differs from Election. For
 “ they were done constantly at different Times : The *Election* for several Years
 “ has been at *Easter* Assembly, and the *Continuation* always near *Michaelmas*.
 “ 3. They were done by different Persons. For the Commons, until the new
 “ Rules excluded them, had a Hand in the *Election* ; but the Mayor and Al-
 “ dermen constantly ordered the *Continuance*. 4. *Continuance* was always instead
 “ of some-body elected before ; but if the Mayor, who was continued for the
 “ Party elected, be to serve in his own Turn, then he is elected anew at *Easter*
 “ Assembly : So that there is a manifest Difference between *Continuance* and
 “ Election ; and this appears in the Case of *Wakefield* 1642, and *William Smith*
 “ 1644.

“ So that upon the whole Matter, the Judges Report is true, and there is no
 “ Mistake. — And if there were, it would be of no Consequence, there being
 “ other Instances right. — And if no Instances, the Common-Law and the new
 “ Rules would govern the Point of the Mayor’s holding over. — But if there
 “ were Mistakes, it could be no Wonder, where so many were concerned in a
 “ Matter so voluminous. For the Judges are not infallible ; and therefore ca-
 “ sual Mistakes are never objected to Judges, since all Men are liable to them.”

If all Suspicions of Corruption and Partiality in Sir *Richard* and his Brethren
 be not yet removed from the Reader’s Mind, by what is related, his Conduct
 after the Death of the Queen will surely clear him and them ; and therefore I
 shall proceed to give the Narrative of that.

The Aldermen certified to the Government and Council their Election of Al-
 derman *Page*, in the same Manner as they had done that of Alderman *Pleasant’s* ;
 which Certificate being answered by Sir *Samuel Cooke*, the Council disapproved
 Alderman *Page*, the 26th of *August* 1714. Soon after a Letter from one of the
British Secretaries came to the Lords Justices, “ requiring them to approve of the
 “ Person elected by the Aldermen, without entering into the Merits of the Elec-
 “ tion,” which together with the Aldermen’s Certificate, were taken into Con-
 sideration the 14th of *September* 1714. Upon this Occasion Sir *Richard Cox*
 made a memorable Speech, urging, “ That as to the *Qualifications* of the Party
 “ the Council was *Ministerial*, and ought in Obedience to the Lords Regents to
 “ approve of any Person, who should be lawfully elected. But as to the Legali-
 “ ty of Election, the Council acted in a *Judicial* Capacity, and could not approve
 “ of any Election that was unlawful : and since the new Rules, which have the
 “ Force of a Statute, require, that there should be a Lord Mayor and eight
 “ Aldermen at such Election, they could not confirm any Election made with-
 “ out a Lord Mayor, or without the Number of Aldermen, any more than if it
 “ had

“ had been made by so many of the Common Council : And this the adverse
 “ Party could not deny ; else the Lord Mayor and the four Aldermen who ad-
 “ hered to him would have soon chosen a Mayor, and certified him under the
 “ City Seal. That they ought to defend the Dignity of the Board, the Autho-
 “ rity of which was very great, if not suffered by those, who were intrusted with
 “ it, to be disgraced, or diminished. For that Board was Guardian of the three
 “ best Prerogatives of the Crown.— Preparing Bills for Parliament.— At-
 “ tainting Tories by Proclamation, without Indictment or Outlawry.— And,
 “ suppressing Factions in Corporations, by controuling partial Elections, and
 “ disapproving Persons disaffected.— That the Honour of the Board ought to
 “ be vindicated, not only by rejecting the Certificate, but by giving the Alder-
 “ men a severe Reprimand for the Affront offered to the Council by laying be-
 “ fore them a fourth Time, what was at three several Times declared illegal,
 “ null and void.— That the Pretence at first for all the Noise attending this
 “ Business was the Danger of Popery and the Pretender ; and their Jealousy
 “ rose so high, that it calumniated the most loyal Churchmen, and extended
 “ even to the Bishops and Clergy.— *But now that Danger, God be thanked, is*
 “ *over by the peaceable Accession of his Majesty to the Throne of his Kingdoms,* and
 “ they might reasonably expect all Clamour would cease : But it was only alte-
 “ red into a Cry for Liberty and Property.— And what that Liberty was,
 “ was visibly seen that Day.— It was a Liberty to force others to comply
 “ with them, and to do themselves, what they pleased. To this End (said he)
 “ it is already given out, that we are the only People, that oppose the King,
 “ and that if we do not comply, we shall practice the Passive Obedience, which
 “ we would force on other People. But I have always thought *Courage as ne-*
 “ *cessary in a Judge, as in a General ; and that he who has a cowardly Apprehension*
 “ *of future Events, will never do his Duty as he ought.*— I am confident we are
 “ all safe in the Wisdom and Goodness of the King : *But if, being a Stranger to*
 “ *us, his Majesty should be misinformed about us, I shall dutifully submit to his*
 “ *Royal Pleasure, and Rejoice that I keep my Integrity, whatever becomes of my*
 “ *Place.* However, I must say to the Patrons of Liberty, that they ought to
 “ allow us the Liberty they claim, especially of following the Directions of our
 “ Consciences, and observing our Oaths ; and that it is not fair to accuse us of
 “ opposing the King, when we are hazarding ourselves in Defence of his just
 “ Prerogative.”

Soon after this Day's Consultation, the Lords Justices were superseded, and in
October the Archbishop of *Dublin*, then one of the new Lords Justices, deman-
 ded of the Privy Council, “ Whether they would without Difficulty, or entering
 “ into any Consideration of the Merits of the Election of Magistrates for the
 “ City of *Dublin*, approve the Person who should be returned for Lord-Mayor
 “ by the Majority of the Board of Aldermen, pursuant to the Directions of the
 “ Lords Justices of *Great Britain.*” To which the Privy Council unanimously
 answered, “ that they should always pay a due Regard to the Lords Justices of
 “ *Great Britain* ; but that they were not then ripe to give their Opinion, unless
 “ an Election of Magistrates should be certified and brought before them.” Up-
 on this Answer the Council was dissolved, and the Judges displaced.

It was evidently the Interest of the Judges (as to their Employments) to com-
 ply with the Commands of the Lords Justices ; so that nothing but a Conviction
 of their being in the Right could prevail on them to despise their Profit and Pow-
 er : And this undoubtedly ought to acquit them from all Charges of Corruption
 and Partiality. And so I leave this Subject without more Remarks, and choose
 to submit the Conduct of Sir *Richard Cox* in this Part of his Life to the Reflec-
 tions of the disinterested Reader.

I have said before, that a Committee of the House of Commons was appointed
 “ to enquire what Proceedings were had against the Persons who enlisted Men,
 “ and were enlisted for the Service of the Pretender, for what Crimes they were
 “ tried, and whether any, and how many of them were bailed and discharged,
 “ and by whose Order.” It is well known, that special Committees are never

appointed to look into the Administration of Justice, unless there are Faults directly charged or surmised : And Suspicions alone gave not the Being to this Committee, but confident Assertions of several, *that the Government and Judges were all engaged to promote the Service of the Pretender*. This Committee continued sitting a considerable Time, and did not spare Pains to detect any evil Practices, which tended to the Service of the Pretender : But upon the strictest Enquiry they could find no Grounds for an Accusation of any body. Sir *Richard Cox* was ordered to attend this Committee, and was there charged with two Facts. 1. Discharging *James Grimes* without any Trial. 2. And not trying *William Heydon* and *Patrick Erwin* at *Wexford* at the Summer Assize 1714.—The first Case appeared to be this : *James Grimes* was brought before him in a Crowd of thirty or forty, and committed with them to Newgate, for being enlisted in the Pretender's Service. In a Day or two after a Certificate was produced to him, signed by near forty Protestants of a Parish in the North, where *Grimes* was an Inhabitant, testifying that he was a *natural Fool*. The Chief Justice sent for him, and found him to be such a Person as described in the Certificate ; and the Goal being then crowded with Prisoners (an hundred and forty-five) and sixty or seventy being down in a malignant Fever, which threatened a Plague, he discharged him. Very soon after the Sub Sheriff informed him, “ That his discharging
“ *Grimes* was the Occasion of much Discourse very disadvantageous to his Lordship ; for that he was the most notorious Rebel among them.” The Chief Justice, with great Presence of Mind, desired the Sub-Sheriff to say nothing of it, “ but
“ to endeavour to stop further Discourse about it as much as possible.” This the Sub-Sheriff misconstrued as an Evidence of Guilt, and treasured it up in his Mind for his own Service at another time. But the Chief Justice's Meaning was, *that Grimes should not be alarmed*. In about a Fortnight, when some other Topick had taken place, and the Noise of the former was pretty well spent, he sent a trusty Constable for *Grimes*, who apprehended him quietly residing at his Mother's House. He was committed to Newgate, and there the Chief Justice left him when he was displaced. It was a shocking Disappointment to Sir *Richard's* Accusers to hear the latter part of the Story, of which they had not the least Suspicion ; and then indeed *Grimes* soon dwindled from a *dangerous Traitor* into a harmless Fool, and was treated accordingly.

In the second Case he was as innocent. He and Mr. Baron *Echlin* sat at *Wexford*, and called on the Queen's Council to tell, “ whether they were ready for the Prosecution.” They answered, “ That they doubted whether the
“ Evidence would be sufficient.” The Judges asked, “ Whether any more Evidence could be got.” The Council answered, “ that they believed or hoped, they should get more before the next Assize.” But it was objected, “ That
“ the Execution of one Man, at that time, might have been of more Service, than
“ of twenty since.” To this Sir *Richard* answered the Committee, “ That the
“ Law had been sufficiently declared before, by Proclamation, by the Execution of three convicted in the Queen's Bench, and several more at *Kilmainham*.
“ —That if the making of more Examples was so necessary a Thing, he could
“ not see how he or his Brother could have excused themselves, if they had
“ forced on the Trial of those Men against the Opinion of the Queen's Council,
“ and they had been acquitted ; since the bare putting off their Trial had been
“ the Occasion of so heavy a Charge against them, as that of favouring the Pretender and his Adherents, *which he abhorred in his Soul*, and he believed his
“ Brother *Echlin* did the same.” At the latter end of the Session, a Member in a long Speech inveighed bitterly against the Judges, and hinted some unkind Things of the Chairman of the Committee, for not making a Report about the Pretender's Men. The Chairman informed the House, “ That he was ready to
“ make a Report within two Hours, but believed it would not make that Figure which was expected.” And this put an End to the Call for the Report, and so the Matter dropped.

It is not sufficient for the Reader to know, that Sir *Richard Cox* was honourably acquitted before the Committee of the Charges brought against him ;
but

but I think it also necessary to relate as much of his Conduct on this Occasion as has come to my Knowledge ; that it may appear he was not only not guilty of any Offence, but that he was eminently active in the Prosecution of those infamous Traitors.

The ten Years War against *France* had very much weakened the *Irish* Regiments in that Service ; and therefore, as soon as the Peace was made, several of the Officers came to *Ireland* to recruit. They, and those whom they employed, the sooner to complete their Business, and well knowing that the Inclinations of the Papists were all in the Interest of the Pretender, made use of his Name to inveigle them into his Service. This powerful Argument soon enlisted great Numbers, who were firmly persuaded they were to return in a Year to extirpate all the *English*. In *February* 1713 *William Leby*, one of the Persons so enlisted, gave an Information of the Treason to the Lord-Mayor, who laid it before the Government, and the Informant and *Michael Leby* were examined before the Council. Upon this Examination a Proclamation was immediately issued to encourage the apprehending the Enlisters and the Enlisted, and several were taken in different Parts of the Kingdom, but most about *Dublin*. On the Spring Circuit in *Munster*, Lord Chief Justice *Cox* received two Letters from the Lord Lieutenant, “ much approving his Care to punish Persons who enlisted Men for the Pretender’s or “ for foreign Service,” and when he returned to *Dublin*, his Time was chiefly employed in taking Informations, sending out Warrants, Guards and Constables to apprehend, and in examining the enlisted Persons when apprehended. So zealous and active were he and others lawfully authorized, that the Goals of *Newgate* and *Kilmainham* were soon full of these Traytors ; so that the Government thought it necessary to send a special Commission to *Kilmainham* to try the Criminals in Custody there. Accordingly Commissioners of Oyer and Terminer sat at *Kilmainham* the 2d of *July* 1714, and Lord Chief Justice *Cox* gave the Charge to the Grand Jury. In this Charge he delivered himself so clearly against Popery and the Pretender, that it is incumbent on me to insert some of his Expressions ; and under them I think it will be hard to persuade any candid Man to believe, that there could be cloaked an Affection for the Pretender or Papists.

“ As to the Cause or Occasion of the Commission (said he) it must be considered, that there is a threefold Antipathy between the Papists and Protestants of this Kingdom. The first is, of Nation ; the second, of Interest, and the third, of Religion ; and some of these are so fixed and so inveterate, that they are not likely to be reconciled, no not to the End of the World. To these, or to some of them, and particularly to Popery, we ought to ascribe the Plots and Rebellions against Queen *Elizabeth*, the Gun-Powder Treason against King *James I.* the Popish Plot against King *Charles II.* and the frequent Designs to murder our great Deliverer, the late King *William of glorious Memory*. But what need I go abroad for Instances, when I am in the unhappy Country, which was the miserable Scene of the barbarous and bloody Rebellion in 1641.

“ By what has been said, Gentlemen, you will plainly perceive some of the many wicked Doctrines and Practices of Popery, and what Influence they have upon too many of that Communion in this Kingdom ; how forward this Influence renders them to promote the Interest of any *Popish Pretender*, and particularly of that Person, who has taken upon himself the Stile and Title of King of these Realms by the Name of *James III.* For though it is well enough known to them, that his Pretence is a manifest Opposition to the Title of our most Gracious Queen, and a direct Impeachment of the Protestant Succession in the illustrious House of *Hanover*, and consequently in both respects is High Treason, and that the Pretender did attempt to invade *Scotland*, and is attainted by Act of Parliament in *Great Britain* ; and though they know, that he cannot come to the Crown without dethroning and destroying the Queen, and subverting the whole Constitution in Church and State, yet their Expectation from him is so great in restoring their forfeited Estates, and advancing the In-

“ Interest

“ *terest of their Religion and Clergy, that too many of them have been blind*
 “ *to their Duty and Allegiance, and to all honest Considerations, and have in-*
 “ *listed Men for his Service, and marched publickly to be transported to his*
 “ *Assistance; and to inquire into these Matters, and to bring the Offenders to a*
 “ *fair Trial, and to Justice, is the Cause and Occasion of this Commission.*

“ *As to the Nature of the Commission, &c.——And so I come to the*
 “ *Consequences of the inlisting Soldiers for the Pretender, to dethrone the*
 “ *Queen, or invade her Dominions. And certainly they are the most dismal*
 “ *that can be imagined. For they do not only tend to the Destruction of the*
 “ *Queen’s sacred Person and Royal Authority; but also to the Subversion of*
 “ *our happy Constitution in Church and State; they tend to introduce Popery*
 “ *and Slavery, Idolatry, and Bondage among us: In short, they tend to the De-*
 “ *struction of our Souls and Bodies, and in a Word to make these Kingdoms the*
 “ *most miserable heaps of Desolation in the World.*

“ *From hence, Gentlemen, appears the absolute Necessity of Protestants*
 “ *uniting in Affection, as they are already united in Interest, and with a joint*
 “ *Zeal to defend their Queen and Country against a Popish Pretender, educated*
 “ *in France, and full of Rage and Revenge for the Disappointments he hath al-*
 “ *ready met with. It is time to drop the foolish nick-names of Whig and Tory,*
 “ *and to suffer no Distinction of Party among us but of Protestant and Papist.”*

Many were condemned and executed by Virtue of this Commission, and three in the Queen’s Bench, where Sir *Richard* presided.

The Reader will not much wonder now, that Sir *Richard* should think himself greatly injured by the Representation made of him at the *British* Court, which was the Occasion of his being dismissed. He was not therefore willing to lie down quietly under it; but had drawn up his Case, wherein he pertinently set forth his Services to the Protestant and *English* Interest in *Ireland*; and was for some time resolved to present it with his own hand to the King. But having consulted some very considerable Men in *London* on this intended step; one of them wrote back to him on the 7th of Nov. 1716, “ that he should
 “ give over all Thoughts of Publick Business; because in Truth any concern
 “ about that, or even a Compensation for past Services, would be vain. For
 “ there is so much fresh Merit (says the Writer) as yet unsatisfied, that the old
 “ is grown very stale.” This Letter determined him for ever to retire from all publick Affairs; and in this Retirement he was more envied, than he had been in his high Places. He bore Adversity with the Patience of a Philosopher, and could never be provoked to speak even a disrespectful Word of the Power, which had reduced him to the common level; but to the last retained the most untainted Loyalty to the King, and the firmest Attachment to his Illustrious House, and the highest Honour for the Glorious Memory of his great and good Master, King William, and was assiduous to fix the same Principles, in his Descendants. He divided his latter Days between Study, Improvements, and Acts of Charity, and at length was seized by a fit of an Apoplexy in April 1733, ending in a Palsy, under which he languished unto the third of May that Year, and then died, without Pain, eighty three Years, a Month and a few Days old.

Of many Children he left only one Son and one Daughter, but many Grand Children, and great Grand-Children. His eldest Son *Richard*, father to the Present Sir *Richard Cox*, Baronet, died April 15th 1725. His second and youngest Son *Michael* is at this time Lord Bishop of *Offory*. His Daughters were married to Sir *William Mansell* Baronet, *Boyle Moore*, Esq; *Allen Riggs* Esq; (afterwards to the Rev. Mr. *Skolfield*) *Edward Cooke* Esq; and *Roger Fenwick* Esq;.

It is usual in a Work of this Sort to draw a Character of the Person whose Life has been related; and I have much Reason to conform to this Custom, on Account of the Value of the Subject; and because I cannot, if I had Inclination, impose on the Reader; since there are at this time many living who knew Sir *Richard Cox* in and out of Office.

His Person was tall, and well proportioned, his Features regular, his Complexion fair, his Countenance pleasant, his Eyes full and lively, and his Carriage free

free and genteel; in short he was a very handsome Man with an engaging Aspect.

His Religion was altogether of the Church as by Law established; of which he was an unfeigned and sincere Member. He had universal Charity for all Protestants dissenting from the Church, and thought they were to be brought over by Argument, gentle Treatment and Persuasion; but never by Persecution, which he detested in Matters of Religion: But he was at all times averse to the Admission of them into Places and Employments; because Power attended them, and it was natural to make use of that to advance their Religion, which must embroil the State in Feuds and Factions. And this Opinion, declared publickly at the Council Table in Lord *Capel's* Government, was one Cause of much Trouble to him. He never spoke of Popery, as a Religion; but always called it *a wicked Faction*, supported by Fraud and Force. He looked upon it as built entirely on a Temporal Foundation, and to have no regard to Spirituals; and often said; *that the Tenets, which the Papists held most furiously, were those that brought them the greatest Profit, and enlarged the Power of the Priests*; and that among the Papists it was much safer to deny the Being of a God, or our Saviour's Miracles, than the Infallibility of the Pope, Transubstantiation, Purgatory, or the pretended Miracles of their Church. He took great Pains to convert the Papists by Writing and Conversation, and often succeeded when he engaged with sensible Persons; but always found the most ignorant the greatest Bigots, and therefore immoveable. For their Religion depended not on what they themselves understood, but in giving up their poor Understandings to the absolute guidance of their Priests. He was constant in his Attendance at the Service of God, and thought it not enough to profess Religion, unless he also practised it.

He was free from all manner of Vice: Even Avarice or unlawful Ambition, Vices which too often attend Men who make their own Fortunes, were not the growth of his Constitution. He had Credit and Opportunities to make the greatest advances in Wealth, that were ever made in this Kingdom. But he was contented with a moderate share of the World, and only coveted to leave his Family independent. In his latter Days love of Money seemed to increase somewhat on him; but not more than to shew that he was not totally free from the Infirmities naturally attending old Age. He was as clear from all unlawful Ambition; for he never made use of ill means to procure Preferment; never depreciated or misrepresented the Actions of others to step into their Posts; but received his Employments from the Hands of those Princes, whom he served, as Rewards for his own Merit. Many great Men indeed were Solicitors for him; but it was at their own pure motion, arising from the Observation and Knowledge of his Conduct.

In his Politicks, *he was without the least Alloy most firmly attached to the illustrious House of Hanover, the great Bulwark of the Protestant Interest, not only of these Kingdoms, but of all Europe.* If any doubt yet remains after the Instances given of his Zeal for the Protestant Cause, let his own Words delivered in a Charge at *Kilkenny* in *July 1714*, (said to be a time of trying all Men's Principles) for ever remove it. His Words were these,

“ Popery and the Pretender are the greatest and most irreconcilable Enemies we have in the World.—As for Popery, it is certainly an implacable
 “ Enemy to all Sorts of Protestants. It considers them all as excommunicated
 “ Hereticks, and consequently as lying under the curse of God here, and the
 “ Sentence of eternal Damnation hereafter. The Papists think us not worthy
 “ of Christian burial, and where they have Power they will not allow it. They
 “ say, that out of their Church there is no Salvation, and that out of their
 “ Communion there is no Church. Too many of them think we are incorrigi-
 “ ble Rebels, and have no title to our Lands, nor much to our Goods; and
 “ consequently, if they had Opportunity, would think it meritorious to deprive
 “ us of both: And of this our Ancestors had woful Experience in the barbarous
 “ and bloody Rebellion of 1641, and we ourselves in the late Rebellion of
 “ 1689, when two Thousand of us were by Name attainted by a sham Act of
 “ Parliament

“Parliament, some Women, some Children, and some who had never seen the Kingdom. Now, Gentlemen, you ought to observe, that this Popery, which is so dangerous and spiteful to you, is also Irreconcilable : For the pretended Infallibility will not suffer Papists to reform any Error, how gross soever, or make one Step towards you. So that there can be no Peace with *Rome*, without swallowing all her Superstitions and Idolatries, and without believing that monstrous Doctrine of Transubstantiation, which every body knows to be false, as certainly as he knows any Thing in the World to be true. Besides, if you would conform to their Religion, Interest will not let them be reconciled to you, as long as the forfeited Estates, and the Clergy keep the Honours and Profits of the Church.

“And as for the *Pretender*. We all know that he has many popish Adherents here, and powerful Confederates elsewhere. We know that the *Irish* Regiments in *France* are at his Devotion, and we see what Industry is used to recruit them, and to send over more to his Service. We know, that the Consequence of his coming to the Crown would be the Destruction of our most gracious Queen (whom God long preserve) and the ruin of the Protestants. Our Religion, Lives, Liberties and Estates would be all a Sacrifice to his Bigotry and Revenge ; and this Island would in all Probability be the most miserable Heap of Desolation in the World. And therefore it is the Duty and Interest of all Protestants in *Ireland* of whatsoever Denomination to unite in Affection, and in the proper Measures to preserve the Government, the established Church, and themselves from the Common Enemy : And the Reason is, because all is little enough to compass our Safety. For the Papists in this Kingdom are more than double the Number of the Protestants, and they are supported by a Pretender, and all those that are in his Interest, or of their Religion. And therefore it is absolutely necessary, that all Protestants should unite for their common Preservation since there are no other Means left to subdue those numerous, indelible and implacable Enemies, and render ourselves safe and happy, *but Loyalty to the Queen, Adherence to the established Church, Firmness to the Hanover Succession, Obedience to the Law, and Unity and good Agreement among ourselves.*”

When this Matter is seriously considered, it can hardly be supposed, that those, who cast about them so freely the Name of *Jacobite*, could in their Consciences believe that any of the Judges were in the least deserving of that odious Distinction ; however useful it was at that critical Season to give it out for the carrying a Point. Sir *Richard Cox* was descended from *English* Protestants ever since the Reformation, was himself so remarkably Zealous for the Protestant Religion in the Reigns of *Charles II.* and *James II.* that he was forced to take an early Flight when *Tirconnell* was chief Governour. He returned with King *William*, was preferred by him, received great Honours and Favours from him, was active in his Interest, and held the King's Esteem to his Death. In the next Reign he patronized the *Act* which made it Treason to impeach the Succession in the House of Hanover, and upon all Occasions encouraged Protestants by Word and Action. Besides, he was attainted by King *James's Irish* Parliament, held every Foot of his Estate under the Act of Settlement (which stands repealed by the same Parliament) or under the Trustee Act (which must have the same Fate with the Protestant Succession) so that his Religion, his Property, and his Life, all depended on the House of Hanover. Surely it was a most unreasonable Thing to suspect him (if any really did) of Disaffection to his only Support. Lord Chief Justice *Doyne*, Lord Chief Baron *Rochfort*, Mr. Justice *Coote* and Mr. Baron *Ecblin* had the same Tenures of their Religion, Properties, and Lives, and were all old Servants to King *William*. Mr. *Rochfort* was taken so early into King *William's* Favour, that he was made in 1690 one of the Commissioners of the Great Seal, and in 1695 was chosen Speaker of Lord *Capell's* Parliament, made Attorney-General, and was in the entire Confidence of the Lord Deputy : And when the Duke of *Ormond* was removed from the Government of *Ireland*, and the Great Seal taken from

from Sir *Richard Cox*, Mr. *Rockfort* was made Chief Baron in the Place of the new Chancellor. Mr. *Doyme* was also admitted into the Council and promoted by Lord *Capell*. However these three Chief Judges at different Times disagreed in Politicks, they concurred in a Point of Law concerning the Lord Mayor's holding over, and at once fell under the Displeasure of a Prince, whom they rejoiced to see on the Throne, and in whom all their Interests centered.

In the Seat of Judgment Sir *Richard Cox* was Knowing, Patient, Upright, and Compassionate. He was not generally esteemed so sufficient for the Common Law Courts, as for the Chancery. But certainly this was not owing to want of Skill in the Law, but to the Contempt he always expressed for Chicane and dilatory Proceedings. He was desirous to bring the Law to it's original Rule, Reason; from which he thought it had in many Points deviated by the Abuses it had received from Men of narrow Genius and limited Capacity; and for the Reformation of which the Legislature was every Day forced to interpose. And indeed it is not likely, if he had been unequal to the Charge, that he had been preferred to the chief Seats in the two common Law Courts, when he had no Friends, but what his Merit made, to promote him. On his Circuits, it was customary with him to improve the publick Meetings and general Assemblies at Assizes, by delivering in his Charges such Notions and Instructions as he conceived most needful and most effectual to the Prosperity, and common Good of the People. There yet remain two Honourable Evidences of the laudable Care he took in this Point; one an Application of the Grand-Jury for the *King's County* in 1698, the other, a Petition of the City of *Londonderry* in 1700, both desiring, that he would publish the Charges, by which they had been so much edified and improved. His Decrees, when he was Chancellor, were always treated with great Respect, and generally confirmed. In the great Cause between *Lady Kingland* and Mr. *Barnwall*, he gave Judgment for the Defendant. The Lady upon her Appeal was supported and favoured by the Minister, and the greatest Subject's Family in *England*; yet, after a long Hearing, his Decree was confirmed unanimously in the fullest House, that had been known on such an Occasion, to the great Honour of the Lords and the Chancellor, the Pleasure of his Friends, and the Mortification of his Enemies; who descended so low as to solicit against his Decrees, not sparing to hurt his Credit and Reputation at the Expence of the innocent Suitors.

Of his Writings in general, it must be allowed, that the Quickness of his Conceptions made his Style more copious and less exact, than it would have been, had his Invention been slower, or early placed under the Guidance of such Rules and Examples as correct Writings must be formed upon. Had his Education been well begun, his Parts and Application would certainly have made him one of the most finished Scholars, and perfect Writers of his Time. History and Divinity were his beloved Studies, he had a most happy Memory, which retained every thing he read. This encouraged him to the Study of History and Geography, in the Knowledge of which no Man exceeded him; and his Skill in them made him an excellent Politician. He was so deeply read in Divinity, that many Persons believed he had Thoughts of entering into Holy Orders; for which he was certainly well qualified, as that part of the System of his Faith, intitled, *An Enquiry into Religion, and the Use of Reason in reference to it*, plainly shews. He had a strong Bent to Poetry, which appeared in a *Piece*, much approved, on *General Ginkle's Success in Ireland*, and of which he printed but a few Copies; and in another on the *Death of Lord Chancellor Porter*. But the last being transmitted to his Friend Sir *Robert Southwell*, he wrote to him, "That Poetry was not the Way to Preferment; but a Weed in a Judge's Garden." This kind Rebuke checked his poetical Progress, and turned him to more serious and more useful Studies.

He was a most entertaining Companion, chearful, diverting, and improving; and had so wonderful a Knack of telling Stories, that he never wanted one Apropos, nor ever failed to enliven a drooping Company.

He

He was a fond Husband, a tender Father, a kind Master, a faithful Friend, meek, affable, courteous to all Men, and just in all his Dealings. In fine, if he had lived in quiet Times, he would have been revered by all his Contemporaries for his Moderation and Integrity.

Andrew Hamilton, Rector of *Kilskerry*, and Prebendary of *Clogher*, who was sent Agent to King *William* by the Governour and Officers of *Inniskilling* writ,

A true Relation of the Actions of the Inniskilling Men, from their first taking up of Arms in *October* 1688 for the Defence of the Protestant Religion, and their Lives and Liberties.—— London 1690, 4to.

William Hamilton published a *Discourse concerning Zeal, against Immorality and Prophaness, delivered in two Sermons in St. Michael's Church Dublin, in 1699*, Dublin 1700, 4to. One *William Hamilton*, Archdeacon of *Armagh*, wrote *The Life and Character of Mr. Bonnel*; and a *Sermon preached before the House of Commons at St. Andrew's Church, Dublin, on Friday the fifth of November 1725*. Dub. 1725, 4to. as also a *Sermon preached at Armagh Nov. the fifth, 1722*. Dub. 1723, 4to.

William Mac-Carmick, a Captain, and one of the first who took up Arms at *Inniskilling*, writ

A farther impartial Account of the Actions of the Inniskilling Men—— London 1691, 4to.

Francis Sanford was descended from a reputable Family of his Name in *Shropshire*, in *England*; but was born in the County of *Wicklow* An. 1630. Having been a few Years at School in *Dublin* the Rebellion broke out, to avoid which his Friends removed him into *England* with an Intent of giving him University Learning: But the Troubles in that Country prevented their Design; so that he had no other Education than what the Grammar-Schools afforded. Upon the Restoration of King *Charles* the II. he was made Pursivant at Arms; which Office he held till the Year 1689, and then surrendered it, I suppose, because he would not take the Oaths to King *William* and Queen *Mary*. He died in *January* 1693, and hath written,

A Genealogical History of the Kings of Portugal, &c.—— London 1664. Folio. Being partly a Translation.

The Order and Ceremonies used at the Funeral of George Duke of Albemarle; with the whole Proceeding to the Abby of Westminster, all finely represented in Sculpture.—— Savoy in London 1670, Folio.

A Genealogical History of the Kings and Queens of England, and Monarchs of Great-Britain, from the Norman Conquest to the Year 1677, with their Effigies, Seals, Tombs, Cenotaphs, Devises, Arms, &c.—— Savoy 1677, Folio. This History was afterwards re-printed and continued by *Samuel Stebbing*, Herald at Arms.—— London 1707, Folio.

The History of the Coronation of King James II. and Queen Mary in the Cathedral Church of St. Peter at Westminster; with an exact Account of the several Preparations thereunto. The whole illustrated with Sculptures. Savoy 1687, Folio.

Hugh Reily, born in the County of *Cavan*, was a Barrister at Law, Master in Chancery, and Clerk of the Council, when King *James* II. was in this Kingdom; whose Fortunes he followed afterwards into *France*, and was made by that Prince his (Titular) Lord Chancellor of *Ireland*. He writ and published about the Year 1693,

Ireland's Case briefly stated; or a Summary Account of the most remarkable Transactions of that Kingdom since the Reformation.—— It was afterwards re-printed about the Year 1720, 16mo. The Author represents Matters wholly in favour of the *Irish*, and falls foul on King *Charles* II, whom he severely condemns for his Ingratitude to the Roman Catholicks of *Ireland*, who had faithfully served him: Nor does he excuse his Master King *James*; who was so offended at his free Treatment of him, that he took away his small Sallary; and turned him out of his titular Office; the Loss of which lay so heavy upon his Spirits, that he died

died soon after about the Year 1694. It is said King *James* restored him to his Pension a short Time before his Death ; and I have been assured, that he shewed his Book to King *James* before he put it under the Press, who had the Perusal of it for three Weeks, and upon returning it, told the Author, there was too much Truth in it, but did not forbid him to make it publick : Yet when it appeared abroad he was so offended, that he treated him as is before related.

Richard Nagle, a Gentleman of the County of *Cork*, was at first designed for a Clergyman, and educated among the Jesuits ; but afterwards betook himself to the Study of the Common Law, in the Knowledge of which he arrived at good Perfection. King *James* the II^d knighted him, made him his Attorney General for *Ireland*, and Secretary of State. He was afterwards elected Speaker of the “ House of Commons in the pretended Parliament of 1689, was the chief Contriver, and had the principal Hand in drawing up the Act of Repeal of the Act of Settlement, and the Act of Attainder, by the Latter of which he put it out of the King’s Power to pardon such as were attainted. He was the Author of *The Coventry Letter*, dated *October* 25th 1686 ; in which he openly proposed the Repealing of the Acts of Settlement and Explanation ; and was the first who durst attempt it. He endeavours to shew in the said Letter some Nullities and Invalidities in the said Acts ; and that it was not for *Murther* or *Rebellion*, but for *Religion*, that the *Irish* Estates were sequestred, and mainly insists on the Inconveniencies it would bring to the Popish Interest to have those Acts continued. Some Reflections on this Letter were published *Anno* 1688 in a Pamphlet, intitled, *The State of Ireland, with a Vindication of the Act of Settlement, and Commissioners Proceedings ; also, Reflections on the late Coventry Letter.*

Samuel Foley, Bishop of *Down* and *Connor* ; of whom see an Account, Vol. I. p. 214. He writ,

Two Sermons : The First preached at Christ-Church Dublin, February 19th 1681, *at the Consecration of William Bishop of Kildare, William Bishop of Kilmore, and Richard Bishop of Killala, on* 1 Tim. iii. 1. *The Second ; A Visitation-Sermon at St. Patrick’s, Dublin, April* 24th 1682, *on* 1 Tim. iv. 16. — *Dublin* 1683, 4to.

An Account of the Giant’s Causeway. *Philos. Transact.* 1694. No. 212.

An Exhortation to the Inhabitants of Down and Connor, concerning the religious Education of their Children in general, and particularly in order to their being Confirmed. — *Dublin* 1695, 4to.

Bonaventure Baron was born at *Clonmell* in the County of *Tipperary*, and was Nephew to *Luke Wadding* before mentioned, p. 130, by a Sister. His Uncle took great Care of his Education, had him admitted into the Franciscan Order, of which himself was a Member, and sent for him to *Rome*, where he lived with him in the College of *St. Isidore*, a Seminary for *Irish* Franciscans. *Baron*, after a Time, grew into great Reputation, and was much taken Notice of for the Purity of his *Latin* Stile. A certain Cardinal had written a small Piece in *Italian*, and wanted to have it put into good *Latin*. He employed *Wadding* to find out a proper Person to undertake the Task, and *Wadding* committed it to his Nephew’s Care, with whose Talents that Way he was well acquainted. The Cardinal, not understanding *Latin*, found Fault with the Translation, and *Baron* was blamed. But he appealed to the Jesuits, who, upon Examination, allowed the Version to be extremely well done. He lived about sixty Years in *Rome*, during Part of which Time he was Prelector of Divinity in the College of *St. Isidores*, and died there very old and blind on the 18th of *March* 1696, and was buried at *St. Isidores*. He writ,

Orationes Panegyricæ Sacro-Prophanæ, Decem. — *Romæ* 1643, 12mo.

Metra Miscelanea, sive Carminum diversorum Lib. Duo ; Epigrammatum unus, alter Silvulæ ; quibus adduntur Elogia illustrium Virorum. — *Romæ* 1645, 24^o.

Prolusiones Philosophicæ. — *Romæ* 1651, 12mo.

Harpocrates Quinqueludius ; seu diatriba Silentii. — *Romæ* 1651, 12mo.

Obsidio et Expugnatio Arcis Duncannon sub Thoma Prestono.

Boetius absolutus ; sive de Consolatione Theologicæ. Lib. 4.— Romæ 1653, 12mo.

Controversiæ et Stratagemata,— Lugduni 1656, 8vo.

Scotus Defensus. — Coloniae 1662, Folio.

Cursus Philosophicus.— Coloniae 1664, Folio.

Epistolæ familiares Paræneticæ, &c. These are among his

Opuscula Varia.— Herbipoli 1666, Folio.

Theologia (a) 6 Vol. — Paris 1676.

Johannes Duns Scotus, ordinis Minorum, Doctor subtilis de Angelis contra Adversantes defensus, nunc quoque Novitate Amplificatus.— Florentiæ 1678.

Annales Ordinis S. S. Trinitatis Redemptionis Captivorum, Fundatoribus S. S. Johanne de Matha, et Felice de Valois in Vol. Folio. The first Volume was printed at Rome in 1686, and begins with the Year 1198, in which Pope Innocent the III^d gave the Habit to the Founders, and is carried down to the Year 1297, just one hundred Years. In this Volume we have an Account of the Foundations of their Convents, their Privileges and Benefactions, the eminent Fathers of their Order, their Miracles and Actions ; as also, the Number of Slaves delivered by them from Bondage.

Dudley Loftus, Son of Sir *Adam Loftus*, and Great Grandson of Doctor *Adam Loftus*, who was Archbishop of *Armagh*, then of *Dublin*, one of the Lords Justices and Lord Chancellor of *Ireland*. He was born at *Rathfarnam*, near *Dublin*; a stately Castle built by his Ancestor the Archbishop, and was educated in the University of that City ; where having taken the Degree of Bachelor of Arts, he was sent to *Oxford* to finish his Studies there. He returned to *Ireland* just upon the breaking out of the Rebellion, and his Father (who being Vice-Treasurer, and one of the Privy Council, was ordered to attend the Government in that Time of Distraction) procured a Garrison to be put into his Castle of *Rathfarnam*, and got the Command of it to be committed to this his second Son, *Dudley* ; who did good Service, and defended the City from the Incursions of the *Irish* inhabiting the neighbouring Mountains. He was afterwards made one of the Masters in Chancery, Vicar-General of *Ireland*, and Judge of the Prerogative Court and Faculties, all which Places he held to the Time of his Death. He was also a Doctor of the Civil Law, and reckoned the most learned of any of his Countrymen in that Faculty. But his greatest Excellence lay in the Knowledge of the Tongues, especially the Oriental ; so that by the Time he was twenty Years of Age he was able to translate as many Languages into *English*. Yet notwithstanding his Learning, he was accounted an improvident and unwise Man ; and his many Levities and want of Conduct gave the World too much Reason to think so. They gave Occasion to a very satyrical Reflection made by a great, but free spoken Prelate, who was well acquainted with him, *viz.* “ That he never knew so much Learning in the Keeping of a Fool.” Towards the latter Part of his Life he was very much impaired in his Parts and Memory, and when about seventy-six Years of Age, married a second Wife, and died the Year following in *June* 1695, aged Seventy-seven, and was buried in *St. Patrick’s Church, Dublin*, leaving behind him a large Library of all Sorts of Books. His Writings, and Translations from the Oriental Tongues were many : Here follows a Catalogue of such of them as have come to my Knowledge.

The Æthiopick New Testament translated into Latin, at the Request of Archbishop Usher and Mr. Selden. This Version may be seen in the *Polyglott Bible*, in the Preface to which Doctor *Bryan Walton* hath given our Author an high Character, “ *Vir doctissimus, tam generis prosapia, quam Linguarum Orientalium Scientiâ, Nobilis.*”

Logica Armeniaca in Latinam traducta.—Dublinii 1657, 12mo.

Introductio in totam Aristotelis Philosophiam.— Dublinii 1657, 12mo.

The Proceedings observed in order to, and in the Consecration of the twelve Bishops in St. Patrick’s Church in Dublin on the 27th of January, 1660. — Londini 1661, 4to.

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Liber Psalmorum Davidis ex Armeniaco Idiomate in Latinum traductus. — Dublinii 1661, 12mo.

Oratio Funeris habita post exuvias nuperi Reverendissimi Patris in Christo Johannis Archiepiscopi Armachani. — Dublinii 1663, 4to.

The Speech of James Duke of Ormond, made in a Parliament at Dublin, on the 17th of September 1662, translated into Italian. — Dublin 1664.

Reductio litium de Libero Arbitrio, Prædestinatione, et Reprobatione ad Arbitrium boni viri. — Dublinii 1670, 4to.

He published under the Name of *Philo-Britannicus*, *A Book demonstrating, that it was inconsistent with the English Government, that the Irish Rebels should be admitted to their former Condition with Impunity, by Topicks drawn from Principles of Law, Policy, and Conscience.*

Lettera Esortatoria di Mettere Opera a fare sincera Penitenza Mandata Alla Signora F. M. L. P. fugita Escommunicata per Caggione delle Enormita de suoi Misfatti e grandissimi falli. 1667, 4to. — This Piece was written on Account of a Lady of Irish Birth, whom the Doctor would have had pass for an Italian, being educated in Italy. It was well known he lived in too great Familiarity with this Lady, whose Name was *Francisca, Maria, Lucretia Plunket*. It was to her he wrote this Exhortatory Letter, and soon after he published,

The Vindication of an Injured Lady, F. M. Lucretia Plunket, one of the Ladies of the Privy Chamber to the Queen-Mother of England; and written by him in her Name. London 1667, 4to.

The Case of Ware and Shirley, as it was set forth in Matter of Fact, and argued in several Points of Law, in the Consistory in Dublin in Michaelmas Term, 1668. — Dublin 1669, 4to. — *The Case of Mrs. Mary Ware and James Shirley; as it was argued, relating to the several Points of Law, incident unto, and emergent thereout.* Dublin 1669, 4to. — The Occasion of writing these Cases was upon Mr. Shirley's forcing away, and marrying against her Will, a young Heiress of a considerable Fortune.

A Speech delivered at the Visitation held in the Diocese of Clogher, Sede vacante, September 27th, 1671. Dublin 1671, 4to.

ΔΙΓΑΜΙΑΣ ΑΔΙΚΙΑ, or, *the first Marriage of Katherine Fitz-Gerald, (now Lady Decies) contracted in facie Ecclesiæ with John Power, now Lord Decies, asserted by Dudley Loftus, L. L. D. and Judge of the Prerogative in Ireland.* London 1677, 4to. The Occasion of writing this Book was this: *John Lord Decies*, of the Age of eight Years, was married by the Archbishop of Canterbury, to *Katherine Fitz-Gerald* (with the Consent of her then Guardian) having completed twelve Years and a Half of her Age. She, about twenty-one Months after the said Marriage, disagreed to the same, and on *Easter-Eve* before took to her pretended Husband, *Edward Villiers Esq;*, the said Lord Decies being yet alive, notwithstanding the Inhibition of the Court of Arches. The Question therefore laid before Mr. Loftus was, Whether she could avoid the first Marriage with the said Lord Decies, or make Reclamation thereof; and the Case concludes in the Negative.

ΔΙΓΑΜΙΑΣ ΑΔΙΚΙΑ, &c. *of the Marriage of the Lady Katherine Fitz-Gerald, and Edward Villiers Esq;*. — This Book was answered at London by Robert Thomson, L. L. D. under the Title of *Sponsa nondum Uxor*. London 1678, 4to.

Several Chapters of Dionysius Syrus his Comment on St. John the Evangelist, concerning the Life and Death of our Saviour. — Dublin, 4to.

The Commentary on the Four Evangelists, by Dionysius Syrus, out of the Syriac Tongue.

Commentary on St. Paul's Epistles, by Moses Bar-Cepha, out of the Syriac.

Exposition of Dionysius Syrus on St. Mark. — Dublin 1676, 4to.

History of the Eastern and Western Churches, by Gregory Maphrino, translated into Latin from the Syriac.

Commentary on the General Epistles and Acts of the Apostles, by Gregory Maphrino.

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Praxis Cultus Divini juxta ritus Primævorum Christianorum, containing the Liturgies of the twelve Apostles, of St. Peter and St. John the Evangelist, and Dionysius the Arcopagite out of Syriac. The Liturgies of Bar-Sherufnon, and of Eustathius, as also, the Æthiopick.—Dublin 1693, 4to.

A clear and learned Explication of the History of our Blessed Saviour, taken out of above thirty Greek, Syriac, and other Oriental Authors, by Way of Catena, by Dionysius Syrus, translated into English.—Dublin 1695, 4to.

The History of the Invention of the Cross of our Saviour, translated from the Armenian.

The Commentary of the Gospel of St. Luke, by Jacob Bar-Tfalibi ; translated into Latin.

The Life of Abul Faragi out of Arabick into Latin.

The Sermons of Dionysius Syrus turned into Latin.

The History of Bar-Abchi, translated out of Syriack into Latin.

Francis Burk (de Burgo) a Galway Man, and a Franciscan Frier of the Holy Conception of the B. V. at Prague, died in Italy about the Year 1696. He wrote, Directorium Concionatorum. Pragæ 1690, in two Volumes 8vo.

George Philips, an ingenious Gentleman of the County of Londonderry, who was the Inheritor of a good Estate at Limevaddy, died in 1696, and was the Author of the following Pieces.

The Interest of England in the Preservation of Ireland. Humbly presented to the Parliament of England.—London 1689, 4to.

Lex Parliamentaria. The Law and Customs of Parliaments of England.—London 1690, 8vo.

A Problem concerning the Gout, in a Letter to Sir John Gordon, Fellow of the College of Physicians.—London 1691, 4to.

William Philips, Son of the before-mentioned George, was the Writer of several Plays, viz.

The Revengeful Queen ; A Tragedy.—London 1698, 4to.

St. Stephen's Green, or the Generous Lovers ; A Comedy.—Dublin 1700, 4to.

Hibernia freed ; A Tragedy.—London 1722, 8vo.

Belisarius ; A Tragedy.—London 1724, 8vo.

Robert Ware, second Son to Sir James Ware, was born in the City of Dublin. He had by his Writings appeared so adverse to the Roman Catholick Interest of Ireland in the Reign of King Charles the II^d ; that fearing the Resentment of that Party, which he had Reason to believe would be severe enough, and being advised to it by the Earl of Clarendon, then Lord Lieutenant, he removed with his Family into England. on the same Day that the Lord Tyrconnell landed in Ireland to take on him the Government, where he continued till the Deliverance of Ireland by King William. He died in March 1696, and hath published,

The Examinations of Faithful Communion and Thomas Heath, &c.—Dublin 1671, 4to.

The Conversion of Philip Corwine, a Franciscan Frier, to the Protestant Religion in 1569.—Dublin 1681, 4to.

The Reformation of the Church of Ireland, in the Life and Death of George Brown, sometime Archbishop of Dublin.—Dublin 1681, 4to. and is the same that stands in the first English Edition of Sir James Ware's Work.—Dublin 1705, Folio.

Foxes and Firebrands, or a Specimen of the Danger and Harmony of Popery and Separation ; wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of England is, in the Judgment of Papists, and by sad Experience found the most compendious Way to introduce Popery, and to ruin the Protestant Religion. In two Parts.—London 1680, 4to. Dublin 1682. 8vo.

The Hunting of the Romish Fox, and the quenching of Sectarian Firebrands ; being a Specimen of Popery and Separation.—Dublin 1683, 8vo.

Foxes and Firebrands, &c. The third Part.—London 1689, 8vo.

Pope Joan : Or an Account that there was such a She-Pope, proved from Romish Authors before Luther, &c.—London 1689. 4to.

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The History and Antiquities of the City and University of Dublin M. S. Unfinished and very imperfect.

Peter Marian Murry, a Franciscan Frier, had his Education in the *Irish College at Prague*, and taught Divinity four Years at *Bononia in Italy*, and afterwards at *Prague*, where he became Jubilate Lecturer and Guardian; in which Office he died about the Year 1697. He writ

Disputationes Theologicae de Gratia actuali, de Justificatione et Meritis.—Egræ 1695. 8vo.

Peter Manby, Son of Lieutenant Collonel *Manby*, had his Education in the University of *Dublin*, became Chaplain to Dr. *Michael Boyle*, Archbishop of *Dublin*, and at length Dean of *Derry*. In the Government of King *James II.* in 1686, being disappointed of a Bishoprick, which he had hopes of obtaining by means of the Lord Primate, he resolved to rise by a Popish Interest, and therefore became an Apostate to his Religion, and publicly embraced that of the Church of *Rome*, in Vindication of which he wrote several Books. After the Forces of King *James* were defeated in *Ireland*, which frustrated his Hopes, he removed into *France*, and thence into *England*, where he died in *London* in 1697, according to an Account given by Dr. *Cornelius Nari*, who assisted him in his last Moments. He had a Brother named *Robert Manby*, a Clergyman also, who by his Perswasion was perverted to the Church of *Rome*, became a Frier, and left two Sons, who were both Jesuits. The Pieces wrote by *Peter Manby* are these :

A Letter to a Nonconformist Minister,—London 1677, 4to.

A brief and practical Discourse of Abstinence in Time of Lent; wherein is shewed the popular Mistake and Abuse of the Word Superstition: In a Sermon preached at the Cathedral of St. Patrick, Dublin, on Ash-Wednesday, March 1st, 1681. Dublin 1682, 4to.

Of Confession to a lawful Priest; wherein is treated of the last Judgment.—London 1686, 24^o.

The Considerations which obliged Peter Manby, Dean of Derry, to embrace the Catholick Religion. Dedicated to the Lord Primate of *Ireland*.—Dublin 1687, 4to. This Treatise was boasted of by his new Friends as an invincible Performance; though in Truth it contains nothing but the common and often baffled Topicks and Reasons, and is written without Method or Connection. Mr. *William King*, then Chancellor of *St. Patrick's*, and afterwards Archbishop of *Dublin*, gave it a solid Answer; which occasioned *Manby* to reply in a Book intitled,

A reformed Catechism, in two Dialogues, concerning the English Reformation, collected for the most part Word for Word out of Dr. Burnet, John Fox, and other Protestant Historians, published for the Information of the People, in Reply to Mass. William King's Answer to Dean Manby's Considerations. The first Dialogue, Dublin 1687, 4to. This again was answered by Mr. *King* in a *Vindication of the Answer to the Considerations, &c. Being an Answer to the first Dialogue already printed* Dublin 1688, 4to. N. B. The second Dialogue never appeared. Dr. *Claget* in *England* wrote an Answer to Dean *Manby*.

A Letter to a Friend, shewing the Vanity of this Opinion, that every Man's Sense and Reason is to guide him in Matters of Faith.—Dublin 1688, 4to.

One of the Sons of *Robert Manby* above-mentioned, named *Peter*, studied at *Lisbon*, and on his return to *Ireland* published *Remarks on Dr. Loyd's Translation of the Mountpelier Catechism.* Dublin 1724, 8vo, in which he attempts to shew, that the said Catechism contains the condemned Propositions of *Jansenius* and *Quesnel*.

Anthony Dopping, at first Bishop of *Kildare*, and afterwards of *Meath*; of whom see an Account Vol. I. p. 160, 394. He writ,

A Speech in Parliament made June 4th 1689, in Opposition to the Bill of Repeal of the Acts of Settlement and Explanation. It is published in the Appendix to Dr. *King's State of the Protestants of Ireland under King James II.* N^o 23.

A Form of Reconciliation of lapsed Protestants, and of the Admission of Romanists to the Communion of our Church.—Dublin 1690.

Modus tenendi Parliamenta in Hiberniâ.—Dublin 1692, 12mo. This, with a Preface of his own in Vindication of the Antiquity and Authority of the Piece, he published from an antient Record then in his Possession, which had been formerly in the Treasury of the City of *Waterford*.

A Sermon preached at Christ-Church, Dublin, November the 18th, 1693, at the Funeral of Francis, Archbishop of Dublin.—Dublin 1694, 4to.

The Case of the Dissenters of Ireland considered in Reference to the Sacramental Test.—Dublin 1695. Folio, in a Sheet and half, anonymous. But it is undoubtedly his. See under *Joseph Boyse*.

Tractatus de Visitationibus Episcopalibus. Dublinii 1696, 12mo. He writ also an useful Preface to the *Irish New Testament*, published at the Charge of the Honourable *Robert Boyle*.

Dominick Linze, (*Lynch*) was born in the County of *Galway*, and admitted into the Dominican Order in *Spain*, where he lived many Years in great Reputation, officiating as Synodal Judge under the Archbishop of *Seville*. He was gradually promoted to all the Honours of that University, was first Lecturer in Arts and Philosophy, then Master of the Students, Secondary and at length principal Regent, afterwards made Professor of Divinity in 1674, which Office he held with universal Approbation until the Year 1697, when he died at *Seville*. He was in such great Esteem in *Spain*, that *Nicholas Antonio* (b) hath with much Honour ranked him among the Writers of that Country. He hath written, according to the Publishers of the Dominican Bibliotheque,

Summa Philosophiæ Speculativæ juxta Mentem et Doctrinam S. Thomæ & Aristotelis Tom. 1. Complectens primam Partem Philosophiæ Rationis, quæ communiter nuncupatur *Dialectica*.—Parisiis 1666, 4to.

Tom. 2. Complectens duas Partes, quæ communiter nuncupantur *Logica*.—Parisiis 1667, 4to.

Tom. 3. Comprehendens tertiam Partem Philosophiæ rationalis, in quâ agitur de *Prædicabilibus*, *Prædicamentis*, & de *Posterioribus*.—Parisiis 1670, 4to.

Tom 4. Complectens primam Partem *Physicæ naturalis*.—Parisiis 1686, 4to.

Bernard Connor, Doctor of Physick, was born in the County of *Kerry*, and educated there in Grammar Learning; but afterwards studied Physick at *Montpellier* and *Paris*, in the last of which Places the Sons of the Chancellor of *Poland*, (who were then in that City) were committed to his Care. He travelled with them into *Italy*, and then through *Germany* to *Poland*, where he was made State Physician to *John Sobieski*, then King of that Country. When he had been about a Year in *Poland*, the King's Daughter was married to the Elector of *Bavaria*, and he attended her Electoral Highness to *Brussels* in 1694 in Quality of her Physician. Very soon after he changed his Religion (which before was that of the Church of *Rome*) and passed into *England* the same Year, where he became a Fellow of the College of Physicians, and a Member of the Royal Society, as he likewise was of the Academy of *Paris*. He spent some Months in *Oxford* the Summer following to publish a Book, and to communicate to some Gentlemen there what Insight he had in Anatomy and the Materia Medica. He passed the Summer of the next Year at *Cambridge* in the Trial of Chymical and Anatomical Experiments, and the two following Years were taken up in the Practice of his Profession at *London*. This hopeful Gentleman died a young Man, at the Age of thirty-two, in 1698. He hath written,

Dissertationes Medico-Physicæ. 1. *De Antris Lethiferis.* 2. *De Montis Vesuvii Incendio.* 3. *De Stupendo Ossium Coalitu.* 4. *De Immani Hypogastrii Sarcomate.* Oxonii 1695, 8vo. The two last Tracts are Translations from the *French*.

Evangelium Medici; seu Medicina Mystica, de Suspensis Naturæ Legibus, sive de Miraculis, reliquisque in τοῖς Βιβλίοις memoratis, quæ Medicæ Indagini subjici possunt. To which are added, *De Secretione Animalis*, and some Letters.—Londini 1697, 8vo.

(b) Biblioth. Hispan. v. 2. p. 352.

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In this Treatise supernatural Effects are philosophically compared with natural Ones, and explained by Principles of Physick, though not considered within the Reach of natural Causes.

The History of Poland.—— London 1698. In two Volumes. The Materials of this History, (which is the best Account extant of that Country) were collected by our Author; who not having Leisure enough to put them into due Method, he committed that Task to Mr. *Savage*, who took care to fit them for the Press.

William Molyneux was born in *Dublin* in 1656, and admitted into the University there on the 10th of *April* 1671; which he quitted upon taking his first Degree in Arts, and received a most ample Testimonial from that Body of his Genius, Probity, and the remarkable Progress he had made in Learning. In 1675, *June* 23d, he became a Member of the middle Temple, and strenuously applied himself to the Study of the Laws of his Country, of which nevertheless he did not make a Profession, having a stronger Bias to other Parts of Learning. He was of a tender Constitution from his Infancy, and afflicted with a Stone in his left Kidney, which nevertheless did not hinder him from distinguishing himself in the learned World. His Inclinations were entirely bent to the Pursuit of the Mathematicks and Philosophy, and even in his Youth he took up an early Contempt to the scholastick Learning then taught in the University. In 1681 he began a Correspondence with the famous Mathematician Mr. *Flamsteed*, which he maintained for several Years. In 1683, he was instrumental in forming a Society in *Dublin*, like that of the Royal Society in *London*, of which he was a Member. Sir *William Petty* was the first President of this Society, and our Author the first Secretary; which continued to meet till the Confusions of 1688 dispersed them. His Abilities recommended him in 1684 to the Duke of *Ormond*, then Lord Lieutenant of *Ireland*, by whom he was appointed that Year, together with Sir *William Robinson*, Surveyor General of his Majesty's Works, and chief Engineer. The Year following he was sent Abroad by the Government to view the most considerable Fortresses in *Flanders*. He travelled in Company with Lord *Mountjoy* through that Country, *Holland*, part of *Germany*, and *France*. He afterwards returned Home, where the Severities of *Tirconnell's* Government in 1687 obliged him to fly into *England*, in which he spent two Years with his Family. A Parliament being called in *Ireland* in 1692, Mr. *Molyneux* represented the University of *Dublin* in it; and on the close of the Session he was honoured with the Degree of Dr. of Laws, and was by the Lord Lieutenant appointed one of the Commissioners of Forfeitures, with a Sallary of 400 *l. per Ann.* But this being an invidious Work he entirely declined the Favour. He for many Years maintained a close and friendly Correspondence with Mr. *Lock*, and in 1698 made a Journey to *England* on purpose to visit him. Not long after his Return to *Ireland* he was seized with a Fit of the Stone, which caused such violent Heavings in his Stomach as broke a Blood-vessel, and brought him to his End after two Days Illness *October* 11th 1698, at the Age of forty-two, and he was buried at St. *Audoen's* Church, *Dublin*, where is a fair Monument erected to his Memory, and on it the following Inscription.

M. S.

Gulielmi Molyneux Arm: J. U. D.

In summâ Cancellariæ Hiberniæ Curiâ

Affessoris;

Societatis Regiæ Londoniensis, & Philosophicæ Dubliniensis,

Sedalis;

In Comitibus Parliamentariis Nominæ Academiæ Patriæ

Iteratâ vice Delegati.

Qui Antiquâ Molyneuxorum stirpe ortus,

Stemmata sua egregiis Meritorum titulis

Ornavit.

Familiæ

Familiæ eruditæ famam
 Per Universam Rempublicam literariam
 Latiùs Sparsit.
 Abditis Matheseos penetratis
 Geometriam, Astronomiam, Dioptricam, Algebramque,
 Multis Auxit inventis.
 Philosophiæ veræ ac Utilis incrementa
 Studiis et impensis strenuè promovit.
 Patriæ Jura, quæ putavit, noto tibi, Viator, Libello
 Propugnavit.
 Nec moribus minùs, quam scientiâ insignis,
 Tam supra Plebem vixit, quam sapuit.
 Iustitiam coluit et Pietatem,
 Optimorum Amicitiam fide singulari,
 Omnium Desiderium morum suavitate
 Ad se Attraxit.
 Uti Pater, qui eum genuit, SAMUEL MOLYNEUX Armiger,
 Vir, si quis Alius, Moribus Sanctissimis,
 Cujus etiam Cinis hic requiescit,
 Postquam Annos 77 compleverat.
 At filius, Proh Dolor! ex Calculorum in Renibus dolore
 Concitato nimis vomitu, venâ disruptâ,
 Ingenti Sanguinis Profluvio,
 Ipso ætatis flore, Anno nempè 42,
 Animam effudit, Octobris 11. 1698.

His Writings are these,

Six metaphysical Meditations, wherein is proved that there is a God, and that Mans Mind is really distinct from his Body. To which are added the Objections made against these Meditations by Thomas Hobbes of Malesbury, with the Authors answers.—— London, and Dublin 1680, 8vo. This is a Translation of the Meditations of Des-Cartes, with a short Account of that Writer's Life.

A Letter to William Musgrave L. L. B. Fellow of New-College, and Secretary to the Philosophical Society of Oxford for the Advancement of natural Knowledge, concerning Lough-Neah in Ireland, and it's petrifying Quality.—— Philos. Transact. April 20th 1684. No. 154.

Abstract of his Letter of Recantation concerning Lough-Neagh Stone, and it's Non-Application to the Magnet on Calcination.—— Transf. Dec. 20th 1684, No. 166.

Account of the Connough Worm.—— Transf. Feb. 23d. 1684, No. 168.

A Letter from William Molyneux Esq;., Secretary to the Dublin Society, concerning a new Hygroscope invented by him.—— Transact. June 22d 1685. No. 172.

A Letter concerning the Circulation of the Blood, as seen by the help of a Microscope in the Lacerta Aquatica.—— October 27th 1685. Transf. No. 177.

A Discourse on the Problem why Bodies dissolved in Menstrua specifically lighter than themselves, swim therein.—— Transf. May 25, 1686. No. 181.

A Dioptrick Problem, why four convex Glasses in a Telescope shew Objects erect.—— Transf. July 1686. No. 183.

A Discourse of the Tides at the Port of Dublin.—— Transf. October 1686. No. 182.

Ecclypsis Lunæ Observata Dublinii Nov. 19°. 1686.—— Transf. November and December 1686, No. 185.

Sciothericum Telescopicum, or a new Contrivance of adapting a Telescope to an horizontal Dial for observing the Moment of Time by Day or Night; useful in all Astronomical Observations, and for regulating and adjusting curious Pendulum Watches, and other Time-keepers, with proper Tables requisite thereunto.—— Dublin 1686, 4to.

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A Discourse concerning the Apparent Magnitude of the Sun and Moon, or the Apparent Distance of two Stars, when nigh the Horizon, and when higher elevated.——— Transf. April 27th 1687, No. 187.

Dioptrica Nova: A Treatise of Dioptricks in two Parts; wherein the various Effects and Appearances of spherick Glasses, both convex and concave, single and combined in Telescopes and Microscopes, together with their Usefulness in many Concerns of human Life are explained.——— London 1692, 4to.

Letters to Mr. Lock, published among Mr. Lock's Letters.

But what made the most Noise of all his Works was a political Piece, intituled, *The Case of Ireland's being bound by Acts of Parliament in England, stated.*——— Dublin 1697, and dedicated to King William; wherein he endeavours to prove (with what Success must be left to the unprejudiced, if such can be found upon this Occasion in these Dominions) that King Henry II. did not conquer Ireland.——— That by Compact he gave Parliaments and English Laws to the People of Ireland.——— That the Irish Ecclesiastical State is independent on the English.——— That the English cannot bind Ireland by Laws made in their Parliaments, where the Irish have no Representatives, &c. Several Writers started up to Answer this Case, particularly Cary, a Merchant, and Atwood a Lawyer, each armed with a competent Number of Records. But the Observation of a certain Bishop (c) upon this Occasion is humorous enough, and not untrue, “that the Merchant argues and pleads like a Counsellor at Law, and the Barrister strings his small Wares together, like a Shop-keeper.”

His Family were all Lovers of Learning. His Father Samuel, had an Office in the Court of Exchequer; was Master Gunner of Ireland (an Employment which he held many Years) and was likewise a Writer, having published,

Practical Problems concerning the Doctrine of Projects designed for great Artillery and Mortar-Pieces. It was printed on Copper-Plates, and collected from a larger Treatise of Gunnery, written by him. He died about two Years before his Son in 1696. His Grand-father, Daniel, was Ulster King at Arms; whom Sir James Ware (d) calls, *Venerandæ Antiquitatis Cultor*. He finished Meredith Hanmer's *Chronicle of Ireland*, and fitted it for the Press: But I do not know how it happened, the *second Part* of it only was afterwards printed. Our Author William had a Brother, an eminent Physician, and a Writer, of whom hereafter; and a Son, a learned young Gentleman, of fine Parts, and a Virtuoso, born in 1689. He was Secretary to his present Majesty, when Prince of Wales, and died in the Flower of his Age much lamented.

Peter Davis, was born in Dublin, and educated in the University there, into which he was admitted in 1684. He afterwards took Holy Orders and became Master of the Free-School of St. Patrick's, Dublin. He died on the fourth of November 1698, and was the Author of a Book intituled,

Adminiculum Puerile, or an Help for School Boys, for the Use of St. Patrick's School, Dublin 1694, 8vo. His Widow, Mrs. Mary Davis, some Time after his Death removed into England, and settling at York, wrote Plays, Novels, and other Matters (viz.) *The Northern Heiress, or the Humours of York, a Comedy.* London 1716, 12mo.——— *The Self-Rival, a Comedy.*——— *The Merry Wanderer, a Novel.*——— *The Modern Poet, a Poem.*——— *The Reformed Coquet, a Novel.*——— *The Ladies Tale.*——— *The Cousins, a Novel.*——— *Familiar Letters, &c.* All which are printed together in two Volumes Octavo, London 1725.

Richard Orpen, an Inhabitant of the County of Kerry, and one who had been employed in the Service of the Lord Shelburn and his Father. He published a Treatise intituled,

The London Master, or, the Jew detected; containing First, a true Discovery by what Tricks and Devices the Ship Laurel of London, with a rich Cargo, worth several thousand Pounds, was cast away in a most terrible Manner in the River of Kilmore in Ireland. Secondly, The Motives of Lucre that instigated them to that

(c) Nicholson's Histor. Library, p. 139.

(d) De Præsul. inter Fernenses, p. 133.

Wickedness. Thirdly, *Their bloody Designs to have sixteen innocent Persons questioned for their Lives, for pretended Felony and Treason.* Fourthly, *A brief Apology to the Clergy, the Army, and the London Masters.* Fifthly, *An Appendix to prove every Allegation directed by the Margent.* Dublin 1694, 12mo. The Occasion of writing this Narrative was an Examination given by one *Jacob Myars* (a Jew) asserting that the Ship *Laurell* was plundered by the Country, by some contrivance of *Orpen's*. But *Orpen* makes it appear, that *Myars* himself and his Crew were the Persons who designedly brought about the Loss of the Ship.

John Hovell, an Alderman of *Cork*, wrote, but without putting his Name to it, *A Discourse on the Woollen Manufactory of Ireland, and the Consequences of prohibiting its Exportation.* Dublin 1698, 4°. Experience has shewed, that his Observations, in regard to the Incommodities likely to befall *England* by such a Prohibition, have been very just. He died the same Year in which he published his Book, as his Grandson, *Dr. Hovell Farmer*, a Physician of *Cork*, who communicated the said Book to me, has assured me.

Sir Francis Brewster, was a Citizen of *Dublin*, an Alderman, Knight, and Lord Mayor of the same in 1674. Several Years after (*viz.*) in 1698 he was appointed by the *English* Parliament one of the seven Commissioners to inquire into the forfeited Estates of *Ireland*, and they made their Report the Year following; soon after which he died about the close of the Century. He wrote *Essays on Trade and Navigation, in five Parts.*—Part I. London 1695. The other four Parts were not published.

Francis Porter, a Franciscan Frier, was born in the County of *Meath*, and was Professor of Divinity, and Jubilate Lecturer in the *Irish* College of *St. Isidore*, at *Rome*, and for a time President of the said College. He lived a long while in *Rome*, and died there on the 7th of *April* 1702. He wrote some Pieces against the Protestants, *viz.*

Securis Evangelica ad Hæresis Radices posita, ad Congregationem Propagandæ Fidei.—Romæ 1674, 8vo. In this Book he reduceth all the Controversies between the Protestants and Papists to the single question of the perpetual Infallibility of the visible Church of Christ.

Palinodia Religionis prætensæ Reformatæ.—Romæ 1679, 8vo.

Compendium Annalium Ecclesiasticorum Regni Hiberniæ.—Romæ 1690, 4to. In this Treatise there is an Epistle of *Francis Eschinard*, a Jesuit, to the Author, concerning the Errors in the Maps of *Ireland*. Then *Porter* begins with a Description of the Country, and gives a Catalogue of its Kings, and its Wars with the *Danes*, &c. He afterwards proceeds to the Ecclesiastical part, and what he writes of the first planting of Christianity there by *St. Patrick*, he borrows from Archbishop *Usher*. He then goes on to give an Account of the *Irish* Saints from *Fitz-Simon*, and of the Schools, Bishopricks, Cathedrals, Monasteries, &c. from *Ware* and others. He tells what a Reverence the *Irish* always had for the *Roman* See; what Mischiefs have been done them by the Protestant Princes from *Henry VIII.* to King *William*, and concludes with a bitter Invektive against *Martin Luther*, as the Author of all.

Systema Decretorum Dogmaticorum, ab initio nascentis Ecclesiæ per Summos Pontifices, Concilia Generalia, & Particularia hucusq; editorum, juxta Septendecim Sæculorum Ordinem distributum: In quo insuper recensentur præcipui cujuslibet Sæculi Errores, Adversus Impugnatores Orthodoxi: Item Recursus et Appellationes hætenus ad sedem Apostolicam habitæ, cum notis Historicis et Copiosis Indicibus.—Avignione 1693, Folio. In the Title of this Tract he Stiles himself, Divine and Historian to his most Serene Majesty of *Great-Britain*, (meaning King *James* the Second) and he was Divine also to many Cardinals.

Opusculum contra vulgares quasdam Prophetias de Elektionibus Summorum Pontificum, S. Malachiæ, Archiepiscopo Armachano, Hiberniæ Primati, Legato Apostolico, hætenus falso attributas; Gallicè primum editum, nunc novis Supplementis Auctum, & in Latinum Idioma translatum: Adjunctis Celebrium Authorum reflectionibus & Judiciis de Abbatis Joachimi Vaticiniis; ejusq; Spiritu Prophetico.—Romæ 1698, 8vo.

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John Sterne, D. D. was educated in the University of *Dublin*, became Chaplain to Sir *Charles Porter*, Lord High Chancellor, and one of the Lords Justices of *Ireland*, was Minister of a Parish in that City called *St. Nicholas* within the Walls, where he died in *August 1704*. He writ,

King David's Case applied to K. James and K. William. In a Sermon preached at Christ Church, Dublin, on the 5th of Nov. 1691. Dublin 1691, 4°.

Seasonable Thoughts in Passion Week.—Dublin 1691, 4°. In Verse.

A Sermon on the Prayer of Moses, on Psalm 90. v. 12.—Dublin 1695, 4°.

A Sermon on the 2d of July at the Church of St. Nicholas within, to bring to Remembrance God's wonderful Mercies at the Boyne, on Job 36. v. 24. 25.—Dublin 1699, 4°.

A new Version of Some Select Psalms. Dublin 1696, 8vo.

The Death and Burial of John Asgill Esq., with some other Verses occasioned by his Books.—Dublin 1702, 4to.

John Sterne, late Bishop of *Clogher*; of whom see an Account, Vol. I. p. 191, 267. He died on the 6th of *June 1745*, in the eighty-fourth Year of his Age, and left a very considerable Fortune to Charitable and Publick uses. He writ,

Traëtatus de Visitatione Infirmorum, seu de iis Parochorum Officiis quæ infirmos et Moribundos respiciunt. In gratiam Juniorum, et in visitandis infirmis minus Exercitatorum editus.—Dublinii 1697, 12mo.

Concio habita ad Reverendissimos Archiepiscopos, vere Reverendos Episcopos, et Clerum inferioris domus Convocationis Ecclesiæ Hiberniæ, in Ecclesiâ Cathedrali S. Patricii, Dublinii 4to nonas Februarii, 1703.—Dublinii 1704, 4to.

Ezechiel Burridge, was born in the County of *Cork*, and admitted into the University of *Dublin* in 1679, in the nineteenth Year of his Age. Having taken Holy Orders, he became Vicar General of the Diocese of *Connor*, afterwards of *Dublin*, and died about the Year 1705. He wrote a Book in Defence of the Revolution, upon the Male-Administration of King *James the II*d, intitled,

Historia nuperæ Rerum Mutationis in Angliâ; in quâ res a Jacobo Rege contra leges Angliæ, et Europæ Libertatem, et ab Ordinibus Angliæ contra Regem patratæ duobus libris recensentur, Londini 1697, 8vo.

Jura Populi Anglicani; or the Subject's Right of Petitioning set forth, occasioned by the Case of the Kentish Petitioners: With some Thoughts on the Reasons which induced those Gentlemen to Petition, and the Commons Right of imprisoning. London 1701, 4to. He did not put his Name to this Treatise.

A Short view of the Present State of Ireland, with regard particularly to the Difficulties a Chief Governour will meet with there in holding a Parliament. Written in the Year 1700, but not printed till after his Death in 1708, 4to.

He also translated Mr. *Lock's* Essay on Human Understanding into *Latin*, under the following Title,

De Intellectu Humano. Lib. 4. Londini, 1701, Folio.

Sir Richard Bulkley, Knight and Baronet, was a Member of the Royal Society, among whose Transactions are to be found the following Papers. I. *An Account of the Giant's Causeway*, 1693, No. 199. II. *A Letter about Improvements to be made in Ireland, by sowing of Maize.* No. 205. III. *An Account of the Propagation of Elm Seed.* No. 205.—He also writ *Proposals for sending back the Nobility and Gentry of Ireland.* But this last Piece I never saw, nor know any thing more of it. This Gentleman not long before his Death, (which was in *April 1710*) was strangely misled by a Visionary set of People, who pretended to be Prophets, and who had promised to make him Strait (he being a crooked-back'd Man). His Infatuations were so strong on him, that he was upon the Design of selling his Estate to distribute among them.

George Farquhar, a Clergyman's Son, was born at *Londonderry*, and educated there until his Admission into the College of *Dublin* in 1694, in his seventeenth Year. But forsaking the Opportunities of studying there before he took any Degree, he was admitted into the Play-House, and turned Actor for a time. Being not well approved of in that Station, he quitted it and went to

London,

London, where he employed himself in writing Plays with better Success than acting them; by which Means he became well known, and made Interest to procure a Commission of Lieutenancy in a Foot Company. His Comedies are diverting and humorous enough, and are frequently acted both in *England* and *Ireland* with Applause. His chief Characters are for the most Part Copies of himself; and therefore little Variety can be expected from them. His Plays are,

Love and a Bottle, A Comedy. London 1698, 4to.

The Constant Couple, or a Trip to the Jubilee, A Comedy.—London 1700, 4to.

Sir Harry Wildair, being a Sequel to the Trip to the Jubilee, A Comedy. London 1701, 4to.

The Inconstant, or the Way to win him, A Comedy.—London 1703, 4to.

The Stage-Coach, A Farce.—London 1704, 4to. Dublin 1704, 4to.

The Twin Rivals, A Comedy. London 1705, 4to.

The Recruiting Officer, A Comedy. London 1707, 4to.

The Beaux's Stratagem, A Comedy. London 1710, 4to.

The Author went off the Stage of this World, while this last Play was acting, which was within two or three Days of its first Appearance at the Theatre in 1710. After his Death, all his Plays with his Letters, and some Copies of Verses, were printed together in 8vo, London 1711, and often since. His Widow published a Poem of his Writing, intitled,

Barcelona. London 4to. It is in six Canto's, and dedicated to the Earl of *Peterborough*, whose Actions he celebrates.

Henry Dodwell, a Person whose universal Learning, and profound Judgment in all Sciences have rendered eminently conspicuous among the Learned throughout *Europe*, and whose extraordinary Piety and Strictness of Life have obtained him the highest Respect and Veneration among all Ranks of People. He was born in the City of *Dublin* in *October* 1641, about a Week after the detestable Massacre began. His Father was an Officer in the Army, and his Mother was a Daughter of *Sir Francis Slingsby*. His Father's Estate being possessed by the Rebels, he carried his Son into *England* when he was about seven Years old, and placed him among his Mother's Relations, where he went to School at *York*, and continued there till the Year 1654. He then returned to *Dublin*, and after applying himself to School Learning one Year there under the Care of his Uncle Doctor *Henry Dodwell*, he entered the College in 1656, where from his first Admission he shewed the most eminent Example of Studiousness, Piety and all Virtues, which that University ever educated. He took his Degrees of Bachelor and Master of Arts, and was elected a Fellow. The Statutes of the College requiring all Fellows (except two who are licensed to study Physick and the Civil Law) to enter into Holy Orders when they were three Years Masters, Mr. *Dodwell*, out of a Principle of great Modesty, as judging himself not qualified to undertake that great Charge, gave up his Fellowship, and retired into *England*, where he resided for some Time at *Oxford*, in order to have the Benefit of the publick Library, and the Advantage of learned Conversation. He afterwards returned to his own Country, where he continued some Years, and published two or three Books, and in 1674, or 1675, he went again to *England*, and took up his Residence in *London*, where his Learning, Writings, and exemplary Life soon made him known to all in that great City, who were eminent for Learning and Piety. In the Number of his most intimate Friends were those two great Men, Doctor *Lloyd*, then Bishop of *St. Asaph*, and *Pearson*, Bishop of *Chester*, with whom he lived some Time in *Wales* and *Chester*. The University of *Oxford*, where he spent much of his Time, as well as at *London*, had so great an Opinion of his Abilities in History, that, unknown to him, and when he was at a great Distance, they elected him their *Camden* Professor in *April* 1688; which Office he held until about the End of the Year 1691, when he was obliged to quit it, being unwilling to take the Oaths to *K. William* and *Q. Mary*; and he continued a Non-Juror to the Day of his Death. From this Time he lived obscurely at *Cookham* and *Shottesbrook*, two small Villages about Mid-way between *London* and *Oxford*. In this Retirement

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ment he altered his Condition of Life, and took to Wife a virtuous young Woman, whom he had in her younger Years instructed in the Principles of Religion. They were married in *June* 1694, and he had ten Children by her, of whom only two Sons, *Henry* and *William*, and four Daughters survived him. He had a good Estate in *Ireland*, the Profits of which he gave to his next Kinsman, reserving only a small Part for his own Subsistence: But upon his Marriage he took the whole to himself; his Kinsman having raised a fair Fortune out of the Estate, while he enjoyed it. Notwithstanding the Cares of a Family he still pursued his Studies, and wrote a great many Books, and continued writing even to the Time of his Death, which happened at *Shottesbrook* on the 7th of *June* 1711, in the seventieth Year of his Age. He was of a very meek and humble Disposition, religious to a high Degree, yet chearful in Conversation. He went mean in his Cloaths, and was very negligent of his Person; his main Study being to cultivate the better Part. He was very Zealous for the Church of *England*, firm to Episcopacy, and laboured hard to assert the Honour and Interest of Religion and the Clergy, whose Power he carried very high. Some Bishops upon the Revolution, refusing to take the Oaths to *K. William* and *Q. Mary*, were deprived of their Sees, and others substituted in their Room. Mr. *Dodwell* thought this Practice created a Schism in the Church, and therefore forbore communicating with those who complied, and went afterwards to private Meetings with the other Non-Jurors. His Life was written at large by *Francis Brokesby* (e). Batchelor of Divinity, to which I refer the Reader for a further Account of his Life and Writings; of which latter I shall now give a Catalogue, taken from that published by the Revd. Mr. *Thomas Hearne* (f).

Prolegomena Apologetica in Johannis Stearnii M. D. De Obstinatione librum Posthumum. Dublinii 1672, 8vo. In hisce Prolegomenis de usu dogmatum Philosophorum, præcipuè Stoicorum, in Theologiâ aliisque agitur.

Two Letters of Advice. I. *For the Susception of Holy Orders.* II. *For Studies Theological: In which is inserted a Catalogue of the genuine Works of the Fathers of the three first Centuries.*—Dublinii 1672, 8vo. To a second Edition at *London*, is annexed Mr. *Dodwell's* Account of the *Phœnician History of Sanconiaton*.

An Introduction to a devout Life, fitted for the Use of Protestants.——Dublin 1673, 12mo. This Treatise was written in *Latin* by *Francis de Sales*, Bishop of *Geneva*, and had been formerly translated and published in *English*; but was now revised and altered by our Author, who prefixed a long Preface to it.

Some Considerations of present Concernment, how far the Romanists may be trusted by Princes of another Persuasion.—*London* 1675, 8vo.

Two short Discourses against the Romanists.—*London* 1676, 12mo. 1688, 4to.

Separation of Churches from Episcopal Government, as practised by Non-Conformists; proved Schismatical; in which the Sin against the Holy Ghost, the Sin unto Death, and other difficult Scriptures are occasionally discoursed of; and some Rules are given for Explication of Scripture.—*London* 1679, 4to. This Piece being answered by Mr. *Baxter*, Mr. *Dodwell* published

A Reply to Mr. Baxter's pretended Confutation of a Book, intituled, Separation of Churches, &c. To which are added, Three Letters written to him in 1673, concerning the Possibility of Discipline under a Diocesane Government.—*London* 1681, 8vo.

Dissertationes Cyprianicæ.—Oxonii 1682, Folio.——He undertook these Dissertations at the Request of Bishop *Fell*, who was publishing a curious Edition of *St. Cyprian's* Works, to which they are annexed. They were also printed the same Year at *Oxford* in 8vo; with an Appendix, wherein are contained, I. *Canon Rægum Astronomicus.* II. *Fasti Græci.* III. *Fragmentum Theonis Alexandrini.* IV. *Fasti alii Græci.* V. *Fragmentum Imperatoris Heraclii.* VI. *Fasti Latini.*

(e) Lond. 1715. 2 Vol. 8vo.
Oxon. 1713, 8vo.

(f) Dissert. de Parmâ Equestri Woodward. H. Dodwelli.

A Discourse concerning the one Altar, and the one Priesthood, insisted on by the Antients in their Disputes against Schism : Wherein the Ground and Solidity of that Way of Reasoning is explained, as also its Applicableness to the Case of our modern Schismatics, with particular Regard to some late Treatises of Mr. Richard Baxter: Being a just Account of the Nature and Principles of Schism, according to the Antients.—London 1683, 8vo.

Dissertatio de Ripa Striga. This Piece is annexed to Doctor Sparks's curious Edition of *Laetantius*, published at Oxford 1684, 8vo.

De Jure Laicorum Sacerdotali Dissertatio adversus Anonymum Dissertatorem, de Cænæ Administratione ubi Pastores non sunt.—Londini 1685, 8vo.—This Anonymous was the learned *Grotius*, whose Dissertation concerning the Administration of the Lord's Supper, where there were no Pastors, Mr. *Baxter* translated into *English*, and prefixed thereto the Title of, *Anti-Dodwellism*, probably because it was contrary to what Mr. *Dodwell* had asserted in his Book of Schism ; which gave Occasion to Mr. *Dodwell* to publish this Tract of the *Priesthood of Laicks*.

Additiones ad V. Cl. Johannis Pearsoni, Cestriensis Episcopi Opera Posthuma Chronologica, &c. a Dodwello Edita.—Londini 1688, 4to.

Dissertatio Singularis de Pontificum Romanorum Primæva Successione, &c. Printed with the former.

Dissertationes in Irenæum. Accedit Fragmentum Philippi Sedetæ, hætenus ineditum, cum Notis—Oxonii 1689, 8vo. Doctor *Fell*, Bishop of Oxford, prevailed on Mr. *Dodwell* to write these Dissertations, which he set about, but never finished. The few Dissertations here published are only *Prolegomena* to what he farther designed.

The Case of taking the New Oath of Fealty and Allegiance, with a Declaration, &c. 4to. It doth not take up above a Sheet of Paper, and his Name is not to it.

Prælectiones Camdenianæ, &c. Oxonii 1682, 8vo. While he was Professor of History, he chose to prelect upon those Authors, who are called, *Historiæ Augustæ Scriptores*, that wrote the History of the Roman Emperours from *Trajan* to *Dioclesian*. He published nineteen of these Prelections, and would have proceeded, had he continued in his Place. To these are added, *Fragmenta de Libris Linteis*.

A Vindication of the deprived Bishops, asserting their Spiritual Rights against a Lay Deprivation, &c. London 1692, 4to.

Annales Velleiani ; seu Vita M. Velleii Paterculi. This is in the Edition of *Paterculus* printed at Oxford in 1693, 8vo.

An Invitation to Gentlemen to acquaint themselves with antient History ; by Way of Preface to Degory Wheare's Method of reading History.—London 1694, 8vo.

A Defence of the Vindication of the deprived Bishops ; wherein the Case of Abiathar is particularly considered, and the Invalidity of Lay Deprivations is further proved from the Doctrine received under the Old Testament, continued in the first Ages of Christianity, and from our own fundamental Laws. In a Reply to Doctor Hody, and another Author : With the Doctrine of the Church of England concerning the Independency of the Clergy on the Lay Power, as to their Spiritual Rights.—London 1695, 4to.

Chronologia ad Thucididis Historiam, cum præmonitione ad Lectorem. This is printed in Doctor *Hudson's* fine Edition of that Historian. — Oxonii 1696. Folio.

Annales Velleiani, Quintilianiani, Statiani ; seu vitæ Velleii Paterculi, Fab. Quintilianiani, Pap. Statii (obiterq; Juvenalis) pro temporum ordine dispositæ : Cum Appendice de Julio Celso, et Commodiano.—Oxonii 1698, 8vo.

De Tabulis Cælorum Dissertatio. It is printed in the first Vol. of *Grabe's Spicilegium Patrum*. p. 339. Oxonii 1698. 8vo.

Tabulæ Chronologicæ pro mente Auctoris xii. Patriarcharum. This also is printed in the *Spicilegium*, p. 366. Oxonii 1698, 8vo.

Dissertationes ad primum Volumen Geographorum Græcorum Minorum. Oxonii 1698, 8vo. Our Author wrote an Account of these Minor Geographers at the Request

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request of Dr. Hudson, who published them. Some Years after D. Hudson published a second Volume of Geographers with Mr. Dodwell's

Dissertationes ad Secundum Volumen Geographorum Græc. Min.—Oxonii 1703, 8vo.

A Treatise concerning the Lawfulness of Instrumental Musick in Holy Offices—London, 1700, 8vo.

Chronologia Xenophontea. Oxonii 1700, 8vo. Placed at the end of *Well's* Edition of *Xenophon*.

Chronologia ad Julii Cæsaris Commentaria. This was never published, but remains in M. S.

A Letter concerning J. T. (i. e. John Toland.) It is annexed to a Book intitled, *The Canon of the New Testament vindicated, in answer to the Objections of J. T. in his Amintor.*—London 1701, 8vo. Mr. Toland in his *Amintor* had cited some Passages out of Mr. Dodwell's Dissertation on *Irenæus*, but wrested and perverted, which gave Occasion to this Letter.

De veteribus Græcorum Romanorumq; Cyclis, &c.—Oxonii 1701, 4to. A learned and useful Work.

A Discourse concerning the Obligations to marry within the true Communion; annexed to Mr. Lesley's Discourse on the same Subject. London 1702, 8vo.

An Apology for the Philosophical Writings of Cicero. Published with Mr. Samuel Parker's Translation of *Cicero de Finibus.* London 1702, 8vo.

Annales Thucididei & Xenophontei, &c. Oxonii 1702, 4to.

A Letter concerning the Immortality of the Soul, against Mr. Layton's Hypothesis.—London 1703, 8vo.

A Letter to Dr. Tillotson about Schism. London 1703, 8vo.

De Nupero Schismate Anglicano Parenæsis ad Exteros, tam Reformatos, quam Pontificios; quâ Jura Episcoporum vetera, eorundumq; a Magistratu seculari Independentia omnibus asserenda commendantur. Londini 1704, 8vo. It has been translated and published in *English*.

Exercitationes Duæ; de ætate Phalaridis, et de ætate Pythagoræ. Londini 1704, 8vo. These Dissertations were occasioned by Dr. Bentley's Controversies concerning the Epistles of *Phalaris*.

Chronologia ad Dionysium Halicarnasseum, cum Apparatu. This Piece is published with Dr. Hudson's Edition of that Historian.—Oxonii 1704, Folio.

De Ætate Dionisii Halicarnassei. In the same.

Occasional Communion fundamentally destructive of the Discipline of the primitive Catholick Church, and contrary to the Doctrine of the latest Scripture concerning Church Communion.—Londini 1705, 8vo.

A Case in View considered, in a Discourse proving, that (in case our present invalidly deprived Fathers shall leave all their Sees vacant either by Death or Resignation) we shall not then be obliged to keep up our Separation from those Bishops, who are as yet involved in the guilt of the present unhappy Schism. London, 1705, 8vo.

An Epistolary Discourse, proving from the Scriptures and the first Fathers, that the Soul is a Principle naturally Mortal, but immortalized actually by the Pleasure of God to Punishment or to Reward, by its Union to the Divine Baptismal Spirit; wherein is proved, that none have the Power of giving this Divine immortalizing Spirit, since the Apostles, but the Bishops. London 1706, 8vo. This Tract made a great noise, and met with several Antagonists, particularly Dr. Chisfull, who brings a Charge of Heresy against the Author for writing it.

That Sacerdotal Absolution is necessary for the Remission of Sins, even of those who are truly Penitent.—This is in the foregoing Epistolary Discourse.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two Parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. London 1707, 8vo.

A further Prospect of the Case in View; in Answer to some new Objections not there considered. London 1707, 8vo.

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The Scripture Account of Eternal Rewards and Punishments of all that bear of the Gospel, without an Immortality necessary resulting from the nature of the Souls themselves that are concerned in these Rewards and Punishments. London 1708, 8vo.

Dissertatio ad Fragmentum quoddam T. Livii è M. S. Laudino erutum. This is in Hearn's Edition of *Livy* in Vol. VI.—Oxonii 1708, 8vo.

An Explication of a famous Passage in the Dialogue of S. Justin Martyr with Tryphon, concerning the Immortality of Human Souls. London 1708, 8vo.

A Discourse concerning the Use of Incense in Divine Offices. London 1711, 8vo.

The Case in View now in Fact: Proving, that the continuance of a separate Communion without Substitutes in any of the late invalidly deprived Sees, since the Death of William Lord Bishop of Norwich, is Schismatical: With an Appendix proving, that our late invalidly deprived Fathers had no right to substitute Successors, who might legitimate the Separation, after that the Schism had been concluded by the Decease of the last Survivor of those same Fathers.—London, 1711, 8vo.

In Julii Vitalis Epitaphium Notæ Criticæ, cum ejusdem Explicatione.—This Epitaph was an Inscription upon a Stone found at Bath, upon which Dr. Musgrave, a Physician at Exeter, wrote a Comment, and requested Mr. Dodwell to write a Dissertation upon it, which he published with his own Commentary at Exeter—Hæc Dunmoniorum 1711, 8vo. It is also in Hearn's Life of King Alfbred, published at Oxford.

Ad Clariss: Goetzium de Puteolanâ et Bajanâ Inscriptionibus, Epistola.—Published by Dr. Musgrave with the former.

A Letter concerning Mr. Whitton's Heretical Opinions.—This Piece was published after the Author's Death by stealth.

De Ætate & Patriâ Dionisii Periegetæ. It is in the IVth Vol. of Geographers published by Dr. Dodson.—Oxonii 1712, 8vo.

Four Letters which passed between the Bishop of Sarum and Mr. Dodwell.—London 1713, 12mo. They were published by Mr. Nelson at Mr. Dodwell's desire during his Life.

De Parmâ Equestri Woodwardianâ Dissertatio.—Oxonii 1713, 8vo.—This learned Treatise was published by Mr. Hearn, and contains many Observations, whereby the Roman Antiquities are greatly illustrated. It is upon an Iron Shield of excellent Workmanship, representing the taking and burning of Rome by the Gauls under the leading of Brennus; and Mr. Dodwell believes, that it was made in the Reign of the Emperour Nero. It was in the Possession of Dr. Woodward, a Physician, and Mr. Dodwell undertook this Dissertation on purpose to oblige Dr. Woodward to pursue (what he had begun) the Vindication of the Mosaic Account of the Deluge, with a larger History of several of God's Works of Creation, which Mr. Dodwell thought tended much to support the Authority of the Holy Scriptures.

Charles Allen, who Stiles himself Professor for the Teeth, published a Treatise intitled,

The Operator for the Teeth: Shewing how to preserve the Teeth and Gums from all Accidents they are Subject to; with particular Directions for Children's Teeth. As also the Description and use of the Pollican. Dublin 1686, 4to.

A Physical Discourse, wherein the Reason of the beating of the Pulse, or Pulsation of the Arteries, together with those of Circulation of the Blood, are mechanically explained. Dublin 1686, 4to.

Nabum Tate, (erroneously called by Langbain, Nathaniel,) Son of Dr. Faithful Tate, (of whom before p. 161.) was born in Dublin, but educated at Belfast, until he was admitted into the College of Dublin in 1668, at the Age of Sixteen. After some Years Study he removed into England, where he continued to the time of his Death. Having published some Pieces of Poetry, he was thought worthy of the Bays; and on the Death of Mr. Shadwell was appointed Poet Laureat in 1692. He was a Man of Learning, had a winning affable Behaviour, and a good share of Wit; but joined with too much Modesty to suffer

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suffer him to rise in the World, or make any Fortune. In the latter Part of his Life he was in very low Circumstances, and died a Prisoner in the Mint in *London*, much in Debt, on the 12th of *August* 1715. He writ several Poems and Plays; of the former whereof we have,

Abſalom and Achitophel: The second Part; written at the Desire of Mr. *Dryden*, the Author of the First.

Syphilis, or a Poetical History of the French Disease.—This is a Translation of a Latin Poem of *Fracastorius*, a famous *Italian* Poet and Physician, and may be seen among the miscellaneous Poems. Vol. 3.

Jephtha's Vow.

Mausoleum, a Poem on the Death of Queen Mary.

The Rise and Progress of Priest-craft.

Miscelanea Sacra: Poems on Divine and Moral Subjects.

Characters of Virtue and Vice, described in the Persons of the wise Man, the valiant Man, the truly noble, the patient Man, the true Friend, the Hypocrite, the superstitious, the Profane, the busy Body, the Envious. Attempted in Verse from a Treatise of the Reverend *Joseph Hall*, late Lord Bishop of *Exeter*. London 1691. 4to.

A Copy of Verses to Mr. Samuel Wesley on his divine Poem of the Life of Christ, prefixed to the said Poem.—1693. Folio.

A Poem on the Death of Queen Anne. Said to be the best he ever wrote.

Birth-Day Song after King George's Accession to the Throne.

Poems on several Occasions. London 1684, 8vo.

Poems by several Hands and on several Occasions, collected by him. London 1685, 8vo.

He joined with Dr. *Brady* in a new Version of the *Psalms* of David; which are sung now in most of the Churches of *England* and *Ireland*.

As to his Dramatick Performances, they are,

Brutus of Alba, or the enchanted Lovers, a Tragedy. London 1678, 4to.

Loyal General, a Tragedy. London 1680, 4to.

Richard III. a History acted at the Theatre Royal, under the Name of the Sicilian Usurper; with a prefatory Epistle in Vindication of the Author, occasioned by the Prohibition of this Play on the Stage. London 1681, 4to.

Island Princess, a Tragi-Comedy. London 1681, 4to.

Ingratitude of a Commonwealth; or the Fall of Caius Marius Coriolanus.—London 1682, 4to. Founded on *Shakespear*,

Cuckold's Haven; or an Alderman no Conjurer, a Farce.—London 1685, 4to.

A Duke or no Duke; a Farce. London 1687, 4to. This is founded on Sir *Aston Cockain's* Trapolin, supposed a Prince.

The History of King Lear. London 1687, 4to. Taken from *Shakespear*.

Injured Love; or the cruel Husband, a Tragedy. London 1707, 4to.

Thomas Southern was born in *Dublin* (g) in 1660, and entred in the University of that City in 1676, where he continued four Years, and from thence went to *England* to study the Law in the Middle Temple. But not being able to resist his natural Inclinations to Poetry he took to writing of Plays, and afterwards got a Commission in the Army, and became a Captain in the Duke of *Berwick's* Regiment. At the Revolution he was laid aside, and then fell again to writing of Plays, which he did with no small Reputation, being remarkable for introducing an easy and well bred Conversation in his Dialogue. He writ,

The Loyal Brother, or the Persian Prince, a Tragedy. London 1682, 4to.

The Disappointment, or the Mother in Fashion, a Comedy. London 1684, 4to.

Sir Anthony Love, or the rambling Lady, a Comedy. London 1690, 4to.

The Wives Excuse, or Cuckolds make themselves, a Comedy. London 1692, 4to. There is a great deal of Gaity of Conversation, and Purity of Language in this Play.

(g) *Jacob's poetical Register.*

The Maid's last Prayer, or any Thing rather than fail, a Comedy. London 1693, 4to.

The Fatal Marriage, or Innocent Adultery, a Tragedy. London 1694, 4to.

Oroonoko, a Tragedy. London 1696, 4to.

The Fate of Capua, a Tragedy. London 1700, 4to.

The Spartan Dame, a Tragedy. This Play, though written above thirty Years, was not printed till the Year 1719; because it was not allowed to be acted till then; there being something in the Character of *Chelonis*, that seemed to reflect on *Queen Mary*.

Money is the Mistress, a Comedy. London 1726, 4to.

All these Plays, except the last, were printed in two Volumes, London 1713.

William Sheridan, Bishop of *Kilmore* and *Ardagh*, was deprived of these Sees in 1691, for not taking the Oaths to King *William* and *Queen Mary*. See an Account of him Vol. I. p. 243. He published

Sermons. 1. *A Sermon at the Funeral of Sir Maurice Eustace on this Text: Set thy House in Order, for thou shalt die and not live.* Dublin 1665, 4to.

2. *St. Paul's Confession of Faith, or a brief Account of his Religion, preached at St. Werburgh's Church, Dublin, March 22d, 1684.* Dublin 1685, 4to. He afterwards published at *London* three Volumes of *Sermons* on several Subjects, preached by him at *St. Patrick's, Christ Church*, and in other Places before his Deprivation, under the Title of

Several Discourses, in 3 Vols. London 1703, 1705, 1706, 8vo.

John Vesey, Archbishop of *Tuam*; of whom see an Account Vol. I. p. 516, 618. He wrote

The Life of John Bramhall, Archbishop of Armagh, and Primate of all Ireland. It is prefixed to an Addition of Archbishop *Bramhall's Works*, printed *Dublin* 1678, Folio.

A Sermon preached before the King at Windsor, the second Sunday after Easter 1684, on Psalm 82, v. 6; 7.—London 1684, 4to.

A Sermon preached to the Protestants of Ireland in and about the City of London, at St. Mary le Bow in Cheapside, October 23d 1689. London 1689, 4to.

A Sermon preached before his Excellency the Lord Lieutenant, and the two Houses of Parliament in Christ-Church, Dublin, on Sunday October 16, 1692. Dublin 1692, 4to.

There was another *John Vesey*, who was a Master of Arts of the University of *Dublin*, and Minister of *Abby-Leix*, in the *Queen's-County*, who preached a *Sermon* at *Clonmell*, September the 16th 1683, at an *Affize* for the *Palatinate* of *Tipperary*.—Dublin 1683, 4to.

Thomas Sheridan Brother to the before-named *William Sheridan*, Bishop of *Kilmore* and *Ardagh*, was a Protestant, and Son of a converted Popish Father, who had suffered in the Rebellion of 1641, having twice escaped with Life for protecting both the Fortunes and Persons of many *English*. This Son was educated in the Temple in the Study of the Common Law, which was intended for his Livelihood. But without his Knowledge or Application some Friends procured for him the Collectorship of the Customs of *Cork*, and the Management of most of the Inland Revenue of that County by which Employment, and the Advantages of the *India Prizes* put into *Kingsale*; in the War with the *Dutch*, he acquired considerable Wealth, and was made one of the Farmers of the Revenue of *Ireland*, for which he paid as his Proportion of advance Money 9532 l. the Interest of which Partnership he afterwards sold for 4000 l. profit. He was committed to close Prison in *London* on the 9th of *December* 1680, at the Time of the Popish Plot, by the House of Commons, being, (as was said) without Cause suspected of being concerned therein, at least he was never brought to any public Trial for it; and having continued five Weeks in Prison, he was set at Liberty by the Prorogation of the Parliament. He published

A short Account, or State of Mr. Sheridan's Case before the late House of Commons, in a Letter to J. F. from J. L. in which is included the Speech and Defence

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fence at large made by him, when he was examined before the House of Commons.—London 1681, 4to.

St. George Ashe, successively Bishop of Cloyne, Clogher and Derry; of whom see an Account, Vol. I. p. 191, 296, 580. He published

A Sermon preached in Trinity College Chappel, before the University of Dublin, January 9th 1693; being the first secular Day since its Foundation by Queen Elizabeth, on Matth. xxvi. 13.—Dublin 1694, 4to.

A Sermon preached on the 23d. of October 1712 to the Protestants of Ireland, then in London, at St. Clements-Dane, on Isaiah xxiv. part of v. 16. London and Dublin 1712, 8vo.

A Sermon preached before the Society for the Propagation of the Gospel in foreign Parts, at St. Mary le Bow, London, 18th February 1714, on Psalm lxvii. v. 2. London 1715, 4to.

A Sermon preached at Christ-Church, Dublin, on the 30th of January 1715, before the Lords Justices, on Psalm v. v. 6.—Dublin 1715, 4to. London 1715, 8vo. There are several of his Observations among the Transactions of the Royal Society, viz.

A new and easy Way of demonstrating some Propositions in Euclid. Transl. 20th August. 1684. N^o 162.

Observations on the Solar Eclipse at Dublin, July 2 1684. No 164.

A Periodical Evacuation of Blood at the End of the Fore finger. No 171.

Account of a Girl with Horns. November 26th 1685. No. 176.

Account of Butter-dew. 1696. No. 220.

Extraordinary Effect of the Strength of Imagination. No. 228.

A short Note on the Irish Herb Mackenboy, or Tithymalus Hibernicus. No. 243, with some other Observations in the same Number.

Joseph Sleight of Dublin, a Quaker, died on the 2d of June 1683. He writ,

Good Advice and Council given forth in the Time of his Sickness to his Children 1683, 8vo.

William Stokdale of Charlemont meeting in the North of Ireland, a Quaker, died at Pensilvania in 1693. He writ,

The great Cry of Oppression: Or a brief Relation of some Part of the Sufferings of the People of God, in Scorn called Quakers, in Ireland.—1683, 4to.

Roderick, or Roger O-Flaberty, a Gentleman of Learning, and one who had a considerable Knowledge in the History and Antiquities of his Country, was born at Moycullin in the County of Galway, the antient Estate of his Family, which some way or other became forfeited by the Rebellion in 1641; not by his own Demerit, he being then but about eleven Years old. He published a Book intitled,

Ogygia: Seu Rerum Hibernicarum Chronologia; ex vetustis Membranis fideliter inter se collatis eruta, atque è sacris et prophanis Literis primarum Orbis Gentium tam Genealogicis, quam Chronologicis sufflaminata Præsidis. Londini 1685, 4to. He hath divided this Treatise into three Parts. In the first he gives an Account of the different Colonies from Time to Time settled in the Island, the various Names by which it was known, its Dimensions and Situation, Division and Bounds of its Provinces, and the Manner of Election and Inauguration of the Kings of Ireland. In the second Part, which he calls *Ogygia extera*, he hath taken great Pains in the Synchronism of the History of Ireland with that of other Nations from the Deluge to the Year of Christ 428, i. e. to the Death of *Dathyas*, the last Heathen King of Ireland. The third Part he calls *Ogygia Domestica*, wherein he more at large prosecutes the History of the *Irish* Kings, from the Deluge to the Death of the said *Dathyas*. In this Part he hath blended many Matters which relate more properly to the Antiquities than to the History of Ireland, and some that are foreign to his Subject; as the Irruption of Rivers and Fountains.—The Idolatry of the *Irish*.—The Letters and Learning of the antient Pagan *Irish*.—Their Shipping.—Wonderful Things.—Arms.—Name of the *Scoti*.—The Errors of *Spencer*.—The antient Seats of the

Saxons

Saxons, English, Jutes, and Franks.—— The Wall between the two Firths of *Dunbritton* and *Edinburgh*. The Arrival of the *Picts* in *Ireland*, and their Migration into *Britain*.—— The Conversion of the *Britains* to Christianity, and some particular Periods of the *British* History.—— The Birth, Parents and Country of *St. Patrick*.—— And interspersed are Accounts of several of the provincial Kings of *Ireland*; and to the whole he subjoins a short Catalogue of the Christian Kings to the Death of *Roderick O-Connor*, in whose Time the *Irish* submitted to King *Henry II.* Then follows a poetical Piece intitled,

Carmen Chronographicum Ogygiæ suæ summam Complectens; a Mundi Exordio, ad presens tempus; divided into three Parts. The first of which comprehends an Abstract of the History from the beginning of the World to the Arrival of *St. Patrick*. The second Part handles the Christian Kings of *Ireland* from the Year 432 to the Year 1022; and the third takes up the rest of the Kings of *Ireland* from the Year 1022 to 1684. To these he adds a short Account of the Kings of *Scotland* down to King *Charles II.* which he calls *Scotiæ Regum Catalogus Chronologo-Genealogicus*.

He dedicated this Work to *James Duke of York* on the 11th of *June* 1684, who on the sixth of *February* following succeeded to the Crown; and therein lets him know what a Chain of Royal Ancestors he had in *Ireland*. Mr. *O-Flaherty* promised (g) to afford the publick a second Book of this Performance, wherein he intended to give an Account at large of the Christian Kings of *Ireland*: But he failed in his Promise, though he lived long enough after the Publication of the first Book, to have performed it; not dying till the 8th of *April* 1718, in the eighty-ninth Year of his Age, as may be gathered from a Passage (h) in his Book; where he speaks of the Time of his Birth being half a Year before that of King *Charles II.* and in the same Place says he was nineteen Years of Age when King *Charles I.* was beheaded. Sir *Richard Cox* (i) (who had no Opinion of those Histories which treat of *Irish* Affairs before the *English* Conquest) gives this Work the Title of *An Utopian Atchievement*. Doubtless it is not altogether free from the Suspicion of Fable: Yet on the whole, I should rather take the Character of it from the learned Dr. *Dudley Loftus* (k), who says “That among all “the Chronological Treatises of *Ireland*, which he had perused, he found none “written with that Exactness, Diligence, and Judgment, as this.” And Mr. *Belling* (l) declares in its Favour: Nor hath Bishop *Stillingfleet* (m) omitted to quote it with Approbation. I am informed, that Mr. *O-Flaherty* did finish his second Book, and that it yet remains in M. S. among his Relations in *Conaught*. But I fear this is no more than that short Abstract of Annals in a few loose Papers of his Hand-writing (beginning at the Year 1187, and ending with 1327) which the Bishop of *Derry* (n) mentions, as being in the Hands of Mr. *John Conry*. I have seen not long since in the Custody of Mr. *Luke Dooling*, Bookseller in *High-street Dublin*, *A Treatise* in M. S. written by our Author in *Vindication of his Ogygia, against the Objections of Sir George Makenzie, and others*, which I was informed was intended for the Press.

Rowland Davis was born at *Gille-Abby* near *Cork* in 1649, and educated in the University of *Dublin*, where he took his Degree of Doctor of Laws. He was esteemed a good Civilian, was advanced to the Deanery of *Cork*, and (if I am not mistaken) was Vicar General of that Diocese to the Time of his Death, which happened in 1721, in the seventy-second Year of his Age. He wrote,

A Letter to a Friend concerning his changing his Religion.—— London 1694. 4to. The Friend here mentioned was one Mr. *Turner*, Recorder of *Limerick*, who turned Papist in King *James's* Reign.

The truly Catholick and old Religion, shewing that the established Church in Ireland is more truly a Member of the Catholick Church, than the Church of Rome; and that all the ancient Christians, especially in Great-Britain and Ireland, were of her

(g) Ogyg. p. 421.

(h) Ibid. p. 180.

(i) Præf. to Vol. I. of his History.

(k) See Loftus's Approbation affixed to the Ogygia.

(l) Ibid.

(m) Præf. ad Orig.

Brit.

(n) Hist. Libr. p. 244.

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Communion. Dublin 1716, 4to.—— This Book was the same Year answered by Dr. *Timothy O'Brien*, now Parish Priest of *Castlelions* in the County of *Cork*, but without putting his Name to it, in a Treatise intitled, *An Answer to a Book intitled, The truly Catholick and old Religion, by a Divine of the Roman Catholick Church.* Antwerp. 1716. Of this our Author took Notice in a Book intitled,

A Reply to a pretended Answer to a Book intitled, The truly Catholick and old Religion, in a Letter to the Author of it. Dublin 1717, 4to. This produced a Rejoinder from Dr. *Brien* under the pompous Title of, *Goliath beheaded with his own Sword, or an Answer to the Reply, &c.* Antwerp 1717, 4to. The meaning of the Title was, that the Writer pretended to want no other Weapon than the Antagonist's Arguments to defeat him. Dr. *Davis* published an Answer to this Rejoinder intitled,

Remarks on a Pamphlet intitled, Goliath beheaded with his own Sword. Dublin 1720, 4to.

Our Author also published,

Christian Loyalty: A Sermon preached in the Cathedral of Cork on the 30th of January 1715.—— Dublin 1716, 4to.

Having mentioned Dr. *Timothy O'Brien* as the Author of the two Pamphlets aforesaid, I shall take occasion to give some Account of him, and of other Pieces which he published. He was born (I think) in the County of *Cork*; went to *France* in his Youth An. 1691, immediately after the Capitulation of *Limerick*, where he pursued his Studies in the *Irish* College of *Tholouse*, and there took his Degree of Dr. of Divinity. In 1706 he was made Superior of that College, which he governed laudably during the Space of nine Years. He returned to *Ireland* in the Year 1715, and was made Parish Priest of *Castlelyons*, where he yet resides. Besides the Answer and Rejoinder before mentioned he published,

An Explication of the Jubilee, in two Parts. The first containing an Exposition of the Nature of that Devotion, and of the Conditions required to gain the Benefit thereof. The second tends to prove the Truth of that Doctrine and Practice of Devotion. This was first preached in a Sermon in the Year 1721, but not published till the Year 1725, when another grand Jubilee was solemnized; and then the said Sermon was published in order to remove any Umbrage that the Magistrates might take at seeing such extraordinary Assemblies.

Edward Smith, Bishop of *Down* and *Connor*; of whom see an Account. Vol. 1. p. 214. He published,

Sermons. I. *A Sermon preached before the Deputy Governor and Company of Merchants trading to the Levant Seas, May first 1689, on Isaiah 26; latter Part of v. 9.*—— London 1689, 4to. II. *A Sermon preached at Christ-Church, Dublin, before the Lords Justices on the 29th of May 1698, on 2d Sam. ch. 22. v. 2, 3.* Dublin 1698, 4to. III. *A Sermon preached at Christ-Church before the Lords Justices the 3d of December 1702, on Psalm 118. v. 1, 2, 3. Being for the signal Successes of her Majesty's Forces.* Dublin 1703, 4to. IV. *A Sermon preached at Christ-Church, Dublin, on the 23d of October 1703, before the Duke of Ormond, Lord Lieutenant, and the House of Lords, on Isaiah 65. v. 25.* Dublin 1703, 4to. While he was in the University he was a Member of the Philosophical Society in *Dublin*, and for a Time their Secretary, and when Dean of *St. Patrick's* was one of the Royal Society in *London*, among whose Transactions are to be seen of his

Answers to Queries about Lough-Neagh, April 22d, 1685, No. 174.

A Relation of an extraordinary Effect of the Power of Imagination, July and August 1687.

Account of Soap Earth near Smyrna, No. 220.

Of Rusma, a black Earth. No. 243.

The Use of Opium among the Turks. No. 221.

Nicholas Plunket of *Dunshoghlin* in the County of *Dublin* Esq; writ a Book intitled, *A faithful History of the Rebellion and Civil Wars in Ireland from its Beginning in the Year 1641, to its Conclusion. With an Introductory Account of the true State and Condition of that Kingdom before the Year 1641, and the most material Passages and Actions which since that Time hath contributed to the Calamities it hath*

undergone.—— Which Work yet remains in M. [S. but has been lately proposed to be printed by Subscription by his Grandson *Henry Plunket, Esq;*

John Toland, was born in the Peninsula of *Ennis-Owen*, in the County of *Dunagall*, near *Londonderry*, on the 30th of *November* 1670, being, as Fame says, the natural Son of a Popish-Priest. He was baptized by the Name of *Janus Junius*, and when he grew forward in Years was called so in the School-Roll every Morning: But his School-fellows making a Jest of it, the Master ordered him to be called *John*, which Name he retained ever after. This might have given some Countenance to the Report of his illegitimate Birth; to remove which, on the second of *January* 1708 he procured a Testimonial from three of his Countrymen, who were Franciscan Friars of the College of *Prague*, certifying “ That “ he was sprung from a genteel, honourable, and ancient Family, which had “ flourished in the Peninsula of *Ennis-Owen*, near *Londonderry* for many hundred “ Years.” It is certain he was born of a Popish Family, and he himself confesseth (o), “ that he was educated from his Cradle in the grossest Superstition “ and Idolatry; but God was pleased to make his own Reason, and such as made “ Use of theirs, the happy Instrument of his Conversion.”

In 1687 he was admitted into the University of *Glasgow*, and took his Degrees of Master of Arts at *Edinburgh* on the 30th of *June* 1690. He afterwards studied for some Time at *Leyden*, and laid in a considerable Stock of most Sorts of Learning. He was generously supported there by some eminent Dissenters in *England*, who from his Abilities conceived great Hopes, that he would be serviceable to them in the Quality of a Minister; for he had lived in their Communion ever since he forsook Popery. But his after Conduct hath demonstrated, that he was steady to no particular Religion.

After about two Years close Application at *Leyden* he returned to *England*, and for the Advantages of the publick Libraries, and the Conversation of the Learned, he fixed himself for a Time at *Oxford*, where he laid in Materials for several Treatises, and writ,

A Dissertation proving the received History of the Death of Atilius Regulus, the Roman Consul, to be a Fable. This Piece is dated at *Oxford* *August* the sixth 1694, and is printed in the second Volume of the Collection of Mr. *Toland's* posthumous Works. He also published a Work, which made a great Noise, wherein he hath undertaken to shew, “ that there are no Mysteries in the Christian Religion,” under the Title of,

Christianity not mysterious; or, a Treatise shewing, that there is nothing in the Gospel contrary to Reason, nor above it, and that no Christian Doctrine can be properly called a Mystery.—— London 1695; 8vo. This Book was attacked by several learned Pens, particularly by Mr. *Beconsal*, Mr. *Beverley*, a Presbyterian Minister, Mr. *John Norris*, Mr. *Ellys*, Dr *Paine*, Bishop *Stillingfleet*, Mr. *Miller* and Mr. *Gailhard*, and among our *Irish* Divines by *Edward Synge*, (p) now Archbishop of *Tuam*, and *Peter Brown*, late Bishop of *Cork*. The latter was then a Bachelor of Divinity, and a senior Fellow of *Trinity-College Dublin*, who was set upon this Task by Dr. *Narcissus Marsh*, then Archbishop of *Dublin*. It was also presented as a Piece of evil and dangerous Tendency by the Grand-Jury of *Middlesex*. About the close of the Year 1696 he passed into *Ireland*, and soon became known on Account of this Book. The Pulpits resounded against it, the Grand-Jury of the City of *Dublin* presented it, the House of Commons condemned it to the Flames, ordered the Author to be taken into Custody of a Sejeant at Arms, and to be prosecuted by the Attorney-General.

Mr. *Toland* thought it his safest Course to leave *Dublin* in haste: He retired into *England*, where being maintained by a Party, he continued a Writer of Books to the Time of his Death. Many of his Works have made a great Glare, and shew him to have had very unsound Notions both as to Religion and Government; being in one a Deist, and in the other a Republican. In 1701 he attended the Earl of *Macclesfield* to *Hanover*; whither his Lordship was sent with the *Act*

(o) Præf. to *Christianity not Mysterious*. p. 39.

(p) Append. to a Gentleman's Religion.

for settling the Crown after the Decease of King William and the Princess Anne of Denmark, and for Default of their Issue upon the Princess Sophia, Electress Dowager of Hanover, and the Heirs of her Body, being Protestants. Here he presented his *Anglia Libera*, written upon the Occasion of that Act, to the Princess Sophia, was the First who had the Honour of kneeling and kissing her Hand on Account of the Act of Succession, and was in a particular Manner recommended to her Highness by the Earl of *Macclesfield*. He stayed at that Court five or six Weeks, and on his Departure, the Electress Dowager and Elector presented him with several Gold Medals, as an Acknowledgment for the Book he had written about the Succession, in Defence of their Title and Family; and the Electress gave him the Pictures of her self, the Elector, the young Prince, and the Queen of *Prussia*, done in Oil Colours. He then made an Excursion to the Court of *Berlin*, where, about the Beginning of *October* 1701, he had a remarkable Conversation with Mr. *Beausobre* upon Religion, in the Presence of the Queen of *Prussia*, which is published in the *Bibliothèque Germanique* (q), and from thence copied into the General Dictionary. The Earl of *Macclesfield* on his Return from *Hanover* waited on King *William* at *Loo*, presented Mr. *Toland* to kiss his Hand, and removed those Impressions, which might have been made by some, who endeavoured to prepossess the King against those who were most faithful to his Interests, as Mr. *Toland* himself (r) says.

He returned to *England* soon after: But in 1707 he took another Journey to *Germany*, went first to *Berlin*, then to *Hanover*, where he found they were not pleased with some Observations he had made in his Account of the Court of *Hanover*. He proceeded to *Dusseldorp*, where he was graciously received by his Electoral Highness, who, in Consideration of an *English* Pamphlet he had published, presented him with a Gold Chain and Medal, and a Purse of an hundred Ducats. He went afterwards to *Vienna*, being commissioned by a *French* Banker then in *Holland*, who wanted a powerful Protection to engage the Imperial Ministers to procure him the Title of a Count of the Empire, for which he was ready to pay a good Sum of Money. But he was unsuccessful in this Negotiation. From *Vienna* he visited *Prague* in *Bohemia*, where the *Irish* Franciscans gave him the Testimonial before mentioned.

His Money being all spent, he made a hard Shift to get back to *Holland*, where he stayed till the Year 1710. Here he was introduced into the Acquaintance of Prince *Eugene* of *Savoy*, who gave him several Marks of his Generosity.

Upon his Return to *England*, he was for some Time supported by the Liberality of the Lord Treasurer, the Earl of *Oxford*; by which Means he was enabled to keep a Country-House at *Epsom* in *Surrey*. But he soon lost the Favour of his Lordship; which engaged him in writing several Pamphlets against the Measures of that Minister, hereafter to be mentioned.

For the four last Years of his Life he lived at *Putney*; from whence he could conveniently go to *London*, and return the same Day; but he used to spend most Part of *Winter* in *London*. Being in Town in the Middle of *December*, he found himself very ill; his Appetite and Strength failed him, and a Physician, who attended him, made him much worse, by bringing a continual Vomiting and Looseness upon him. However, he made a Shift to return to *Putney*, where he grew better, and had some Hopes of Recovery. In this Interval he wrote a *Dissertation* hereafter mentioned, to shew the Incertainty of Physick, and the Danger of trusting our Lives to those who practise it; when by our own Care and Experience, we might easily provide such Medicines as are proper and necessary for us. He also prepared a *Preface* to be prefixed to a Pamphlet, intitled, *The Danger of Mercenary Parliaments*; which it was thought seasonable to reprint against the approaching Election for a new Parliament: But he could not finish it. For he died on the 11th of *March*, 1721. Some Time before he died, he made an Epitaph on himself, which, together with his Character, may be seen in the General Dictionary.

Here

Here follows a Catalogue of such Tracts of his writing which are not before mentioned.

A Discourse upon Coins, a Translation from the Italian of Signior Davenzati.— London 1695.

An Apology for Mr. Toland, in a Letter from himself to a Member of Parliament in Ireland. This was occasioned by the then late Proceedings against him there; and he prefixed to it, *A Narrative concerning the Occasion of the said Letter.*

The Militia Reformed, or an easy Scheme of furnishing England with a constant Land-Force, capable to prevent or subdue any Foreign Power, and so maintain perpetual quiet at Home, without endangering the publick Liberty.— London 1698, 8vo. Written after the Peace of Ryswick, upon a Dispute concerning the Forces to be kept on Foot.

The Life of John Milton, containing, besides his Works, several extraordinary Characters of Men, Books, Sects and Opinions.— London 1698, 8vo. Upon this Occasion was published the Year following, *Remarks on the Life of Mr. Milton, as published by I. T. with a Character of the Author and his Party.*— London 1699, 4to.

Amyntor; or a Defence of Milton's Life. Containing, I. *A general Apology for all Writings of that Kind.* II. *A Catalogue of Books, attributed in the Primitive Times to Jesus Christ, his Apostles, and other eminent Persons; with several important Remarks and Observations relating to the Canon of Scripture.* III. *A compleat History of the Book, intitled, Icon Basilike, proving Doctor Gauden, and not King Charles the First, to be the Author of it; with an Answer to the Faëts alledged by Mr. Wagstaffe, to the Contrary; and to the Exceptions against my Lord Anglesey's Memorandum, Doctor Walker's Book, or Mr. Gauden's Narrative; which last Piece is now the first Time published at large.*— London 1699, 8vo. These two Books, (viz.) *The Life of Milton and Amyntor*, raised several Opponents to some Part or other of them; particularly, *Offspring Blackhall* (afterwards Bishop of Exeter) who took the Author to Task in a Sermon about the Books under the Name of *Christ and his Apostles*: And he published also a Pamphlet, intitled, *Mr. Blackhall's Reasons for not replying to a Book lately published, intitled, Amyntor; in a Letter to a Friend.* Doctor Samuel Clarke made Reflections on that Part relating to the Canon of the *New Testament*, and Mr. Stephen Nye, and Mr. John Richardson, wrote in Defence of the said Canon. As to that Part concerning *Icon Basilike*, Mr. Wagstaffe endeavoured to justify the King's Title to it.

Memoirs of Denzil Lord Holles, from the Year 1641, to 1648.— The Manuscript of this Piece was put into Mr. Toland's Hands by the then Duke of Newcastle, one of his Patrons, to whom he dedicated it, and prefixed a Preface.— London 1699.

The Oceana of James Harrington, and his other Works, some of which are now first published from his own Manuscript. The Whole collected, methodized, and reviewed, with an exact Account of his Life, prefixed by John Toland— London 1700, Folio. This Work was reprinted at London in 1737; to which is added, An Appendix of all the Political Works wrote by Mr. Harrington, omitted in Mr. Toland's Edition.

Clito: A Poem on the Force of Eloquence.— London 1700. This Piece was animadverted on by a Clergyman, in a Letter intitled, *Mr. Toland's Clito dissected.*

The Art of Governing by Parties, particularly in Religion, in Politicks, in Parliament, on the Bench, and in the Ministry; with all the ill Effects of Parties on the People in general, the King in particular, and all our Foreign Affairs, as well as on our Credit and Trade in Peace and War.— London 1701, 8vo. Dedicated to the King, but without a Name.

Propositions for uniting the two East-India Companies, in a Letter to a Man of Quality, who desired the Opinion of a Gentleman not concerned in either Company.— London 1701, 4to.

Anglia Libera; or the Limitation and Succession of the Crown of England explained and asserted; as grounded on his Majesty's Speech; the Proceedings in Parliament; the Desires

Book I. *The Writers of IRELAND.* 277

Desires of the People; the safety of our Religion; the nature of our Constitution; the Ballance of Europe; and the Rights of Mankind. London 1701, 8vo. It was written after the Death of the Duke of Gloucester, when an Act passed for the future Limitation of the Crown, and settling it on the House of Hanover.

Paradoxes of State, relating to the present Juncture of Affairs in England, and the rest of Europe; chiefly grounded on his Majesty's Princely, Pious, and gracious Speech.—London 1702, 4to.

Reasons for addressing his Majesty to invite into England their Highnesses, the Electress Dowager, and Electoral Prince of Hanover: And likewise Reasons for attainting and abjuring the pretended Prince of Wales, and all others pretending any Claim, Right or Title from the late King James and Queen Mary: With Arguments for making a vigorous War against France. London 1702, 4to. Mr. Luke Milburn wrote a Pamphlet against this Treatise.

Vindicius Liberius; or Mr. Toland's Defence of himself against the late Lower House of Convocation and others: Wherein (besides his Letters to the Prolocutor) certain Passages of the Book intitled, Christianity not mysterious, are explained, and others corrected: With a full and clear Account of the Author's Principles relating to Church and State, and a Justification of the Whigs and Commonwealths-Men against the Misrepresentations of all their Opposers.—London 1702, 8vo.

Letters to Serena; containing, I. The Origin and Force of Prejudices. II. The History of the Soul's Immortality among the Heathens. III. The Origin of Idolatry, and Reasons of Heathenism. IV. A Letter to a Gentleman in Holland, shewing Spinoza's System of Philosophy to be without any Principle or Foundation. V. Motion essential to Matter, in answer to some Remarks by a noble Friend on the Confutation of Spinoza: To all which is prefixed a Preface, being a Letter to a Gentleman in London, sent together with the foregoing Dissertations, and declaring the several Occasions of Writing them.—London 1704, 8vo. These Letters were animadverted on by Mr. Wotton in a Letter to Eusebia, occasioned by Mr. Toland's Letters to Serena. Mr. Warburton (s) hath likewise made Reflections on the third Letter, which he tells us, “contains nothing but a “senseless heap of Common-Place Citations from the Antients, and a more “senseless one of Common-Place Reflections from Modern Infidels, without “the least seasoning of Critique or Logick to make it supportable.” By inscribing these Letters to *Serena*, Mr. Toland means the Queen of Prussia, by whom, as is said before, he was favourably received, her Majesty often discoursing with him upon the Subject of the said Letters, as he pretended, which gave him Occasion to write them after his return to England. But it was not till after the Queen of Prussia's Death, that Mr. Toland boasted, that he writ them to that Princess. Mr. Mosheim (t) suspects, that this Pretence of his was not true; since having inquired whether these Letters had been ever spoken of at the Court of the Queen, no Person could give the least account of them. Mr. L'enfant only recollected, that Mr. Toland read before her Majesty a Discourse concerning Prejudices, the Sentiments of which were taken out of Malebranche's *Recherche de la verite*; though he pretended that they were intirely his own.

The Life of Æsop translated from the French of Monsieur de Mesiriac.—London 1704.

Socinianism truly stated; being an Example of fair Dealing in Theological Controversies. To which is added. Indifference in Disputes recommended by a Pantheist to an Orthodox Friend, London 1705, 4to.

An Account of the Courts of Prussia and Hanover sent to a Minister of State. 1705, 8vo. Dedicated to the Duke of Somerset.

Statutes of the King of Prussia's Royal Academy, translated from the Original. London 1705, 8vo.

The Memorial of the State of England, in Vindication of the Queen, the Church, and the Administration, designed to rectify the mutual Mistakes of Pro-

(s) The Divine Legation of Moses demonstrated. Lib. 3. §. 6. p. 433. Edit. 1738. (t) De Vit. &c. Johan. Tolandi. Hamburgh. 1722, 8vo.

testants, and to unite their Affections in Defence of our Religion and Liberty.—London 1705.—This Tract was published without his Name, by the Direction of Mr. Secretary *Harley*, one of his Patrons and Benefactors, against the Memorial of the Church of *England*, written by Mr. *Pooley* and Dr. *Drake*. Mr. *Rawlin*'s answered the Tract in a Letter to the Author of the Memorial of the State of *England*; and Mr. *Toland* was directed to Reply, which he did in a Pamphlet intitled, *A Defence of her Majesty's Administration, particularly against the notorious Forgeries and Calumnies, with which his Grace the Duke of Marlborough, and the Right Honourable Mr. Secretary Harley, are scandalously defamed and aspersed in a late scurrilous Invective, intitled, A Letter to the Author of the Memorial of the State of England*: But for some Reasons it was suppressed, when a few Sheets of it were printed off.

Oratio Philippica ad Excitandos contra Galliam Britannos, maximè verò, ne de pace cum victis præmaturè agatur, Sanctiori Anglorum Concilio exhibita Anno a Christo nato 1514. Authore Mattheo Cardinali Sedunensi; qui Gallorum Ungues, non ressecandos, sed penitus evellendos esse voluit. Publicâ luce, diatribâ præliminari, et Annotationibus donavit Johannes Tolandus.—London 1707, 8vo. It seems Mr. *Harley* found this Piece among other Manuscripts, and gave it to Mr. *Toland* to publish. He translated and published it also in *English*. In 1709 he published a second Edition of this Oration; to which he subjoined an Invective against the Author of the *Mercure Gallant* printed at *Paris*. This Piece he intitled, *Gallus Aretalogus, odium Orbis, et ludibrium; sive Gallantis Mercurii Gallantissimus Scriptor vapulans*.

The Elector Palatine's Declaration, lately published in favour of his Protestant Subjects, and notified to her Majesty. To which he prefixed, An Impartial Account of the Causes of those Innovations and Grievances about Religion, which are now so happily redressed by his Electoral Highness.—London 1707. He published this Tract in *English*, for which upon his travelling the same Year to *Dusseldorp*, he was rewarded as is before-mentioned. Returning by the *Hague* he there published two *Latin* Dissertations, the first intitled,

Adeisdæmon; sive T. Livius a Superstitione vindicatus, in quâ Dissertatione Probatur Livium Historicum in Sacris, prodigiis et ostentis Romanorum enarrandis, haudquaquam fuisse credulum aut superstitiosum; ipsamq; Superstitionem non minus Reipublicæ (si non Magis) exitiosam esse, quam purum putum Atheismum. Authore Johanne Tolando. He prefixed to it, Epistola (quæ præfationis vices supplere possit) ad D. Antonium Collinum, Armigerum, non magis integritate morum, quam Ingenii dotibus conspicuum virum. The second Dissertation bears the Title of

Origines Judaicæ; sive Strabonis, de Moyse & Religione Judaica, Historia, breviter illustrata. Hagæ Comitum 1709, 12mo. In this last Dissertation, seeming to prefer *Strabo*'s Account of *Moses* and the *Jewish* Religion, before the Testimony of the *Jews* themselves, he hath given great Offence: He ridicules in it the celebrated *Huetius*, who in his *Demonstratio Evangelica* affirmed, that some eminent Persons recorded in the Old Testament are allegorized in the Heathen Mythology; that *Moses*, for Instance, is understood by the Name of *Bacchus*, *Typho*, *Silenus*, and *Adonis*. *Huetius* expressed his Resentment in a *French* Letter, first published in the *Journal of Trevoux*, and afterwards, with some Dissertations of *Huetius*, collected by the Abbot *Tilladet*. Both these Dissertations of *Toland* were answered by *Monf. la Faye*, Minister at *Utrecht*, in a Tract intitled, *Defensio Religionis, nec non Moyfis et Gentis Judaicæ, contra duas Dissertationes Jo. Tolandi, quarum una inscribitur, Adeisdæmon, altera vero, Antiquitates Judaicæ.*—*Ultrajecti* 1709; as also by *Monf. Bennoist*, Minister at *Delft*, in his *Melange de Remarques Critiques, Historiques, Philosophiques, Theologiques, sur le deux Dissertations de Mons. Toland, intitules, l' une, l' Homme sans Superstitione, et l' autre, les Origines Judaïques.* *Delft* 1712.

Lettre d'un Anglois à un Hollandois au Sujet du Docteur Sacheverell, presentement in Arret par ordre des Communes de la grand Bretagne, et accuse de hauts Crimes et Malversations à la Barre des Seigneurs. He published this Piece in *Holland* without his Name in 1710, 4to. And the same Year it was published

in *English* under this Title. *Mr. Toland's Reflections on Dr. Sacheverel's Sermon, preached at St. Paul's Nov. 5, 1709, in a Letter from an Englishman to a Hollander.* London 1710, 8vo. After his return to *England* he published,

The Description of Epfom, with the Humours and Politicks of that Place, in a Letter to Eudoxa: To which is added, *a Translation of four Letters out of Pliny.* London 1711. He published these four Letters as a Specimen of an intended Translation of *Pliny's Epistles.* His Description of *Epsom* is inserted in the Collection of his Posthumous Works, but so altered with Corrections, Additions, and Notes, that it may be considered as a new Work; for which Reason *Mr. Toland* calls it, *A new Description of Epfom.* The Year following he published,

A Letter against Popery, particularly against admitting the Authority of Fathers or Councils in Controversies of Religion; by *Sophia Charlotte, the late Queen of Prussia.* Being an Answer to a Letter written to her Majesty by *Father Voto, an Italian Jesuit, Confessor to King Augustus.* London, 1712, 8vo. The Publisher hath prefixed *A Letter on the Occasion of the Queen's writing it, and an Apology for the Church of England.*

Her Majesty Queen Anne's Reasons for creating the Electoral Prince of Hanover a Peer of this Realm; or the Preamble to his Patent as Duke of Cambridge; in Latin and English, with Remarks upon the same. London 1712, 4to.

The grand Mystery laid open, namely by dividing of the Protestants, to weaken the Hanover Succession, and by defeating the Succession to extirpate the Protestant Religion. To which is added, *The Sacredness of Parliamentary Securities, against those who would indirectly this Year, or more directly the next (if they live so long) attack the Publick Funds.* London 1712.

About this time he undertook to publish a *New Edition of Cicero's Works* by Subscription, and gave an Account of his Plan in a Dissertation intitled, *Cicero illustratus, Dissertatio Philologica-Critica, sive Concilium de toto edendo Cicerono, aliâ plane Methodo, quam hætenus unquam factum.* He printed a few Copies of this Dissertation to be distributed among his Friends and Subscribers, which is inserted in the first Volume of the Collection of his Posthumous Works.

An Appeal to Honest People against wicked Priests; or the very Heathen Laity's Declarations for Civil Obedience and Liberty of Conscience; contrary to the Rebellious and persecuting Principles of some of the old Christian Clergy; with an Application to the corrupt part of the Priests of this Present time: Published on Occasion of *Dr. Sacheverel's last Sermon.* London 1713, 8vo.

Dunkirk or Dover: Or the Queen's Honour, the Nation's Safety, the Liberties of Europe, and the Peace of the World, all at Stake, till that Fort and Port be totally demolished by the French. London, 1713, 8vo.

The Art of Restoring: Or the Piety and Probity of General Monk, in bringing about the last Restoration, evidenced from his own Authentick Letters: With a just Account of Sir Roger (u), who runs the Parallel as far as he can; in a Letter to a Minister of State at the Court of Vienna. London 1714, 8vo. Note there were ten Editions of this Piece printed in a Quarter of a Year.

A Collection of Letters written by his Excellency General Monk, relating to the Restoration of the Royal Family: With an Introduction proving by incontestible Evidence, that Monk had projected that Restoration in Scotland, against the Cavils of those who would rob him of the Merit of that Action. London 1714, 8vo.

The Funeral Elegy and Character of her Royal Highness, the late Princess Sophia, with the Explication of her Consecration Medal, written originally in Latin by Mons. Cramer, translated into English, and further illustrated by Mr. Toland, who hath added the Character of the King, the Prince and Princess. London 1714, 8vo.

Reasons for naturalizing the Jews in Great-Britain and Ireland, on the same Foot with all other Nations; containing also a Defence of the Jews against all vulgar Prejudices in all Countries: Dedicated to the Bishops, 1714.

The State Anatomy of Great Britain ; containing a particular Account of its several Interests and Parties ; their Bent and Genius ; and what each of them, with all the rest of Europe may hope or fear from the Reign and Family of King George : Being a Memorial sent by an intimate Friend to a foreign Minister lately nominated to come for the Court of England.— London 1717, 8vo. This Tract was answered by Dr. Fiddes, and Daniel de Foe ; which occasioned Mr. Toland to publish

The second Part of the Anatomy, &c. containing a short Vindication of the former Part, &c.

Nazarenus : Or, the Jewish, Gentile, and Mahometan Christian ; containing the History of the antient Gospel of Barnabas, and the modern Gospel of the Mahometans, attributed to the same Apostle ; this last Gospel being now first made known among Christians : Also the original Plan of Christianity occasionally explained in the History of the Nazarenes ; whereby divers Controversies about this Divine, but highly perverted Institution, may be happily terminated : With a Relation of an Irish Manuscript of the Four Gospels ; as likewise, a Summary of the antient Irish Christianity, and the Reality of the Keldees (an Order of Lay-Religious) against the two last Bishops of Worcester.— London 1718, 8vo. This Treatise was answered by Mr. Mangey in his Remarks upon *Nazarenus*, by Mr. Paterson, in his *Anti-Nazarenus*, and by Doctor Brett.

The Destiny of Rome ; or the Probability of the speedy and final Destruction of the Pope ; concluded partly from Natural Reasons, and Political Observations ; and partly on Occasion of the famous Prophecy of St. Malachy, Archbishop of Armagh, in the Thirteenth Century ; which curious Piece, containing Emblematical Characters of all the Popes, from his own Time, to the utter Extirpation of them, is not only here intirely published, but likewise set in a much clearer Light, than has ever hitherto been done. 1718.—Note, This Prophecy of Malachy is looked upon as a most absurd, impertinent Forgery, by the best Popish Criticks, and has been demonstrated to be so by Menestrier the Jesuit, in a Treatise writ in French, professedly to expose it, which has been translated into Latin, and enlarged by Francis Porter, a Franciscan Frier in 1698. See before. p. 69, 262.

A short Essay upon Lying : Or, a Defence of a Reverend Dignitary, who suffers under the Persecution of Mr. Toland for a Lapsus calami, 1720. — This Piece relates to Doctor Hare, and some Advertisements in the News-Papers.

Reasons most humbly offered to the Honourable House of Commons, why the Bill sent down to them from the most Honourable the House of Lords, intitled, A Bill for the better Securing the Dependency of Ireland upon the Crown of Great Britain, should not pass into a Law. What gave Occasion to this Tract was a Dispute between the Irish and British Houses of Lords, with Respect to the Right of Appeals to the Latter from the Former.

Pantheisticon, sive formula celebrandæ sodalitatis Socraticæ, in tres particulas divisa ; quæ Pantheistarum, sive sodalium continent, I. Mores et Axiomata, II. Numen et Philosophiam, III. Libertatem et non fallentem legem, neque fallendam. Præmittitur de Antiquis et Novis Eruditorum Sodalitatibus, ut et de Universo Infinito et Æterno, Diatriba. Subjicitur de duplici Pantheistarum Philosophiâ sequendâ, ac de Viri Optimi et Ornatissimi Idæâ, Dissertatiuncula.—Cosmopoli 1720, 8vo. — This Formula is written by Way of Dialogue between the President of a Philosophical Society, and the Members of it ; wherein the President recommends to them the Love of Truth, Liberty, and Health, and encourages them to be chearful, sober, temperate, and free from Superstition ; and in their Answers they declare their Readiness to follow his Precepts. He now and then reads them Passages out of Cicero or Seneca, and sometimes they sing altogether certain Verses out of the antient Poets suitable to their Maxims. As to the Religion of those Philosophers, their Name sufficiently shews what it is : They are *Pantheists*, and consequently acknowledge no God but the *Universe*. “ And if we further look upon this “ Piece (says the Author of Mr. Toland’s Life) as made up of Responses, Les- “ sons, a Philosophical Canon, and a Sort of Litany, and the whole printed “ both in red and black, we shall hardly forbear thinking, that it was written in “ Derision of some Christian Liturgies. He himself seems to have been sensible, that he had too much indulged his loose imagination : For he got it prin- “ ted

“ ted secretly at his own Charge, and but a few Copies, which he distributed
 “ with a View of receiving some Presents for them.” He prefixed a short Preface to it under the Name of *Janus Junius Eoganefius*, which was his true Christian Name, and that of his Country; being (as was said before) *Enis-Eogan*, or *Enis-Owen* in the County of *Dunnagal*.

Tetradymus, containing, I. *Hodegus, or the Pillar of Cloud and Fire, that guided the Israelites in the Wilderness, not miraculous, but, as faithfully related in Exodus, a Thing equally practised by other Nations, and in those places not only useful but necessary.* II. *Clidophorus; or of the Exoteric and Esoteric Philosophy, i. e. of the external and internal Doctrine of the Antients; the one open and publick, accommodated to popular Prejudices, and the established Religions; the other private and secret; wherein to the few capable and discreet was taught the real Truth, stripped of all Disguise.* III. *Hypatia; or the History of a most beautiful, most virtuous, most learned, and every Way accomplished Lady, who was torn to Pieces by the Clergy of Alexandria, to gratify the Pride, Emulation and Cruelty of their Archbishop Cyril, commonly, but undeservedly, stiled. St. Cyril.* IV. *Mangonentes; being a Defence of Nazarenus, addressed to the Right Reverend John, Lord Bishop of London, against his Lordship's Chaplain, Doctor Mangey, his Dedicator, Mr. Paterfon, and (who ought to have been named first) the Rev. Doctor Brett, once belonging to his Lordship's Church—* London 1720, 8vo. *Hodegus* was answered in a Pamphlet called, *Hodegus confuted; or a plain Demonstration, that the Pillar and Cloud of Fire, that guided the Israelites in the Wilderness, was not a Fire of Human Preparation, but the most miraculous Presence of God.—* London 1721, 8vo; as also, in a Discourse upon the Pillar of Cloud and Fire, which guided the *Israelites* through the Wilderness, proving it to have been miraculous, occasioned by a Dissertation of Mr. Toland's, called *Hodegus*; inserted in the *Bibliotheca Literaria*, &c. 1723. No. 1. p. 1. et seq.

The last Tract he published was,

Letters from the late Earl of Shaftsbury to Robert Moleworth Esq; now Lord Viscount of that Name, with two Letters written by Sir John Cropley, and a large Introduction by the Editor. London 1721. They turn chiefly upon the Love of one's Country, and the Choice of a Wife.

Some posthumous Pieces of his were published in 2 Vol. 8vo, in 1726, intitled,

A Collection of several Pieces of Mr. John Toland, now first published from his Original Manuscripts; with some Memoirs of his Life and Writings. In the first Volume are, I. *The History of the Druids, the Celtic Religion and Learning; with a Vocabularium Armorico.—Hibernicum.* II. *Cicero illustratus; Dissertatio-Philologico-Critica.* III. *Conjectura de primâ Typographiæ Inventione.* IV. *De genere, loco, et tempore mortis Jordani Bruni.* V. *An Account of Jordano Bruno's Book of the infinite Universe, and innumerable Worlds.* VI. *A Catalogue of Books ascribed to Jesus Christ, his Apostles, and others.* VII. *The Secret History of the South-Sea Scheme.* VIII. *The Scheme, or Practical Model of a National Bank—* In the 2d Vol. are, I. *A Letter concerning the Roman Education.* II. *Directions for Breeding of Children by their Mothers and Nurses, in two Letters written above two thousand Years ago.* III. *The fabulous Death of Attilius Regulus; the common Account of it a Fable.* IV. *Some Letters of Pliny translated.* V. *A New Description of Epsom.* VI. *The Primitive Constitution of the Christian Church.* VII. *The Project of a Journal intended to be published Weekly.* VIII. *A Memorial for the Earl of * * ** containing a Scheme of Coalition. IX. *Another Memorial for the Earl of * * *.* X. *A Memorial presented to a Minister of State, soon after King George's Accession to the Crown.* XI. *A Memorial of State Affairs in England in the latter Part of the Year 1714.* XII. *Physick without Physicians.* This Piece he wrote in his last Sickness, finding Physicians did him Harm. XIII. *Letters.* See a full Account of him and his Writings in the General Dictionary.

Francis Martin, a Secular Priest of *Galway*, D. D. and Prelector of Greek in the Seminary of *Louvain*, writ a Treatise, intitled,

Scutum Fidei contra Hæreses Hodiernas ; seu Tillotsonianæ Concionis sub Titulo, Strena Opportuna contra Papismum, Refutatio.——Having never seen this Book I cannot be certain when or where it was printed.

Charles Leslie, Son of Dr. *John Leslie*, Bishop of *Clogher*, was educated in Grammar Learning at *Iniskilling* in the County of *Fermanagh*, from whence he was admitted a Fellow-Commoner in the College of *Dublin* in 1664, where he continued till he commenced Master of Arts. He then entered the Temple in *London*, where for some Years he pursued a Course of Study in the Common Laws ; for which, whatever Respect he retained, he always declared himself so much disgusted with a professional Casuistry, always on that Side of the Question, which bears the golden Fruit, that he determined not to follow it. But he imagined that there were certain Principles in the Science, and that in the Laws the Plan of the Constitution was to be found ; in which if he was mistaken for want of a thorough Insight into the Mystery, he was at least so in the Innocence of his Heart. For besides many other Inconveniencies, he exposed his Fortune to such wide Breaches, that he lost as much as most Men have gained by it. His unhappy Paradoxes drew him in to treat some received Notions as vulgar Errors ; which too plainly appear in his Case of the *Regale and Pontificate* among his publicly owned Theological Works, his Answer to a Book intitled, *The State of the Protestants of Ireland under the late King James's Government* ; and in several other political Tracts, which grew so fast upon him, through his own Zeal, the Importunity of others, and particular Incidents, that he declared to a Friend who desired a List of them from him, that he was so far from having such an one by him, that he did not believe he could recollect it.

In 1680 he entered into Holy Orders, and in 1687 became Chancellor of the Cathedral of *Connor* ; about which Time he made himself particularly obnoxious to the Popish Party of this Kingdom by his zealous Opposition to their *Heresy*, and their indefatigable Industry to promote it. *Roger Boyle*, Bishop of *Clogher*, dying in 1687, *Patrick Tyrrel* was made titular popish Bishop, and had the Revenues of the See assigned him by King *James*. He set up a Convent of Friars in *Monaghan*, and took up his Lodgings in it, where he held a publick Visitation of his Clergy with great Solemnity. Some subtle Logicians attended him in this Visitation, and he challenged the yet established Clergy to a Disputation with him and them. Mr. *Leslie* undertook the Task, which he performed to the Satisfaction of the Protestants, and the Indignation and Confusion of the Papists ; though it happened, as it generally does at such Meetings, that both Sides claimed the Victory. He afterwards held another publick Disputation with two celebrated Popish Divines in the Church of *Tynan*, in the Diocese of *Armagh*, before a very numerous Assembly of Persons of both Religions, the Issue of which was, that Mr. *John Stewart*, a Popish Gentleman, solemnly renounced the Errors of the Church of *Rome*, and persisted inviolably in the Profession of the Church of *Ireland* all the Remainder of King *James's* Reign, though he was put in Prison by the false Insinuations of his former Friends ; who would have it pass for sound Logick and good Law, that he, whom they counted an Apostate, must be, what they termed, a Rebel also. Mr. *Stewart* still perseveres in the Choice he then made ; for he is yet, or very lately was, living, in an advanced Age, within a few Miles of the Place of his Conversion.

As the Papists had got Possession of an Episcopal Income, they ingrossed other Offices too, and a Popish High-Sheriff was appointed for the County of *Monaghan*. This Procedure alarmed all the Gentlemen of it, who depending much on Mr. *Leslie's* Knowledge as a Magistrate, they repaired to him, who was then confined by the Gout to his House. He told them, “ That it would be as illegal “ in them to permit the Sheriff to act, as it would be in him to attempt it.” But they insisting, that Mr. *Leslie* should appear in Person on the Bench at the approaching Quarter-Sessions, they all promised to act as he did, and he was carried there in much Pain and with much Difficulty. Upon Inquiry whether the pretended Sheriff was legally qualified, he answered pèrtly, “ That he was of the “ King's

“ King’s own Religion, and that it was his Majesty’s Will that he should be
 “ Sheriff.” Mr. *Leslie* replied, “ That they were not inquiring into his Ma-
 “ jesty’s Religion, but whether he had qualified himself according to Law for
 “ acting as a proper Officer. That the Law was the King’s Will, and nothing
 “ else to be deemed such ; that his Subjects had no other Way of knowing his
 “ Will, but as it is revealed to them in his Laws, and it must always be thought
 “ to continue so, till the contrary is notified to them in the same authentick
 “ Manner.” Wherefore the Bench unanimously agreed to commit the preten-
 ded Sheriff for his Intrusion and arrogant Contempt of the Court. Mr. *Leslie*
 committed also some Officers of that tumultuary Army, which the Lord *Tyr-*
connell raised, for robbing the Country ; but that he never acted out of his Pro-
 fession as a Divine, and his Office as Justice of Peace, to the best of his Under-
 standing, but above all, that he ever took up Arms for or against any Govern-
 ment, he all his Life denied, and in several of his *Rebearsals* and other Pam-
 phlets publickly provoked his Antagonists to attempt the Proof of it ; and it has
 been even said, that if others had acted as steadily in their several Stations, no
 Schemes could have overturned any Part of the Constitution in Church or State,
 and that he had exerted himself too boldly in every Article of Danger to be un-
 der the least Temptation of falling furiously on the Rear of a routed Enemy, to
 atone for former Compliances ; though in his very *Answer to the State of the*
Protestants of Ireland, he shews himself as averse from the Principles and Practi-
 ces of the *Irish* and other *Papists*, as he was from those of the Author, whom he
 endeavours to refute. He made several Converts from Popery, as he did from
 other Heresies ; and for some Years towards the End of his Life, he had many
 sharp Convictions, that the *Papists* would never look on him as a Favourer of
 theirs.

Upon the Revolution he refused to take the Oaths to King *William* and Queen
Mary, for which he was deprived of his Preferments, and was esteemed the Head,
 or at least a Man of the greatest Abilities, of the Non-juring Party. For some
 Time he followed the Fortunes of the *Pretender* abroad, and took much Pains to
 convert him to the Protestant Religion. But finding his Labours ineffectual that
 Way, and having undergone many Difficulties *through evil Report, and good Re-*
port, he returned to *Ireland* in 1721, and died the *March* following at his own
 House at *Glaslough* in the County of *Monaghan*, where there had been a brisk
 Skirmish in the Beginning of the Year 1689, in which near two hundred of the
Irish were slain. But Mr. *Leslie* was then with his Family in the *Isle of Man*,
 and received the first Account of it some time after at *Chester*.

He hath written a great many Theological Tracts, and a vast Number of political
 Papers, intended to serve the Cause and Party he had embraced. All his Wri-
 tings were occasional, and such as he thought his Duty to God and his Neigh-
 bours extorted from him. He never imagined himself capable of any Work of
 Fame, nor did he judge such a Motive to be a good one. In his *short and easy*
Method with the Deists he was confined to the close Way of putting the Cause up-
 on one Medium or Topick of Reason by a Person of the first Quality, who re-
 fused to enter into any Discussion of the Argument on other Terms. And
 when he had established the Facts of our Saviour’s Miracles by the four Marks
 insisted on in that Treatise, he perswaded a Gentlewoman of great Worth to copy
 it, and it wrought with her the Effect proposed, as it afterwards did with the
 great Man, for whose Consideration it was originally put into that Light. *The*
Vindication of that Piece was occasioned by a blasphemous Libel, and drew on a
 further Treatise, called, *The Truth of Christianity demonstrated*, wherein he gives
 four additional Marks, which make such a Demonstration, as no other Subject
 but Christianity is capable of. The Application of those Marks to the Jews pro-
 ceeded from his Conferences with an eminent Jew, who confessed, that all his
 Objections were answered, and that he intended to own his Conviction ; but he
 died soon after, during Mr. *Leslie*’s Absence, and to his great Regret. His Con-
 troversies with the Quakers arose from his lodging in the House of a Preacher and
 Writer

Writer among them. He converted his Landlord and his Wife, who had been baptized before the Birth of that Sect in *England*; but he baptized their Children, who were married some Years before. As he observed that every one of the numerous Converts he made were desirous of returning to Presbitery, from which they had last sprung, he was obliged to treat the Subject of Church Government, to direct them to those who alone have Power to administer the Sacraments, and his Essay on the divine Right of Tythes, to shew who they are, that have a just Claim to live by the Altar, what Quantum they are intitled to, and by what Tenure they ought to hold it. The *Socinian* Controversy is a natural Appendix to the *Deistical*, and some very considerable Men have really thought, that not only it, but *Quakerism*, and both the Lights old and new of the Presbyterians, may most properly be considered as Branches of *Popish Deism* and Policy. Yet notwithstanding Mr. *Leslie's* mistaken Opinions about Government, and a few other Matters, he deserves the highest Praise for defending the Christian Religion against Deists, Jews and Quakers, and for admirably well supporting the Doctrines of the Church of *England* against those of *Rome*. His Theological Works are these :

The Snake in the Grass; or Satan transformed into an Angel of Light. London 1697, 8vo.

A Discourse proving the Divine Institution of Water Baptism; wherein the Quakers Arguments against it are collected and confuted; with as much as is needful concerning the Lord's Supper. London 1697, 4to.

Some seasonable Reflections upon the Quakers solemn Protestation against George Keith's Proceedings at Turner's Hall, April the 29th 1697. London 1697.

Satan disrobed from his Disguise of Light; or the Quakers last Shift to cover their monstrous Heresies laid fully open; in a Reply to Thomas Elwood's Answer to George Keith's Narrative of the Proceedings at Turner's Hall, June 11th 1696. London 1698, 4to. To which are added some Gleanings, with other farther Improvements.

The History of Sin and Heresy attempted from the first War that they raised in Heaven, through their various Success and Progress upon Earth, to the final Victory over them, and their eternal Condemnation in Hell: In some Meditations upon the feast of St. Michael and all Angels. London 1698, 4to.

A Defence of a Book, intituled, the Snake in the Grass. In reply to several Answers put out to it by George Whitehead, Joseph Wyeth, &c. In two Parts, to which is added a Collection of several Papers relating to the foregoing Discourse.

A Reply to a Book, intituled, Anguis Flagellatus, or a Switch for the Snake; the Opus Palmare of the Quakers; being a second Defence, or the third and last Part of the Snake in the Grass. Shewing that the Quakers are plainly self-condemned in this their last Answer; and therefore it is to be hoped that this will put an End to that Controversy. To which is added an Appendix of Papers relating to the foregoing Discourse.

A Discourse shewing who they are that are now qualified to administer Baptism and the Lord's Supper: Wherein the Cause of Episcopacy is briefly treated.

Primitive Heresy revived in the Faith and Practice of the People called Quakers: Wherein is shewn in seven Particulars, that the principal and most characteristick Errors of the Quakers were broached and condemned in the Days of the Apostles, and the first 150 Years after Christ. To which is added, a friendly Expostulation with Mr. Penn upon Account of his primitive Christianity, lately published. London 1698, 4to.

A short and easy Method with the Deists, wherein the Certainty of the Christian Religion is demonstrated by the infallible Proof of four Rules, which are incompatible to any Imposture that ever yet has been, or that can possibly be. London 1699.

A Vindication of the short and easy Method with the Deists. In Answer to a Book lately published with this Title (viz.) A Detection of the true Meaning and wicked Design of a Book, intituled, a plain and easy Method with the Deists; where-
in

in it is plainly proved, that the Author's four Marks are the Marks of the Beast, and calculated only for the Cause and Service of Popery.

A short and easy Method with the Jews, wherein the Certainty of the Christian Religion is demonstrated by infallible Proof from the four Rules made use of against the Deists; shewing that these four Rules do oblige the Jews as much or more than the Deists to the Acknowledgment of Christ. With an Answer to the most material Objections and Prejudices against Christianity.

An Essay concerning the Divine Right of Titles. London 1700.

The present State of Quakerism in England. Wherein is shewed, that the greatest Part of the Quakers in England are so far converted as to be convinced; upon Occasion of the Relaps of Samuel Crisp, to Quakerism. Offered to the Consideration of the general yearly Meeting of the Quakers in London in Whitson-week 1701.

A Sermon preached in Chester against Marriages in different Communions. London 1702, 8vo. This Sermon being communicated to Mr. Dodwell, before it was printed, produced a Discourse from him upon the same Subject.

The Case of the Regale and of the Pontificate stated in a Conference concerning the Independency of the Church upon any Power on Earth, in the Exercise of her purely spiritual Power and Authority. London 1702, 8vo. With an Appendix of Papers relating to it.

A Supplement in Answer to a Book, intituled, the Regal Supremacy in ecclesiastical Affairs asserted, in a Discourse occasioned by the Case of the Regale and Pontificate.

The Socinian Controversy discussed in six Dialogues: Wherein the Chief of the Socinian Tracts published of late Years are considered, 1708.

An Answer to Remarks on the first Dialogue against the Socinians.

A Reply to the Vindication of the Remarks upon the first Dialogue on the Socinian Controversy.

An Answer to the Examination of the last Dialogue, relating to the Satisfaction of Jesus Christ.

A Supplement in Answer to Mr. Clendon's Tractatus Philosophico-Theologicus; or a Treatise of the Word Person.

The Truth of Christianity demonstrated, in a Dialogue betwixt a Christian and a Deist. Wherein the Case of the Jews is likewise considered, 1711.

Of private Judgment and Authority in Matters of Faith.

The Case stated between the Church of Rome and the Church of England; wherein is shewed that the Doubt and Danger is in the former, and the Certainty and Safety in the latter Communion. In a Dialogue. London—— 8vo. with an Appendix of Papers to it.

The true Notion of the Catholick Church in Answer to the Bishop of Meaux's Letter to Mr. Nelson: to which is prefixed the Letter itself.

A Dissertation concerning the Use and Authority of Ecclesiastical History. In a Letter to Mr. Samuel Parker on his Abridgment of Josephus.

All the foregoing Treatises were afterwards published in two Volumes in Folio. London 1721.

As to his Political Works, they having been published Anonymous, it is a difficult Thing to Point them out. I shall therefore only mention such, of which I am well assured he was the Author.

An Answer to a Book, intituled, The State of the Protestants of Ireland under the late K. James's Government. London 1692, 4to.

Cassandra (but I hope not) telling what will come of it; wherein the new Associations are considered. N^o. I. London 1703, 4to.

Cassandra, &c. No. II.

Rehearsals. These are Papers published at first once a Week, afterwards twice in a Folio half Sheet by Way of Dialogue on the Affairs of the Times. They were begun in the Year 1704, and continued for six or seven Years.

The Wolf stripped of his Shepherd's Cloathing, in Answer to Moderation a Virtue. London 1704, 4to.

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The Bishop of Sarum's proper Defence from a Speech said to be spoken by him against occasional Conformity. London 1704, 4to.

The new Association of those called moderate Churchmen with the moderate Whigs and Fanatics to undermine and blow up the present Church and Government; occasioned by a Pamphlet, intitled, The Danger of Priest-Craft. London 1705, 4to.

The new Association. Part. II. 1705, 4to.

The Principles of Dissenters concerning Toleration and occasional Conformity. London 1705, 4to.

A warning for the Church of England. London 1706, 4to. Some have doubted whether this and the immediately foregoing Tract be his.

The good old Cause, or lying in Truth; being a second Defence of the Bishop of Sarum from a second Speech, &c. London 1710.

A Warrant issued against Mr. Lesley for this Piece.

A Letter to the Bishop of Sarum in Answer to a Sermon preached by him a little after the Queen's Death, in Defence of the Revolution. London 1715.

Salt for the Leech.

The Anatomy of a Jacobite.

Gallienus Redivivus.

Delenda Carthago.

A Letter to Mr. Molyneux on his Case of Ireland's being bound by the English Acts of Parliament.

A Letter to Julian Johnson; A Person so nick-named from a Book he writ with that Title, which Dr. Hicks answered, and called his Book Jovian.

Several Tracts against Higden and Hoadly; in one of which he introduceth a Hottentot arguing with them both.

Some have ascribed to him, *a History of the Revolution.* But I am informed it is not his.

Francis O-Devlin was born in the County of *Tyrone*, and became a Franciscan Friar of the College of the Holy Conception at *Prague*, where he was Jubilate Lecturer of Divinity. He returned to his native Country, and died in 1735. The Works he published are these,

Theses Theologicae de fide Spe & Charitate, &c. Egræ 1695, 8vo.

Compendium Philosophiæ ad mentem Scoti, Neo-Pragæ 1697, 8vo.

Gladius Spiritus, quod est Verbum Dei. Vetero-Pragæ 1698, 8vo.

Philosophia Scoto-Aristotelica. Nurembergi 1710, 4to.

Nucleus Fundamentalís ex universâ Philosophiâ ad mentem Scoti. Neo-Pragæ 1711, 4to.

Examen Philosophico-Scotistum: Neo-Pragæ 1712, 4to.

Robert Moleſworth was born in the City of *Dublin*, and had University Education there. He was a Gentleman of excellent Parts and Abilities, which qualified him to be sent on an Embassy to the Court of *Denmark* by K. *William* in 1692. After his Return he usually sat as a Member of the House of Commons both in *England* and *Ireland*, and with much Warmth stickled for the Protestant Interest, and the Liberty of the Subject; which Conduct rendered him very acceptable to the Government upon the Accession of K. *George* the 1st to the Throne; and he was by that Monarch made an *Irish* Viscount, being the first of that Degree created by his Majesty. He died in 1725, aged sixty-nine, and hath written,

An Account of Denmark, as it was in the Year 1692.— London 1692—1694, 8vo. This Book giving a disadvantageous Idea of that Country, and its Government, disgusted Prince *George* of *Denmark*, who had married our Princess, afterwards Q. *Anne*, and some Pens were employed to write against it. Doctor *King*, in particular, wrote *Animadversions on the pretended Account of Denmark.* Another, one *Thomas Rogers* (u), in a small Book under the Title of, *The Commonwealthsman unmasked*, attacked the Preface; and a third, in a Treatise called, *Denmark Vindicated*, answered both Preface and Book.

(u) *Athen. Oxon.* Vol. 2. p. 914.

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Franco-Gallia. A Treatise written in *Latin* by the famous Civilian *Hottoman*, and translated by our Author. It gives an Account of the Free State of *France* and other Parts of *Europe*, before the Encroachments made on their Liberties—London 1711, 8vo.

Some Considerations for the promoting Agriculture and employing the Poor, addressed to the House of Commons.—Dublin 1723, 8vo.

He is said also to have written some Pieces in *Defence of Liberty and the Constitution of his Country*; and some impute to him an anonymous Tract, called, *The present State of Sweden*.

Lord *Molefworth* had a Daughter married to Mr. *Monk*, a Gentleman of *Ireland*, who being a Votary to the Muses, wrote several *Poems*, which her Father ushered into the World with a Dedication to the Princess of *Wales*, afterwards Queen of *England*. They are chiefly Translations from the *Italian* and *Spanish*, and the surliest Critick must allow them to be well done. This Lord was high in the Esteem of several learned Men; as is evident from the Writings of Mr. *Locke*, Earl of *Shaftsbury*, Dean *Swift*, and others.

Anthony Sharp of *Dublin*, a Quaker, writ a Book, intitled,

Dirt wiped off; being a Return to John Plimpton's false and dirty Charge against William Penn.—1698, Folio.

Nicholas Brady, Son of Major *Nicholas Brady*, lineally descended from *Hugh Brady*, the first Protestant Bishop of *Meath*, was born at *Bandon* in the County of *Cork*, and became an eminent Divine. He was educated till he was twelve Years of Age in the said County, and then was sent to *Westminster School*; from whence he was elected a King's Scholar of *Christ-Church, Oxford*. Having stayed there about four Years, he removed to the College of *Dublin*, where he took the Degrees of Bachelor and Master of Arts; and when he was of due Standing, his Diploma for the Degree of Doctor of Divinity was presented to him from the said University while he was in *England*. His first preferment was to a Prebend in the Cathedral of *St. Barry's* in the City of *Cork*, and to the Parish of *Kilnaglarck* in the County of *Cork*. In 1690 he passed into *England*, and settled in *London*, where he was elected Minister of *St. Catherine-Crees Church*, and Lecturer of *St. Michael's, Wood-street*. Afterwards he became Minister of *Richmond* in *Surry*, of *Stratford upon Avon* in *Warwickshire*, and Rector of *Clapham* in *Surry*, which, with *Richmond*, he kept to his Death. He was also Chaplain to the Duke of *Ormond's* Troop of Horse-Guards, and to their Majesties *K. William* and *Q. Mary*, as likewise to *Q. Anne*. He died on the 20th of *May* 1726, in the sixty-seventh Year of his Age. He was a Person of a most obliging sweet Temper, a polite Gentleman, an excellent Preacher, and a good Poet. Soon after he had fixed in *London*, he joined with Mr. *Tate*, in writing *A new Version of the Psalms of David*, which are now sung in most Churches instead of that made by *Sternhold* and *Hopkins*. He published in his Life-time,

Three Volumes of Sermons, each consisting of Fourteen. The First printed, *London* 1704, 8vo. The Second, *London* 1706, 8vo, and the third, *London* 1713, 8vo. His eldest Son, a Clergyman, published three *Volumes* of his Father's more after the Doctor's Death, each also consisting of Fourteen. *London* 1730, 8vo. Doctor *Brady* translated *The Æneids of Virgil*, which were published by Subscription in Four Volumes 8vo, the last of which came out in 1726, a little before his Death. The first Sermon he published was preached at his Church of *St. Catherine-Cree* on the 26th of *November* 1691, and printed *London* 1692, 4to, and a Second he preached at *St. Bride's-Church*, on *Monday, November* 22 1697, being *St. Cecilia's Day*, intitled, *Church-Musick Vindicated*. *London* 1697, 4to.

William O-Kelly was born in the County of *Galway* and Parish of *Agbrim*, and was descended of the *O Kellys of Agbrim*. He quitted his native Country very young, some Years before the Revolution, and applied himself to the Study of Humanity in the College of *Louvain* in *Flanders*, and of Philosophy and Law in that of *Paris*. He afterwards visited, and was very conversant in several other Universities of *Europe*, particularly those of *Germany*. About the Year 1699 he

he settled at *Vienna*, where the Emperor *Leopold* gave him the Chairs of Philosophy, History, and Heraldry at his Imperial Court, in which Faculties he was also chosen by the States of *Austria* for the Academy founded at *Vienna* by the said States for the noble Youths of that Province. About that Time he published the following Treatises, (*viz.*)

A Compendious System of Philosophy, intitled, *Philosophia Aulica*. Vindebonæ 1700, 4to. Written for the Use of young Gentlemen of the Province of *Austria*.

Historia Bipartita Hiberniæ. Vindebonæ 17—— 4to. It is written in Prose and Verse and grounded on a *Flaberty's Ogygia*. He tells me himself in a well-penned modest Letter from *Vienna*, dated the 12th of *February* 1741, written in Answer to one of mine to him, “that he could expect no Applause from this Piece, “since he was well persuaded of his then Insufficiency on that Subject.” From that Letter I have formed my Account both of his Education, Writings and Preferments. He writ besides, An Abridgment of History, Chronological and Geographical, under the Title of

Institutiones Academicæ. Vindebonæ—— 4to, intended both for publick Use, and for the Halls, when he was obliged to Lecture on those Matters.

Speculum Imperiale Historico-Chronologicum. In Folio patenti. Vindebonæ —

Speculum Heraldicum. In Folio patenti. Vindebonæ. —

All these Tracts were published in *Latin*, and at the Date of the aforesaid Letter he had ready for the Press, a larger and more compleat System of Philosophy, under the Title of

Philosophia Aulico-Academica repetitæ prælectionis, but whether yet printed I know not.

The three last Emperors (besides very decent Emoluments for his Profession of Sciences, and the Inspection of Arms in the respective Chanceries throughout the greater Part of their Hereditary Dominions) conferred on him the honourable Titles of *Consiliarius Imperialis*, *Comes Palatinus*, *Sacri Romani Imperii Eques*, and *King at Arms*. Though Men are for the most Part fond of their own Children, yet it appears he had little Regard for the Issue of his Brain; since it is manifest from the foregoing Account, that he did not keep by him even Copies of his own Works, so that I have not been enabled to set down the Times when printed. I am informed he is lately dead, and that he has left behind him the Character of a good *Latin* Poet, a facetious Companion, and a trusty Friend. It was his Genius to Poetry that brought him first into Notice. For his *Panegyricks* upon some great Families in that Country met with such a general Approbation, that they procured him Recommendations to the Imperial Family, which were the Foundations of his Preferments.

Tobias Pullen, successively Bishop of *Cloyne* and *Dromore*; of whom see an Account, Vol. I. p. 267, 580. He writ

An Answer to a Paper, intitled, *The Case of the Protestant Dissenters of Ireland, in Reference to a Bill of Indulgence, represented and argued*.— Dublin 1695, Folio, in a Sheet and Half, see hereafter under *Jos. Boyse*.

A Sermon preached in Christ-Church, Dublin, before the Lord Deputy and Parliament, on the 5th of November 1695.— Dublin 1695, 4to.

Michael Moor, a Secular Priest, and D. D. Son of *Patrick Moor*, Merchant, and *Mary*, Daughter to Mr. *Dowdal* of *Mountown*, was born in *Bridge-street* in the City of *Dublin* in 1640. Having laid in a competent Stock of Grammar Learning at home, he was sent to *France*, and had his first Academick Education in the College of *Nantz*; from whence he removed to *Paris* and there finished his Studies in Philosophy and Divinity; for his Knowledge in both which, as well as for a critical Skill in the *Greek* Language, he was in high Esteem. He taught Philosophy and Rhetorick in the *Grassin* College for some Years; but at length returning home was with Reluctance prevailed on to enter into Priest's Orders, and was ordained by *Luke Wadding*, then titular Bishop of *Ferns*. *Patrick Russell*, at that Time titular Archbishop of *Dublin*, advanced *Moor* to the Prebend of *Tymothan* in *St. Patrick's Church*, and committed the Care of the whole

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whole Diocese to him as his titular Vicar-General and Official. When King *James II.* was in *Ireland*, *Tirconnell* recommended *Dr. Moor* to that unfortunate Monarch, before whom he often preached, and obtained so much Credit with him, that by a strong Opposition he prevailed on his Majesty to alter a Design, with which Father *Peters* had inspired him, of conferring *Trinity College, Dublin*, on the Jesuits; and he was made Provost of the said College by the unanimous Recommendation of the then prevailing Roman Catholick Bishops. To his special Care is owing the Conservation of the valuable Collection of Manuscripts and other Books, which now adorn the College Library; at a Time when that House was turned into a Popish Garrison, the Chappel into a Magazine, and many of the Chambers into Prisons for Protestants. But his Continuance in this Station was not long: He had disoblged the Jesuits in the Opposition he gave them as aforesaid; and they laid hold of a Sermon preached by him before the King at *Christ-Church* to work his Disgrace. He took for his Text *Matt. xv. v. 14. If the blind lead the blind, both shall fall into the Ditch.* In this Discourse he laid the Miscarriages of the King's Affairs to his following too closely the Councils of the Jesuits, and insinuated, that they would be the King's utter Ruin. Father *Peters*, who had a Defect in his Eyes, represented to the King the evil Tendency of *Dr. Moor's* Sermon, and perswaded him that the Text was levelled at his Majesty through his Confessor, and shewed him that *Moor* was a dangerous Subject, and endeavoured to stir up Sedition among the People. This weak Prince was highly offended at the Preacher, and ordered him immediately to quit his Dominions. *Moor* complied as a faithful Subject, but hinted at his Departure, "that he only went as the King's Precursor, who would soon be obliged to follow him," which proved so in the Event. He retired to *Paris*, and was there highly caressed on the Score of his Learning and Integrity. King *James*, after his Misfortunes at the Battle of the *Boyne*, was obliged to take Refuge in the same Place. The King's Resentment pursued him here, and obliged him to forsake *France*, as he had done *Ireland*. He retired to *Rome*, was made Censor of Books, and from thence invited to *Montefiascone*, and made Rector of a Seminary there newly erected by Cardinal *Mark Anthony Barbarigo*, and Teacher of Philosophy and the *Greek* Language. Pope *Innocent XII.* was so well satisfied of his Care in the Government of the College of *Montefiascone*, that he made a Donation of two thousand *Roman* Crowns a Year to that Seminary, and *Clement XI.* so much esteemed him, that he declared in Presence of several Cardinals, that he would place his Nephew under his Tuition; but this Honour to *Dr. Moor* was prevented, as it was thought, by the Jesuits. Upon the Death of King *James* he was called back to *France*, and by the Interest of Cardinal *de Noailles* was made twice Rector of the University of *Paris*, Principal of the College of *Navar*, and was named by the King Royal Professor of Philosophy, *Greek* and *Hebrew*. He joined with one *Dr. John Farrely* in purchasing a House contiguous to the *Irish* College for the Reception of such poor young Men of *Ireland* who came there to study. He was blind some Years before his Death, and obliged to keep a Person to read to him, who made him pay dear for his Trouble, by imbezelling and selling many hundred Volumes of his choice Library; the Remainder of which he bequeathed to the *Irish* College, as he did his Plate to the *Leinster* Provisor. He died, aged eighty-five, in his Apartments of the College of *Navar*, on the 22d of *August* 1726, and was buried in the Vault under the Chappel of the *Irish* College, as he had requested in his Life-time. His Countryman, *Mr. St. John*, a Person noted for his Taste in *Latin* Poetry, and Canon of the Cathedral of *Notre-Dame* in *Paris*, wrote the following Epitaph on him:

Sideribus genuit faustis Hibernia *Morum*
 Et *Morum* genuit Terra Britannia suum.
 Quis fuit è Geminis major, si forte requiris;
 Palma nimis dubia est; magnus uterque fuit.

The Works Dr. Moor published are these ;

De Existētia Dei, et Humanæ Mentis Immortalitate, secundum Cartesii et Aristotelis Doctrinam, Disputatio, in duobus Libris divisa.——Parisii 1692, 8vo. This Book was translated into *English* by Mr. Blackmore.

Hortatio ad Studium Linguae Græcæ et Hebraicæ recitata coram eminent. M. Ant. Barbarigo Cardinale, Archiepiscopo Montisfalisci.——Montisfalisco. 1700, 12mo.

Vera sciendi Methodus.——Lutet. Paris. 1716, 8vo. Written in Dialogue against the *Cartesian* Philosophy, which he much depreciates.

He translated into *Latin* *L' Morale de Grenoble*, intitled, a Pastoral Letter. Written in *French* by the Lord Cardinal le Camus, Bishop and Prince of *Grenoble*, to the Curates of his Diocese. London 1687, 4to.

Joseph Pratt, who styles himself *Anglo-Hibernus*, studied at *Leyden*, and was a Doctor of Physick in *Dublin*. He published,

Disputatio Medica inauguralis de Lepra, quam pro Gradu doctoratus publico Examini subjicit in Academiâ Lugdunenſi Josephus Pratt Anglo-Hibernus ad 15 Julij, Horis loquē consuetis. Lugduni Batavorum 1692, 4to. Dedicated to *Anthony Doppin*, Bishop of *Meath*, and his Father *Joseph Pratt*.

William King, Bishop of *Derry*, and afterwards Archbishop of *Dublin*, of whom see an Account v. 1. p. 295, 363. His Writings are these ;

A Sermon preached at Christ-Church, Dublin, on the 23d of October 1685, before Michael Boyle, Lord Primate and Lord High Chancellor, and Arthur Forbes Earl of Granard, Lords Justices. On *Isaiah lix. v. 6, 7.* Dublin 1685, 4to.

An Answer to the Considerations which obliged Peter Manby, Dean of Derry, as he pretends, to embrace what he calls the Catholick Religion.——Dublin 1687, 4to.

A Vindication of the Answer to the Considerations, which obliged Peter Manby, Dean of Derry, to embrace what he calls the Catholick Religion : Being an Answer to the first Dialogue, already printed, of his reformed Catechism.——Dublin 1688, 4to.

A Vindication of the Christian Religion and Reformation against the Attempts of a late Letter wrote by Peter Manby, Dean of Derry, pretending to shew, that all Religions have a like Plea, and that there can be no such Sins as Heresy and Schism, if every Man's Sense and Reason are to guide him in Matters of Faith.——Dublin 1688, 4to.

The State of the Protestants of Ireland under the late King James's Government ; in which their Carriage towards him is justified, and the absolute Necessity of their endeavouring to be freed from his Government, and of submitting to their present Majesties is demonstrated.——London 1691, 4to.—1692, 8vo.—It gives an Account of the Affairs of *Ireland*, and the cruel Hardships which the Protestants suffered under the Government of *King James II* ; the Author being for the most Part an Eye-Witness of what he relates. *Charles Leslie* wrote an Answer to this Piece.

A Discourse concerning the Inventions of Men in the Worship of God.——Dublin 1694, 4to. Afterwards often printed in *London*. This Piece was answered by *Robert Craghead*, Minister of the Gospel in *Derry*. Printed *Edinburgh* 1694, 4to ; and also by Mr. *Joseph Boyse*, a dissenting Minister the same Year ; which occasioned the Bishop to write

An Admonition to the Dissenting Inhabitants of the Diocese of Derry, concerning a Book lately published by Mr. Joseph Boyse, intitled, Remarks, &c.——Dublin 1694, 4to. London 1694, 12mo.

A second Admonition to the Dissenting Inhabitants of the Diocese of Derry.——Dublin 1695, 4to. After this Mr. *Boyse* writ a *Vindication of his Remarks.*——Dublin 1695, 4to.

A Sermon preached at St. Patrick's, Dublin, 16th November 1690, being the Thanksgiving Day for the Preservation of his Majesty's Person, &c. On *Psalms cvii. v. 2, 3.*——Dublin, 1691, 4to.

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De Origine Mali.—Dublin 1702. London 1702, 8vo.—This Book was examined and censured by Mr. *Bayle* (w) and Mr. *Leibnitz*. After the Author's Death it was translated into *English* by *Edmund Lane*, Fellow of Christ-College, Cambridge, with large Notes, tending to vindicate the Author's Principles against the Objections of *Bayle*, *Leibnitz* and others.—London 1731, 4to, 1732 in two Vols. 8vo.

A Thanksgiving Sermon for King William's Success in reducing Ireland.

A Thanksgiving Sermon for the Victory of Hochstet, preached at Christ Church before the Lords Justices, on Psalm 126, v. 3.—Dublin 1704, 4to.

A Sermon before the Queen in St. James's Chappel. London 1705, 4to.

A Sermon at St. Margaret's, Westminster, for the Religious Education of Children, on Prov. 22. v. 6.

The Mischief of delaying Sentence against an evil Work; in a Sermon preached at St. Michael's Church, Dublin, before the Lord Mayor, Aldermen and Commons, December the 24th 1706, on Eccl. 8. v. 11. Dublin 1707, 4to.

Divine Predestination and Foreknowledge, consistent with the Freedom of Man's Will. A Sermon at Christ-Church May 15th 1709, before the Earl of Whar-ton, Lord Lieutenant, and the House of Lords, on Rom. 8. v. 29. 30. Dublin 1709, 4to. London 1710, 8vo. Doctor *John Edwards* made Remarks on this Sermon, as if the Archbishop had lessened the Divine Attributes, and Perfections.

A Sermon at the Funeral of Narcissus, Archbishop of Armagh, on Psalm 112. v. 6. Dublin 1714, 4to.

A Discourse concerning the Consecration of Churches; Shewing what is meant by dedicating them, with the Grounds of that Office. Dublin 1719, 4to.

A Sermon on the Fall of Man. Cambridge 1739, ordered by the Archbishop to be printed after his Decease.

There are also some Observations of his among the Transactions of the Royal Society. As, *an Account of the Bogs and Loughs of Ireland*, No. 170. *An Account of the Manuring of Lands in the North of Ireland by Sea Shells*, No. 314.

Benjamin Hawkshaw was born in Dublin, and entered in the University there in 1687; but the Troubles in Ireland breaking out soon after, he removed into England, and became a Student in St. John's College, Cambridge. On his return home he was put into holy Orders, and after some time was advanced to the Parish of St. Nicholas within the Walls. He died in 1738. While he was in Cambridge he published a Book of Poems, intitled,

Poems on several Occasions. London 1693, 8vo. And after his return

The Reasonableness of constant Communion with the Church of England represented to the Dissenters. Dublin 1709, 8vo.

A Sermon on St. Cecilia's Day.

Richard Steele was born in the City of Dublin, but educated in the Charter-house School, London, together with Mr. *Addison*, between whom there was ever after an intire Friendship maintained. When he arrived at Man's Estate he for some Time rode in the King's Guards in a private Station, and was afterwards advanced to be an Ensign therein, and from thence obtained the Commission of Lieutenant in the Cold-Stream Regiment, commanded by the Lord *Cutts*. Upon dedicating his *Christian Hero* to that Nobleman, by his Interest he was promoted to the Post of a Captain in the Lord *Lucas's* Regiment of Fusileers, and made his Lordship's Secretary. He tells us himself (x), “ that
“ he wrote the *Christian Hero* for his own private use, with a Design of im-
“ pressing Virtue and Religion on his Mind in Opposition to a stronger Pro-
“ pensity towards unwarrantable Pleasures: But that this secret Admonition
“ proving too weak, in 1701 he printed the said Tract, and put his Name to
“ it; in hopes that such a standing Testimony against himself might curb his

(w) See Works of the Learned.
 Lond. 1715.

(x) Apology for himself and his Writings, p. 296.

“ Desires, and make him ashamed of understanding and seeming to feel what “ was virtuous, and living so quite contrary a Life.” Being a Man of Wit and Ingenuity he soon began to please the Town by his Comedies and other Writings; especially after he became concerned with Mr. *Addison* in writing and publishing the *Spectators*, and other Papers. This raised his Reputation so high, that he was advanced to be one of the Commissioners of the Stamp Office, and was returned a Member of the House of Commons for the Borough of *Stockbridge* in the last Parliament of *Q. Anne*; from which, for making a warm Opposition to the Court Party in some Point relating to the *Hanover* Succession, he was expelled, and divested of all his Employments. But *K. George* soon after succeeding to the Crown, Mr. *Steele* was made a Commissioner of the Peace for the County of *Middlesex*, Surveyor of the Stables of the Palace of *Hampton Court*, and Governour of the Royal Company of Comedians. In *April 1715* he was knighted, upon his presenting an Address to his Majesty from the Lieutenancy of *Middlesex*, of which he was the Penman. He was also a Member in the first Parliament of that Reign for *Boroughbrig*, in *Yorkshire*, and after the Suppression of the Rebellion in *Scotland*, was appointed one of the Commissioners of forfeited Estates in that Country. On the *23d of January 1719*, his Patent for Governour of the Royal Company of Comedians was revoked by his Majesty in compliance with the desires of the Lord Chamberlane. Towards the latter end of his Life he grew Paralitick, and in great Measure lost his Speech and the use of his Limbs, which disqualified him for Business, Study, or Conversation: Whereupon retiring to his Seat at *Lbangunnor*, near *Caermarthen* in *Wales*, he lingered some Years in that unhappy Condition, and at length died on the *1st of September 1729*. His Writings are these,

The Procession, a Poem on the Funeral of Queen Mary. London 1695.

The Christian Hero: An Argument proving, that no Principles but those of Religion are sufficient to make a great Man. Written towards the latter end of this Century, though not published till the beginning of the next. London 1701, 12mo.

The Funeral, or Grief Alamode, A Comedy. London 1702, 4to. The Applause redounding from this Play obtained him a favourable Recommendation to *K. William*; who put down his Name, as a Person to be provided for in the last Table-Book ever used by our Deliverer.

The tender Husband, or accomplished Fools, a Comedy. London 1703, 4to. Dedicated to his Friend Mr. *Addison*.

The Lying Lovers, or the Lady's Friendship, A Comedy. London 1704, 4to. Dedicated to the Duke of *Ormond*.

The Conscious Lovers, a Comedy. London 1722, 4to. Acted many times with vast Applause, and dedicated to the King; for which his Majesty made him a Present of 500 l.

His Political Pieces are these, all published between the Years 1711 and 1715.

The Englishman's Thanks to the Duke of Marlborough. London, 1711.

A Letter to Sir Miles Wharton concerning Occasional Peers. March 5th, 1713.

The Guardian of August the 7th 1713; and the Importance of Dunkirk considered, in Defence of that Guardian, in a Letter to the Bayliff of Stockbridge.

The French Faith represented in the present State of Dunkirk, a Letter to the Examiner in Defence of Mr. Steele.

The Crisis: or, a Discourse representing from the most authentick Records, the just causes of the happy Revolution in 1688, and the Protestant Settlements of the Crown of England and Scotland on her Majesty, and on the demise of her Majesty without Issue, upon the Illustrious Princess Sophia, Electress and Dutches Dowager of Hanover, and the Heirs of her Body being Protestants, by previous Acts of both Parliaments of the late Kingdoms of England and Scotland, and confirmed by the Parliament of Great Britain; with some seasonable Remarks on the Danger of a Popish Successor. This Piece was answered by Dr. *Swift* in 1712.

A Letter to a Member of Parliament concerning the Bill for preventing the growth of Schism, dated May 28th 1714.

A Speech

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A Speech for repealing of the Triennial Act, and his Reasons for the Septennial Bill, as it was spoken in the House of Commons, in Answer to several Speeches made against it the 24th of April 1716. London 1716, 4to.

An Apology for himself and his Writings, occasioned by his Expulsion from the House of Commons.—— These several Pieces were collected and published in one Volume by our Author in 1716, under the Title of Mr. Steel's *political Writings*.

Besides these he published several other Tracts, viz.

The Romish Ecclesiastical History of late Years.—— London 1714, 8vo.

An Account of the State of the Roman Catholick Religion throughout the World: Written for the Use of Pope Innocent the XIth by Monsieur Ceri, Secretary of the Congregation de propagandâ fide. Now first translated from an Authentick Italian M. S. found in the Library of the Abby of St. Gall, in Switzerland, never published. To which is subjoined, A Discourse concerning the State of Religion in England, written in French in the Time of King Charles the First, and now first translated: To which our Author prefixed a large Dedication to the then Pope Clement the XIth, giving him a very particular Account of the State of Religion among Protestants, and of several other Matters of Importance relating to Great Britain. London 1715, 8vo.

A Letter from the Earl of Mar to the King before His Majesty's Arrival in England, with some Remarks on my Lord's subsequent Conduct. 1715.

An Account of his Fish Pool, 1718. This was a Project for bringing Fish to the Market alive; for which he obtained a Patent.

Proposals for an Academy of Musick.

A Letter to the Earl of Oxford concerning the Bill of Peerage.—— London 1719, 8vo.

Crisis of Property: An Argument proving that the Annuitants for ninety-nine Years, as such, are not in the Condition of other Subjects of Great-Britain; but by compact with the Legislature are exempt from any new Direction relating to the said Estates.—— London 1720, 8vo.

A Nation a Family: Being a Sequel of the Crisis of Property; or a Plan for the Improvement of the South-Sea Proposal. London 1720, 8vo.

The State of the Case between the Lord Chamberlane of his Majesty's Household, and the Governour of the Royal Company of Comedians; with the Opinions of Pemberton, Northey and Parker concerning the Theatre. London 1720, 8vo.

He published, *The Court of Honour, or the Laws, Rules and Ordinances established for the Suppression of Duels in France, extracted out of the Royal Edicts, Regulation of the Marshals, and Records of Parliament.* Translated from the French Original. To which he prefixed a Preface, and annexed a Letter to a Member of Parliament to prevent shedding of much Blood in Duels, by allowing every Man to fight. London 1720, 8vo.

He had a Design of writing *The History of the Duke of Marlborough*, from proper Materials in his Custody, the Relation to commence from the Day of his Grace's Commission as Captain General and Plenipotentiary, and to end with the Expiration of these Commissions. This Work was never executed, and the Materials were afterwards returned to the Dutchess Dowager of Marlborough. He had almost finished a Comedy, founded upon the *Eunuch* of Terence, which he intended to call *The Gentleman*, and another which he intitled, *The School of Action*.

But the Writings which made him most popular were these, in which Mr. Addison, and several others were concerned with him; though he had the largest Share in them, and, which pleased him best, all the Profit. These were the *Tatlers*, *Spectators*, *Guardian*, *Englishman*, *Lover*, *Reader*, *Medleys*, *Town-Talk*, *Tea-Table*, *Spinster*, *Theatre*, some of the *Pasquins*, *Plebeian*, and perhaps others. All these were occasional Papers, and published weekly or oftner; for which the Publick was highly obliged to him for the Entertainment they afforded, and the Morality they conveyed: To which may be added two Papers called *The Whig*.

William Congreve was descended from an ancient Family in *Staffordshire*, but born in *Ireland* in 1672, where his Father officiated as Steward to the great Estate of the Earl of *Burlington*. He was educated at the Free-School at *Kilkenny*, and from thence sent to the University of *Dublin*, from whence, after a few Years Continuance, he was transplanted to the Middle-Temple. But the Study of the Law not suiting his Inclinations, he forsook it to Court the Muses, whose Favours he acquired and maintained with as undoubted a Reputation as any of the modern Poets, especially in the Dramatick Part, and chiefly in Comedy, his Performances in that Kind excelling in Wit and Humour. His Writings are these,

The Old Batchelor, a Comedy. Lond. 1693, 4to.

The Double Dealer, a Comedy. Lond. 1694, 4to.

Love for Love, a Comedy. Lond. 1695, 4to.

The Mourning Bride, a Tragedy. Lond. 1697, 4to.

The Way of the World, a Comedy. Lond. 1700, 4to.

Semele. An Opera. Never acted.

The Judgment of Paris. A Masque.

But the first Piece he published was a Novel called, *Incognita*.

His Writings in other Sorts of Poetry, and his Translations, are these,

The Mourning Muse of Alexis. A Pastoral on the Death of Queen Mary. London 1695, Folio. For which the King ordered him a Donative of a hundred Guineas.

A Poem to the King on the taking of Namure.

A Pindarick Ode on the Victories of the Duke of Marlborough.

A Pindarick Ode on the Earl of Godolphin.

Tears of Amarillis for Amyntas. A Pastoral on the Death of the Marquis of *Blanford*.

The Birth of the Muse.

Epistle to the Earl of Hallifax.

Homer's Hymn to Venus. A Translation.

The Eleventh Satire of Juvenal translated.

Ovid's third Book of the Art of Love.

With several small Pieces to be seen in the third Volume of his Works. Our Author's Merit having procured him some good Employments he grew Lazy, and forsook such Amusements for many Years before his Death; or perhaps he was unwilling to Risk that high Reputation, which he had so justly maintained. He died in January 1728 in the 57th Year of his Age.

Francis O-Mellaghlin, born in *Athlone*, became a Recollet Frier, Jubilate Lecturer of Divinity in the *Irish* College at *Prague*, in *Bohemia*, and afterwards publick Professor of that Faculty in the Cathedral Seminary at *Imola*, a Town in the Pope's Territories in *Italy*: He writ, by Order of the Archbishop of the Place, the following Work, intitled,

Philosophia Accommodata ad usum Scholæ Veritatis, in 4 Tomes, 12mo.

Tom. I. *Complectens Logicam*. Bononiæ 1700.

Tom. II. *Complectens Ethica*. Ibid. 1702.

Tom. III. *Complectens Metaphysicam*. Ibid. 1704.

Tom. IV. *Complectens Universam Physicam*. Ibid. 1706.

He died about the Year 1729.

Thomas Fitz-Simon, a Native of the County of *Meath*, and Vicar Apostolick of the Diocese of *Kilmore*, was a secular Priest, and published a Book of Devotion intitled,

The Primer more ample, and in a new Order; containing the three Offices of the B. V. M. in Latin and English, and all Offices and Directions which were in former Primers.—Rowen 1700. 12mo.—Note, this is not the first Edition of this Piece. One *Thomas Fitz-Simon* is mentioned by *Staniburst* in the last Century to have written a Treatise of the Church.

James Skiel, a Native of the County of *Down*, was a Franciscan Frier, and titular Bishop of *Down and Connor*. He died in 1725; but writ in this Century an Answer to Dr. *Fennings's* Challenge.—— Dublin 1699, 8vo.

A Treatise, which clearly sheweth the only Religion, that is truly conformable to the exprefs Word of God. The sixth Edition of this Piece was published, London 1733. 8vo.

Christopher French, a Dominican Frier of *Galway*, compleated his Studies at *Louvain*, where he became Master of the Students, and took his Degrees of Dr. of Divinity. He was afterwards Professor of Divinity at *Rome*, and then for eight Years at *Osimo*, in the Marquisate of *Ancona*, in *Italy*, being invited thither by Cardinal *Palavicini*. He returned from thence to *Louvain*, and was Regent of the Schools of the *Irish* there, in which Place he was alive in 1713. The only Piece of his that I have seen bears this Title.

Theses Theologicæ de Scientiâ, Voluntate, Providentiâ, Predestinatione, et Gratiâ Dei, cum justâ Refutatione Appendicis Johannis Baptistæ Vander Voestyn, J. S. (y) et de pulsione querelæ publicæ excitatæ per Livinum de Meyer J. S. Lovanii 1703, 4to.—— But *John O-Heyn* tells us that he had before this published several other Treatises, as it seems, towards the close of this Century.

Edmund de Burgo, (*Bourke*) a Dominican Frier, began his Studies in a Convent at *Galway*, which he finished in *Spain* at *Pampelona*, *Salamanca* and *Madrid*, and afterwards took all his Degrees with Applause at *Louvain*, where in 1706 he was principal Regent of the *Irish* School of that Order. He was well skilled in scholastick Divinity, and the Doctrines of *Thomas Aquinas*, as the *Theses's* he published, and the Treatises he wrote on these Subjects shew. They are these, viz.

Theses editæ ac Defensæ 10mo. Martii 1699, 23mo. Julii 1701, & 20mo. Julii 1702. Louvanii, 4to.

Theses de legibus, jure et Justitiâ, ac Divinâ Gratiâ. Louvanii 1703, 4to.

In primam partem Angelici Communis et quinti Ecclesiæ Doctoris. S. Thomæ Aquinatis, cum difficultatibus Annexis, juxta ejusdem inconcussa tutissimaq; Dogmata Thomisticè resolutis. Matriti 1707, 4to.

In secundam secundæ et tertiam partem Thomæ Aquinatis, &c. Matriti 1707, 4to.

Responsio ad Dissertationem primam Liberii Gratiani, quâ opus F. Antonii Reginaldi de mente Tridentini Concilii, &c. et gratia seipsâ efficax a Calvinismo, Janseismo, aliisq; Calumniis (a dicto Gratiano renovatis) vindicatur. Louvanii 1708, 4to.

We are told (z) also that he published many other Things. He returned to *Ireland* in 1710, and was alive there in 1725, and is said to have published in *Ireland*,

De Controversiis opus Utilissimum. which I take to be

Answers to three curious Letters. 1. Of the *Infallibility*. 2. Of *Easter Confession*. 3. Of *Holy Communion and hearing Mass Sundays and Holy days.* Printed *Louvain* 1725, 8vo, but in Reality at *Dublin*. He is also said to have written in *Latin*, *A Dissertation on Grace*, in Opposition to the System of the *Jesuits*. He died in *Rome* about the Year 1738.

Peter French, a Native of *Galway*, having studied at home, and in *Spain* for some Time, at length went to the *Spanish West-Indies*, and was a Missioner for thirty Years among the *Indians* of *Mexico*, where having obtained a competent Knowledge in their Language, he is said to have brought over great Numbers from Idolatry. He writ in the *Mexican* Language, *A Catechism, or Exposition of the Christian Faith*; as *John O-Heyn* (a) says, but is at the same Time silent whether it were ever published. From thence he returned into *Ireland*, and employed himself on the Mission, where he died in 1693.

Having just mentioned *John O-Heyn*, I shall take Occasion to introduce an Account of him here, though the Work he published was not in this Century.

(y) Epil. Chron. p. 27. Script. Dominic. by Quetef. & Echard. v. 2. 784.
Domin: v. 2. p. 784.

(a) Epil. Chron. p. 24.

(z) Script.

He was by Birth (as I think) a *Galway* Man, and a Dominican Frier of the Convent of *Athenry*. He studied at *Burgos*, and afterwards at *Salamanca* in *Spain*. He taught Philosophy in *France*, and at *Louvain*; and then was made Master of the Novices in a Convent of his Order at *Droghedab*, supported against Law; but was obliged to fly from thence in the Year 1680, and then he betook himself to *Louvain*; from whence after some Time, he returned to *Ireland*, and continued there eight Years; but fled again in the Year 1698, and was made Chronologer of his Order in the *Irish* College at *Louvain*. He writ,

Epilogus Chronologicus exponens Succinctè Conventus et Foundationes sacri Ordinis Prædicatorum in Regno Hiberniæ, et nomina paritèr quorundam illustrium Filiorum ejusdem Provinciæ, tam Mortuorum, quam in exilio aut domi viventium. Lovanii 1706, 4to.

Thomas Molyneux, younger Brother to *William Molyneux* before mentioned, was born in the City of *Dublin*, and educated in the College there, as he was afterwards in those of *Leyden* and *Paris*. Returning home he became Professor of Physick of the College, Fellow of the College of Physicians, Physician to the State, and Physician General to the Army; and practised in his Faculty with great Reputation till his Death, which happened on the 19th of *October* 1733, having been three Years before created a Baronet. He had been also a Fellow of the Royal Society in *London*, among whose Transactions are several of his Pieces, viz.

A Discourse on the Problem, why Bodies dissolved in Menstrua, specifically lighter than themselves, do not sink. In this Discourse he was joined by his Brother *William*. See Transact. 1686. No. 181; as also, *Novelles de la Republique de Lettres*, Mois de Aout 1684, et Janvier 1685.

Part of two Letters concerning a prodigious Os Frontis. Transf. Feb. 1684. No. 186.

An Account of a large Stone spontaneously voided by a Woman in Dublin, with a Proposal to extract the Stone out of the Bladder of the Female Sex, without Section. Transf. July 1693. No. 202, and January 1698. No. 236.

A Letter to the Bishop of Clogher, concerning Swarms of Insects, that infested some Parts of Conaught.

An Account of a general Cough, and other Epidemick Distempers in Dublin. Transf. 209.

Some Notes on Doctor Samuel Foley's Account of the Giant's Causeway in Ireland. Transf. No. 212.

A Description of the Scolopendra Marina, with a Supplement. No. 225, 251.

A Discourse concerning the large Horns frequently found in Ireland. April 1697. No. 227.

A Letter to the Archbishop of Dublin, concerning some vast big Teeth lately found under Ground in the North of Ireland. Transf. 4to.

Some Letters to Mr. Lock. London 1708, 8vo.

A Letter to Bishop Ashe on the old Greek and Roman Lyre. Transf. No. 282.

A Discourse concerning the Danish Mounts, Forts, and Towers in Ireland. This Piece, and most of the others, were published at *Dublin*, at the End of a second Edition of *Boat's Natural History of Ireland*. 1725, 4to.

Peter Brown, Bishop of *Cork*, of whom see an Account, Vol. 1. p. 571. The Works he published are these,

A Letter in Answer to a Book, intitled, Christianity not mysterious; as also, to all those who set up for Reason and Evidence, in Opposition to Revelation and Mysteries.—*Dublin* 1697, 8vo.—*Mr. Brown* was put upon writing this Answer to *Mr. Toland's* Book (which then made a great Noise) by *Narcissus*, Archbishop of *Dublin*; who so much prized the Performance, that he ever after stood firm to the Interest of the Author, and procured him the Provostship of the College, and afterwards the Bishoprick of *Cork*. *Mr. Toland* used jestingly to say, that it was he who made *Brown* Bishop of *Cork*; meaning, that his Book was the Occasion of it.

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A Sermon preached at St. Bride's, Dublin, April 17th 1698, upon Occasion of a Resolution taken in the City of Dublin of putting the Laws in Execution against Vice and Immoralities. Dublin 1698, 8vo.

After he was Bishop he writ the following Books, viz.

Of Drinking in Remembrance of the Dead; being the Substance of a Discourse delivered to the Clergy of the Diocese of Cork.—Dublin 1713, 12mo.

A second Part of Drinking in Remembrance of the Dead; wherein the most material Objections made against the first Part are answered.—Dublin 1714, 12mo.

An Answer to a Right Reverend Prelate's Defence of Eating and Drinking to the Memory of the Dead, occasioned by the Bishop of Cork's second Part, &c.—Dublin 1715, 12mo.

The Doctrine of Parts and Circumstances in Religion laid open.—1715, 12mo.

A Discourse of Drinking Healths; wherein the great Evil of the Custom is shewn. Dublin 1716.

A Sermon preached at St. Andrew's Church, Dublin, 1716, for the Benefit of the Charity-School, Mark xii, v. 43, 44.—Dublin 1716, 8vo.

Faith distinguished from Opinion and Science. In some Remarks upon a Book lately published by the Lord Bishop of Raphoe, intitled, *A plain and easy Method, whereby a Man of a moderate Capacity may arrive at full Satisfaction in all Things that concern his everlasting Salvation.* Dublin 1716, 12mo.

A Letter to a Gentleman in Oxford, on the Subject of Health Drinking,—1722.

The Procedure, Extent, and Limits of Human Understanding. London and Dublin 1728, 8vo. This Tract is levelled at the Socinians and Deists, and is an Improvement of his Answer to Toland.

Things Divine and Supernatural conceived by Analogy with Things Natural and Human. London 1733, 8vo.

He left several Pieces behind him in Manuscript, which (as I am well informed) are these, viz.

Divine Analogy, Volume the IId, which is intended to be published, but with another Title.

Two Tracts in 8vo against Hereticks and Infidels. They are very imperfect and few Materials left to compleat them: Yet I hear they will some Time or other be fitted to appear.

A Tract on the three Holy Orders of the Church. It is not quite finished; but Hopes are given that it will soon be published.

A Comment on select Texts of Scripture relating to the Divinity of our Saviour.—This Piece is very unfinished, but Materials left to compleat a good Part of it.

The Use and Abuse of Metaphysicks in Religion. This Tract is very near finished; but will be submitted to the Learned in both Kingdoms before it be made publick.

Some Charges to the Clergy. Intended to be published.

Several Sermons against the Socinians and other Hereticks, and upon other Subjects. Intended to be published.

N. B. The Bishop burned in his Life-time very many Sermons, which he thought unfinished, as not fit to be read, in Manuscript or Print. He was a most severe Judge of his own Works.

Edward Synge, successively Bishop of Raphoe, and Archbishop of Tuam; of whom see an Account, Vol. I. p. 283, 619. He died on the 23d of July, 1741, and published many Treatises, of which those that follow have only come to my Knowledge.

A peaceable and friendly Address to the Non-Conformists, written upon their desiring an Act of Toleration, without the Sacramental Test.—Dublin 1697, 4to.

A Defence of the peaceable and friendly Address to the Non Conformists, against the Answer lately given to it.—Dublin 1698, 4to.

A Defence of the Established Church and Laws, in Answer to a Book, intitled, A Vindication of Marriage as solemnized by Presbyterians in the North of Ireland.—Dublin 1705, 12mo.

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- A Gentleman's Religion, in three Parts.*—London 1705, second Edition.
- A Sermon preached at St. Andrew's Church, Dublin, before the House of Commons, October 23d, 1711.*—Dublin 1711, 4to.
- The Divine Authority of Church Government and Episcopacy, and stated upon Principles common to all Christians, in a Sermon preached in the College Chappel at the Consecration of Peter Brown, late Provost of the said College, and Bishop of Cork and Ross, on Sunday April 2d, 1710.* Dublin 1710, 12mo.
- Free-Thinking in Matters of Religion.*
- De Religionis Christianæ Fundamentalibus.*
- The Sin of Schism most unjustly and groundlessly charged by the Non-Jurors upon the present established Church of England.*
- The Wisdom of being Religious, a Sermon preached at the Castle Chappel.*
- The Case of the Poor of Ireland stated and considered upon the common Principles of Christianity.*
- A sincere Convert distinguished from an Hypocrite.*
- Catholick Christianity; or an Essay towards lessening the Number of Controversies among Christians.*
- A Charitable Address to all who are of the Communion of the Church of Rome.* Dublin 1728, 8vo. This was answered by Dr. Cornelius Nary in the next Article mentioned.
- An Answer to two Objections made against the foregoing Tract.*—Dublin 1729, 8vo.
- A Defence of the charitable Address to the Roman Catholicks, in reply to Dr. Nary's Answer.*—Dublin 1729, 8vo. To which Dr. Nary writ a Rejoinder.
- Observations on Dr. Nary's Rejoinder.*
- The abstruse Philosophy of Transubstantiation considered.*
- A Short Exposition of the English Church Catechism.*
- An Answer to all the excuses made for not coming to the Holy Communion.* 8vo Seventh Edition 1713.
- Short Directions for spending one Day well.*
- An Essay towards making the Knowledge of Religion easy.*—Dublin 1708, 12mo.
- Religion tried by Sober and Impartial Reason.*
- A Plain and easy Method whereby a Man of a moderate Capacity may arrive at full Satisfaction in all Things that concern his Everlasting Salvation. To which is added, a Paraphrase on St. Athanasius's Creed.*—London 1715, 8vo.
- Plain Instructions for the young and Ignorant in an Exposition of the Church Catechism.*
- The Value of a good Name; the Way and Duty of getting and preserving it; together with the Sin of depriving another of it, in a Sermon preached in the Parish Church of St. Werburgh's, Dublin, Nov. 1, 1713.*—Dublin 1713, 8vo.
- Eternal Salvation the only end and Design of Religion.* A Sermon.—Dublin 1714, 12mo.
- Short and plain Directions for all that go to Service.*
- Universal Benevolence.* A Sermon. Dublin 1721, 12mo.
- A Sermon against Persecution, preached before the House of Lords.* Oct. 23, 1721.
- An Account of the Laws now in force in Ireland for encouraging the Residence of the Parochial Clergy, and erecting of English Schools; with the good use that may be made of them. With an Appendix shewing how the Fund of First Fruits settled in Trustees by Q. Anne has been applied.*—Dublin 1723, 8vo.
- The Rule of self Examination; or the only way of banishing Doubts and Scruples, and directing the Conscience in the satisfactory Practice of all Christian Duties.*—Dublin 1715, 4to.
- The Root and Spring of true Virtue and Piety.* A Sermon preached at Tuam; and now enlarged.—Dublin 1733, 12mo.

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Unanimity in the present time of Danger, recommended in a Sermon preached before the Lords Justices of Ireland, in Christ-Church, Dublin, on Sunday Feb. 5th 1715.—Dublin 1716, 8vo.

The Happiness of a Nation and People. In a Sermon preached at Christ-Church, Dublin, before the Government and House of Lords, May 29th 1716, Dublin 1716, 8vo.

Dr. Synge's Defence of himself against the unjust Aspersions thrown on him in a late Pamphlet, intitled, a Reply to a Vindication of a Letter published in a Pamphlet, called, Partiality detected.—Dublin 1711, 4to. Which was answered by William Percival, Archdeacon of Cashel the same Year.

The Reward of converting Sinners from the Errors of their Ways. A Sermon preached in the Parish Church of St. Bridget, Dublin, Feb. 8th 1718, at the annual meeting of the Children educated in the Charity Schools in Dublin.—Dublin 1719, 4to.

A Sermon against Persecution on Account of Religion, preached before the Duke of Grafton, Lord Lieutenant, and the House of Lords in Christ-Church, Dublin, on Monday 23d of October 1721.—Dublin 1721, 12mo.

One Francis Synge wrote, *A Panegyrick on the most Auspicious and long wished for return of the great Example of the greatest Virtue, the faithful Achates of our Royal Charles, and the Tutelar Angel, (as we hope) of our Church and State, the most illustrious James, Duke of Ormond, Lord Lieutenant of Ireland.*—Dublin 1660, 4to.

Cornelius Nary was born in the County of Kildare in the Year 1660, and educated in School Learning in the Town of Naas, in the said County. He received Priest's Orders in the City of Kilkenny in the 24th Year of his Age, and the Year following went to Paris, and studied in the Irish College there, of which he was afterwards Provisor for about seven Years. He took the Degree of Doctor of Laws in 1694 in the College of Cambray, in the University of Paris, and about two Years after, upon his going to London, was appointed Governour to the Earl of Antrim, a Roman Catholick Nobleman of Ireland. Returning into his own Country he was made Parish Priest of St. Michan's in Dublin, in which Station he continued to his Death, which happened on the 3d of March 1738. He was a Man of Learning, and of a good Character, and the Author of the following Books, (*viz.*)

A Modest and true Account of the Chief Points in Controversy between the Roman Catholicks and the Protestants.—Antwerp and London, 1699, 8vo.

Prayers and Meditations.—Dublin, 1705, 12mo.

The new Testament translated into English from the Latin, with marginal Notes.—London 1705, 1718, 8vo.

Rules and Godly Instructions composed for the Spiritual Advancement of a devout Widow, who hath vowed Chastity; and recommended to Virgins, who have consecrated themselves to God's Service.—Dublin 1716, 16mo.

A Brief History of St. Patrick's Purgatory, and its Pilgrimages, written in favour of those, who are curious to know the Particulars of that famous Place and Pilgrimage so much celebrated by Antiquity. Dublin 1718.

A Catechism for the use of his Parish, Dublin 1718, 12mo.

A new History of the World; containing an Historical and Chronological Account of the Times and Transactions from the Creation to the Birth of Christ, according to the computation of the Septuagint, &c.—Dublin 1720, Folio.

He is said to have translated the Bishop of Angers's Pastoral Letter to the Clergy of his Diocese, together with the Answers made by him to Mons. Dublineau, and the Letters which he wrote to him on the Subject of the Constitution Unigenitus; as also that Bishop's Mandate.—Dublin 1721, 8vo.

An Answer to a Paper intitled, a Conference between Mr. Clayton, Prebendary of St. Michan's, Dublin, and Dr. Nary, a Roman Priest.—Dublin 1722, 4to.

A Letter of Controversy to the Vicar of Naas.—Dublin 1722, 4to.

He is said to have translated, Cardinal de Noailles's Mandate on the Subject of a Miracle wrought at the Procession of Corpus Christi, Anno 1727—Dublin 1728, 8vo.

A Letter

A Letter to his Grace, Edward, Lord Archbishop of Tuam, in Answer to his charitable Address to all who are of the Communion of the Church of Rome.—Dublin 1728, 8vo.

A Rejoinder to the Reply to the Answer to the charitable Address, &c.—Dublin 1730, 8vo.

An Argument shewing the Difficulties in sacred writ, as well in the Old as New Testament. M. S.

After his Death was published by a Friend of his—*An Appendix to the Letter and Rejoinder, &c.* 1739.—He is said also to have translated, *Mons. Rapin's Polemical Tracts.*—Dublin 1732, 8vo.

Sir Hans Sloan Baronet, was born at *Killileagh* in the County of *Down*.

He tells us himself (y), that from his Youth he was much delighted with the Study of Plants and other Parts of Nature, and had seen most of those kinds of Curiosities that were to be found either in the Fields, or in the Gardens, or Cabinets of the Curious in and about *London*, where he practised Physick. The Duke of *Albemarle* having obtained the Supreme Command of the Island of *Jamaica*, and other Parts of *English America*, where he should arrive, employed Dr. *Barwick*, his Physician, to look out for one to take care of him and his Family in Case of Sickness. Upon Application to Dr. *Sloan*, the Opportunity seemed such to him as he wanted in order to view the Places and Things he designed, and at the same time to prosecute the Practice of his Profession. He therefore determined to embrace the offer, and had Preliminaries and Conditions settled to his Satisfaction. He began his Voyage on the 12th of September 1687, visited most of the *Carribee* Islands, and at length after a tedious Sea-Sickness arrived at *Jamaica*. He there employed all the Hours he could spare from his Profession in searching after natural Productions, which he described in a Journal. He dried fair Samples of all such Plants as would bear it, to bring over with him; and such as could not be dried or kept he had the Figures of them drawn in Crayons, as also of Fishes, Birds, Insects, &c. He stayed but about a Year and eight Months Abroad; including his Passage to and from thence; for the Duke of *Albemarle* dying at *Jamaica* he began his Voyage back again on the 16th of March 1688, and landed in *England* May the 29th following. He brought with him to *England* eight Hundred Samples of Plants, and communicated them to all Lovers of such Curiosities; and this encouraged Sir *Arthur Rawdon* to send over one *James Harlow*, a Gardiner, to bring the Plants alive to him from *Jamaica* for his Garden at *Moyra*, in the County of *Down*, where they grew to great Perfection, and, though much neglected of late Years, a few of them still continue there.

After his Return he pursued the Business of his Profession with great Success, was Fellow, then President of the College of Physicians, Secretary, and at length President of the Royal Society, first Physician to K. George I. (who created him a Baronet) and to his Present Majesty K. Geo. II. He was also created a Member of the Imperial Academy of Sciences at Petersburg, of the Royal Academy of Sciences at Paris, Madrid, Fellow of the Royal College of Physicians at Edinburgh, and Doctor of Physick of the University of Dublin. He is yet living in an advanced old Age, and hath published,

A Catalogue of Jamaica Plants. London 1697.

A Voyage to the Islands Madera, Barbadoes, Nieves, St. Christophers and Jamaica, with the natural History of the Herbs and Trees, four footed Beasts, Fishes, Birds, Insects. Reptiles, &c. of the last of these Islands. To which is prefixed an Introduction, wherein is an Account of the Inhabitants, Air, Waters, Diseases, Trade, &c. of that Place; with some Relations concerning the neighbouring Continent, and Islands of America. Illustrated with the Figures of the Things described, which have not been heretofore engraved, in large Copper Plates as big as the Life. First Volume printed London 1707, Folio.

The Second Volume, London 1725, Folio. The first Volume contains an Introduction, giving an Account of the Situation, Temperature, Diseases, &c.

(y) Pref. to Nat. Hist. of Jamaica.

of

of the Island, his Voyage thither; and then follows a History of the Plants that grew there. The second Volume contains the Trees, Quadrupeds, Birds, Fishes, Testaceous and Crustaceous Animals and Insects, &c.

Jonathan Swift, D. D. late Dean of *St. Patrick's, Dublin*, Rector of *Laracor, Augher*, and *Rathbegan* in the County of *Meath*, was born on the 30th of *January* 1667, in *Hoey's-Alley, Dublin*. His Father was an eminent Attorney, who was the Son of *Mr. Thomas Swift* of *Goodrige*, in *Hertfordshire*, a Clergyman, who for his Loyalty to King *Charles I.* lost both his Livings and Estate. Several of his Sons settled in *Ireland*, among whom was *Jonathan*, Father of this prodigious Genius, who when young was educated in the great School at *Kilkenny*, from whence in 1681 he was admitted a Pensioner in the College of *Dublin*, where he took his Degree of Bachelor of Arts on the 15th of *February* 1685. While he was a Member of the College he is said to have begun a very ingenious Piece in Behalf of the established Church against Papists and Sectaries of all Denominations under the Allegory of a Coat bequeathed by a last Will, which was to be preserved by the three Sons of the Devisor without any Addition or Alteration; but which was in Progress of Time much rent and abused. This Piece the Author intitled, *The Tale of a Tub*, and published it in 1696, together with a Tract annexed called, *The Battle of the Books*, occasioned by the Disputes set on Foot at that Time concerning the Learning and Excellence of antient and modern Authors, and to which of them the Preference was due. But before this Piece came out he had published some Pieces of Poetry, as a *Pindarique Ode to King William III. to congratulate him on his great Successes*, which was printed in *Ireland* in 1690, and an *Ode to the Athenian Society*, published among the Works of that Body in 1691. The rest of this great Man's Writings, Political, Poetical and Humorous, published in this Century, are too many to be particularly mentioned, but are collected in six Volumes 8vo, and printed by *Mr. Falkner*, the first four Volumes in 1735, and the others since; to which we hear there will be an Accession of two Volumes of Posthumous Pieces. It is to be hoped that some among his Friends will oblige the Publick with a full and particular Account of his Life and Writings, the present Sketch being hastily gathered up and put together, a Part of this Sheet having been committed to the Press on the Day of his Death, which happened after a long Illness, and total Deprivation of Memory, on the 19th of *October* 1745, in the seventy-eighth Year of his Age. He was buried in his own Cathedral, wherein he had presided thirty-two Years. He bequeathed his whole Fortune (except about 1000*l.* in Legacies) to erect an Hospital for Lunatics and Ideots on a Piece of Ground near *Dr. Stephens's Hospital, Dublin*, laid out for the Purpose in his Life-Time.]

CHAP. XV.

Of such Biographers, of whom it is uncertain in what Age they lived.

I Proceed now to such *Biographers*, whose Ages, after the most inquisitive Search, I have not been able to discover; yet I am of Opinion they flourished about the eighth Century. I have for the most Part added the Initial Words of each Book, and afterwards the Times wherein the Saints themselves, who were the Subject Matter of these Books, lived, that thereby the Ages, wherein these Writers flourished, may with less Difficulty be discovered.

The Writer of the Life St. *Patrick* in three Books ; the Beginning of which is lost. There were also extant in M. S. in the Custody of Primate *Usher*, besides an antient anonymous Author, two other anonymous *Biographers*, one of which begins thus : *Sanctus Patricius qui vocatur et Succet* ; and the other thus : *Gloriosus Confessor Patricius*. St. *Patrick* died on the 17th of *March* 492 [or 493. The former of these Lives seems to be that of St. *Patrick* published by *John Colgan* (a) after *Ware* writ, and ascribed by him to *Probus*.]

An antient Writer of the Life of St. *Brigid* begins thus ; *Fuit gloriosus Rex in Hiberniâ Nomine Felimid, qui dicebatur Feidlimid Irachtuiar, eo quod magnas in suo Regno in Hiberniâ Leges fecit*. This antient Author writ St. *Brigid's* Life in two Books ; [and it is highly probable it is the same Work, which *Colgan* (b) published and ascribed to *Animosus* or *Animchadus*. For that Piece of *Colgan's* begins with the same Words (except that *Irachtuiar* is changed by *Colgan* into *Reachtmar*, or the Law-giver ; which first Word might have crept in from the Error of Transcribers) and *Colgan's* Tract is also divided into two Books.] There is another *Biographer* who writ her Life, beginning thus : *Fuit quidam Vir nobilis Lagenensis Genere Nomine Dubthacus*. [Which *Colgan* (c) ascribes to St. *Ultan*.] And another which begins thus ; *Me Cogitis, Fratres, ut Sanctæ et Beatæ Memoræ Brigidæ Virginis Virtutes et Opera, More Doctorem, Memoræ Literisque tradere aggrediar*. [This is the Beginning of St. *Brigid's* Life, written by *Cogitosus*, and published by *Colgan* (d).] St. *Brigid* died on the 1st of *February* 521 or 523.

The Writer of the Life of St. *Columb*, Abbot of *Hy*, begins thus : *Venerabilis Presbiter Columba, plurimorum Cænobiorum Sanctissimus Abbas*. [I suspect this to be the same Life published by *Colgan* (e), and ascribed to *Cumineus*, Abbot of *Hy* ; there being but a small Variance therein from this here mentioned in the Beginning.] St. *Columb* died on the 9th of *June* 597.

The Writer of the Life of St. *Edan* or *Moedock*, first Bishop, or Archbishop of *Ferns* (as that anonymous Author calls him) begins thus ; *Fuit quidam Vir nobilis in Regionibus Connaëtorum, Nomine Sethna, et Nomen Uxoris ejus Ethne de Semine Amlaigh*. [This Life is published by *Colgan* (f), and ascribed to St. *Evin*] Another Writer of his Life begins thus. *Fuit quidam Vir nobilis in partibus Hiberniæ, Nomine Senia, habens Uxorem, Nomine Ethneam*. Both these Authors are of great Antiquity. St. *Edan* died on the 31st of *January* 632.

The Writer of the Life of St. *Brendan*, Abbot of *Clonfert*, begins thus ; *Sanctus Brendanus, Filius Finlocha, Nepotis Alti, de Genere Eogeni, Stagnili Regione Mimenensium ortus fuit*. Another Writer of the same Life begins thus : *Fuit Vir Vitæ venerabilis, Brendanus Nomine, qui tanquam Aurora rutilans Peccatorum Tenebras a multorum cordibus fugavit*. St. *Brendan* died on *Sunday* the 16th of *May* 577.

The Writer of the Life of St. *Coemgene* or *Keivin*, the first Abbot, or (according to others) Bishop of *Glendaloch*, begins thus : *Vir erat in Provinciâ Lageniensium (quæ est quinta Pars Hiberniæ) in plebe Viz Dalmachscœb, quæ est in Orientali Plagâ Lageniensium, super ripas Maris, cujus Nomen dicebatur Coemloga*. [This Life was prepared for the Press by *Colgan* ; but yet remains in M. S. in the Library of the College of *Louvain*] Another Writer of his Life begins thus : *Adest nobis, Fratres, gloriosi Abbatis Caymgini veneranda Festivitas*. There is also extant another short Account of his Life beginning thus : *Natus est in Hiberniâ Insulâ*. St. *Coemgene* died on the 3d of *June* 618, or (as others say) 621.

The Writer of the Life of St. *Moling*, second Bishop of *Ferns*, begins thus : *De Australi Lageniensium Plagâ, quæ dicitur Kenselach*. Another begins, *Venerabilis Præsul ac Propheta Dei Dayrchellus, qui alio Nomine Moling Appellatur*. The Festival of St. *Moling* is celebrated on the 17th of *June* ; but I have not discovered when he died ; unless he be the same Person with *Moling Luachra*, who died, according to *Tigernach*, in 696.

The Writer of the Life of St. *Fintan*, Abbot of *Clonenach* begins thus : *Fintanus Sanctus, Filius Crumbhini de Finibus Lageniæ oriundus fuit*. St. *Fintan* died on the 17th of *February* 603.

(a) Trias Thaum. p. 51.

(b) Ibid. p. 546.

(c) Ibid. 527.

(d) Ibid. p. 518.

(e) Ibid. p. 325.

(f) Act. Sanct. p. 208.

The Writer of the Life of St. *Senan*, Bishop of *Iniscatty*, begins thus: *Senanus ex nobilibus procreatur Parentibus.* [This Life is published by *Colgan* (g).] St. *Senan* died on the 1st of *March* 544, the same Day that St. *David*, Bishop of *Menevia*, (St. *David's*) died.

The Writer of the Life of *Motoemog*, Abbot of *Liaib*, begins thus: *Beatissimus Abbas Mocoemog, de Provincia Connactorum, sc, de Gente Conmacne paternam Originem duxit.* [*Colgan* (b) has also published this Life out of a M. S. of the Franciscans of *Kilkenny*.] He died on the 13th of *March* 656.

The Author of the Life of St. *Finan* of *Munster*, Abbot of *Ceanbetick*, begins thus: *Fuit Vir Vitæ venerabilis.* There is another Writer of his Life beginning thus: *Finanus Sanctus de plebe quæ Corcudubne dicitur, ortus fuit.* St. *Finan* was Contemporary with St. *Brendan* of *Clonsfert*, and is said to have died on the 7th of *April*; but I have not yet discovered in what Year.

The Author of the Life of the Abbot St. *Ruadan* begins thus: *Sanctus Ruadanus de nobilibus Parentibus trahens Originem.* He died on the 15th of *April* 584.

The Writer of the Life St. *Cronan*, Bishop, or (as he is in other Places called) Abbot of *Roscrea*, begins thus: *Gloriosus Abbas Cronanus de Provinciâ Momonien-sium oriundus fuit, cujus Pater Odranus vocabatur.* [*Colgan* collated this Life with the *Kilkenny* M. S. and prepared it for the Press; but it still lies unpublished in the College of *Louvain*.] St. *Cronan* flourished Anno 580, and died on the 28th of *April*.

The Writer of the Life of St. *Congall* or *Comgall*, first Abbot of *Bangor*, begins thus: *Beatus ac venerabilis Abbas Comgallus, nobilissimo Aradenſium Genere ortus, Patre Setneo, Matre Briga editus est.* This Saint died on the 10th of *May* 600 or 601.

The Writer of the Life of St. *Carthag*, first Bishop of *Lismore*, begins thus: *Gloriosus Christi Miles Carthagus.* He died on the 14th of *May* 637.

The Writer of the Life of St. *Declan*, first Bishop of *Ardmore*, the Beginning of which was wanting in *Ware's* Extracts. But it appears from the Life, that the Writer of it did not live long after the Age of *Declan*. For towards the Close of that Life one meets with these Words: *Fertur nobis ab antiquis ejus Discipulis, quod magnus Exercitus in Comitatu suo esse solebat. His antient Disciples told us, that a great Army used to continue in his Train.* [Now as we meet with the foregoing Passage in a Life of that Saint prepared for the Press by *Colgan* out of a M. S. of the Franciscans of *Kilkenny*, and now in the Library at *Louvain*, we cannot but conclude, that it is the same Life, and then it begins thus: *Beatissimus Episcopus Declanus de nobilissimo Hiberniæ Regum Genere, qui per multos Temporum Cursus Regnum totius Hiberniæ in Civitate Themoriæ tenuerunt, oriundus fuit.*] The Festival of St. *Declan* is celebrated on the 24th of *July*.

The Writer of the Life of St. *Kiaran* the elder, first Bishop of *Saigre*, begins thus: *Beatissimus Episcopus Kiaranus, Hiberniæ Sanctorum Primogenitus.* Another Writer of that Life begins with almost the same Words, (*viz.*) *Beatus Pontifex Keranus, Hibernicorum in Fide Christi Primogenitus.* [The former of these Lives is published by *Colgan* (i) out of the M. S. of the Franciscan Friars of *Kilkenny*, and is ascribed by him to St. *Evin*.] The Festival of St. *Kiaran* is solemnized on the 5th of *March*; and he and St. *Declan* were Contemporary with St. *Patrick*.

The Writer of the Life of St. *Molua*, otherwise called *Lugid*, begins thus: *Beatissimus Abbas Lugidus, generosis ortus Parentibus, Patrem habuit Cartharium, Genere Muminienſem, Mater autem dicta est Sochla, Natione Oſrigenſis.* He died on the 4th of *August* 609.

The Writer of the Life of St. *Canic*, Abbot of *Aghavoe*, begins thus: *Canicus, Sanctus Abbas, de Genere Connath-duinne-gemin, que est Aquilonalis Pars*

(g) Aët Sanct. on the 8th of March.

(b) Ibid. 589.

(i) Ibid. p. 458.

Hiberniæ

Hiberniæ Insulæ. But another Writer of his Life begins : *S. Kynnicus de Genere Corcudaland ab Aquilonali Parte Hiberniæ ortus fuit. Hujus Pater Poeta fuit famofus, qui Laidecus dicebatur, Mater vero Melda vocabatur.* [The former of these Lives was collated for the Press by Colgan out of the M. S. of the Franciscan Friars of Kilkenny, but is not yet published.] St. Canic died on the 11th of October 600.

The Writer of the Life of St. Munnu, otherwise called *Fintan*, begins thus : *Fuit Vir Vitæ venerabilis Nomine Munnu, de clarò Genere Hiberniæ Insulæ, idem de Nepotibus Neil, cujus Pater vocabatur Tulcanus, Mater vero Feidelmia dicebatur.* He died on the 21st of October 635.

The Writer of the Life of St. Colman-Ela begins thus : *Fuit Vir Vitæ venerabilis Nomine Colmanus, Filius Beugne, de Nepotibus Neil, Hic de Nomine cujusdam Silvæ, que dicitur Ela, Augmentum Nominis accepit.* He died on the 26th of September 611.

The Writer of the Life of St. Barr, otherwise called *Finbarr*, first Founder and Bishop of the Church of Cork, begins thus : *Sanctissimus Dei electus atque dignissimus Pontifex Barrus de Gente Conaëtorum de plebe (Sc) quæ Ibruin Ratha dicitur, ortus est.* St. Barr flourished in the Year 600, and his Festival is celebrated on the 25th of September.

The Writer of the Life of the Bishop St. *Æd* begins thus : *Sanctus Episcopus, Aidus. Filius Brichii, de Nepotibus Neil oriundus fuit.* He died on the 10th of November 589.

The Writer of the Life of St. *Albe* begins thus : *Albeus Episcopus, Virorum Momonienfium Pater beatissimus, et post S. Patricium secundus Patronus.* Another Author of his Life begins thus : *Helveus Episcopus beatissimus Hiberniæ Insulæ, alter Patricius, ex orientali parte Regionis, quæ Anyeliach dicitur, oriundus fuit.* St. *Albe* died on the 12th of September 527.

The Writer of the Life of the Abbot St. *Abban*, Contemporary with St. *Brendan*, who died on the 16th of March, or, as others say on the 27th of October, but in what Year I have not discovered. The Beginning of the Life was wanting in *Ware's* Collections ; [but it is supplied by Colgan (k) out of the M. S. of the Franciscan Friars of Kilkenny, and begins thus : *In occidentali Plaga totius Orbis est Insula posita, cujus Nomen Hibernia dicitur.*]

The Writer of the Life of St. *Kiaran* the younger, first Abbot of *Clonmacnois* begins thus : *Vir gloriosus et Vitæ Sanctissimus Queranus ex Patre Boetio, Matre Darerchâ ortus fuit.* He died on the 9th of September 549.

The Writer of the Life of St. *Flannan*, Bishop Killaloe, begins thus : *Fuit Vir Vitæ venerabilis Flannanus Nomine, cujus Vita, tanquam Lucerna ardens, per Charitatem lucens, per Fidei Virtutem, in Domo militantis Ecclesiæ emicuit.* [There is extant another antient M. S. Life of St. *Flannan* in the College of Louvain, beginning thus : *Flannus itaque ejusdem Theodorici Regis Filius.*] St. *Flannan* flourished Anno 639, under which Year it is said he was consecrated at Rome by Pope John IV.

The Writer of the Life of St. *Furfey* begins thus : *Fuit Vir Vitæ venerabilis Fursæus Nomine, nobilis quidem Genere, sed nobilior Fide.* [The Author of this Life is very antient, as being mentioned by Bede (l), but it is doubtful whether he were an Irishman or a Frenchman.] The Festival of St. *Furfey* is celebrated on the 16th of February.

The Writer of the Life of St. *Baiiben*, Abbot of Hy, begins thus : *Reverendus Pater Baithinus ab Infantiâ suâ in Verbo Dei et Disciplinâ ab Abbate præclarissimo Columba diligenter institutus est.* He died on the 9th of June 599, in the 66th Year of his Age.

The Writer of the Life of St. *Finian*, Bishop, or (according to others) Abbot of *Clonard*, begins thus. *Fuit Vir Nobilis in Hiberniæ partibus Fintanus Nomine, originis lineam trabens de filio Rudraythi.* St. *Finian* died on the 12th of December 552.

(k) Ibid p. 610.

(l) Eccles. Hist. cap. 19.

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The Writer of the Life of St. Colman, Bishop of Dromore, begins thus. *Beatissimus vir Colmanus, Dromorensis Episcopus, Aradeorum gente fuit Oriundus.* He flourished in the Year six hundred, and his Festival is celebrated on the seventh of June.

The Writer of the Life of St. Berach begins thus. *Inter Cætera quæ Dei plena potentia, &c.* [This Life is published by Colgan (m) from a M. S. of the Monastery of the Island of *All Saints*, who ascribes it to *Augustin Magraidan*, a Writer of the 15th Century, of whom see before p. 87.] St. Berach flourished in the Year 630 [and his Festival is celebrated on the 15th of February.

The Writer of the Life of St. Molaisi, otherwise called *Laserian*, Abbot of *Daim-Inis* or *Devenish* begins thus, *Postquam Divinâ gratiâ operante per S. Patritii prædicationem Infidelitatis tenebræ ab Insulâ Hiberniæ sunt depulsæ.* He died on the 12th of September 571.

The Writer of the Life of St. Endè, Abbot of *Aran*, begins thus, *Mirabilis Deus Omnipotens in Sanctis suis hunc Virum Sanctissimum (Sc) Endeum Abbatem, tanquam stellam perfulgidam huic mundo opaco transmisit.* St. Endè flourished about the Year 490.

The Writer of the Life of St. Fechin, Abbot of *Four*, begins thus, *Sanctus ac Venerabilis Abbas Fechinus, nobili Parentum Stemmata illustris, Patre Kelcharnano, Matre vero Lasreâ editus.* St. Fechin died of the Jaundice on the 20th of January 665; but the Author is not of any great Antiquity; for in that Book he mentions the Arrival of the *English* in *Ireland*. [This Life is published by Colgan (n) and ascribed by him to *Augustin Magraidan* before-mentioned.]

The Writer of the Life of St. Mochua Ballu begins thus. *Clarus genere Vir erat Nomine Mochua, filius Lonand, ex Lugne Conaetiæ trahens Originem.* Mochua died on the 24th of December 638, in the 90th Year of his Age. [Bollandus (o) and Colgan (p) have given another Life of this Saint, translated from an ancient *Irish* M. S. by Philip O-Sullivan, which begins thus, *Vir Sacer Cronanus, Mochua quoq; dictus*; but they differ from the former Life in the Age of Mochua and the Day of his Death.]

The Writer of the Life of St. Tigernach, Bishop of *Cluana-eois* (now called *Clones* in the County of *Monaghan*) begins thus. *Venerabilis Præsul Tigernachus Regali ex progenie natus, Nepos Echacki Regis.* St. Tigernach died on the 4th or 5th of April 549 or 550.

The Writer of the Life of St. Columb, Abbot of *Tirdaglass* begins thus. *Sanctus Columba, filius Crimthayn Dictus, Nobili Laginiensium genere Ortus fuit.* St. Columb died in the Year 550. But the Writer of his Life gives us a truer Account of his Death, and places it in the same Year in which St. Finian of *Clonard* died (viz.) 552, December 13th.

The Writer of the Life of St. Samthana, Abbess of *Clonbrone*, begins thus, *Sancta et Venerabilis Virgo Samthana de Ultorum genere Originem duxit, cujus Pater Dyamranus, Mater vero Columba vocabatur.* She died on the 19th of December 739.

The Writer of the Life of St. Boetius, the Bishop, begins thus. *Sanctus Pater et electus Dei Pontifex Boecius generosis ortus Parentibus.* He died on the 7th of December 518.

The Writer of the Life of the Virgin St. *Athraëta*, who flourished about the Year 490. [Colgan (q) has published a mutilated Life of this Virgin out of a M. S. of the Island of *All-Saints*, which he has supplied both in the Beginning and End, and in some other Parts, out of an Anonymous Writer of the Life of St. Patrick, and other Places. It begins thus, *Seculo illo Sanctorum feracissimo.* St. *Athraëta* flourished, according to the last-mentioned Life, about the Year 470, and her Festival is solemnized in the Church of *Kil-Athraëta*, in *Lugny*, according

(m) Act. Sanct. p. 340.
Sanct. p. 789.

(n) Ibid. p. 130.

(q) Ibid. p. 277.

(o) Tom. 1, ad 1. Januarii.

(p) Act.

to domestick Writers on the 11th of *August*, but according to Foreigners on the 9th of *February*.]

We have besides many Lives of the Saints of *Ireland* in the lesser Book of the *Servants of God*, called *Sanctilogium*, written by *John* Vicar of *Tinnuth*, which were afterwards transcribed by *John Capgrave*, under whose Name they are extant, and were published *London* 1516. *John* of *Tinnuth* flourished in the Year 1366. His Book is extant in M. S. in the Cotton Library. But I do not know whether we may with any Propriety call these Lives the Offspring of his own Brain. For it may be very well believed, that he copied them out of *Irish* Authors, or published them, having changed only the Stile. In that Book, besides the Lives of *St. Patrick*, *St. Columb*, *St. Brigid*, *St. Piran* (who is the same which *Kiaran* the elder) *St. Brendan*, *St. Finan*, *St. Furse*, and *St. Culbert*, (of whom before) are to be seen also the Lives of *St. Foilan*, *St. Jndraet*, and his Fellow Martyrs, *St. Tathey*, *St. Fiachre*, *St. Osmana*, *St. Modwenna*, *St. Benignus*, and *St. Columban*. But in the narrow Compass to which I have confined myself, I shall not take upon me to be decisive either as to the Country of these Authors I have mentioned, or as to the Authors themselves.

Of the Writers of IRELAND.

B O O K II.

C H A P. I.

Foreign Writers who [were educated, or] bore Offices in Ireland, from the Year 400, to the Arrival of the English under King Henry II. [together with two who were Antecedent to the first of these Periods.]

[*FERGUS*, the Son of *Ferquard*, King of *Ireland*, was the first King of the *Scots*, and whom some affirm to be born in *Denmark*, though many others make him a Native of *Ireland*. I shall not take upon me to settle the difference; but he flourished A. M. 3678, and before *Christ* 292. He died, as *Gesner* from *Bale* says, in the Year aforesaid; but *Lesley* says 305 Years before *Christ*; and is said to have written,

Legum Politicarum. Lib. 1.

Josina, the 9th King of *Scotland*, and one of the Successors of *Fergus*, was by his Parents Permission educated in *Ireland* among the Physicians and Surgeons of that Country, until he arrived to *Man's* Estate, whom he always held in great Esteem. He died A. M. 3826, and 137 Years before *Christ*, according to *Bale*, but as *Lesley* says 161. He is said to have written,

De Herbarum virtutibus et viribus. Lib. 1.]

Palladius the Bishop arrived in *Ireland*, A. D. 431, being sent by Pope *Celestin*, not only to propagate the Christian Faith, but to extirpate the *Pelagian* Heresy, which then began to sprout in *Ireland*. Having taken some Pains in that Function for a short Time, he died among the *Piæts* upon his Return to *Rome*. *Prosper* of *Aquitain*, *Bede*, *Marian*, *Florence* of *Worcester*, *Sigebert*, and others, say unde-

der that Year, *that Palladius was sent by Pope Celestin to the Scot's believing in Christ.* It seems to me past Doubt, that by the *Scots* in this Passage, are not intended the *Scots of Albany*, but the *Irish*, who at that Time were generally known by the Name of *Scots*. *Nennius* (a), an antient Author (who flourished A. D. 858, expressly affirms "that *Palladius*, having left *Ireland*, passed into *Britain*, and there died in the Land of the *Picts*;" which is confirmed by *Joceline* (b) the Monk of *Furnes*. "The said Pope (says he) had before him (speaking of *St. Patrick*) sent another Doctor called *Palladius* into *Ireland* to preach the Gospel." and a few Lines after, "but the *Irish* gave no Credit to his Doctrine, but opposed it with great Obstinacy; upon which he departed from their Country, and took a Journey towards *Rome*, but died in *Britain*, within the *Pictish* Dominions." With these also agrees *John* (c), of *Tinmuth*; and the same may be likewise collected as well from the Life of *St. Patrick* written by *Probus*, as from *Prosper*, who was Contemporary with *Palladius*, and who in a Book written against *John Cassian*, (whom he calls *Collatorem*) Cap. 4. speaking of *Celestin*, says, "that having ordained a Bishop for the *Scots*, while he studies to preserve the *Roman Island*, i. e. *Britain* in the Catholick Communion, he converted also a barbarous Island to Christianity." In which Passage he plainly distinguishes that Island, to which *Palladius* was sent, from *Britain*, of which modern *Scotland* is part. *Bale* confounds our *Palladius* partly with *Palladius* the *Gallatian* (who was Bishop first of *Helenopolis*, and afterwards of *Aspona*) and partly with *Palladius* Bishop of *Amasia*. See *Usher*. (d) *Thrithemius* (e) and *Gesner* (f) have ascribed to him a Book intitled,

De vitâ S. Johannis Chrysostomi. But that Book is the Work of *George*, Archbishop of *Alexandria*, and not of *Palladius*, as *Usher* in the Place before quoted demonstrates. *Bale* (g) adds (as it is thought out of his own Brain) that *Palladius* writ also

Contra Pelagianos. Lib. 1.

Homilias plures. Lib. 1.

Epistolas ad Celestinum. Lib. 1.

Besides those *Traçts*, which he had before published in Greek. Perhaps he means *The Lauthac History*, which is extant in *Latin* in the Appendix to the Lives of the Fathers. But that is a Work of *Palladius* the *Gallatian*, and not of our *Palladius*. He died among the *Picts* on his Return towards *Rome*, on the 15th of *December*, 431, the same Year in which he came to *Ireland*. This is the common Account. But in the Manuscript Annals of *Inisfall*, he is said to have continued here one Year, and to have rested in Christ in *Britain*. *Tirechan* (h) suggests, that he suffered Martyrdom there. His Remains were at length in 1494, honourably translated in a Silver Casket to *Fordun* by *William Schewes*, Archbishop of *St. Andrews*, as *Boetius* (i) says.

St. Patrick, after the Death of *Palladius*, was sent by Pope *Celestin* to attempt the Conversion of the *Irish*. See a full Account of his Life, Vol. I. p. 3, &c. He writ, or is said (k) to have written,

De tribus habitaculis, sive de gaudiis Electorum, et pœnis Damnatorum, Lib. 1. which is extant in the 9th Tom. of the Works of *St. Augustin*, to whom some have ascribed it, [as others have to *Fulgentius*, and others to *St. Patrick*. See *Cave's Eccl. Hist.*] It begins thus, *Tria sunt sub Omnipotentis Dei nutu habitacula.*

Librum, qui Charta S. Patricii dicitur, alias, de Antiquitate Avalonicâ, which begins thus. *In Nomine Domini Nostri, Jesu Christi, Ego Patricius humilis Servunculus Dei, anno Incarnationis ejusdem 430 (in alio Exemplari 425) in Hiberniam a Sanctissimo Patre Celestino Legatus, &c.* This Piece is extant in the Bibliotheque of the Fathers, published at *Cologn* in 1618, towards the End of the 5th Tome. [It is also published at large by Sir *James Ware* among the Works ascribed to

(a) De gestis Britonum, M. S. (b) Vit. S. Patr. Cap. 25. (c) Vit. Patr. M. S. in
Biblioth. Cotton. (d) Primord. cap. 16. p. 804. 4to. (e) De Script. Eccl. (f) Bi-
blioth. Univ. (g) Cent. 14. Britan. Script. No. 7. (h) Vit. Patr. M. S. (i) Hist.
Scot. Lib. 7. f. 128. b. (k) Boston. Buriens. de scriptor. Eccles.

St. Patrick, London 1656, 8vo, from a Manuscript Copy of *William of Malmesbury* on the Antiquities of the Church of *Glastenbury*, extant in the *Cotton Library* (l). Some Extracts out of it were also published by *John of Tinnuth* (m) and by *John Capgrave* (n), printed London 1516. It is certain there are many Marks of Imposture in this Tract, and the Learned have looked upon it as a Work of a later Age for several Reasons. 1st, It has no Relish of *St. Patrick's* Stile, as is manifest, by comparing it with his indisputable Works. 2^{dly}, It is full of *Anglo-Saxon* Names, who did not come into *Britain* till the Year 449, such as *Adelward*, *Wencreth*, &c. But 3^{dly}, and principally, That the *Æra* of *Christ's* Incarnation, which is found in it, was not in Use in the Age of *St. Patrick*. For though *Dionysius Exiguus* A. D. 525 first mentions the Reducing the Cycle to the Year of the Incarnation of *Christ*, that People might be better acquainted with it, yet it afterwards remained a long Time in private Use with the *Paschal* Cycle, and was not publicly received, as *Brucherius* (o) says, till about the Time of *Charles* the Great. *Joachim Vadianus* (p) affirms, that he never saw the Year of our Lord in any ancient Charters, of which he had seen many; and *Papebrock* (q) observes, that it was not used in Publick Instruments before the Ninth Age; with whom agree *John Avenin*, (r), and *Nicholas Vignier* (s) as to Epistles, Charters, and Imperial Diplomata, affirming, that in them the Year of the Incarnation was never introduced till the Reign of *Charles* the Great, who was elected Emperour Anno 882. But it seems probable to have been introduced into *England* earlier than it was used in *France*, or the Empire, and yet not long before the Eighth Century; and the first Publick Acts we find it applied to were those of Councils, as in that of *Becanceld*, under King *Witbred* Anno 614; and yet the same King did not use it in the Years of his Reign. So in the Council of *Celicyth* (t) held A. D. 816, every Bishop was required to take an Account of the Year of our Lord. And the like appears by some Charters in *Ingulphus*. Corresponding Instances about Councils, especially in the Eighth and Ninth Centuries, are produced by *Mabillon* (u), who thinks that *Bede* was the first who brought it into Historical Use, and that could not be before the Year 725, when he began to write his History. From all which it appears, that there is no Colour for the Charter of *St. Patrick*, which reckons from the Incarnation near one hundred Years before *Dionysius Exiguus* introduced that Way of Computation. It is strange, that the Jesuit *Alford* (w) should say, that he found no Exception against the Credit of that Charter, since even *Capgrave* mentions it with Suspicion, and his own Brethren *Henschenius* and *Papebrochius* (x) deride his Simplicity for believing it; and among other Arguments against this Charter, they produce that of the Account given in it of Indulgences, which Name they confess was not used for the Relaxation of Penance till the Eleventh Century, a competent Time after the Date of this Charter. Mr. *Cressy* (y) indeed would evade the Weight of this Argument by affirming, that every Bishop or Pope, as Chief, had always a Power to relax Penance; yet though that were granted, it does not answer the Question, which is, Whether the Name, *Indulgences*, was then applied to such a Sense, as this Charter uses it in, which the learned Jesuits before mentioned, deny. Add to this, that *St. Patrick* is introduced in that Charter, saying, that he obtained from *Celestine* twelve Years of Indulgences, which being understood of *Glastenbury*, implies a manifest Impossibility. For *St. Patrick* is said to have retreated thither towards the End of his Life, and *Celestine* died soon after the Commencement of *St. Patrick's* Mission. From all which Arguments, the Imposture of this Charter is past Contradiction manifest.

(l) Sub Vespasian. P. 2.

(m) Vit. S. Patr.

(n) Nova Legenda.

(o) Belg. Ro-

man. Lib. 2. Cap. 8. No. 4.

(p) Rerum Aleman. Tom. 3. Lib. 2. p. 32.

(q) Propyl. ad

Tom. 2. §. 102.

(r) Annal. Boiorum. Lib. 4. p. 461.

(s) Chron. Burgund. ad ann.

885.

(t) Spelm. Concil. p. 330. cap. 9.

(u) De re Diplom. Lib. 2. cap. 2. p. 17. §. 23.

No. 15.

(w) Ecclef. Hist.

(x) Act. Sanct. Vit. S. Patricii ad 17 March. Prologom, §. 10.

No. 72.

(y) Ch. Hist. of Britain.

St. Patrick writ also,

Confessionem suam, [called by some *Itinerarium Confessionis*, Lib. 1.] which is extant in Manuscript in the Library of the Cathedral Church of Salisbury in England, beginning thus, *Ego Patricius Peccator*.

Epistolam (z) *commonitoriam ad Coroticum* (alias) *Cereticum*, which is extant in Manuscript in the same Place, [and is published by Ware.]

Regulam (a) *Monasticam*.

Proverbiorum (b). Lib. 1. In *Irish*.

De abusioibus Sæculi. Lib. 1. [This seems to be the Treatise which is extant in the Works of St. Augustin (c) and intitled, *de 12 abusio num gradibus*, beginning thus, *Primus abusio nis gradus est, si sine bonis operibus Sapiens et Prædicator fuerit*, &c.]

De suis propriis gestis et vitâ. Lib. 1. [which a Writer of his Life, said by Colgan (d) to be St. Eleran the Wise, quotes in these Words, “*Sicut in libro*, &c. “ as St. Patrick says in the Book which he himself writ of his Life and Conversation.” But this seems to be the same Piece which is before mentioned under the Name of his Confession ; at least they both begin with the same Words.]

There are extant, *The Canons of a Synod*, convened by him ; and of another by him. *Auxilius* and *Ifferminus*, in *Spelman's British Councils*. And of these, and other Canons (which perhaps are lost) is *Jocelin* (e) to be understood in that Passage, wherein he asserts, “that St. Patrick writ a large Volume called, *Canon Phadruig*, i. e. *the Canons of Patrick*.

Giraldus Cambrensis (f) takes Notice also of a Prophecy of St. Patrick relating to the Affairs of Ireland.

There is also handed about, besides a Testament under his Name, a compleat Volume of Dialogues, relating to the Affairs of Ireland, written in the Irish Language, in which St. Patrick, *Coiltius* and *Oisenus* are introduced discoursing together. But the Piece is certainly the Work of a later Age : [as appears not only from the Stile, but from this Circumstance, that *Coiltius* and *Oisenus* flourished in the Reign of *Cormac Ulfadba*, K. of Ireland, who mounted the Throne, A. D. 254, too early to leave Room to suspect, that they could be Contemporaries with St. Patrick.]

Bale adds, that St. Patrick writ the following Books, (viz.)

Odæporicon Hiberniæ. Lib. 1.

Historiam Hiberniæ ex Ruano. Lib. 1.

De futurâ Electorum vita. Lib. 1. Which I take to be the same with the fore-mentioned Treatise, *de tribus habitaculis*.

Abjectoria Numero 366, called by *Nennius*, *Abgetoria* 365, or more.

Sermonum. Lib. 1. One of his Sermons was formerly preserved in the Library of the Monastery of Sion, in *Middlesex* in England, as appears from the Catalogue of the Books of that Monastery ; but it seems it is not now extant.

Ad Avalonicas Incolas Epistolam ; which perhaps is the same Work called before, *the Charter of St. Patrick*, [and the same also which others ascribe to him under the Title of, *De Antiquitate Avalonica*. Lib. 1.]

Ad Hibernienfes Ecclesias, et ad suos Britannos Epistolas plures. An anonymous Writer of his Life in Three Books mentions his *Epistles*.

What is to be understood by *Abjectoria* or *Abgetoria* before mentioned may be learned from *Tirechan*, an antient Writer of the Life of St. Patrick, not yet published, by comparing the following Passages together. “ He baptized Men daily (says that Writer, speaking of St. Patrick) and read to them Letters and “ *Abgatorias*.” Again, “ He also founded the Church of *Icarrigdagri*, and another Church called, *Ininruig-Thuaithe*, and writ *the Elements* for *Cerpan*.” And afterwards, Lib. 2, he says thus. “ And behold, a certain Man came to them, “ called *Mac-Dregin*, with four Sons who were Gentiles, and he besought *Patrick* “ to give him the Baptism of God ; and *Patrick* blessed him with his Sons, and “ he chose one Son from among the rest, whose Name was *Erca*, and he writ

(z) *Jocel. vit. Patr. cap. 150.*

(a) *Ibid. cap. 165, 167, 174.*

(b) *Ibid. cap. 185.*

(c) *Tom. 9. p. 395.*

(d) *Trias Thaum. p. 35. cap. 16.*

(e) *Vit. Patr. cap. 185.*

(f) *Hib.*

Expugn. Lib. 2. cap. 32.

“ for him *the Elements*, and he blessed him with the Blessing of *P. S.*” (perhaps *Presbyteri*, of a Priest.) Also, after he had baptized one *Hinu*, “ He writ “ for him (says *Tirechan*) *Abgatorias*, and blessed him with the Blessing of a Bishop.” From whence, I think, it is apparent, that the *Abgetoria* of *Nennius* (which *Bale* in a Mistake calls *Abjeetoria*) signify no more than the *Alphabet*, or Elements of Words, which *St. Patrick* writ and taught, and that *Bale* and his Followers were much out in enumerating these *Abjeetoria* among the Works of *St. Patrick*. [And this Interpretation of *Tirechan* will admit of no Doubt, when it is considered, that the Name of the *Abcedarium* or *Alphabet* in *Irish*, is *Aibghitter*, from whence that Writers *Abgetoria* was in *Latin* formed; which Word *Aibghitter* seems to have been in *St. Patrick*’s Time first introduced into the *Irish* Language by a Corruption from the *Abcedarium* of the *Latins*, the more antient Name of the *Irish* Elements being *Bethluifnon*, as before (g) is observed.

Other Works are ascribed to *St. Patrick*, as (besides the *Regula Monastica* before mentioned)

Regulam aliam, *Rieguil Prointige Patrick dictam*, i. e. *Regulam Refectorii S. Patricii vulgo Nuncupatam*, which we are informed (h) was in the Possession of *Fingen Mc Carthy* Anno 1647. But whether it be different from the *Monastic Rule* aforesaid, I will not take upon me to say.

Hymnum, qui *Lorica S. Patricii Appellatur*; of which the Author (i) of the Tripartite Life of that Saint, ascribed to *St. Evin*, has this Passage. “ *Tunc vir Sanctus composuit illum Hymnum*, &c. Then this holy Man composed that Hymn in *Irish*, commonly called *Feith-fiadha*, (A) and by others, *Lorica Patricii*, the Breast-plate of *Patrick*, which from that Time was held in high Esteem by the *Irish*; because it was thought, and proved by repeated Experiments, that it preserved those, who devoutly recited it, from all imminent Dangers both of Soul and Body,”

Unum grande opus de Hiberniæ Antiquitatibus, et Sanctionibus Legalibus. This Work is mentioned in the Annals of the four Masters under the Year 438, when it is said to have been composed; and is usually called *the great Antiquity*. The Authors who are said to have contributed their Labours in compiling this Work, are *Loegarius*, *Corcus* and *Darius*, three Kings, *Patrick*, *Benen*, and *Carnech*, three Bishops, and *Rossius*, *Dubthach*, and *Fergus*, three Antiquaries, according to this antient *Irish* Distich.

Laogaire, *Corc*, *Daire dur*, *Patrick*, *Benen*, *Cairneach* eo is

Rofs, *Dubthach*, *Fergus*, go feib, naoi Sailge Sein Seanchuis moir

Laogaire, *Corc*, *Daire* the Hardy, *Patrick*, *Benen*, *Carnech* the Just.

Rofs, *Dubthach*, *Fergus*, (a good Thing) are the Nine Authors of the great Antiquity.

Yet after all it is probable enough, that the former Part of this Work, called *Hiberniæ Antiquitates*, is the same with the *Historia Hiberniæ ex Ruano*, and the latter Part, intitled, *de Sanctionibus Legalibus*, is the same with *the Canons of St. Patrick*, both before mentioned. — And thus much of the Works of *St. Patrick*.]

St. Secundin, or *Sechnal* the Bishop, commonly called *St. Schaglin*, was the Son of *Restitutus*, a Lombard, and *Darerca*, *St. Patrick*’s Sister. He writ, the same Year he died, following the Order of the Alphabet,

Hymnum in Laudem S. Patricii. Beginning thus

Audite omnes amantes Deum Sancta merita

Viri in Christo beati, Patricii Episcopi.

This Hymn is mentioned by *Jocelin* (k) of *Furnes*, [and *Colgan* (l) hath published it at large.] He came into *Ireland* about the Year 439; under which we meet with this Passage in the Annals of *Ulster*. Anno 439 *Secundus* (or *Secun-*

(g) *Antiq.* p. 21.
cap. 177.

(h) *Trias Thaum.* p. 214.
(l) *Trias Thaum.* p. 211.

(i) *Ibid.* p. 126.

(k) *Vit. Patr.*

(A) *Feith-fadha*, signifies an Assembly of Deer, from a ridiculous Story told by the Author of the Tripartite Life, and by *Jocelin*, (viz.) That *St. Patrick* and his Companions, being Way-lay’d by *K. Laogair*, appeared in the Shapes of a Herd of Deer, and so escaped; from whence *St. Patrick* composing the Hymn at that Juncture, gave it the said Name.

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dinus) *Auxilius* and *Iserninus* are sent with an Episcopal Character into Ireland “in aid of *Patrick*.” He died on the 27th of December 448 at *Dunshaglin* (a Village in the Diocese of *Meath*, so called after his Name) and was buried there in his own Church in the 75th Year of his Age. The Reader may find a fuller Account of him in *Jocelin* (m).

St. Mael, a Briton, Nephew to *St. Patrick*, and first Bishop of *Ardagh* (of whom See an Account Vol. I. p. 247.) Writ a Book

De virtutibus & Miraculis S. Patricii tum viventis.

Luman, a Briton also like *St. Mael*, and Nephew to *St. Patrick*, by his Sister *Tygridia*, was Bishop of *Trim* in *Meath*, and writ, as appears from *Jocelin*.

Acta avunculi sui Patritii.

I have not been able to discover the time of his Death; but his festival is celebrated on the 11th of October. See *Jocelin* Chap. 39, 50, 51, 52.

Another Nephew of *St. Patrick*, called *Patrick*, writ the Life of his Uncle. “He, says *Jocelin*, after the decease of his Uncle, returned to *Britain*, and “died there, and was buried honourably in the Church of *Glastenbury*.”

Gildas Albanus (whom *Bale* calls the Disciple of *St. Patrick*) was descended from a Royal Stock among the Britons; yet having preached the Gospel for a time in Ireland, and governed the Academy of *Armagh*, as soon as he understood that his Brother *Howell* was slain by King *Arthur* in Battle, he returned into *Britain*, and made his Peace with the King about the Year 508. [and became his Chaplain] He was then persuaded by the Abbot *Cadoc* to open a School in the Abby of *Lhancarvan*, from whence the Year following he withdrew to the Island of *Echni*, which he soon after forsook, being terrified by the Incurfions of the Pirates of the Islands of *Orkney*, and from thence betook himself to *Glastenbury*, near which he founded a Church on the Banks of the River *Ax*, and dedicated it to the Holy Trinity, where he spent the Remainder of his Life in Solitude. [He is called in the Prophecies of *Merlin*, the Preacher of Ireland, from his great Success in converting Numbers in that Country to Christianity.] He died on the 29th of January 512, and his Body was conveyed to *Glastenbury*, and there buried. He writ, according to *Bale* (n).

Commentarios Evangeliorum. Lib. 1.

De primis Habitatoribus Insulæ. Lib. 1.

Versus Vaticiniorum. Lib. 1. Beginning, *O Rabiem Britonum quos.*

De Sexto Cognoscendo. Lib. 1. Beginning, *Ter tria lustra tenent.*

Super eodem Sexto. Lib. 1. Beginning, *Cambria Carnarvan, Angl.*

Regum Britannorum Historiam. Lib. 1.

De Victoriâ Aurelii Ambrosii. Lib. 1.

Acta Germani & Lupi. Lib. 1.

And many other Pieces. He is said to have left in the Abby of *Lhancarvan* a Book of the four Evangelists copied in his own Hand Writing; from whence, I suppose, *Bale* thought it a sufficient Foundation to make him the Author of the said Commentaries. *Buchanan* (o) makes this Remark on the Prophecies ascribed to our Author. “The Prophecies (says he) which are handed about “under his Name, are so ridiculous in their Words and Sentences, and so im- “methodical and unpolished in the whole Scheme of their compofure, that in- “deed no Man in his right Senfes can believe *Gildas* to be the Author of them.” *Geofry* of *Monmouth* (p) quotes the Books of the *Victories* of *Aurelius Ambrosius*, and of the *Miracles* of *St. German* and *St. Lupus* in his History, and they seem to have been extant in his time. He also says (q) that *Gildas* translated the *Molmutian Laws* out of *British* into *Latin*; but that King *Alured* translated them into *English*.

Mocæus [called by *Jocelin*, *Moccheus*,] a Briton, forsaking his Country and Parents, travelled into Ireland for the Sake of the Lord, and being in the Life

(m) Vit. Patr. cap. 176, 177. (n) Cent. 1. No. 50. (o) Rer. Scot. Lib. 5. sub. Con-
stantino. 1mo. (p) Lib. 2. cap. 1. & Lib. 3. cap. 2. (q) Lib. 1. cap. 18.

Time of St. Patrick made Bishop of *Lude* or *Louth* he governed that See to the Year 535 or 534, (r) in which he died on the 19th or 20th of August. From hence the Reader may discover Jocelin's (s) gross Error, who says, *that the Life of Moctheus was lengthened out to three Hundred Years by the Sentence of St. Patrick for his Incredulity.* [and Colgan (t) labours hard to shew, that the Account of Jocelin and others, was built on a Mistake in some antient Verses in *Irish* ascribed to St. Columb, and that the Passage in them ought to be read 100 instead of 300 Years.] He was *that holy Profelite Briton, the Disciple of the Bishop St. Patrick*, whom Adamnanus (u) relates to have prophesied of St. Columba; but in the printed Adamnanus his Name is corrupted into *Maueteus*. He writ *An Epistle*, which bears this Inscription (w) *Maueteus Peccator, Presbiter, S. Patricii discipulus, in Domino Salutem, &c.* and according to Bale (x), *Prognostica Nativitatum*. He seems also to have been the Author of some other Tracts. For I am of Opinion he is the same Person, whom I find thus quoted in the Annals of Ulster. “Anno 471. *Præda prima Saxonum de Hiberniâ, ut alii dicunt, isto anno deducta est, ut Maeteus docet. Sic in Libro Cuanach inveni.*—In the Year 471 the first Prey of the Saxons was, as some affirm, taken out of Ireland that Year, as Maeteus teaches. So I find it in the Book of Cuanach.” Bale and his followers miserably confound this Moeteus with Bachiarus, whom Gennadius (y) mentions, and whose Epistle to Januarius, touching the receiving of lapsed Persons into the Church, is yet extant (z) Dempster (a) forges a Story out of his own Brain, that Bacchiarius surnamed Macceus writ, *ad Leonem 1. Papam pro peregrinatione. Lib. 1.* See Colgan (b).

Machutus or *Maclovius*, a Briton, Disciple to St. Brendan of Clonfert, and the Companion of his Travels, flourished in the Year 550. Having at length forsaken Ireland, he passed over to *Aletha* or *Aletum* (as it is called in the antient Notitia of the Roman Empire) in *Aremorick Britain*. The former Name of this Town hath been antiquated (c) for many Ages, and from its Patron has taken up the Name of *Maclovium*, and is commonly called St. Malloes. Having presided over this Bishoprick forty Years, he was driven out of it by his own Citizens, and betook himself to *Xaintes*, where he was honourably received by *Leontius* Bishop of that See, and in some Years after died in a very advanced Age, being upwards of 100 Years Old. He was a Man of great Learning (says Bale (d)) and is said to have left behind him.

Quasdam Epistolas.

But Dempster (e) from his own fancy adds, that *Machute* writ *De fortunatis Insulis. Lib. 1.*

Epistolas ad Britannicas Ecclesias. Lib. 1.

Epistolas ad Brendanum. Lib. 1.

Ordinationes sue Ecclesiæ.

And he affirms that the latter of these Works was to his time preserved at St. Malloes in *Aremorick Britain*.

Some dream that *Machute* was an *Irish* Man; but indisputably they are mistaken. *Hugh Kirksted*, a Cistercian Monk (who flourished in the Year 1220) calls him *Machittus*, a Monk and Bishop of Ireland, who is there reported to have raised a Giant from Death, whom he baptised, and that he attended Brendan in his Navigation for seven Years. In which Passage perhaps *Machutus* is to be placed instead of *Machittus*. *Sigebert of Gemblones* affirms (f), that he was born near the Coasts of the British Seas, that his Father's Name was Guent, that he was an Earl, and Founder of the City of Guent-Castle. I am of Opinion it was this Passage, that induced *David Camerarius* (g) to think, “that *Machute* was born of noble Parents in Scotland, that his Father was Earl of Guin-Castle, and his Mother a Countess called *Darnall*.” But the Truth of this I leave to the Judgment of others.

(r) Annal. ult. (s) Vit. Patr. cap. 135. (t) Act. Sanct. Append. ad vit. Mochthei. p. 734. (u) In 2. Prefat. ad vit. S. Columb. (w) Annal. Ult. ad an. 534. (x) Cent. 1. No. 46. (y) Catal. viror. Illustr. (z) In Bibl. vet. Patrum Tom. 3. (a) Hist. Eccl. Scot. Lib. 2. No. 162. (b) Act. Sanct. p. 736. (c) Molan. Natal. S. S. Belgii ad 15. Nov. (d) Cent. 1. No. 56. (e) Lib. 12. No. 831. (f) Vid. Surius ad 15 Novembris. (g) De Scot. fortit. Lib. 3. cap. 198.

Book II. *The Writers of IRELAND.* 313

Gildas Badonicus (of *Bannesdown*) passed out of *Britain* into *Ireland* about the Year 566, upon the Invitation of *Amirach* (by some called *Ainmere* and *Ainmerich*, the Son of *Setnai*) King of *Ireland*. But having preached the Gospel there only a short time, and his Patron K. *Amirach* being Slain Anno 568 or 569, he returned to his own Country, and died the Year following (*b*) in the fiftieth of his Age. He writ, according to *Bale*,

De Excidio Britanniae. Lib. 1, beginning, In hac Epistola quicquid.

In sui temporis Clerum. Lib. 1, beginning, Britannia habet Sacerdotes.

Conciones Mordentes. Lib. 1, beginning, Esaias Propheta dicit, vae vobis.

Historiam Quandam. Lib. 1, beginning, Alboinus Longobardorum Rex.

De Immortalitate Animæ. Lib. 1.

And some other Treatises : But here it is necessary to observe, that the second Treatise above mentioned, which *Bale* (according to his usual Custom) has ascribed to *Gildas*, is not any distinct Work, but only a Part of that Querulous Book written by him on the Destruction of Britain. *Ponticus Virunnius* (*i*) says, that *Gildas* writ,

Quosdam Libros Epigrammaton, and, *Poema Cambren dictum* ; and in the End of that Book plainly distinguishes him from the other *Gildas* called *Albanus*, who writ *de Victoriâ Aurelii Ambrosii*. *Bale* (*k*) ascribes these Poetical Pieces to one *Gildas a Welshman* (whom I take to be a Creature of his own Fancy) and affirms that he flourished A. D. 60. Yet I cannot but be of Opinion, that this *Gildas Badonicus* was the true Father of them. The most learned *Usher* (*l*) makes it plain, that *John Philip Pareus*, and others, have erroneously ascribed to this *Gildas* the Comedy called, *Aulularia*, or the *Querulous*, which has been also falsely fathered on *Plautus*. [There are also said (*m*) to be extant of his, some Fragments inserted in the old Book of Canons of sixty-six Titles in the Cotton Library.]

The Author of his Life confounds this *Gildas* with *Gildas Abbanus* before mentioned. p. 311 ; and *John Molanus* in his Martyrology observes, that his Festival is celebrated on the 28th of January in Britain.

Bede (*n*) tells us, “ That Bishop *Aigilbert*, a native of *France*, abode a considerable Time in *Ireland* for the Sake of Studying the Scripture ; that from thence he passed into *England*, and was for a Time Bishop of the *Gevissi* or *West-Saxons* ; that he afterwards returned to *France*, and was made Bishop of *Paris*, and that he died there in a very advanced Age.” *Bale* (*o*) says (but from what Authority I cannot find out) that the Abbess *Hilda* wrote against him *pro veterum rituum Observatione*. Lib. 1. Perhaps this gave a Handle to *Dempster* to invent, that *Aigilbert* writ, *De errore Paschatis celebrandi corrigendo magnum Volumen*. It is certain, *Bede* does not say one Word of either of these Books ; and yet he very copiously handles (*p*) the Disputes of the Synod held in *Hilda*’s Abbey of *Whitby* in the Year 664, upon the Subject of the Paschal Feast, and Ecclesiastical Tonsure ; at which Synod *Hilda* and *Aigilbert* himself assisted.

Bede (*q*) likewise shews, “ that *Egbert*, a noble *Englishman*, retired into *Ireland* for the Sake of Studying the Scriptures ; that from thence he passed over to the Island of *Hy*, and there died on *Easter-Sunday* the 24th of *April* 729, in the 90th Year of his Age, having first taught the Monks of *Hy* to celebrate *Easter* after the Apostolical Manner.” He writ according to *Bale* (*r*).

De ritibus Catholicorum. Lib. 1.

De Pascali Observatione. Lib. 1.

Conciones varias. Lib. 1. and some other Tracts. But we have only *Bale*’s Word for this.

Willibrord, an *Anglo-Saxon*, Archbishop of *Utrecht* in *Holland*, “ was educated (says *Alcuin* (*s*)) twelve Years in *Ireland*, among Masters of the greatest Reputation both for Piety and Divinity, being intended for a Preacher to many People.” And in the beginning of the second Book is this Passage.

(*b*) Annal. Ult. (*i*) In Libr. 4to. Britannicæ Hist. (*k*) Script. Britan. Cent. 1. No. 24.
(*l*) Primord. p. 557, & 1143. (*m*) Ibid. p. 557. (*n*) Eccl. Hist. Lib. 3. cap. 7. (*o*) Cent.
1. No. 80. (*p*) Eccl. Hist. Lib. 3. cap. 25. (*q*) Ibid. Lib. 3. cap. 27. & Lib. 5. cap. 23.
(*r*) Cent. 1. No. 91. (*s*) Vit. Willibrord. Lib. 1.

Venerat occiduis quidam de finibus Orbis,
 Vir virtute potens, divino plenus Amore,
 Ore Sagax, et mente vigil, et fervidus actu,
 Ad te, temporibus Pippini, Francia Fælix :
 Quem tibi jam genuit fœcunda *Britannia* Mater,
 Doctaq; nutritiv studiis sed *Hibernia* Sacris,
 Nomine *Willbrordus*.——.

He writ, according to *Bale* (t),
De suâ Peregrinatione. Lib. 1.
Ecclesiasticos Canones. Lib. 1.
Homilias quoq; et Epistolas plures.

He died, according to *Gaspar Bruschi* (who erroneously makes him an *Irishman*) A. D. 739, or, according to others, 736, in the eighty-first Year of his Age, and was buried in the Monastery of *Epternach*, of which he was himself the Founder. His *Testament* is extant in *Scribanius's* Account of *Antwerp*, and in *Miræus's* Notitia of the Churches of the Low Countries. *Dempster* and *Camerarius* rank him among the *Scots* : But without Question they are mistaken.

One *Gildas* flourished in the Year 820. “ Though born in *Wales*, yet he “ had for his Father an *Irish Scot*, and prosecuted his Studies also in that Coun- “ try,” as *Bale* (u) tells us out of *Leland*. He writ, according to the said *Bale* and his followers,

Breviarium Gildæ. Lib. 1. beginning, a principio Mundi usq; ad Diluvium.
De Mirabilibus Britannie. Lib. 1, beginning, Primum Miraculum est stagnum.
De primis Habitatibus. Lib. 1.
De Rege Arthuro. Lib. 1.
De Sepulchro ejus incognito. Lib. 1.
De esse periculoso. Lib. 1.
De Milite Leonis. Lib. 1.
De Milite Quadrigæ. Lib. 1.
De Percivallo et Lanciloto. Lib. 1.
De Galguano et aliis. Lib. 1.

And many other Works. Thus far *Bale*.

But “ the first (w) of these Works is manifestly the same Tract, which in more “ authentick Copies is ascribed to *Ninius* the *Britain*.” “ His Book (x) *De* “ *Computo*, consisting of ninety-nine Chapters, is also extant in Manuscript in “ the *Cotton Library*,” which he dedicated to *Raban* the Monk, who was afterwards Abbot of *Fuld*. I must observe also here, that the said Book *de Arthuro Rege*, of which *Bale* makes him the Author, is, as it seems, more justly to be ascribed to the first *Gildas*, as *Giraldus Cambrensis* (y) shews. “ But of *Gildas* “ (says he) who inveighed so bitterly against his own Nation, the *Britons* say, “ that he was provoked to write such *Invectives* by an Offence he took at King “ *Arthur* for killing his Brother, the Prince of *Albany* ; and for that Reason, “ they say, being informed of his Brother's Death, he threw several excellent “ Books, which he had writ on the Actions of King *Arthur*, and the Praises of “ his Nation, into the Sea. For which Reason one finds nothing expressly “ said in any authentick Writers of so great a Prince.” Thus far *Giraldus Cambrensis*.

John Paparo (z), a *Roman* by Birth, and Cardinal Priest under the Title of Cardinal of St. *Laurence* in *Damazo*, was sent Legate by Pope *Eugene* the III into *Ireland*, and carried with him four *Palls*, which in a Synod held in *March* 1152, he delivered to the four Archbishops (viz.) *Armagh*, *Dublin*, *Cashell* and *Tuam*. Authors do not agree as to the Place where this Synod was held ; some say in the Abby of *Mellifont*, others in a Place called *Mell*, and others at *Kena-*

(t) Cent. 2. No. 5. (u) Cent. 2. No. 2. (w) See Usher's Sylloge of Epistles. p. 134.
 (x) Ibid. (y) De Illaudabilibus Cambriæ. cap. 2. (z) Alph. Ciaconius vit. Pontif. Roman.

nuse or *Kenlis* (now called *Kells*) in *Meath*. I find the Titles of the Canons (a) promulged in the said Synod, (*viz.*)

1. *Contra Symoniam et Usuram.*

II. *De Decimis dandis.*

[*Ware* has here inserted the Names of the Bishops who assisted at the said Synod ; but as they are printed before in the preparatory Matter to my first Volume, I judged it superfluous to repeat them again.]

In this Synod a certain Number of Suffragan Bishops was subjected and assigned to each Archbishop. Upon breaking up of the Synod the Cardinal returned to *Rome* by the Way of *Scotland* (b). He writ, if we may give Credit to *Dempster* (c).

Ad Ecclesias Scoticas. Lib. I.

John Alan, Archbishop of *Dublin*, makes this Remark in his Registry, “ that while *Paparo* was in *Ireland*, he had a Contribution of Subsidies from the “ Churches of the several Provinces, *i. e.* the hundreth Part of every Benefice.”

Gilbert, a Cistercian Monk of the Abby of the B. V. of *Lude* in *Lincolnshire*, passed into *Ireland* at the Command of *Stephen*, King of *England*, with *Owen*, an *Irish* Soldier. “ There they began to erect a Monastery, and lived “ in it together two Years and a half. *Gilbert* was Steward of this Monastery “ within Doors, and the Soldier was Governour and a careful Manager of every “ thing Abroad, and withal a most faithful Interpreter.” This *Gilbert*, who was afterwards Abbot of *Basingwork* in *Flintshire*, writ,

Oeni visionem in Purgatorio Patricii, as appears from *Wendover* (d). “ But “ (says he) by the Industry and Diligence of this Monk, the Experience of this “ Soldier was reduced into Writing.” He lived in the Year 1152. See more of him in *Roger Wendover* above quoted, whose History down to the Year 1235 we have in the printed *Matthew Paris*, to whom it is falsely ascribed.

(a) Anon. M. S.
(d) In Steph. Rege.

(b) Johan. Hagulstad.

(c) Hist. Eccl. Sect. Lib. 15. No. 1024.

C H A P. II.

English and Welsh Writers, who Flourished in Ireland, from the Time that King Henry the Second obtained the Dominion of that Island, to the Year 1300.

GIRALD BARRY, commonly called *Cambrensis* (and whom some erroneously call *Sylvester Giral*d) was born in *Pembrokeshire*, of a noble Family.

“ His Father’s Name was *William de Barry*, his Mother’s, *Angareth*, the “ Daughter of *Nesta*, who was the noble Daughter of *Rees*, Prince of *South- “ Wales*, the Son of *Theodore* ; ” which is the Account he himself (a) gives of his Family. He was first made Archdeacon of *Brecknock* by his Uncle *David*, Bishop of *Menevia*, (St. *David*’s) and afterwards Archdeacon of St. *David*’s. In 1185 he was sent into *Ireland* by King *Hen. II.*, in Quality of Secretary to his Son *John*, who made him an Offer of the Bishopricks of *Ferns* and *Leighlin*, or one of them, being both at that Time vacant. But he refused them, and made it his whole Study to collect Materials for writing his *Topography of Ireland* (or his Treatise on the Wonders of *Ireland*) and his *Vaticinal History of the Conquest of that Nation*. He began these Works during his Abode in *Ireland* ; but put the

(a) De vita sua. Lib. 1. cap. 2. in Bibl. Cotton.

finishing Hand to them after his Return into *Wales*. At length in the Year 1198, upon the Death of *Peter*, Bishop of *St. David's*, he was elected to succeed him by the Chapter of that See, which Election was followed by a vigorous Suit at *Rome* between him and *Geoffry*, Prior of *Llanthony*, supported by *Hubert*, Archbishop of *Canterbury*; in which *Girald* was at length foiled. He writ, according to *Bale* (b).

Topographiam Hiberniæ. Lib. 4. Beginning thus——Placuit Excellentia vestra.

De Expugnatione ejusdem. Lib. 3. Beginning——Quoniam de Insulae Hiberniæ Situ.

Topographiam Cambriæ. Lib. 4.

Itinerarium ejusdem. Lib. 3. Beginning—Quoniam ea quæ in Britannia.

Illustrationes Merlinorum. Lib. 2. Beginning——Quoniam in prioribus Libris Merlini.

Topographiam Britannicæ primæ. Lib. 4.

Distinctiones Giraldi. Lib. 1. Beginning—Nunc ad ea quæ contra Naturæ.

Relationem Dormientium. Lib. 1. Beginning—Regnabat Decius Imperator.

In Opera quædam Senecæ. Lib. 1. Beginning—Lucius Annus Seneca.

Mirabilia Terræ Sanctæ. Lib. 1.

Speculum Ecclesiæ. Lib. 4. Beginning—Sicut Hominum Naturam.

De Planctu Lachrimabili. Lib. 1. Beginning—Quoniam ad Cantuariensem.

Pro reddenda Talione. Lib. 1. Beginning—Ecclesiæ Speculum qui me cupit.

Vitam Hen. II. Lib. 3.

Acta Regis Johannis. Lib. 1. Beginning—Johannes Filius Junior Henrici.

Ad Stephanum Cantuariensem. Lib. 1. Beginning—Postquam ad Gilfordiam.

De Institutione Principis. Lib. 3. Beginning—In Apibus Rex unus est.

Super Merlino Caledonio. Lib. 1.

Super Ambrosio Merlino. Lib. 1. Beginning——Circa Propheticae præsentis expol.

Gemmam Ecclesiasticam. Lib. 1. Beginning——Agmen in Castris æterni Regis.

Epithalamion. Lib. 1. Beginning—Ut Lux post Tenebras.

Investiones triennes. Lib. 1.

De Miseriâ Conditionis Humanæ. Lib. 1. Beginning—Unde superbit Homo.

Epigrammata varia. Lib. 1. Beginning—In natale Sacro.

Carmina Metrica. Lib. 1. Beginning—Florida fructifera Simonis.

De Cisterciensium Nequitiiis. Lib. 1. [This is the same with *Speculum Ecclesiæ*. See *Wharton*.]

Epistolas & Distamina. Lib. 1. Beginning—Remissimus vobis Librum.

Vaticinalem Historiam. Lib. 1. Beginning—Hactenus Historia pleno.

Gesta Laboriosa Giraldi. Lib. 3. Beginning—In tres particulas Libellus.

De Avibus et earum Naturis. Lib. 1. [This is a Part of his *Topography of Ireland*.]

Rhetoricas Orationes. Lib. 1.

De illaudabilibus Cambrorum. Lib. 3.

De Probemiis suorum Operum. Lib. 1.

Descriptiones magnorum Virorum. Lib. 1.

Simbolum Electorum ad Mapes. Lib. 1.

Cosmographiam Mundi. Lib. 1.

Chronographiam ejusdem. Lib. 1.

Speculum Commonitorium. Lib. 1.

Speculum Consolatorium. Lib. 1.

Remordentes Epistolas. Lib. 1.

Querulum Carmen. Lib. 1.

Certamina Galfridi Eboracensis. Lib. 1.

De Honestate Clericali. Lib. 1.

Cambrica Mappæ Expositionem. Lib. 1.

De Quærente & Solvente. Lib. 1.

Dialogos Prosaicos, Lib. 1.

Vitam Ethelberti Martyris. Lib. 1.

Vitam Davidis Menevensis. Lib. 1.

Vitam Caradoci Presbiteri. Lib. 1.

Vitam Remigii Lincolnensis. Lib. 1.

Vitam Hugonis Carthusiani. Lib. 1.

De Monachis & Clericis. Lib. 1.

De Flosculis Philosophicis. Lib. 1.

Ad Inventiones Huberti. Lib. 1.

Ad Œmulatorum Objecta. Lib. 1.

Itinerarium Baldwini. Lib. 1.

De Fidei Fructu ac Defectu. Lib. 1.

De Mabumeto & ejus Nequitiiis. Lib. 1.

Pro Guidone Warwicensi. Lib. 1.

Prærogativarum Computum. Lib. 1.

De Mundi Mirabilibus. Lib. 1.

And many other Tracts. Thus says *Bale*. He also writ,

Tractatum Retractionum suarum, which is exant in Manuscript at the End of his Description *De Illaudabilibus Cambrie* in the Cotton Library, [and is only a very slight Apology for the many base Scandals and Invectives he had heaped together concerning *Ireland* in his Topography, many of which he confesses he had picked up only from (that publick Lye), *Common-Fame*; and yet has not Remorse enough to disown them, concluding only, that he would not for the most part affirm them, nor would he altogether deny them. Many *Irish* Writers have published Antidotes to some of the particular Poisons of *Cambrensis*; but *John Lynch*, in a Book intituled *Cambrensis eversus*, published Anno 1662, Folio, (of whom before p. 163.) has to some Purpose taken him in Pieces, and with a sharp and judicious Pen exposed the numberless Mistakes, Falshoods, and Calumnies of that malicious Writer.] He also writ, *De Vitâ suâ*. Lib. 2. Of which the second is imperfect. And

Dialogum de Statu Menevensis Ecclesiæ. But perhaps this Treatise is the same with that Book which *Bale* calls *Gesta Laboriosa Giraldi*. For in that Dialogue he handles at large the History of the Contest between him and *Geoffry*, Prior of *Lbanthony*, before Pope *Innocent III.* at *Rome*, concerning the Bishoprick of *St. David's*, as I observed before.

Observations on some of the Works of *Girald Cambrensis*, and on others falsely fathered on him.

The Topography of Ireland contains three Books or Distinctions, and not four, as *Bale* says. So also *The Vaticinal History of the Conquest of Ireland* contains only two Books, not three. For *Girald* himself says (c), “ That he had employed “ three Years Labour in digesting the Topography of *Ireland*, with the hidden “ Things thereof, and the Secrets of Nature, in three Distinctions; and that “ by the Lucubrations of two Years he had afterwards compleated *The Vaticinal History of the Conquest of Ireland* in two Distinctions.” He writ, indeed a Preface (d) to a third Book of the *Vaticinal History*; but it seems he never finished the Book. *Bale* also makes him the Author of a *Vaticinal History*, distinguished from that which *Girald* writ *Of the Conquest of Ireland*. But the Error of that Writer is manifest, as appears from the Beginning of the said Preface, where he says, “ That the said History had got the Name of *Vaticinal*, because he had sprinkled “ up and down in it the Prophecies of *Caledonius* and *Ambrosius Merlin*, in such “ convenient Places as the Subject required.” [He might have added also the Prophecies of *Moling*, *Braccan*, *Patrick*, and *Columb-kille*, which he has also inserted.] And from thence also I am of Opinion, that *Bale* took the Handle of inventing, that *Girald* writ (besides his Books of the *Conquest of Ireland*) one

(c) First Pref. to the Descrip. of Wales.

(d) See Usher's Sylloge of Epistles.

Book of the Caledonian Merlin, and one Book of Merlin Ambrosius. Bale also affirms that Girald writ *Illustrationes Merlinorum* in two Books, beginning, *Quoniam in prioribus Libris Merlini*. But he is greatly mistaken. For these Words are taken from the Beginning of the Preface to the third Book of the *Vaticinal History of the Conquest of Ireland*, [which he intended to have written.]

His Book called by Bale, *Distinctiones Giraldi*, beginning, *Nunc ad ea quæ contra Naturæ Cursum*, is manifestly the same with the second Book of the *Topography of Ireland*.

The *Topography*, or Description of *Wales*, consists of two Books. The first, intituled, *De Laudabilibus Cambrorum*, was published by David Powell with Annotations; but the second Book intituled, *De illaudabilibus Cambrorum* he left unpublished. And this was Ground enough for Bale to pretend that Girald writ *De illaudabilibus Cambrorum*. Lib. 3.

Itinerarium Cambriæ, and *Itinerarium Baldwini*, are one and the same Work, though Bale is pleased to enumerate them as two Pieces; nor does it contain three or four Books (as he says) but two. It is printed with the Annotations of the said David Powell, under the following Title, *Itinerarium Cambriæ, seu Laboriosæ Baldwini Cantuarenfis Arpi per Walliam Legationis accurata Descriptio*.

Descriptiones magnorum Virorum, or The Characters of great Men, are to be found in his *History of the Conquest of Ireland*, i. e. of Richard Strongbow, Earl of Pembroke, Robert Fitz-Stephens, Maurice Fitz-Girald, and other Heroes. But, for any Thing I can learn, Bale was the first who took upon him to say, that Girald writ any distinct Book on these Heroes.

Josias Simler (e) has run into an Error in ascribing to Girald, *De Viti-Saxonum Regibus*. Lib. 1. And *Anglorum Chronicon*. Lib. 1. But he was led astray by the first Edition of Bale's *Writers of Britain*; for they are not mentioned in the second.

The Books also *De Monâ Insulâ*, and *De Vitâ S. Patricii*, which are extant in M. S. in the publick Library at Cambridge, are none of his; though some have made a Handle from their being mentioned by Dr. Thomas James in his *Eclogâ Oxonio-Cantabrigiensi* to ascribe them to Girald. But certainly they are mistaken. For he only reckons them up as bound together in one Volume with some Works of Giraldus Cambrensis.

The *Gemma Ecclesiastica* ascribed to him by Bale, beginning—*Agmen in Castris æterni Regis*, perhaps is the same Work with *Gemma Animæ*, which John Cockleus published at Mentz Anno 1549, without prefixing the Author's Name to it. It is certain both these Books begin with the same Words. [He also writ (f),

Epistolam ad W. Vere Episcopum Herefordiensem, wherein he has Vanity enough, highly to value himself upon a Part of the third Distinction of his *Topography*, wherein he treats of the Harp, and other musical Instruments of the *Irish*; unless this be among the Volumes of Epistles ascribed to him by Bale. For a fuller Account of the Life and Writings of *Cambrensis* I must refer the Reader to the *Biographia Britannica*, now under the Press in London.]

John Comin, or Cumin, an Englishman, Archbishop of Dublin [of whom see a full Account in my first Volume, p. 314]. Dempster (g) makes him a Native of Scotland, born at Bamf in that Kingdom, and would insinuate that he was Bishop of Dunblane in Scotland, and not of Dublin. But that Author has up and down stuffed his Catalogue of the Writers of Scotland with *English*, *Welsh* and *Irish*, according to his own unguided Fancy, and to confirm his Assertions, has often had the Impudence to forge the Names of Authors, Works, Places, and Times. Archbishop Comin has written, according to Dempster,

Epistolas ad Pontifices. Lib. 1.

Epistolas ad varios. Lib. 1. And, according to *Cambrensis* (h),

(a) Append. ad Gesneri Biblioth.
3. No. 348. (b) Vita Giraldi.

(f) Sylloge Epist. p. 115. (g) Hist. Eccl. Scot. Lib.

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Sermonem de Sacramentis Ecclesiæ. [His Constitutions and Canons made in a Synod convened at Dublin Anno 1186 are yet extant among the Archives of Christ-Church, Dublin, but much defaced by Time. However, an Abstract of them in English may be seen in my first Volume p. 316.]

John Grey, Bishop of *Norwich*, a Man of Wisdom and Learning, was constituted Lord Justice of *Ireland* by King *John*, and passed over into that Country with an Army Anno 1208 (i); of whom *Roger of Wendover*, under the Year 1210, says thus: "The King made *John de Grey*, Bishop of *Norwich*, Justiciary of " *Ireland*, who caused the Money of that Country to be struck according to the " Weight of the English Money, and commanded both the Halfpenny and " Farthing to be stamped round." But in the Year 1213, he, by the King's Orders (k) returned into *England* with an Army to oppose the King of *France*, who was then making Preparations to invade *England*. The said *Roger de Wendover* under the same Year says thus. " *John* Bishop of *Norwich* arrived also " out of *Ireland* to the King's Assistance with 500 Foot, and a good Body of " Horse, and was graciously received." He died An. 1214 on his return from *Rome*, whither he had been sent Embassadour from the King to the Pope; from whence his Body was conveyed into, and interred in his own Church at *Norwich*. He is said (l) to have written,

Historiarum Opus. Lib. 1.

Epistolas ad Diversos. Lib. 1.

and some other Treatises. *Possevin* asserts; that he intitled that Historical Work, *Scalæ Chronicon*.

Ralph of *Bristol*, Bishop of *Kildare* [of whom see an Account Vol. I. p. 384] Is said to have written,

Vitam Laurentii Dublinensis Archiepiscopi.

And is the same Life which was published by *Surius*. [But *Baronius* assures us, that, the said Life was written by a Monk of *Auge*, who was Contemporary with *Laurence O Tool*, which seems to be confirmed by the Author's Preface to the said Life; " whose Life (says he) and Virtues, I, (though unworthy) yet not " an undevoted Servant, united in Fraternal Society to the holy College of " *Auge*, have described in a compendious Stile." What led our Author into the Error of ascribing this Life to *Ralph* of *Bristol* was this; that the Pope employed *Ralph* of *Bristol* to inquire into the Life of *Laurence* in order to his Canonization; upon which Occasion he collected Memoirs and sent them to *Auge*, which gave a Foundation to the Monk aforesaid to write his Life.]

John Derlington, Archbishop of *Dublin* [of whom see an Account Vol. I. p. 324.] He writ according to *Bale* (m).

Concordantias Magnas Anglicanas. Lib. 1.

Sermones ad utrumq; Statum. Lib. 1.

Discepciones Scholasticas. Lib. 1.

and some other Tracts. In the Annals of the Priory of *Dunstable* in the Cotton Library is this Passage, " Anno 1284 Dr. *John Derlington*, Archbishop of *Dublin*, died, who was appointed Collector of all the Money granted by way of " Subsidy for the use of the Holy Land in the Council of *Lyons*. It is said he " died suddenly, and as it were intestate."

John of *Dumbelton*, [a native of *England*] and Student of the University of *Oxford*, was Archdeacon of *Meath*, and Rector of the Church of *Kells*. He died on Wednesday the 18th of December 1288 (n), and writ.

De Logicâ et Naturali Philosophiâ, which are extant in M. S. in *Merton College* [Pits gives him the Character of a Man of a subtle and acute Genius, and of one greatly skilled both in sacred and prophane Philosophy. But he extends his Life to the Year 1320, and gives a more particular Account of his Works. For he says he writ,

(i) Annal. de Dunstable in Bibl. Cotton. (k) Rot. Claus. 14. John in turr. Lond. (l) Bale Cent. 3. No. 73. (m) Ibid. Cent. 4. No. 56. (n) Chron. Cænobii de Hales in Bibl. Cotton.

Commentarios in Cantica. Lib. 1.

Theologiæ Summam magnam. Lib. 10.

Theologiæ Summam minorem. Lib. 1.

Artium Summam. Lib. 1.

De Logicâ intellectuâli. Lib. 9.

De Philosophiâ Naturali. Lib. 9.

De Philosophiâ Morali. Lib. 10.

William of Hothum, by some called, *de Odone* and *de Othone*, Archbishop of Dublin, [of whom see a full Account Vol. I. p. 326.] He writ according to *Bale* (o).

Glossas in 4 Libros Sententiarum.

Quæstiones super primum librum.

De immediatâ Dei visione. Lib. 1.

De Unitate formarum. Lib. 1.

Lecturas Scholasticas.

Caius (p) adds to this Account,

Orationem Gallicè de Jure Regis ad Scotiam. *Boston* (q) of *Bury* ranks his Works in this Order. He writ says he,

Super primum Librum Summarum.

Super omnes Libros Summarum Lecturas.

De unitate formarum. Lib. 1.

De immediatâ visione Divinæ essentiæ.

Anthony Pessevin (r) makes him a different Person from *William de Odo*, Archbishop of Dublin. But he is certainly in an Error.

C H A P. III.

English Writers who flourished in Ireland from the Year
1300 to the Year 1400.

Walter Forse, Archbishop of *Armagh*, [of whom see a fuller Account Vol. I. p. 71.] He writ,

Promptuarium Theologiæ. Lib. 3.

De Peccatis in Genere. Lib. 1.

Quæstiones varias. Lib. 1.

and other Works.

John de Bloxham, Batchelor of Divinity of *Oxford*, and a Carmelite Frier of the Abby of *Chester*, while he was Vicar General of his Order in *Ireland* about the Year 1325 he convened a Provincial Chapter in the Monastery of *Athirde*, in the County of *Louth*, founded by *Roger Pipard* about the beginning of the Reign of K. *Edward I.* and is said to have instituted many things in this Chapter for the Restoration of Discipline. Upon his return into *England* he was made the thirteenth Provincial of his Order Anno 1333, and is said to have died the Year afterwards at *Oxford*. He writ according to *Bale* (a).

In 4 libros magistri sententiarum. Lib. 4.

In Apocalypsim. Lib. 1.

Epistolas 186 ad diversos.

Capituli Athirdæensis Statuta.

Sermonum. Lib. 1.

Quæstionum disputatarum. Lib. 1.

(o) Lib. 4. No. 74. (p) De Antiq. Cantab. p. 242. (q) M. S. in Bibl. Ufferii. (r) Ap-
parat. Sacr. Tom. 1. p. 704. 709. Edit. Colon. 1708.

(a) Cent. 5. No. 22.

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and other Things. [*Mark Anthony Allegre* (b) adds, that he writ *Hibernensium Ordinationes*. Lib. 1. which probably is the same with *the Statutes of the Chapter of Athirdee* before-mentioned.]

Robert Eliphat, an *English* Franciscan Frier, or (if we may believe *Joseph Pamphilus*) an Augustine Hermit, was for a time educated at *Oxford*, but passing from thence into *France* he commenced Doctor of Divinity in *Paris*. He flourished Anno 1334. Some (c) take upon them to say, that he was advanced to the Archiepiscopal See of *Armagh*; but doubtless they are in an Error; for there is not the least mention of him either in our Histories, the Archives of the Church of *Armagh*, or in the publick Records. Nay it is manifest out of those Authorities, that the See of *Armagh* was during all the time of *Eliphat* occupied and governed by others, except during the Times of Vacancy; and therefore I have purposely omitted to mention his Works, being no Ways pertinent to the Design of this my Catalogue.

William de Paul (or *Powell*) Bishop of *Meath* [of whom see an Account Vol. I. p. 146.] He writ according to *Bale* (d).

In 4 Libros Magistri Sententiarum. Lib. 1.

Placita Theologica. Lib. 1.

De perfectione intellectus. Lib. 1. Beginning—*Intellectus Humanus suum habet Prin.*

De notitiâ actuali. Lib. 1. Beginning—*In intellectu creato quædam vis est.*

De veritate formali. Lib. 1. Beginning—*Utrum veritas sit forma Substantialis.*

De Ente Rationis. Lib. 1. Beginning—*Rectitudo motus est ut Philosophus.*

Quæstiones Ordinarias. Lib. 1.

Concionum. Lib. 1. And other Works.

Richard Ledred, Bishop of *Offory*, [of whom See a large Account Vol. I. p. 408.] He writ,

Epistolas ad Pontifices Johannem 22. Benedictum 12. et Clementem 6.

Hymnos in Natali Domini et aliis festis in Ecclesiâ suâ decantandos.

Constitutiones Synodales.

Robert Waldbby, Archbishop of *Dublin*. [See an Account of him, and of the Inscription on his Monument Vol. I. p. 334.] He writ according to *Bale* (e).

Lecturam Sententiarum. Lib. 4.

Quæstiones Ordinarias. Lib. 1.

Quodlibeta varia. Lib. 1.

Contra Wiclevistas. Lib. 1.

Sermones per Annum. Lib. 1.

And many other Works.

John Swafham, Bishop of *Cloyne*, [of whom See an Account Vol. I. p. 577.] He writ as *Bale* (f) says, copying from *Leland*,

Contra Wiclevistas. Lib. 1.

Concionum Suarum. Lib. 1.

Richard Northalis, at first Bishop of *Offory*, and then Archbishop of *Dublin* [of whom See an Account Vol. I. p. 336. 411.] He is said to have written,

Sermonum. Lib. 1.

Ad Ecclesiarum Parochos. Lib. 1.

And other Tracts.

Thomas Peverell or *Piere Ville*, Bishop of *Offory* [of whom See an Account Vol. I. p. 412.] He writ, as *Bale* (g) says, and from him *Possevin*.

Quæstiones Theologiæ. Lib. 1. Beginning—*Utrum Beatus Johannes Baptista.*

Sermones Solennes. Lib. 1.

Ordinationes suæ Ecclesiæ. Lib. 1.

And other Works.

(b) Paradis. Carmel. decoris. (c) Pits Script. No. 526. (d) Cent. 4. No. 52. (e) Ibid. Cent. 6. No. 88. (f) Cent. 7. No. 11. (g) Cent. 7. No. 49.

C H A P. IV.

English *Writers who flourished in Ireland from the Year 1400 to the Year 1500.*

THOMAS Colby, a Carmelite of *Norwich*, D. D. and an eloquent Preacher, was advanced to the Sees of *Lismore* and *Waterford* by King *Richard II.*

Anno 1399, as *Bale* (b) says from the Authority of *Leland*. But he seems either to have been disappointed of the Bishoprick, or to have governed these Sees but a very short Time. For the publick Records put the Matter out of Doubt, that *Thomas Snell*, Archdeacon of *Glendalock*, (afterwards Bishop of *Offory*) was advanced to these Sees by the Pope's Provision, and was restored to the Temporalties (i) by King *Henry IV.* on the 16th of *November* 1399. Colby writ according to *Bale* (k).

Præceptorium Divinæ Legis. Lib. 1. Beginning—— Reverendi mei, Mandata Divina.

Collectanea Sacrorum Dogmatum. Lib. 1. Beginning—— Augustinus quinto de Civitate.

In Orationem Dominicam. Lib. 1. Beginning—— Septies in die laudem dixi tibi.

In Psalmum Miserere. Lib. 1. Beginning—— Charissimi, legitur in 2 lib. Regum.

Conciones Sacras. Lib. 1. Beginning—— In domo tua oportet me manere.

De Ecclesiæ puritate. Lib. 1. Beginning—— Dux fuisti in Misericordiâ.

Lectiões Scripturæ. Lib. 1.

In Genesin Annotationes. Lib. 1.

“ And all these Works (says *Bale*) he completed in the Year of our Redemption
“ 1406, in the Reign of King *Henry IV.* But I can say nothing of his Death
“ or Burial.”

He is said also to have written,

Collectanea quædam Historica, and he made Tables (l) to the following Works of other Writers (viz.)

In Gregorii Dialogos.—— *In ejusdem Pastorale.*—— *In ejusdem Homilias.*

—— *In S. Augustino de Trinitate.*—— *In verbis Apostolorum S. Augustini.*

—— *In 83 questiones S. Augustini.*—— *In Polychronicon Carnotensium.*——

In Gulielmi Sengham de fide & legibus.

John Colton, Archbishop of *Armagh* [of whom see an Account Vol. I. p. 84:] He happened to live in the Time of the long Schism in the Popedom between *Urban VI.* and *Clement VII.* and therefore writ, as *Bale* says,

De Causis Schismatis. Lib. 1.

De Remediis ejusdem. Lib. 1.

There is yet also extant some Part of the *Provincial Constitutions* promulged by him. A Work intituled, *Sententiæ Johannis Armachani*, is also extant at *Oxford* in the Library of *Merton College*; but I cannot be positive whether they may be ascribed to this *John*.

Henry of Marleburg, so called (I suppose) from the Place of his Birth at *Marleburg* in *Wiltshire*, was Vicar of *Ballyscadan* in the Diocese of *Dublin*, and writ in Latin,

Annalium. Lib. 7.

(b) Cent. 7. No. 38. (i) Pat. 1. H. 4. p. 1. in tur. Lond.
(l) *Allegre Paradis Carm. Decoris.* p. 320.

(k) Cent. 7. No. 38.

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which he brought down to the Year 1421, in which he flourished. A Part of these Annals were published by *Camden* in his *Britannia* An. 1607; but they are printed more at large in *English*, though not entirely, *Dublin* 1633, at the End of *Dr. Hanmer's Chronicle*. The Title of his Work is thus. *Cronica excerpta de Medullâ diversorum Cronicorum, præcipuè Ranulphi Cestrensis, Scripta per Henricum de Marleburghe) Vicarium de Balischadan, una cum quibusdam Capitulis de Cronicis Hiberniæ. Incepta A. D. 1406, Regis Henrici Quarti post conquestum septimo.*

Richard Talbot, Archbishop of *Dublin* [of whom see a full Account Vol. I. p. 338.] I know but of one Book remaining of his Writings intituled,

De Abusu Regiminis Jacobi Comitis Ormonix Dum esset Locum-tenens Hiberniæ.

His Contemporary *Giles Thornton*, Treasurer of *Ireland*, writ also on the same Subject; [and these Pamphlets were introductive of further Designs against the Earl of *Ormond*. For *Thomas Fitz-Thomas*, Prior of *Kilmainham*, supported by the Archbishop and Treasurer, went for *England*, and accused the Earl of Treason, and the Combat was appointed between them at *Smithfield*, in *London*. But the King interposed, and prevented any Mischief.] Yet there were not wanting Champions in this paper War to undertake the Earl's Defence; among whom was *Jordan*, Bishop of *Cork* and *Cloyne*, whose *Epistle* to King *Henry VI.* upon this Subject is yet extant.

Michael Tregury, Archbishop of *Dublin*, [of whom see an Account Vol. I. p. 339.] He is said to have written, (*u*)

Lecturas in 4 Libros Sententiarum.

De Origine illius studii. Lib. 1.

Ordinarias Quæstiones. Lib. 1.

And other Works.

John Tiptoft, created Earl of *Worcester* by King *Henry VI.* was twice Lord High Treasurer of *England*, and once (An. 1467) Deputy to *George Duke of Clarence*, Lord Lieutenant of *Ireland*, at which Time he held a Parliament, which was opened at *Dublin*, and ended at *Drogheda*, the Statutes whereof are preserved in the Chancery of *Ireland*; “ And he siding with *Edward* the IVth, “ and paying a preposterous Obedience to the Humours of that Prince, became, “ as it were, the Executioner of his Vengeance, till he lost his own Head when “ King *Hen. VI.* was restored.” So says *Camden* (*n*). He was born at *Everton*, in *Cambridge-shire*, but educated at *Oxford* in *Baliol College* [where he was so successful in his Studies, that in a short Time he became Master of the elegancies of the Latin Tongue.] He undertook a religious Pilgrimage to *Jerusalem*, and afterwards, “ falling in Love (*o*) with the Delights of Poetry, he continued “ three Years in *Italy*, and while he abode in *Rome* Pope *Pius* the II^d, is said to “ have shed Tears for Joy at hearing a most eloquent Oration of his.” He writ, *Orationes*

Ad Patavienses, Unam.

Ad Pium II, Unam

Ad Cardinales, Unam.

Epistolarum. Lib. 1.

“ And other Works: He also excellently well translated into his Mother Tongue, “ the *English*, *The elegant Orations of Publius Cornelius and Caius Flaminius* “ Of true Nobility two Books; *Tully de Amicitia et Senectute*, and other Authors.” Thus far *Bale*. He was beheaded in the Year 1470, and his Body was buried in *London*, in an Abby of Dominican Friars, near two Pillars towards the South, as *Leland* says.

Sir *Richard Edgecomb*, a Native of *Cornwall*, was in 1488 sent by King *Hen. VII.* into *Ireland* to receive the Oath of Allegiance from the Nobility, and other

(*m*) *Bale Cent.* 8. No. 14.
funebri, cited by *Bale Cent.* 8. No. 46.

(*n*) *Britan.* p. 436.

(*o*) *Ludovicus Carbo* in *Oratione*

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Honourable Officers of the Crown. He writ *A Treatise on the Success of this Employment*, which is extant in M. S. [and a Copy of it is among the late Bishop of Clogher's Manuscripts now in the College Library, with this Title prefixed. *Here articulately ensueth as well the beginning of the Voyage of Sir Richard Edgecomb Knight, sent by the King's Grace into Ireland, of such Communications and Conclusions, as the said Sir Richard hath made and taken there, as of his Return again into England.* It is written in the Way of a Journal, beginning June 23d, 1488, and ending August the 8th following, when he landed at Forwey in Cornwall.]

Thomas Scrope, alias Bradley, Bishop of Dromore [of whom see an Account Vol. I. p. 261.] He writ according to *Bale*.

De Carmelitarum Institutione. Lib. 1.

De eodem Ordine ad Eugenium 4. Lib. 1.

Catalogum Sanctorum ejusdem Ordinis. Lib. 1.

Compendium Historiarum & Jurium. Lib. 1.

Privilegiorum Papalium. Lib. 1.

De Sectarum introitu ad Angliam. Lib. 1.

De sua Professione ad Rhodios. Lib. 1.

Sermones de Decem præceptis. Lib. 1.

“ And some other Works, He also very elegantly translated into *English* 10

“ Books of *Philip Ribot*, a *Catalan*, on the particular Actions of the *Carmelites*;

“ which Work he dedicated to *Cyril Garland*, Prior of his Convent.” This is the Account *Bale* gives of his Writings, and adds, that when he was obliged to fly into *Germany* he left behind him in *Ireland* these Books relating to the *Carmelite* Order in M. S. His Book of the Institution of the Order of the *Carmelites* is to this Day extant in the publick Library at *Cambridge*. He died in 1491.

C H A P. V.

English *Writers who Flourished in Ireland from the Year*
1500 to the Year 1600.

JOHAN Alan, or Allen, Archbishop of *Dublin* [of whom see a large Account Vol. I. p. 346.] He writ,

[*Liber Niger, seu Registrum Johannis Alani, cum Annotationibus ejusdem.* containing many Antiquities relating to his Church, into which he was a diligent Inquirer.

Repertorium Viride, containing a short Account of the Churches of his Diocese. Copies of both these Tracts are extant; but the Originals (I think) are not to be found.]

Epistolam de Pallii Significatione Activâ et passivâ; inserted in the second Part of his Registry, Fol. 78. b. which he writ about the Time he received the Pall,

De Consuetudinibus ac Statutis in-tuitoriis Causis observandis, extant in the said Registry from Fol. 168. b; to Fol. 171. b; and some other Pieces relating to the Affairs of his Church.

John Bale, Bishop of *Ossory*, [of whom see an ample Account, Vol. I. p. 415.] He

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He published many Works both in *Latin* and *English*, the Catalogue of which, transcribed from his Book *de Scriptoribus Britannia*, follows (*viz*).

- [*Fasciculum ex omnibus.*—— Lib. 3.
- Scriptores ab Helia.*—— Lib. 2.
- Scriptores a Bertoldo.*—— Lib. 6.
- Additiones ad Trithemium.*—— Lib. 1.
- Collectiones Germanicae.*—— Lib. 1.
- Collectiones Gallicae.*—— Lib. 1.
- Collectiones Anglicae.*—— Lib. 1.
- Varia Doctorum Virorum.*—— Lib. 1.
- Catalogus generalium.*—— Lib. 1.
- Bellum Spirituale.*—— Lib. 1.
- Castellum Pacis.*—— Lib. 1.
- Conciones Pueriles.*—— Lib. 1.
- Ad Hulliensem Synodum.*—— Lib. 1.
- Ad quasdam Quaestiones.*—— Lib. 1.
- Ad Paleonydorum Appendices.*—— Lib. 1.
- Historiam Patronatus.*—— Lib. 1.
- Historiam Simonis Angli.*—— Lib. 1.
- Historiam Francki Senensis.*—— Lib. 1.
- Historiam Divi Brocardi.*—— Lib. 1.
- In praefationem fastorum Mant.*—— Lib. 1.

While he lived in Exile in Queen *Mary's* Reign he writ the following Works, *viz*

- Anglorum Heliades.*—— Lib. 2.
- Britanniae Scriptores.*—— Lib. 2. Wefaliae 1549. Basileae 1559, 4to.
- In tres Waldeni Tomos.*—— Lib. 3.
- In fasciculum Zizaniorum ejusdem.*—— Lib. 1.
- In Polydori de Inventione Rerum.*—— Indices. 3.
- In Johannis Textoris Officinam.*—— Lib. 1.
- In Catalogum Capgravii.*—— Lib. 1.
- In vitas Pontificum Barnesii.*—— Index 1.

He writ also Comedies in *English* in divers Kinds of Measures.

- The Life of St. John Baptist.*—— Lib. 14.
- Of Christ when he was twelve Years old.*—— Comed. I.
- Of Baptism and Temptation.*—— Comed. II.
- Of Lazarus raised from the Dead.*—— Comed. I.
- Of the Counsels of Bishops.*—— Comed. I.
- Of Simon the Leaper.*—— Comed. I.
- Of the Lord's-Supper, and the washing of the Feet.*—— Comed. I.
- Of the Passion of Christ.*—— Comed. II.
- Of the Sepulture and Resurrection.*—— Comed. II.
- On both Marriages of the King.*—— Lib. 2.
- Of the Papistical Sells.*—— Lib. 2.
- Against Censurers and Criticks.*—— Lib. 2.
- On the Treasons of the Papists.*—— Lib. 2.
- Against those who adulterate the Word of God.*—— Lib. 2.
- Of John King of England.*—— Lib. 2.
- Of the Impostures of Thomas Becket.*—— Lib. 1.
- Of the Promises of the Great God.*—— Lib. 1.
- Of the preaching of John.*—— Lib. 1.
- Of Christ's Temptation.*—— Lib. 1.
- The Corruptions of the Divine Law.*—— Lib. 1.
- The Image of Love.*—— Lib. 1.

He also translated the *Tragedies of Pammachius.*—— Lib. 4.

Other Works in Prose published by him in *England*.

- On the Apocalypse of John.*—— Lib. 3.
- Against the Impostor Strandish.*—— Lib. 1.
- Against the Custom of Swearing.*—— Lib. 1.

The Man of Sin; against Bonner.—— Lib. 2.

The Mystery of Iniquity.—— Lib. 1.

Against Antichrists.—— Lib. 1.

The Trial of Sir John Old Castle.—— Lib. 1.

The Acts of the English Celibates.—— Lib. 4.

Some Dialogues.—— Lib. 1.

Christian Songs.—— Lib. 1.

Against the Priests of Baal.—— Lib. 1.

An Apology for Barnes.—— Lib. 1.

For Gray against Smith.—— Lib. 1.

Against the Persuasions of Papists.—— Lib. 1.

Upon the Martyrdom of Anne Askew.—— Lib. 2.

To Elizabeth the King's Daughter.—— Lib. 1.

He tells us, that he had made *Facetias et Jocos, Conceits and Jests* without Number, and had translated many Things, and that he had by him unpublished *Hebdomada coram Deo* (afterwards published)—— *An Epitome of Chronicles.*——

The War of Wickliffe against the Papists.—— *The Bishop's Alchoran*; and further that he had translated out of *English* into *Latin*—— *The Examination of William Thorpe*, and from *Latin* into *English*, *The Apology of Sebald Heyden* against the *Salve Regina*, with an *Epistle of John Pomerane to the English*.

In the Edition of his Works printed at *Basile* in 1559, the following Pieces are added, (*viz.*)

Against the Celibacy of the Clergy.—— Lib. 1.

Upon the Itinerary of Leland.—— Lib. 1.

Of true Hereticks.—— Lib. 1.

Locupletationem Apocalypseos.—— Lib. 1.

Expostulations with a Papist.—— Lib. 1.

On Mantuan upon Death.—— Lib. 1.

Missam Crapuloforum.—— Lib. 1.

Against the Popish Mass.—— Lib. 1.

Of the Vocation to a Bishoprick.—— Lib. 1.

Against Bonner's Articles.—— Lib. 1.

Upon the Death of Luther.—— Lib. 1.

The Confession of John Lambert.—— Lib. 1.

Hebdomaden Coram Deo, mentioned before.

Most of these Tracts were written in *English*, though in his Book *de Scriptoribus* he gives *Latin* Titles to them. I have met with one Piece of his in *English* thus intitled,

The Second Part or Continuation of the English Votaries, comprehending their unchaste Examples for 200 Years space, from the Year a Thousand from Christ's Incarnation, to the Raygne of King Jhon, collected out of their own Writers.—— London 1560, 12mo.

The following Book of his was lately published,

A Tragedye or Enterlude, Manifestyng the Chiefe Promyses of God unto Man by all Ages in th' Old Lawe, from the Fall of Adam to the Incarnacyone of the Lorde Jhesus Christ, compyled by *Jhon Bale*, A. D. 1538.

There is also extant of his a Book intitled,

The Apology of Johan Bale agaynste a ranke Papist, answering both hym and his Doctours, that neyther their Vows, nor yet their Priesthode are of the Gospelle but of Antichrist. Anno Do. 1550. *A Breve Expofycyon also upon the xxx Chaptre of Numeri, which was the fyrste Occasion of thys present Varyaunce.* Dedicated to King *Edward VI.*]

Sir Henry Sydney, descended from the antient Family of the Sydneys of *Pen-shurt* in *Kent*, was in the Reign of *Q. Mary* made Vice-Treasurer of *Ireland*. He also twice singly discharged the Office of Lord Justice, and once in Commission with *Hugh Curwen*, Archbishop of *Dublin*, in the said Reign; and was afterwards made Lord President of *Wales* by *Q. Elizabeth*, once Lord Justice
of

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of *Ireland*, and three times Lord Lieutenant of that Kingdom, and Knight of the Garter. He writ in *English*,

Pious Advice to his Son Philip Sydney; which is extant in Print. London 1592, 8vo. There are other Letters of his to his Son extant.

A Book containing Miscellanies of the Affairs of Ireland, yet remaining in M. S.

He also caused *the Statutes of Ireland* down to his own time to be printed, and by that means drew them out of the Shade into the Sun-shine. He died at *Worcester* on the 5th of May 1586; from whence his Body was conveyed to *Penshurst* afore said, and there deposited among his Ancestors.

John Hooker, alias *Vowell*, a Native of *Devonshire*, [was Member of Parliament for the City of *Exeter* An. 1571, and then writ,

The Order and Usage how to keep a Parliament in England, Folio, which is extant in M. S. in Sir *Jerom Alexander's* Library, in the College of *Dublin*, F. f. and is printed in our Author's Chronicle of *Ireland* to serve for that Kingdom. London 1572, 4to.] He was afterwards sent into *Ireland* by Sir *Peter Carew* to negotiate his Affairs there; [and was elected Burges for *Athenry* in the Parliament of 1568, and died about the Year 1605. He writ,

The Events of Comets or blazing Stars made upon the sight of the Comet Pagonia, which appeared in Nov. and Decem. 1577. London 1577, 8vo.]

The History of Ireland from the Year 1546 to the Year 1586; London 1587, Folio; and he translated into *English*, *the Vaticinal History of Giraldus Cambrensis*, with *Scolia or Notes annexed*; both which Works are extant in the printed *Holingshed*.

[*A Catalogue or History of the Bishops of Exeter from Werestan to John Woolton*. An. 1579. London 1587, Folio.

A Synopsis Chorographical, or an Historical Record of the Province of Devon, in Latin, *Damnonia*, in which he gives an Account of his own Life.

Description of the City of Exeter, and of sundry assaults given to the same, M. S. in the *Askmolean Library*.]

Edmund Spencer was born in *London* of an antient and considerable Family, became a Student of the University of *Cambridge*, and was Prince of the *English* Poets of his time. He came first into *Ireland* in 1580, with *Arthur Lord Grey*, Baron of *Wilton*, Lord Deputy of *Ireland*, in quality of his Secretary; [where in 1585 he obtained a grant of three Thousand Acres of Land in the County of *Cork*, on which his Family settled, and his Descendants remain there to this Day.] He died at *Westminster* in. 1599, and was, according to his own desire, buried there in *St. Peter's Church* near *Chaucer*, ([whom he studied to imitate,) at the charge of *Robert Earl of Essex*]. He writ in *English*,

Divers Poems.

which have been collected and published in Print in one Volume.

And in Prose he writ,

A View of the State of Ireland, written Dialogue-wise between Eudoxus and Irenæus, *Dublin* 1633, Folio. [This Book lay in M. S. in Archbishop *Usher's* Library, and was from thence published by Sir *James Ware* the Year afore said, and dedicated to the Lord *Wentworth*, then Lord Deputy of *Ireland*. The Scope and Intention of the Book was to forward the Reformation of the Abuses and evil Customs of *Ireland*; and some things in it are very well written, particularly as to the Political main Design of reducing *Ireland* to the due Obedience of the Crown of *England*. But in the History and Antiquities of the Country he is often miserably mistaken, and seems rather to have indulged the Fancy and Licence of a Poet, than the Judgment and Fidelity requisite for an Historian. Add to this his want of Moderation, in which, it must be confessed, he was exceedingly defective. These Remarks I thought necessary to make here in Defence of my native Country.]

In the last mentioned of these Books Mr. *Spencer* promised to write a particular Treatise on the Antiquities of *Ireland*. But it is probable he never performed the Task, being prevented by Death.

Meredith

Meredith Hanmer, a Native of *Wales*, [or (as *Anthony Wood* (q) says) a *Shropshire* Man, descended from the *Hammers* of *Hanmer* in *Flintshire*; was made Chaplain of *Christ-Church* College in *April* 1567, took his Degree in Arts, and was at length promoted to the Vicarage of *St. Leonards, Shore-ditch, London*. He left behind him there (says *Weever* (r)) an ill Name among his Parishoners for converting the Brass of several antient Monuments into Coin. In 1551 or 1552 he took his Degree of Doctor of Divinity, and soon after passed into *Ireland*, and was advanced to the Treasurership of *Christ-Church, Dublin*, in which he continued till he died of the Plague in 1604, and was buried in *St. Michan's Church*. [The aforesaid *Weever* says, that he ignominiously ended his Days in *Ireland*. But *Wood* justly observes, that he could not tell what that Writer meant by such an Assertion, unless it should be understood, that the Plague visited him as a Judgment for the Sacrilege he had committed while he was Vicar of *St. Leonard's*.] He translated out of *Greek* into *English* Anno 1584

The Ecclesiastical Histories of *Eusebius*, *Socrates*, *Evagrius*, and *Dorotheus, Bishop of Tire*; to which he added, *An Ecclesiastical Chronography, from the Birth of Christ to the Twelfth Year of the Emperour Mauritius*, taking in the Period of five hundred and ninety five Years. London 1576, fol. — He also writ, *An Ephemeris of the Saints of Ireland*, and *A Chronicle of Ireland*; [and (according to *Anthony Wood*,) *The great Bragg and Challenge of Mr. Campion a Jesuit, commonly called Edmund Campion, lately arrived in England, containing nine Articles, by him directed to the Lords of the Council, confuted and answered*. — London 1581, 4to.

The Jesuits Banner, displaying their Original and Success, their Vow, and other their Hypocrisy and Superstition, their Doctrine and Positions. London 1581, 4to.

A Confutation of a brief Censure upon two Books, written in Answer to Mr. Campion's Offer of Disputation. Printed with the *Jesuits Banner*.

A Sermon at the Baptizing of a Turk, on Matthew v. 15. — London 1586, 8vo.

John Good, a Secular Priest, was educated at *Oxford*, and became a School-master at *Limerick* in 1566, from whence he furnished *Mr. Camden* with *A short Treatise on the then Modern Customs of Ireland*, which that Writer inserted intire in some of the latter Editions of his *Britannia*. *John Lynch* has in his *Cambrensis Eversus* (s) taken Occasion in a few Pages to reprove *Mr. Good* for his too free, and indeed unjustifiable Reproaches cast on the *Irish* in general, in that poor mean Piece; wherein he demonstrates, that the Conversation of that Writer, while he abode in *Ireland*, was among the Scum of the People, from whom only he could pick up those Filthinesses he relates.]

Sir Geoffry Fenton, born in *Nottinghamshire*, was a Privy Councillor, and Secretary of State to *Q. Eliz.* and her Successor *K. James* in *Ireland*, for about twenty-seven Years. He translated from the *Italian* into *English*,

The History of Francis Guicciardin, which he dedicated to *Q. Elizabeth* Anno 1578. It appears from his Epistle Dedicatory, that he had written other Treatises; but I have not yet seen them. He died on the 19th of *October* 1608, and was buried in *St. Patrick's Church, Dublin*, under the same Monument with his Father in Law, Doctor *Robert Weston*, who for a Time was Lord Chancellor of *Ireland*.

Nicholas Dawtrey writ in the Year 1597 a Treatise on the Difficulties of an Irish War, and the Way how to remedy them, which he dedicated to *Q. Elizabeth*.

Sir George Carew Knight [was, as *Fuller* (t) asserts, Son of an Archdeacon of *Totness* in *Devonshire*, but more truly (u) of Doctor *George Carew*, Dean of *Windsor*, unless the Dean and Archdeacon were the same Person; and was descended in a right Line from *Robert Fitz Stephens*, one of the first Invaders of *Ireland* in the Reign of *K. Hen. III.* to whom jointly with *Milo Cogan*, that Monarch granted the Kingdom of *Cork* Anno 1177.] He was constituted Lord President of *Munster* by *Q. Eliz.* and for his faithful Services against the Rebels in *Ireland*,

(q) Athen. Oxon. Vol. I. p. 278.

(r) Funeral. Monuments, p. 427.

(s) p. 108.

(t) Worthies, Devonshire. p. 57.

(u) Camd. Brit. Vol. II. p. 36. et p. 1340.

was by K. James 1st created Baron Carew of Clopton, and afterwards by K. Charles 1st Earl of Totness in Devonshire, and made Master of the Ordnance in England. [Camden (w) more than once mentions him with high Respect for his great Love to Antiquities, and for the Light he gave him into some of the Affairs of Ireland.] He writ [as is said] in *English*.

The History of Ireland of his own Times, which he intitled, *Pacata Hibernia*.—London 1633, folio. [But if any one takes the Pains of looking into the Preface, and into p. 367, and other Parts of that Book, he will be convinced, that Carew was not the Author of it; but it was probably compiled by his Directions, to which he furnished the Materials.] He translated from *French* into *English*,

The History of Maurice Regan. [See before, p. 71, a Copy of which Piece is among the late Bishop of Clogher's Manuscripts in the College Library. It appears from a Manuscript Genealogy of the noble Family of the *Fitz-Maurice's*, Barons, and since Earls of Kerry, in the *Lambeth* Library, (a Copy of which, attested by Sir Thomas Stafford, was deposited in the Office of Sir Richard Karney, Ulster King at Arms) that our Author writ,

The Genealogy of the Fitz-Giralds.

He also translated out of *French* into *English*

The Story of King Richard the Second his last being in Ireland; written by a French Gentleman in Meetre, who was there with the King. Which Piece is among the Bishop of Clogher's Manuscripts before mentioned. He collected in four large Volumes several *Chronologies*, *Charters*, *Letters*, *Muniments* and other Materials belonging to Ireland deposited in the *Bodleian* Library, and made many Collections for writing the History of King Hen. V, which were incorporated into the History of Britain published by Speed. A Letter from Arthur Trevor to Secretary Thurloe dated 14th June 1655, has these Words, "The Earl of Totness's Books are now come after the Death of Sir Thomas Stafford into the Hands of Cornelius Bee, at the King's Arms in Duck Lane, and among them forty or fifty Volumes of Transactions of Ireland, in the whole Settlement thereof after the Rebellion in the Queen's Time, and the whole Country mapped, and their Towns and Counties excellently described and set out. I find they were originally collected by the Earl, when he was Deputy by the Name of Sir George Carew, and only fit for a publick Hand." They are now, being forty-two Volumes in Number, in the *Lambeth* Library, as the Author (x) of the *Irish* Historical Library informs us.] Our Author died at the Savoy in Westminster, on the 27th of March 1629, in the seventy-fourth Year of his Age, and was buried at Stratford upon Avon in Warwickshire.

[Matthias Holmes, Fellow of Trinity-College, Dublin, and Lecturer to the State of Ireland, for which he received forty Pound per Annum out of the Concordatum, died in 1599. There are extant of his Writings in Manuscript in the College Library, the following Tracts (viz.)

Answers to the Jesuitical Annotations on the Four Gospels, on the Epistle to the Romans, on the 1st and 2^d Thessal. 1st of Timothy; wherein the Jesuits had wrested the several Texts of Scripture in Support of the Errors of the Church of Rome. At the End of the Commentary on St. John's Gospel are these Words, (viz.) *Transcriptæ hæ responsiones ad Jesuiticas in Novum Testamentum Annotationes per Matthiam Holmesium, Collegii S. et Individuæ Trinitatis juxta Dublin Socium Junii 2do Die A. D. 1598*.

Valentine Brown, an Englishman, and Ancestor to the Lord Kenmare, was, in October 1554, sent into Ireland by Q. Mary, in Commission with Sir William Fitz-Williams and Sir John Allen, to assist Sir Anthony St. Leger, Lord Deputy, in the Management of the Crown-Lands. In 1587 he was employed in Commission with Sir Robert Gardiner, Sir Henry Wallop, Sir Luke Dillon, Sir Robert Dillon and Joshua Smith, Chief Justice of Munster, to make Books for the Undertakers of Munster, which should be a sufficient Warrant to the Chancellor to

(w) Ibid. p. 606. 1340. (x) p. 53.

pass Patents accordingly. It appears by many other Commissions and Patents in that Reign, remaining in the Rolls-Office, and in which he was always of the Quorum, that he was much entrusted with the Management and Disposition of the Crown-Lands, by which he acquired a very large Estate; and his Descendant was created Lord Viscount *Kenmare* by King *James II*d after his Abdication, sat in the pretended Parliament of 1689, which repealed the Act of Settlement, and was of the Privy Council to that unfortunate Monarch. Sir *Richard Cox* (y) tells us, “ that this *Valentine Brown*, being a Protestant in the Reign of Q. *Elizabeth*, wrote

“ *A notable Tract for the Reformation of Ireland*, which he had seen in the *Lambeth* Library, wherein there was nothing Blame-worthy, saving that he advises the Extirpation of the *Irish* Papists, and particularly of the *Fitz-Giralds*; and that therefore he did not foresee, that his own Heir would degenerate into an *Irish* Papist, and ungratefully oppose that *English* Interest, upon which his own Estate was founded.”

Thomas Leigh, a Captain who served in *Ireland* in the latter End of the Reign of Q. *Eliz.* writ a long Letter to her Majesty, full of Matters of great Importance, intituled,

A Brief Declaration of the Government of Ireland, opening many Corruptions in the same, discovering the Discontentments of the Irish, and the Causes moving the expected Troubles: And shewing Means how to establish Quietness in that Kingdom honourably, to the Queen's Profit, without any Increase of Charge. Dated in 1594. This Tract is among the late Bishop of *Clogher's* Manuscripts in the College Library.

George Cranmer was born in *Kent*, and educated in *Corpus Christi* College in *Oxford*, under the Tuition of the famous Mr. *Richard Hooker*, to whom he was useful in compiling the Books of Ecclesiastical Polity. In 1583 he was admitted Probationer Fellow of that House, and six Years after proceeded in Arts. He then betook himself to the Service of Secretary *Davison*, and upon his Removal was Secretary to Sir *Henry Killigrew* in his Embassy to *France*, and after his Death, accompanied Sir *Edwin Sandys* in his Travels through *France*, *Italy*, *Germany* and other Parts. After his Return he went into *Ireland* in Quality of Secretary to *Charles Blount*, Lord *Mountjoy*, and was there slain in a Battle near *Carlingford*, on the 13th of *November* 1601. He writ,

A Letter to Mr. Richard Hooker, concerning the new Church Discipline in February 1598, but not printed till 1642, 4to.

In the same Battle fell *Richard Latewar*, D. D. of the University of *Oxford*, Chaplain to the said Lord *Mountjoy*, a most ingenious *Latin* Poet, who writ,

Carmen ἀπομνημονεύτικον Collegii St. Johannis Baptistæ.
Concio Latina ad Academicos Oxonienses 1594.]

C H A P. VI.

[*English Writers who Flourished in Ireland from the Year 1600 to the Year 1700.*

JOHAN RIDER, well known for his *Latin* and *English* Dictionary, was advanced to the Bishoprick of *Killaloe*, of whom see an Account, Vol. I. p. 595. Besides his Dictionary, *English* and *Latin*, and *Latin* and *English*, which he published while at *Oxford* in 1589. He writ,

A Letter concerning the News out of Ireland, and of the Spaniard's Landing, and the present State there. London 1601, 4to.

(y) Hist. Irel. Vol. I. p. 301.

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Claim of Antiquity in Behalf of the Protestant Religion. London 1608, 4to. This Tract was occasioned by a Dispute with *Fitz-Simon*, the Jesuit, and to which the said *Fitz-Simon* writ an Answer. See before. p. 118.

Henry Alvey, was by Birth an *Englishman*, and educated in *St. John's College, Cambridge*; but afterwards made Provost of *Trinity College, Dublin*, about the Beginning of this Century. He wrote a Book in *Defence of Usury*, and was severely handled in an Answer to it, neither of which have fallen into my Hands, and therefore I can give no further Account of them.

Josias Bodley, younger Brother to *Sir Thomas Bodley*, Founder of the *Bodleian Library in Oxford*, was educated for a Time in *Merton College*; but being more inclinable to the Profession of Arms than Arts, he became a Soldier of Note in *Ireland*, was knighted, and was Overseer of the Trenches when the *English* laid Siege to *Kinsale, Baltimore, Beerhaven, and Castlehaven*, held against them by the *Irish* assisted by the *Spaniards* in 1601, at which Time *Bodley* behaved with great Gallantry. He writ,

Observations concerning the Fortresses of Ireland, and the British Colonies of Ulster M. S.

A jocular Description of a Journey by him taken to Lecale in Ulster Anno 1602. M. S. Both of these Pieces were in the Possession of *Sir James Ware*.

Fines Moryson was born in *Lincolnshire*, and educated in the University of *Cambridge*, of which he became a Fellow, and applied himself to the Study of the Civil Law. Obtaining from the Master and Fellows of his House a Licence to travel he set out in the Year 1591, and spent about seven or eight Years abroad. Soon after his Return he passed into *Ireland* in 1598, where his Brother, *Sir Richard Moryson*, was Vice-President of *Munster*, and there was made Secretary to *Sir Charles Blount*, Lord Mountjoy, then Lord Deputy of that Kingdom. He died about the Year 1614, and three Years after were published his Travels, intitled,

An Itinerary, containing ten Years Travels through the twelve Dominions of Germany, Bohemerland, Switzerland, Netherland, Denmark, Poland, England, Scotland, and Ireland. Divided into three Parts. London 1617 Folio. It was first written in *Latin*, and afterwards translated by himself into *English*. A good Part of the Book is taken up with *Irish Affairs*, giving an Account of the Rebellion of *O-Neil, Earl of Tyrone*.

An History of Ireland from the Year 1599 to 1603; with a short Narration of the State of the Kingdom from the Year 1169. To which is added a Description of Ireland. In two Volumes 8vo.

John Thornborough, Bishop of *Limerick*. Of whom see an Account Vol. I. p. 511. His Writings (according to *Anth. Wood*) are these:

The joyful and blessed re-uniting the two mighty and famous Kingdoms of England and Scotland into their antient Name of Great-Britain.—Oxon 1605, 4to.

Λιδοθωγεινός: five nihil, aliquid, omnia, in Gratiam eorum qui Artem auriferam Physico-Chimicè et piè profitentur.—Oxonii 1621, 4to.

The last Will and Testament of Jesus Christ, touching the blessed Sacrament of the Body and Blood, &c. Oxon 1630, 4to.

A Discourse shewing the great Happiness that bath and may accrue to his Majesty's Kingdoms of England and Scotland, by uniting them into one Great-Britain. In two Parts. London 1641, 12mo. It was afterwards printed at *Edenborough* in *Latin*, and is a different Piece from that above-mentioned.

Pax vobis, concerning the Unity and Peace of the Church.—Not printed, nor other Things that he had by him at the Time of his Death.

George Webb, Bishop of *Limerick*. Of whom see an Account Vol. I. p. 514. His Works are these:

A brief Exposition of the Principles of Christian Religion, gathered out of the Holy Scriptures, for the Benefit of all that are desirous to hear Sermons, and to receive the Sacrament with Comfort. London 1612, 8vo.

Arraignment of an unruly Tongue, wherein the Faults of an evil Tongue are opened, the Danger discovered, and Remedies prescribed, &c. London 1619, 12mo.

Agur's

Agur's Prayer : Or the Christian Choice for the outward Estate and Condition of this present Life. London 1621, 12mo. To which is added the rich and poor Man's Prayer.

Catalogus Protestantium : Or the Protestants Calendar ; containing a Survey of the Protestant Religion long before Luther's Days. London 1624, 4to.

Lessons and Exercises out of Cicero ad Atticum.—1627, 4to.

Pueriles Confabulationunculae : Or Childrens Talk in Latin and English. 1627, 4to.

The Practice of Quietness ; directing a Christian how to live quietly in this troublesome World. London 1633, 12mo.—Third Edition.

Several Sermons. Published between the Years 1609 and 1619.—He translated into *English*, the *Andria* of Terence, and the *Eunuch* of the same Author, divided into Columns, *English* and *Latin*.

George Andrew, Bishop of *Ferns* ; of whom see an Account Vol. I. p. 448. He writ,

A Quaternion of Sermons preached in Ireland in the Summer Season 1624.—Dublin, 1625, 4to.

John Davis, was the Son of a wealthy Tanner in *Wiltshire*, who first gave him an Academical Education at *Oxford*, and then sent him to study the Law in the *Middle-Temple* ; from whence he was expelled for bastinading *Richard Martin* (afterwards Recorder of *London*) in the common dining Room upon some Punctilio. After this Misfortune he pursued his Studies in *Oxford*, where he writ a Philosophical and Divine Poem, called, *Nosce teipsum*. Being by the Favour of the Lord *Ellsmere* restored to his Chambers in the Temple, he was called to the Bar, and was returned Burgess for that Parliament which was held at *Westminster* in 1601. When Lord *Hunsdon* went to *Scotland* to congratulate King *James* on his Accession to the Throne, the King enquired the Names of the Gentlemen who attended him, and he naming *John Davis* among others, the King immediately asked, whether he were *Nosce teipsum* ? And being informed he was, he graciously embraced him, took him into great Favour, and soon after made him his Solicitor, and then his Attorney General for *Ireland*, and he was elected Speaker of the House of Commons of that Kingdom. He was knighted *February* 11th 1607. Returning into *England*, was made the King's Serjeant at Law, and constituted Lord Chief Justice of the *King's-Bench* ; but died suddenly before he took Possession of that Office. He was held in great Esteem by the Wits and Men of Learning of his Time, as *Camden*, Sir *John Harrington*, *Ben Johnson*, *Selden*, &c. who considered him as a Person of a bold Spirit, a sharp and ready Wit, and compleatly learned. But one, who was no proper Judge of the Matter, says (a) he was more a Scholar than a Lawyer. He writ,

Nosce teipsum, an Oracle expounded in two Elegies. I. Of Human Nature. II. Of the Soul of Man. London 1599, 4to. Dedicated to Queen *Elizabeth*. Again London 1622, 8vo.

Hymns of Astræa. In Acrostic Verse.—Printed with the former.

Orchestra : Or a Poem expressing the Antiquity and Excellency of Dancing, in a Dialogue between Penelope and one of her Wooers ; containing one hundred and thirty-one Stanzas unfinished, yet printed with the former.

Discovery of the true Causes why Ireland was never intirely subdued, nor brought under Obedience of the Crown of England, until the Beginning of his Majesty's happy Reign. London 1612, 4to. Dedicated to King *James* by this Latin Verse only—*Principis est Virtus maxima nosce suos*.

Declaration of our Sovereign Lord the King, &c. Concerning the Title of his Son Charles, the Prince and Duke of Cornwall, &c. London 1614, Folio. Printed in Columns, *French* and *English*.

(a) Anth. Wood. Athen. Oxon.

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Le Primer Reports des Cafes et Matters en ley resolves et adjudges en les Courts del Roy en Ireland. Dublin 1615, Folio. London 1628, 1674, Folio. The second Edition had a Table which the former wanted.

Perfekt Abridgment of the eleven Books of Reports of Sir Edward Coke.— London 1651, 12mo. Written in French by Sir John Davis; but translated into English by another Hand.

Jus imponendi Vectigalia: Or the Learning touching Customs, Tonnage, Poundage, and Impositions on Merchandizes, &c. asserted, &c. London 1656, 1659, 8vo.

There are several Works ascribed to him in M. S. which never have been printed. As. I. *A Metaphrase on several of King David's Psalms.* II. *A large Epistle to Robert Earl of Salisbury of the State of the Counties of Monaghan, Fermanagh, and Cavan; and of the Justices of Peace, and other Officers of Ireland, in which is a Discourse touching the Corbes and Erenaghs of Ireland.* Written 1607. III. *A Speech when he was Speaker of the House of Commons of Ireland before Arthur Lord Chichester, Lord Lieutenant, 21 May 1613.* IV. *An Argument upon the Question of Impositions, digested and divided into sundry Chapters.* But this seems to be a Part of the *Jus imponendi Vectigalia* aforesaid.

One Sir John Davis Kt. published *Reason's Academy: In several Essays and witty Discourses.* London 1620, 8vo, in Prose; and at the End of it is *Reason's Moan* in eleven Stanzas in Verse. These Pieces seem to belong to our Author from the Similitude the Subject bears to his *Nosce teipsum*, and his Manner of handling them.

Thomas Blennerhasset, an English Gentleman, who came over a Captain into Ireland in the Reign of Queen Elizabeth, settled in the Country, and purchased an Estate. He died about the Beginning of the Reign of King Charles I. and was the Author of

Directions for the Plantation in Ulster. London 1610.

Nicholas Pynner Esq;, an English Gentleman, and a Captain of the Army in Ireland in Queen Elizabeth's Wars, was by Commission dated the 28th of November 1618 employed, among others, to survey and make a Return of the Proceedings and Performance of Conditions of the Undertakers, Servitors and Natives planted in the Counties of Armagh, Tyrone, Donagall, Cavan, and Fermanagh, together with the Works and Plantations performed by the City of London in the City and County of Londonderry; which Commission he employed himself on from the 1st of December 1618 to the 28th of March 1619, and made an accurate Return thereof to the Government, which Return is extant among the late Bishop of Clogher's Manuscripts in the College Library, in fair Folio, and intitled,

Pynner's Survey of Ulster.

William Temple was a Fellow of King's-College in Cambridge, Master of the Free-School in the City of Lincoln, Secretary to Sir Philip Sidney, when he was killed at the Siege of Zutphen, afterwards to Secretary Davison, and at length to Robert, Earl of Essex, whom he attended into Ireland; after whose Death he retired to a private Life; but upon the importunate Solicitations of Dr. Ussher, (afterwards Primate of Ireland) he was prevailed on to accept of the Provostship of the College of Dublin in 1609. After this Promotion he was knighted, and made one of the Masters of Chancery; yet he still held the Government of the College till he died in 1626, in the 72d Year of his Age, and left behind him the Character of a Person of consummate Learning and great Piety. His Writings are these following, all which except the last, he published before his Arrival in Ireland.

Pro Maldupetti de Unicâ Methodo Defensionis contra Diplodophilum Commentatio. Londini 1581, 8vo.

Nonnullarum è Phisicis et Ethicis Quæstionum Explicatio pro Petro Ramo contra Lieblerum.

Epistola de Rami Dialecticâ ad Johannem Piscatorem Argentinensem.

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Analysis Anglica triginta Psalmorum, a primo (Sc) ad tricesimum primum. London 1611, 8vo. This was printed before in *English*. London 1605, 4to.

Stephen Jerom was born in *England*, but passed into *Ireland* with the Lord Beaumont, Viscount Swords, and was afterwards Chaplain to the Earl of Cork, and beneficed by him at Tallaugh. He writ,

Ireland's Jubilee, or Joy's Jo-Pæan, for Prince Charles's Welcome Home; with the Blessings of Great-Britain, her Dangers, Deliverances, Dignities from God, and Duties to God pressed and expressed. More particularly, Tallough's Triumphals, with the Congratulations of the adjoining English Plantations in Munster, in Ireland, for the Preservation of their Mother England in the Powder Treason, and the Reduction of their Prince from Spain, solemnized (as by other Festivities) by publick Sermons on the Feast of Simon and Jude the 5th of November last A. D. 1623. Dublin 1624, 4to.

Alexander Spicer, a *Somersetshire* Man by Birth, and the Son of a Clergyman, became a Butler in *Exeter* College, *Oxford*, Anno 1590, of which he afterwards was a Fellow, and at length entered into Holy Orders. Being invited into *Ireland* he was by the Favour of the Lord Deputy *Chichester* well beneficed, and had the Character of an able Scholar and solid Divine. He writ,

David's Petition on Psalm xix. v. 13. London 1616, 8vo.

The Pope at Babylon; a Sermon preached at Colerain, November the 5th, on Dan. iii. v. 6. London 1617.

Elegies on the Death of Arthur Lord Chichester. Printed 1625. And other Pieces.

Sir Matthew de Rentsi, Knight, was born at Cullen in *Germany*, and descended from George Castriot, alias Scanderbeg, who fought fifty-two Battles with the Great Turk. He was a great Traveller and general Linguist, and spent the latter Part of his Life in this Kingdom, where it is said on his monumental Inscription that in three Years he gave "great Perfection to this Nation, by composing a Grammar, Dictionary, and Chronicle in the Irish Tongue. He died at Athlone on the 29th of August 1634, in the 57th Year of his Age, and has a Monument in the Church there, on the Westmeath Side, erected to his Memory by his Son of the same Name.

Nathaniel Carpenter, born in *Devonshire* and educated in *Oxford*, was a noted Philosopher, Mathematician, and Geographer. He got so much into the Favour of Primate *Ussher*, that he invited him into *Ireland*, and made him one of his Chaplains, and Schoolmaster of the King's Wards in *Dublin*, where he died in 1628. He writ,

Philosophia Libera, triplici Exercitationum Decade proposita. In qua adversus hujus Temporis Philosophos Dogmata quedam nova discutiuntur. Francofurti 1621. Londini 1622. Oxonii 1637, 8vo.

Geography delineated forth in two Books, containing the Spæbrical and Topical Parts thereof. Oxford 1625, 4to. 1635, 4to.

Achitophel: Or the Picture of a wicked Politician in three Parts. Dublin 1627, 8vo. Oxford 1628, 4to. Being the Substance of three Sermons preached before the University of *Oxford*. Pryn (b) tells us, "there were divers Passages in this "Book against *Arminianism*, averring it to be planted among us by Jesuits and "Politicians to undermine our Religion gradually. But that as soon as it came "abroad it was called in, and all the Passages against *Arminianism* expunged by "Bishop Laud's Agents; after which it was reprinted London 1629, 4to, to "the great Injury both of the Truth and Author." It was printed again. London 1633, and again Oxford 1642, 12mo.

Chorazin and Bethsaida's Woe and Warning Piece on Matth. xi. 21. Oxford 1640, 12mo, a posthumous Piece.

Treatise of Opticks. M. S. The Original whereof is said (c) to have been lost at Sea; but that imperfect Copies of it have been saved.

(b) Cant. Doom. Edit. 1646. p. 166.

(c) Athen. Oxon. Vol. I. p. 517.

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Roger Puttock, an *Englishman* by Birth, but who stiles himself Minister of God's Word at *Novan*, writ a Tract against *Malone*, the Jesuit, under this Title, *A Rejoinder unto William Malone's Reply to the first Article; wherein the Founders of unwritten Tradition are confounded out of the sure Foundation of Scripture, and the true Tradition of the Church.* *Dublin* 1632, 4to.

George Downham, Bishop of *Derry*. [Of whom see an Account Vol. I. p. 292. He writ,

A Treatise concerning Antichrist in two Books; the former proving, that the Pope is Antichrist, the second maintaining the same Assertions against the Objections of Belarmin. *London* 1603, 4to.

The Christian's Sanctuary, whereunto being retired, he may safely be preserved in the midst of all Dangers. In two Books. *London* 1604, 4to.

Lectures upon the 15th Psalm. *London* 1604, 4to.

Sermon at the Consecration of the Bishop of Bath and Wells upon Apocalypse 1. 20. *London.* 1608, 4to.

Defence of the same Sermon against a nameless Author. *London* 1611, 4to.

Two Sermons; the one commending the Ministry in general, the other defending the Office of Bishops in particular; both preached and since enlarged by the Author. *London* 1608, 4to.—The latter of these Discourses is the same mentioned before to be preached at the Consecration of the Bishop of *Bath and Wells*.

Papa Antichristus; seu Diatriba de Antichristo; cujus duæ partes prior Καλασμένη, qua Orthodoxa Regis Jacobi sententia de Antichristo demonstratur: Posterior Ανασμένη, qua Leonardi Lessii 16 demonstrationes Regis Præfationi Monitoriæ oppositæ refutantur. *Londini* 1620.—This Treatise is different from the former against Antichrist.

The Covenant of Grace, or an Exposition upon Luke 1, 73, 74, 75. *Dublin* 1631, 8vo.

A Treatise of Justification; wherein is first set down the true Doctrine in the Causes, Effects, Fruits, and Consequences of it, according to the Word of God: And then all Objections and Cavils of the Adversaries to God's free Justification by Grace are answered and confuted, especially of Robert Bellarmin Jesuit and Cardinal. Wherein also the Popish Doctrine of Merits is refuted and disproved: With many other weighty Points of Christian Religion occasionally handled and discussed, and difficult Places of holy Scripture expounded and vindicated. *London* 1633. Folio.

The Christian's Freedom; or the Doctrine of Christian Liberty. *Oxford* 1635, 8vo.

An Abstract of the Duties commanded, and Sins forbidden in the Law of God. *London* 1635, 8vo.

A godly and learned Treatise of Prayer; which both containeth in it the Doctrine of Prayer, and also sheweth the Practice of it in the Exposition of the Lord's Prayer. *London* 1640. 4to.—The three last Treatises were published after his Death, which happened in *April* 1634.

James Ley was born in *Wiltshire*, became a Commoner of *Brazen-Nose College*, *Oxford*, An. 1569, studied afterwards in *Lincoln's-Inn*, of which he was *Lent* Reader, An. 44. *Eliz.* In the first Year of *Jac.* I. he was called to the Degree of Serjeant at Law, and the Year following constituted Chief Justice of the King's-Bench in *Ireland*, in which Place he continued till *Mich.* Term 6 *Jac.* I. and then, (being before knighted) was made Attorney of the Court of Wards and Liveries in *England*; and obtained a Privy Seal for taking Place of the Attorney-General. He was then created a Baronet, and An. 18. *Jac.* I. constituted Chief Justice of the King's-Bench in *England*, 22. *Jac.* made Lord High Treasurer of *England*, a Counsellor of State, and created a Baron by the Name of Lord *Ley* of *Ley*. An. 1°. *Car.* I. he was created Earl of *Marlborough* in *Wiltshire*, and three Years after made Lord President of the Council. He died at his Lodgings in *Lincoln's-Inn* on the 14th of *March* 1628, and hath left behind him the following Works, which were published after his Death.

A Treatise concerning Wards and Liveries. London 1642, 8vo.

Reports of divers Resolutions in Law, arising upon Cases in the Court of Wards, and other Courts at Westminster in the Reigns of King James and King Charles. London 1659, Folio.

But what I chiefly mention him for is, his collecting, with Intention to publish them, *Some of the historical Pieces of Ireland*, which he caused to be transcribed and made fit for the Press, as, *The Annals of John Clynne, a Frier Minor of Kilkenny* (who lived in the Reign of King Edw. III.) *The Annals of the Priory of St. John the Evangelist of Kilkenny*, and *The Annals of Multifernan, Rosse and Clonmell.* But his weighty Employments diverted him from this Purpose. The Copies of them after his Death fell into the Hands of Henry Earl of Bath, who also intended to publish them, but failed of his Purpose. Extracts out of them are in the College Library among the late Bishop of Clogher's M. S.

Christopher Sibthorp, a Knight, and one of the Justices of the King's Bench in Ireland in the Reigns of K. James I. and Charles I. was a Person, who with the Knowledge of the Law, did not neglect the Study of Divinity, and other Learning. He was much in the Esteem of Primate *Ussher*, who dedicated to him his Book of the Religion of the antient *Irish*. He was living in 1631; but when he died I know not. He writ,

A friendly Advertisement to the pretended Catholicks of Ireland: declaring unto them for their Satisfaction, that two weighty and principal Matters (viz.) the King's Supremacy, and the Faith or Religion, whereof his Majesty is the Defender, be both consonant to the Doctrine delivered in the holy Scriptures, and in the Writings of the antient Fathers, and consequently, that the Laws and Statutes of the Realm establishing these two Points be therein dutifully to be observed and obeyed by all his Majesty's Subjects within the same Realm. Dublin 1623, 4to.

A Reply to an Answer which a Popish Adversary made to two Chapters contained in the first Part of that Book, which is intitled a friendly Advertisement to the pretended Catholicks of Ireland. Wherein these two Points concerning his Majesty's Supremacy, and the Religion established by the Laws and Statutes of the Kingdom be further justified and defended against the vain Cavils and Exceptions of that Adversary. Dublin 1625, 4to.

A Surreplication to the Rejoinder of a Popish Adversary. Wherein the spiritual Supremacy of Christ Jesus in his Church, and the civil or temporal Supremacy of Emperors, Kings and Princes, within their own Dominions, over Persons Ecclesiastical, and in Causes also Ecclesiastical (as well as civil and Temporal) be yet further declared, defended, and maintained against him. Dublin 1627, 4to.

Angelus a S. Francisco, an English Franciscan Frier of the strict Observance, but titular Dean of Emly in Ireland, writ,

Sacrarium Privilegiorum quorundam Seraphico Patri S. Francisco in gratiam Observantium Regularium, eumque vel suos Amantium, a Deo Optimo Maximo Indulgarum, in quo eorum veritas elucidatur, comprobatur, ac defenditur.— Duaci 1636.

Quæstionum Theologicarum resolutionem pariter ac collationem cum sententiis S. Augustini.— Doway 1637.

Certamen Seraphicum Fr. Minorum Provinciæ Angliæ pro sanctâ Dei Ecclesiâ; cum appendice de Missionibus, et Catalogo Scriptorum Anglorum ejusdem Ordinis.— Doway 1649, 4to.

Regula et Testamentum S. Francisci cum Sententiis Aureis B. Ægidii, socii ejusdem Sancti.

De Confraternitate Chordæ, seu Cinguli Franciscani.

Manuale tertii Ordinis S. Francisci; cum brevi explicatione Regulæ ejusdem instituti pro secularibus.— Doway 1643.

Declaratio docta et pia in Regulam pro Religiosis et Monialibus ejusdem Tertii Ordinis. Lib. 2.—Doway 1644.— See Wadingi Script. Min. p. 23.

Sir Richard Bolton, born in Staffordshire, as I am informed, was educated in the Study of the Law, and advanced to the Station of Lord Chief Baron of the Exchequer in Ireland, and afterwards to that of Lord Chancellor. He was esteemed

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esteemed a Person of great Integrity ; yet the House of Commons, in the Year 1640, impeached him and others of High Treason , for subverting the Laws, and introducing an Arbitrary Government. But the Charge, having no just Foundation, dropped, and he continued Lord Chancellor. He died about the Year 1650 ; and published,

The Statutes of Ireland, beginning the Third Year of Edward the IIId, and continuing until the End of the Parliament begun in the Eleventh Year of King James the Ist, and ended in the Thirteenth Year of his Reign of England, France and Ireland, newly perused and examined with the Parliament Rolls ; and divers Statutes imprinted in this Book, which were not formerly imprinted in the old Book. Dublin 1621, folio.

A Justice of Peace for Ireland ; consisting of two Books. The First declaring the Exercise of that Office by one or more Justices of the Peace out of Sessions ; the Second, setting forth the Form of Proceedings in Sessions, and the Matter to be inquired of and handled therein, with Presidents annexed.— Dublin 1638, 1678, 1683, folio.

Rules for a Grand Juror ; or Articles given in Charge to, and enquired of, by the General Quarter-Sessions of the Peace. I know not where the first Edition of it was printed, but I find it reprinted, Dublin 1681, 4to. It is disposed in two Columns, one containing the Offences, the other the Punishment for each Offence.— He writ also a Tract, intitled,

A Declaration, setting forth how, and by what Means, the Laws and Statutes of England, from Time to Time, came to be of Force in Ireland.—— To which Sir Samuel Mayart writ an Answer.— I do not know that either of these Pieces were printed ; but they are in Manuscript in the College Library, among those presented by the late Bishop of Clogher.——

Richard Sherlock was born at *Oxton* in *Cheshire*, educated in *Oxford*, and from thence translated to the College of *Dublin*, where he took the Degree of Master of Arts in 1633, and was made Minister of several small united Livings in *Ireland*. He fled to *England* during the Rebellion of 1641, and was made Chaplain to a Regiment in the King's Service at *Nantwich*, which Place being taken he retired to *Oxford*, was made Chaplain to the Governour of it, and at length of *New-College*. In 1646 he took his Degree of Batchelor of Divinity in that University, was expelled by the Parliament Visitors in 1648, and became Curate of *Cassington* in *Oxfordshire*. In 1660 he commenced Doctor of Divinity in the University of *Dublin*, and was promoted by the Earl of *Derby*, whose Chaplain he was, to the rich Living of *Winwick* in *Lancashire*, where he died in 1689.— He writ,

The Quakers wild Questions objected against the Ministers of the Gospel briefly answered.—— London 1654, 8vo. 1656, 4to. to which are annexed three other Tracts of *Divine Revelation of the Holy Spirit, of Error, Heresy and Schism.*

The Principles of holy Christian Religion, or the Catechism of the Church of England paraphrased.—— London 1656, 8vo. which has passed a great Number of Editions.

A Visitation Sermon.—— London 1669, 4to.

Mercurius Christianus, or the practical Christian.—— London 1673, 8vo.

The second Part of the practical Christian.—— London 1675, 8vo. These two Tracts were afterwards joined to two other Parts, and published under the Title of

The practical Christian, or the devout Penitent ; containing the whole Duty of a Christian, in four Parts. I. Of Self-Examination, Confession of Sins, &c. II. Of the Communion. III. Of the Hours of Prayer, and occasional Meditations. IV. Of the four last Things, Death, Judgment, Hell, and Heaven, London 1676, 8vo.

Discourses concerning common and private Prayer.—— Oxford 1681, 8vo.

Thomas Wilson, D. D. and now Bishop of *Sodor and Man* was born in 1663 at *Burton* near *Chester*, in which City he had his School Education, and from thence was sent to the University of *Dublin*, where he took the Degree of Batchelor of Arts, and continued in it till the Disturbances of King *James's* Reign drove him into *England*, where he became Curate to his Uncle, *Richard Sherlock*, just before mentioned. After some Years he was made Tutor to the Lord

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Strange, Son to the Earl of *Derby*, and afterwards, was, against his Will, promoted by the said Earl to the Bishoprick of *Man*, and consecrated by Dr. *Sharpe*, Archbishop of *York*, assisted by the Bishops of *Chester* and *Norwich* on the 16th of *January* 1697, and on the third of *March* following was created Doctor of Divinity in a full Congregation at *Oxford*. He immediately passed into the Isle of *Man*, having first, by the Assistance of Dr. *Thomas Bray*, and some other pious Benefactors, collected such a Number of practical Books as to enable him to found Parochial Libraries in every Parish of his Diocese. He has resided there ever since in great Reputation for his Piety, exemplary Life, and Hospitality. The Works he has published have been mostly practical, and very often reprinted; such of them as I have been able to collect are these, (*viz.*)

The Principles and Duties of Christianity; being a further Instruction to such as have learned the Church Catechism. Together with short Directions and Prayers for particular Persons, for Families, for the Lord's-Day, the Lord's-Supper, the Time of Sicknefs, &c. The fifth Edition, London 1736, 8vo. To which is prefixed *The true Christian Method of educating the Children both of the Rich and Poor.*

A short and plain Instruction for the better Understanding of the Lord's-Supper; with the necessary Preparation required: For the Benefit of young Communicants, and of such as have not well considered this Holy Ordinance, The eighth Edition printed, Dublin 1743.

The Knowledge and Practice of Christianity made easy to the meanest Capacities: Or an Essay towards an Instruction for the Indians; which will be of Use to such Christians as have not well considered the Meaning of the Religion they profess; or who profess to know God, but in Works do deny him. The fifth Edition printed, Dublin 1744.

He also writ, *A new Survey and Description of the Isle of Man*, which is made a Part of the Bishop of London's Edition of *Camden*, published in the Year 1722, Folio.

Paul Harris was by many thought to be an *Irishman*; but he tells us himself (*d*) that he was born in *England*. He was a secular Priest of the Church of *Rome*, and lived many Years in *Dublin*, where he was Rector of a Seminary erected against Authority for the Instruction of Youth. He had many Disagreements with the regular Clergy, which raised him much Trouble. *Thomas Fleming*, titular Archbishop of *Dublin* was a Franciscan Frier, and to gratify his Brethren of that Order, had formed a Design to lay aside the secular Priests in his Diocese, and to introduce Friars into the Parishes to officiate in their Room. The Seculars gave all the Opposition they could to this Design, and *Paul Harris*, being more active than the rest, and a Man of a great Spirit, drew on himself the Censure of Excommunication from the Archbishop, and at length an Order from *Rome* for his Banishment out of the Diocese of *Dublin*. Upon this Treatment he writ sharply against the Archbishop and the Friars, whom he reprehends for their disorderly living. He writ several Books, which I believe were printed in *Dublin*; but it is hard to get the Sight of any of them; being destroyed by the Regular Clergy whenever they get them into their Hands, as some of themselves have confessed. I know not when he died; but he was sixty Years old when he published his *Arctomastix* in 1633. For he says in it, *Anglus sum, Sexagenarius sum, Sacerdos sum*. Here follows a Catalogue of such of his Works as have come to my Knowledge.

The Excommunication published by the Lord Archbishop of Dublin, Thomas Fleming, alias Barnewall, Frier of the Order of St. Francis, against the Inhabitants of the Diocese of Dublin, for bearing the Masses of Peter Caddell, and Paul Harris, Priests, is proved not only unjust, but of no Validity, and consequently binding to no obedience, &c.—1632, 4to.

APKTOMASTIX, (*A*) Sive Edmundus Ursulanus, propter usurpatum Judicium de tribunali dejectus, et propter libellum famosum in Judicium vocatus. — 1633, 4to. He writ this Book against Frier Francis Matthews, who in the Year 1631, un-

(*d*) *Arctomastix*. p. 119.

(*A*) APKTOMASTIX Signifies a Whip for the Bear, alluding to Francis Matthews's Book, which he published under the Name of *Ursulanus*.

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der the Name of *Edmundus Ursulanus* published a Book, intitled, *Examen Juridicum*, of which before. p. 119.

Fratres Sobrii estote, or an Admonition to the Friars of Ireland ;——1634, 4to.

Exile exiled ; occasioned by a Mandate from Rome, procured by Thomas Fleming, alias Barnwall, Archbishop of Dublin, and of the Order of St. Francis, from the Congregation of the Cardinals de propagandâ fide, for the Banishment of Paul Harris, out of the Diocese of Dublin. — 1635, 4to.

By a Letter of Bishop Bedel (e) to the Archbishop of Canterbury I find, that our Author published a Book against Primate Usher's Sermon preached at Wansted before King James.

William Chappel, Bishop of Cork and Ross, died in 1649. [See an Account of him, Vol. I. p. 556.] He wrote

Methodus Concionandi. London 1648, 8vo. — This Tract was translated into English, and printed, London 1656.

The Use of Holy Scripture. London 1653, 8vo. Printed after his Death. He also writ his own Life in Latin Verse, which may be seen among the Tracts published by Mr. Herne (f).

Gerard Boate, a Dutch Man, was, with his Brother *Arnold*, educated at *Leyden*, but afterwards practised Physick in *London*, and both were invited from thence into *Ireland* by Archbishop *Usher*, and *Gerard* became afterwards Physician to the State, in which Office he died on the 19th of *January* 1649, in a few Months after his Arrival in *Ireland*. He had laid out a considerable Part of his Fortune on the Escheated Lands there, according to several Acts made by the King and Parliament. He writ the undernamed Treatise long before he had been in the Country, having begun and finished it in the Year 1645. His Brother *Arnold* had lived eight Years in *Dublin*, and in that Time made many Journeys, in the Course of his Practice, and especially through *Leinster* and *Ulster* ; and it was from Conversations with him in *London* in 1644, and from Sir *William* and Sir *Richard Parsons*, and other Refugees from *Ireland*, that he picked up the Materials for writing his Book. It is no Wonder then that his Accounts are so lean and imperfect, and his Errors so many in Point of the Topography of the Kingdom ; but it is much to be wondered at that a Stranger to the Country should have done so well. His Book was published after his Death by *Samuel Hartlib* under this Title,

Ireland's Natural History. Being a true and ample Description of its Situation, Greatness, Shape, and Nature ; of its Hills, Woods, Heaths, Bogs ; of its fruitful Parts, and profitable Grounds, with the several Ways of Manuring and Improving the same : with its Heads or Promontories, Roads and Bays ; of its Springs and Fountains, Brooks, Rivers, Loughs ; of its Metals, Minerals, Freestone, Marble, Sea-Coal, Turf, and other Things that are taken out of the Ground. And lastly, Of the Nature and Temperature of its Air and Seasons, and what Diseases it is free from, and subject unto. Conducing to the Advancement of Navigation, Husbandry, and other profitable Arts and Professions. London 1652, 8vo. Afterwards, *Dublin* 1725, 4to.

He and his Brother *Arnold* had before this published a Book, intitled,

Philosophia Naturalis Reformata. Id est, Philosophiæ Aristotolicæ Accurata Examinatio, ac solida Confutatio, ac Novæ et Verioris introductio — *Dublinii* 1641, 4to.

Claudius Gilbert, whom I take to be an Englishman, was a Batchelor of Divinity, and Minister of the Gospel at *Limerick*. He writ,

The Libertine Schooled, or a Vindication of the Magistrate's Power in Religious Matters. In Answer to some fallacious Queries scattered about the City of Limerick, by a nameless Author, about the 15th of December 1656, and for Detection of those mysterious Designs so vigorously fomented, if not begun among us, by Romish Engineers, and Jesuitick Emissaries. — London 1657, 4to. Dedicated to the Lord *Henry Cromwell*, Commander in Chief of the Forces in *Ireland*, and to his Highness's Council for the Affairs of *Ireland*.

Sir *Thomas Ryves* was born in *Dorsetshire*, and educated first in *William* of *Wickham's* School at *Winchester*, and from thence admitted perpetual Fellow of

(e) Burnet's Life of Bedel. p. 71. (f) Vol. V. p. 261.

New-College in *Oxford*, where applying himself to the Civil Law he took his Degree of Doctor in that Faculty in 1610, being at that Time an eminent Advocate in Doctors Commons, and the Court of Admiralty. He was afterwards in the Year 1618 made Master in Chancery, and Judge of the Faculties and Prerogative Court in *Ireland*, where he was held in high esteem for his Knowledge in the Laws. When *K. Charles I.* came to the Crown he was knighted and made the King's Advocate, and in his Majesty's Cause he afterwards engaged when the Rebellion of 1641 broke out, wherein he gave good Evidence of his Valour, and though well advanced in Years fought with Courage, and received several Wounds. He was one of the Assistants to the King at the Treaty of Peace in the Isle of *Wight*, and was held in great esteem by his Majesty. At length he died in 1651, and left behind him the Character of a Man of Parts and worth, "a (f) general Scholar in all polite Learning, and a most pure "Latinist." His Works are these,

The Poor Vicar's plea; declaring that a competency of Means is due to them out of the Tythes of their several Parishes, notwithstanding their Impropriations. London 1620. 4to.

Regiminis Anglicani in Hiberniâ defensio adversus Analecten. Lib. 3. Londini 1624, 4to. written against *David Roth's Analecta Sacra*, of which before p. 122. In the first Book of this Defence he frees his Royal Master from the Imputation of Tyranny and Oppression in his Execution of the Laws against Popish Priests, burning their Images, suppressing their Schools, and erecting others for Protestants, and encouraging the Conviction of several great Persons (both Clergy and Laity) upon the Evidence of perjured Witnesses. In his second Book, which is an Answer to his Adversary's second Section, he blunts the edge of his like Complaints against the sudden Dissolution of their Parliament, debasing the Coin about the End of the Reign of *Q. Elizabeth*, heavy Taxes, Restraints on the freedom of Debates in both Houses, and the Protestant Members coming armed, &c. In the third the Plea of Supremacy is argued between *K. James* and the Pope, and in the Course of that Dispute many Historical Remarks are made on the Contests between the Archbishops of *Armagh* and *Dublin*, Papal Usurpations on the Regal Dignity of the Crown of *Ireland*, and the Bull of Pope *Adrian* the 4th, &c. concluding with an eloquent Defence of the great Sir *Arthur Chichester*, Baron of *Belfast*. Our Author writ also,

Imperatoris Justiniani defensio adversus Alemannum. Londini 1626, 8vo.

Historia Navalis. Londini 1629, 12mo. of which a second Edition afterwards came out intitled,

Historiæ Navalis Antiquæ. Lib. 4. Londini 1633, 8vo.

Historiæ Navalis Mediæ. Lib. 3. Londini, 1640, 8vo.

John Corbet, a Scotch Man by Birth, and Minister of *Bonyl*, one of the Collegiate Churches of the Provostrie of *Dunbarton*, was obliged to fly from *Scotland* to avoid taking the Covenant, and was recommended by the Earl of *Strafford* to *Archibald Adair*, Bishop of *Killala*, for a Living in his gift, then vacant. But he was received contemptuously by *Adair*, for which *Adair* was turned out of his Bishoprick, and *Corbet* otherwise provided for. See something of this Matter Vol. I. p. 652. *Corbet* writ,

The Ungirding of the Scottish Armour; or an Answer to the Informations for defensive Arms against the King's Majesty, which were drawn up at Edinburgh by the common Help and Industry of the three Tables of the rigid Covenanters of the Nobility, Barons, Ministers and Burgessees, and ordained to be read out of the Pulpit by each Minister, and pressed upon the People to draw them to take up Arms to resist the Lords anointed thorough the whole Kingdom of Scotland.—*Dublin* 1639, 4to. Dedicated to the Earl of *Strafford*.

Lisimachus Nicanor of the Society of Jesu to the Covenanters in Scotland, wisheth full Union and Peace with us. In this Tract he draws a Parallel between the Jesuits and Scotch Covenanters. It does not appear where it was printed;

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but at the end of it is written, From my Study at Basileopolis 1st January, 1640.

George Synge, Bishop of Cloyne (of whom See an Account Vol. I. p. 578. He writ,

A Rejoinder to the Reply published by the Jesuits under the Name of William Malone. The first Part; wherein the General Answer to the Challenge is cleared from all the Jesuits Cavils. Dublin 1632, 4to. Whether other Parts came out I know not.

Joshua Hoyle was born at Sorby in *Yorkshire*, had Academical Education in *Magdalen-Hall, Oxford*, and afterwards in *Trinity College, Dublin*, where he was elected a Fellow, and became Divinity Professor; in which Office he expounded the whole Bible in daily Lectures, employing himself in that Task almost fifteen Years, and it took him up ten Years more in the Exposition of the New Testament. He preached also and expounded the Scriptures thrice every Sabbath for the greater Part of the Year, once every Holyday, and sometimes twice. To these may be added his weekly Lectures (as Professor) in the Controversies, and his Answers to all *Bellarmin* in Word and Writing, concerning the *Real Presence*, and his finishing in above eight Years Time his *Tome of the seven Sacraments*, and his last *Tome* in six Years, and he spent after that several Years in the *Tome* or *Tomes* remaining. Upon the breaking out of the Rebellion he retired to *London*, and was made Vicar of *Stepney*, constituted one of the Assembly of Divines, and forwarded the Evidence given in the Trial of Archbishop *Laud*, as to what related to the University of *Dublin*, while he was Chancellor of it. At length he was made Master of *University College, Oxford*, and Professor of Divinity. He died on the 6th of *December* 1654. He published in Vindication of Archbishop *Usher*, who had him in great esteem, though he was reckoned a Puritan,

A Rejoinder to William Malone, Jesuit, his Reply concerning the Real Presence. Dublin 1641, 4to.

John Murcot was born in the Town of *Warwick*, educated first in the Free-School there, and afterwards in *Merton College in Oxford* in 1642; which Place being soon after garrisoned by the King, he fled from thence in disguise to avoid bearing Arms, and retired to *Budworth in Cheshire*, where by continual Study he much improved himself in practical Divinity. When the War ceased he returned to his College, and was admitted Batchellor of Arts, and sometime after ordained Minister according to the Presbyterian way at *Manchester*, from whence he removed to *Chester*, and then to *Ireland*, where he became Preacher in Ordinary to the Lord Deputy and Council then in Power. He died a young Man in *Dublin* on the 3d of *December* 1654. He writ,

Several Sermons and Treatises, as I. *Circumspect walking a Christian's Wisdom*; on Eph. 5. 15, 16. II. *The Parable of the ten Virgins* on Matth. 25. from the 1st to the 14th Verse. III. *Christ the Son of Righteousness hath healing in his Wings for Sinners*, on Malach. 4. 2. IV. *Christ's Willingness to accept humble Sinners*, on John 6. 37. All which were published after his Death. *London* 1657, 4to. together with his Life written in a cant Stile according to the humour of the times. Another Sermon of his is published called, *Saving Faith, and Pride of Life Inconsistent*, on John 5. 44. *London* 1656, 4to.

John Richardson, Bishop of *Ardagh*, of whom See Vol. I. p. 255. He died in 1654, and hath written,

A Sermon of the Doctrine of Justification, preached in *Dublin*, Jan. 23, 1624, on Rom. 3. 24, 25, 26. *Dublin* 1625, 4to.

Choice Observations and Explanations upon the Old Testament. Containing in them many remarkable Matters, either not taken notice of, or mistaken by most; which are additional to the large Annotations made by some of the Assembly of Divines. To which are added some further and larger Observations upon the whole Book of Genesis. Perused and attested by the Archbishop of Armagh, and Mr. Gataker. *London* 1655, Folio, published after his Death.

Henry Lesley, a Scotchman, Bishop of Down and Connor, and then of Meath. See Vol. I. p. 158, 208. He published,

A Treatise tending to Unity. In a Sermon preached at Drogheda on Whit-Sunday 1622 before the King's Commissioners for Ireland.—Dublin 1623, 4to.

A Treatise of the Authority of the Church. The Sum whereof was delivered in a Sermon preached at Belfast at the Visitation of the Diocess of Down and Connor, the 10th of Aug. 1636, together with an Answer to certain Objections made against the Orders of our Church, especially kneeling at the Communion. Dublin 1637, 4to.

A Sermon preached at Lisnegarvy in the Visitation of his Diocess of Down and Connor on the 26th of September 1638, concerning the Solemn League and Covenant. London 1638, 4to.—His Chaplain, *James Portus*, soon (after at the Bishop's request, he being disabled by Sicknes) translated it into *Latin*, and published it under the following Title,

Examen Conjuratōnis Scoticæ: Sive Oratio habita Lisnegarvæ in Visitatione diæceseos Dunensis & Connorensis 26 Septem. 1638. In qua ad Convincendos, quos Ecclesia nostra habet non Conformes, fœdus, Confessio & Juramentum mutue tutelæ, quibus apud Scotos hodie subcribitur, enucleantur et penitus convelluntur per Rev. in Ch. P. Hen. Dunensem. Latinitate donavit Jacobus Portussus dicto Rev. P. Sacris domesticis. Dublini 1639, 4to.

The Blessing of Judah explained and applied to the present Times; in a Sermon preached at St. Mary's, Oxford, March 27, 1644, being the Anniversary of his Majesty's Inauguration to his Crown, before some of the Lords and the Members of the House of Commons there assembled. Wherein is strongly proved, that the King is immediately dependent from God, and receiveth not his Power from the People. London 1644, 4to.

The Martyrdom of King Charles; or his Conformity with Christ in his Sufferings. In a Sermon on 1. Cor. 2. 8. preached at Bredagh before his Majesty of Great Britain, and the Princess of Orange, June 1st, 1649. Hague and London 1649, 4to.

Discourse of praying with the Spirit and with the Understanding; in two Sermons preached at Hillsborough 1659, London 1660, 4to, on 1 Cor. 14, 15.

Nicholas Bernard was educated in Cambridge, and passing into Ireland was ordained by Primate *Usher*, who made him his Chaplain, and procured his Promotion to the Deanery of *Ardagh*. He suffered much in the Rebellion of 1641, from which he made his Escape as soon as he had an Opportunity, and went to *England*, where he was made Rector of *Whitchurch* in *Shropshire*, Chaplain and Almoner to *Oliver Cromwell*, then Lord Protector, and Preacher to the Society of *Grays-Inn*. After the Restoration he would not return to his Deanery, but continued at *Whitchurch*, and died soon after in 1661. He was the Author of the following Works,

The penitent Death of a woful Sinner, John Atherton, executed at Dublin the 6th of December, 1640.—Dublin 1641, 4to, with a Sermon preached at the Funeral of the said John Atherton.

The whole Proceedings of the Siege of Droghedah in Ireland. With a thankful Remembrance of its wonderful Delivery, raised, with God's Assistance, by the Prayers and sole Valour of the besieged. With a Relation of such Passages as have fallen out there, and in the Parts near adjoining. Dublin 1642, 4to. 1736, 4to.

A Letter from the Siege of Droghedah.

A Farewel Sermon preached at Droghedah.

Dialogue between Paul and Agrippa. London 1642.

The Life and Death of Archbishop Usher, in a Sermon preached at his Funeral at Westminster. London 1656, 16°.

Devotions of the antient Church in seven pious Prayers, &c. 1660.

Clavi Trabales, or Nails fastened by some great Masters of Assemblies; Confirming the King's Supremacy, the Subject's Duty, and Church Government by Bishops.—London 1661, 4to; being a Collection of some Pieces written on these Subjects by
Archbishop

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Archbishop *Usher*, Mr. *Hooker*, Bishop *Andrews*, and Doctor *Hadrian Saravia*: with a Preface by the Bishop of *Lincoln*.

He published also,

The Judgment of the late Archbishop of Armagh, and Primate of Ireland, of the Extent of Christ's Death and Satisfaction, &c. of the Sabbath and Observation of the Lord's Day, and of Ordination in other reformed Churches; with a Vindication of him from a pretended Change of Opinion in the First; some Advertisements upon the latter; and in Prevention of further Injuries, a Declaration of his Judgment in several other Subjects.—London 1657, 8vo.

Letters between him and Doctor Heylin.—

Cæsar Williamson was Master of Arts of Trinity College in Cambridge, and about the Year 1646 was invited into Ireland, where he was advanced to a Fellowship in Trinity College, Dublin, took his Degree of Doctor of Divinity, and was made publick Orator of that University. Afterwards the College gave him a Living at or near *Drogheda*, where he died four or five Years after the Restoration. He wrote,

Panegyris in Excellentissimum Dominum, Dominum Henricum Cromwellum, Deputatum Hiberniæ, Cancellariumq; Academiæ Dubliniensis.—Dublinii 1658, 12mo. Londini 1658, 8vo.

Samuel Winter was born in *Warwickshire*, and educated in the University of Cambridge, from whence he passed into Ireland in 1650, and by Means of the ruling Party in those Times was advanced to the Provostship of the College of Dublin, being a zealous Presbyterian; but after the Restoration he returned into England, and died there in 1666. His Life was written by one of his Friends, and printed in 1671, 8vo. He published,

The Sum of Divers Sermons preached in Dublin before the Lord Deputy Fleetwood, and the Commissioners of Parliament for the Affairs of Ireland: Wherein the Doctrine of Infant Baptism is asserted, and the main Objections of Mr. Tombs, Mr. Fisher, and Mr. Blackwood and others, answered.—Dublin 1656, 12mo.

Thomas Harrison D. D. was born at *Kingston upon Hull*, educated in *New-England*, and became a celebrated Preacher of the Presbyterian Class in London. He passed into Ireland with *Harry Cromwell*, then Lord Lieutenant, and lived in his Family in great Esteem, and was for several Years a Preacher in *Christ-Church, Dublin*, with Applause. Upon the Change of Times he went back to England, and was a noted Preacher in the great Church at *Chester*, till he was silenced by the Act of Uniformity, and then he crossed the Seas to Dublin, where he had before met with unusual Respect, and continued the Exercise of his Ministry in private to a flourishing Congregation till his Death. Doctor *Edmund Calamy*, (g) who gives him a large Character, says, that he left behind him, among other Manuscripts, a large Folio, containing a whole *System of Divinity*; but that he printed nothing except a Book, intituled, *Topica Sacra, or Spiritual Pleadings*, 8vo, but I have met with a Sermon of his thus intituled,

Threni Hibernici; or Ireland sympathizing with England and Scotland, in a sad Lamentation for the Loss of their Josiah; in a Sermon at Christ-Church, Dublin, before his Excellency, the Lord Deputy, with divers of the Nobility, Gentry and Commonalty there assembled, to celebrate a Funeral Solemnity upon the Death of the late Lord Protector. London 1659, 4to. Dedicated to the most illustrious *Richard*, Lord Protector of England, Scotland and Ireland, and the Dominions thereunto belonging.

John Howe, a Minister's Son, was born at *Loughborough*, in *Leicestershire*, on the 17th of May 1630. He removed young into Ireland with his Father, whom the Severities used against the Puritans had driven there, but was obliged to return to England when the Rebellion broke out. He passed through his School Education in *Lancashire*, and was sent early to *Christ-College* in Cambridge, from whence he removed to *Brazen-Nose College* in Oxford, and took his Bachelor's

Degree there in 1649, and was after elected Fellow of *Magdalen College*, and took his Master's Degree in 1652. He was then made Minister of *Torrington* in *Devonshire*, and afterwards Lecturer of *St. Margaret's Church, Westminster*. By the Invitation of the Lord *Massareen*, he removed into *Ireland*, where his great Learning and Christian Temper procured him the Friendship of the Bishop of the Diocese, who gave him Liberty of preaching in the Church of *Antrim* without demanding any Conformity. After his Return to *London* he peaceably used the Indulgence granted in the Reign of K. Ch. II. and when that was changed into a violent Severity, he withdrew into *Germany* first, and afterwards to *Utrecht*. There the late K. *William* (then Prince of *Orange*) admitted him to frequent Conversations, and ever after continued a Respect to him. He died *April 2d 1705*. The following Catalogue of his Works, together with an ample Character of him, may be seen in Doctor *Edmund Calamy's* Book (b) before quoted, and in *Anthony Wood*.

The Vanity of this Mortal Life, or of Man considered only in this present Mortal State, on Psalm. lxxxix, 47, 48.— London 1671, 12mo. It appears by the Epistle Dedicatory, that it was written at *Antrim*.

The Blessedness of the Righteous opened, and further recommended from the Consideration of the Vanity of this Mortal Life, in two Parts.— London 1673, 8vo.

A Treatise of delighting in God, in two Parts, from Psalm xxxvii. 4.— London 1674, 8vo. This was writ also at *Antrim*.

The Living Temple: Or, a designed Improvement of that Notion, that a good Man is the Temple of God.— London 1674, 8vo.

Several Sermons, as, I. Man created in a holy, but mutable Estate, on Eccles. vii. 29. London 1676, 4to. *II. Funeral Sermon on the Decease of Mrs. Margaret Baxter, on 2 Cor. v. 8.* London 1681, 4to. *III. Sermon at the Funeral of that faithful and laborious servant of Christ, Mr. Richard Fairclough, late of Bristol.* London 1682, 4to. *IV. Funeral Sermon for Mrs. Esther Sampson, late Wife of Henry Sampson, M. D. on Luke xiii. 16.* London 1690, 4to. *V. Discourse relating to the much lamented Death, and solemn Funeral of Queen Mary, on Heb. xii. 23.* London 1695, 4to. *VI. A Funeral Sermon on Mrs. Judith Hammond.* *VII. A Funeral Sermon on Mr. Richard Adams.* *VIII. Another for Doctor William Bates.* *IX. Another for Mr. Matthew Mead.* *X. Another at the Funeral of Mr. Vink.* *XI. Another for John Houghton Esq;.*—1699, 8vo.

The Reconcilableness of God's Prescience of the Sins of Men, with the Wisdom and Sincerity of his Counsels, Exhortations, and whatsoever Means he uses to prevent them, in a Letter to Robert Boyle Esq;. London 1677, 8vo. To which is added, a Postscript in Defence of the said Letter.

A View of Antiquity presented in a short, but sufficient Account of the Fathers.— London 1677, 8vo.

Of Thoughtfulness for the Morrow. With an Appendix concerning the immoderate Desire of knowing Things to come.— London 1681, 4to.

Self Dedication; discoursed in the Anniversary Thanksgiving of a Person of Honour for a great Deliverance.— London 1682, 12mo.

The right Use of that Argument in Prayer from the Name of God on Behalf of a People that profess it, on Jer. xiv. 21.— London 1682, 8vo.

The Redeemer's Tears wept over lost Souls, in a Treatise on Luke xix. 41, 42.— London 1684, 12mo. *With an Appendix concerning the Sin against the Holy Ghost.*

A Sermon, directing what we are to do, after a strict Enquiry whether or no we truly love God.

The Carnality of Religious Contentions, in two Sermons, at the Merchants Lecture at Broad-street.

A Letter to a Person of Quality, who took Offence at Doctor Stillingfleet's Sermon about Separation, 4to.

A calm and sober Inquiry concerning the Possibility of a Trinity in the Godhead.

(b) Ibid. p. 235.

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A Letter to a Friend, concerning a Postscript to the Defence of Doctor Sherlock's Notion of the Trinity in Unity, relating to the calm and sober Inquiry upon the same Subject.

A View of that Part of the late Considerations addressed to H. H. about the Trinity, which concerns the sober Inquiry on that Subject.

A Sermon preached to the Societies for Reformation of Manners.

A Sermon preached on the Day of Thanksgiving, December 2, 1697.

Two Sermons concerning Enmity and Reconciliation to God.

A Sermon on the Mutableness of the Estate in which Man was created.

A Sermon on this Question, what may most hopefully be attempted to allay Animosities among Christians, that our Divisions may not be our Ruin.

A Discourse of Occasional Communion.

A Sermon of yielding our selves to God.

The Redeemer's Dominion over the Invisible Word.

The Living Temple. 2d Part.

Annotations on the Epistles to St. John, in the Supplement to Mr. Pool.

Samuel Mather was born in Lancashire in 1626, and going with his Father to New England in 1635, was educated in Harvard College, of which he became the first Fellow who was graduated there. He returned to England in 1650, spent some Time at Oxford, where, and Cambridge, he took his Degrees, was Chaplain of Magdalen College, and preached often at St. Mary's. He went with the English Commissioners to Scotland, and preached publickly at Leith for two Years. He returned into England in 1655, and soon after passed into Ireland with Henry Cromwell, together with the Doctors Harrison, Winter and Charnock. He was there made a Senior Fellow of Trinity College, and again took his Degrees. He was joined as Collegue with Doctor Winter in the publick Work of the Ministry, and preached every Sunday Morning at Nicholas's Church, Dublin, besides his Turn once in six Weeks before the Deputy and Council. He was publickly Ordained by Doctor Winter, Mr. Taylor of Carrickfergus, and Mr. Fennor of Drogheda December 5th, 1656. Though he was reckoned a Congregational Man, and high Nonconformist, yet he was moderate in his Behaviour to the Episcopalians, when it was in his Power to hurt them. For when the Deputy gave a Commission to him and others for displacing the Episcopal Ministers in Munster, he declined it, as he did afterwards in Dublin, alledging, *that he was called into the Country to preach the Gospel, and not to hinder others from doing it.* Notwithstanding this Moderation, he was soon after the Restoration suspended for two Sermons he preached against the Revival of the Liturgy from 2 Kings xviii. 4. which were looked upon as seditious; though they only aimed to prove, that the Ecclesiastical Ceremonies, then about to be restored, had no Warrant from the Word of God. Upon his Suspension he returned to England, and continued preaching at Burton-Wood in Lancashire, till the Bartholomew Act took Place, and then he went back to Dublin, and there preached to a Church gathered in his own House. The Meetings of the Non Conformists were at first more favourably winked at in Ireland than England; yet on the 18th of September 1664 he was seized by a Pursivant, and the next Day imprisoned, but soon released. He had afterwards some Conversation with the celebrated Stroker, Mr. Greatrakes, then in Dublin (of whom see before, p. 198.) and was of Opinion that he was a Man of Whim, and of a strong Imagination, and had been dabling in Cornelius Agrippa, and got his Abracadabra. Mr. Mather wrote a Discourse against his Pretensions, and to prevent the People from running to him; which was read by some Persons of Figure, and commended; but was not allowed to be printed, because of the Author's Character. He died on the 26th of October 1671, and was buried in Dublin in the Church of St. Nicholas within the Walls. He writ,

An Answer to a Tract writ by a Juncto of Popish Priests, intituled, The one only and singular only one Catholick Church and Roman Faith.

A Treatise against stinted Liturgies.

Wholesome Caveat for a Time of Liberty. —1652, 8vo.

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A Defence of the Protestant Religion in Answer to Fiat Lux. Dublin 1671, 4to.

An Irenicum : Or an Essay for Union among Reformers. London 4to.

The Figures and Types of the Old Testament explained and improved, in a Course of Sermons published after his Death. Dublin 1683, 4to. As were also,

Discourses against modern Superstition. See an Account of him in *Calamy's* rejected Ministers, Vol. II. p. 415. And *Anthony Wood*.

Timothy Taylor, a Herefordshire Man, and a Student of Oxford, became a dissenting Minister at *Carickfergus* about the Year 1650. After the Restoration he was silenced, but continued to preach in private, till 1668, when he removed to *Dublin*, and took Charge of a Meeting-House of Dissenters there, as Colleague with the before named *Samuel Matber*, and after with *Nathaniel Matber* his Brother, and continued in that Employment till his Death in 1681. He writ,

A Defence of sundry Positions and Scriptures, alledged to justify the Congregational Way. London 1645, 4to.

Defence of sundry Positions and Scriptures for the Congregational Way justified. Second Part. London 1646, 4to.

John Bramball, Bishop of *Derry*, and afterwards Archbishop of *Armagh*; of whom see a full Account Vol. I. p. 116, 293. The Works he published were collected together by *John Vesey*, then Bishop of *Limerick* in 1676, and printed that Year in a thick Folio containing four Tomes, and the Writings following.

In Tome I. Containing Discourses against the Romanists.

An Answer to Mr. de la Militiere his impertinent Dedication of his imaginary Triumph; or his Epistle to the King of Great-Britain, wherein he inviteth his Majesty to forsake the Church of England, and to embrace the Roman Catholick Religion.

A just Vindication of the Church of England from the unjust Aspersions of criminal Schism. Wherein the Nature of criminal Schism, the divers Sorts of Schismatics, the Liberties and Priviledges of national Churches, the Rights of Sovereign Magistrates, the Tyranny, Extortion, and Schism of the Roman Court, with the Grievances, Complaints, and Oppositions of all Princes and States of the Roman Communion of old, and at this very Day, are manifested to the View of the World. First published Hague 1659, 8vo, under this Title, ΡΟΜΦΑΙΑ δις τομος ὁξεία, or the Church of England defended, in two Treatises against the fabulous and slanderous Imputations cast upon her in those two Points. Of Succession of Bishops, and Schism; wherein the Fable of the Nags-Head Ordination is detected, and the Accusation of Schism retorted.

A Replication to the Bishop of Chalcedon's Survey of the Vindication of the Church of England from criminous Schism. Clearing the English from the Aspersions of Cruelty; with an Appendix in Answer to the Exceptions of S. W. First printed London 1656, 8vo.

Schism guarded, and beaten back upon the right Owners. Shewing, that our great Controversy about Papal Power is not a Question of Faith, but of Interest and Profit, not with the Church of Rome, but with the Court of Rome; wherein the true Controversy doth consist, who were the first Innovators, when and where these Papal Innovations first began in England, with the Opposition that was made against them. First printed at Gravenhagh 1658, 8vo.

The Consecration and Succession of Protestant Bishops justified, the Bishop of Duresme vindicated; and that infamous Fable of the Ordination at the Nag's-Head clearly confuted.

Tom. II, Against the English Sectaries.

A fair Warning to take heed of the Scottish Discipline, as being of all others most injurious to the Civil Magistrate, most oppressive to the Subject, most pernicious to both. First printed London 1649, 4to.

The Serpent—Salve : Or a Remedy for the biting of an Asp. Wherein the Observators Grounds are discussed, and plainly discovered to be unsound, seditious, not warranted by the Laws of God, of Nature or of Nations, and most repugnant to the known Laws and Customs of this Realm. For reducing such of his Majesty's well meaning Subjects

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Subjects into the right Way, who have been led by that Ignis fatuus. First printed in 1643.

A Vindication of himself and the Episcopal Clergy from the Presbyterian Charge of Popery, as it is managed by Mr. Baxter in his Treatise of the Grotian Religion.

Tom. III. Against Mr. Hobbes.

A Defence of true Liberty from antecedent and extrinsical Necessity. Being an Answer to a late Book of Mr. Thomas Hobbes of Malmesbury, intitled, a Treatise of Liberty and Necessity. First printed London 1655, 8vo.

Castigations of Mr. Hobbes's last Animadversions, in the Case concerning Liberty and universal Necessity. First printed in 1658.

The catching of Leviathan or the great Whale. Demonstrating out of Mr. Hobbes's own Works, that no Man who is thoroughly an Hobbist, can be a good Christian, or a good Commonwealth's Man, or reconcile himself to himself. Because his Principles are not only destructive to all Religion, but to all Societies; extinguishing the Relation between Prince and Subject, Parent and Child, Master and Servant, Husband and Wife; and abound with palpable Contradictions.

Tom. IV. On Miscellany Subjects.

The Controversies about the Sabbath and the Lord's Day; with their respective Obligations clearly, succinctly and impartially stated, discussed and determined.

A Sermon preached in York Minster, before his Excellency the Marquis of Newcastle, being then ready to meet the Scotch Army. January the 28th 1643. First printed at York 1643.

A Sermon preached at Dublin on the 23d of April 1661, being the Day appointed for his Majesty's Coronation; with two Speeches made in the House of Peers the 11th of May 1661, when the House of Commons presented their Speaker. First printed Dublin 1661, 4to.

The right Way to Safety after Shipwreck; in a Sermon preached to the House of Commons in St. Patrick's Church, Dublin, June the 16th 1661, at their solemn receiving the Blessed Sacrament.

Some Papers containing short occasional Discourses, or Theological Letters. Written by the same Author while in Exile, viz.

A short Discourse to Sir Henry de Vic, about a Passage at his Table, after the Christening of his Daughter, Anne Charlot, concerning Persons dying without Baptism.

An Answer to two Papers brought me by Captain Steward last Night (I think from Mr. Robinson) June 19th 1645.

An Answer to the 20th Chapter of the Guide of Faith: Or the 3d Part of the Antidote of S. N. Doctor of Divinity. To which are added, a Copy of the Record, and another M. S. Memoir relating to the Nags-Head Consecration.

William Hill was born at Cudworth in Warwickshire, and educated in Merton College, Oxford, of which he was made one of the Post-Masters. He was elected Probationer-Fellow of that House in 1639, and afterwards Batchelor-Fellow, and from thence was promoted to a Free-School at Sutton-Colfield in his own Country, which School he brought into considerable Credit during his Abode there. From thence he removed to London and practised Physick, and in 1649 and 1652 had Leave from the Delegates of the University to accumulate the Degrees in Physick; but the inquisitive *Anthony Wood* (b) could not discover whether he took any Benefit of the Licence or not. But I am of Opinion he did not; since in the Title of his Book hereafter mentioned, he only styles himself Master of Arts. After this Time he removed to Ireland, and became chief Master of the great School of St. Patrick's, Dublin, where he continued till the Restoration, when another was substituted in his Place. From thence removing to Finglass, near Dublin, he taught and boarded Children of People of Quality, and was made Minister of the Church there. Before his Death he was created Doctor of Divinity of the University of Dublin, according to the Information of his Son, who was one of the Six Clerks in Chancery. He died of a pes-

(b) Athen. Oxon. v. 2. p. 409.

tilential Fever towards the End of November 1667, not without the Character of a Man of good Learning, and of great Knowledge in the Greek Tongue. He published the *Periegesis* of *Dionysius* under this Title, ΔΙΟΝΥΣΙΟΥ ΟΙΚΟΥΜΕΝΗΣ ΠΕΡΙΗΓΗΣΙΣ ΜΕΤΑ ΤΩΝ ΕΥΣΤΑΘΙΟΥ ΥΠΟΜΝΗΜΑΤΩΝ. *Dionisii Orbis Descriptio Annotationibus Eustathii, & Hen. Stephani, nec non Gulielmi Hill Commentario Critico et Geographico, ac Tabulis illustrata.* Londini 1658, 1659, 1663, 1678, 1688, 8vo. His Notes bear this Title, *Grammaticarum in Dionisii Periegesin Annotationum Systema, in Usum Tyronum Concinnatum. Ubi Dialecti et ceteræ Anomalix, quæ in singulis Dictionibus aut Syntaxi occurrunt, ad Figuras, Methodicè hic digestas, reducuntur: Cum Commentario Critico et Geographico, in quo Controversiæ pleræque, quæ in veteri Geographiâ occurrunt, explicantur, et obscura plurima elucidantur.*

He is said also (i), to have epitomized some of the Works of *Lazarus Riverius*, a Physician; and to have left behind him a M. S. wrote to justify his lawfully begetting a Child in seven Months after he was married; which he shewed to two Physicians for their Approbation. But they looking on the Work as done by a meer Scholar, without any Knowledge of the World, returned it with seeming Content, but laughed at him behind his Back for an antedated Cuckold.

Sir *Henry Tichborne*, Colonel of a Regiment, and Governour of the Town of *Drogheda* against the Rebels in 1641, wrote

A Letter to his Lady of the Siege of Tredah, and other Passages of the Wars of Ireland where he commanded, dated June 8th 1651. I do not know when it was first printed; but the Edition I have seen of it was *Dublin 1724, 4to.*

George Rust, Bishop of *Dromore*, of whom See an Account Vol. I. p. 265. He published,

A Letter of Resolution concerning Origen and the Chief of his Opinions. London 1661, 4to.

A Sermon preached at New-Town the 20th of October 1663 at the Funeral of the Right Honourable Hugh Earl of Mount-Alexander. Dublin 1664, 4to.

A Sermon at the Funeral of the Right Rev. Jeremy Taylor, Bishop of Down, Connor and Dromore. Dublin 1667, 4to.

A Discourse of Truth. London 1677, 12mo.

His Remains were collected and published by *Henry Hallywell.* London, 1686, 4to.

Richard Lingard received his Education in Cambridge; but took his Degree of Doctor of Divinity in the University of *Dublin*, of which he was Divinity Professor, and Dean of *Lismore*. He died in *Dublin* in 1670, and was buried in the College Chapel. He writ,

A Sermon preached before the King at Whitehall July 26th 1668, in Defence of the Liturgy of our Church. London 1668, 4to.

A Letter of Advice to a young Gentleman leaving the University, concerning his Behaviour and Conversation in the World.—1670, 12mo. The said Letter was written to *James Lane* of Christ-Church, Oxford, eldest Son of *George, Viscount Laneshorough*.

Griffyth Williams, Bishop of *Ossory*, of whom See a full Account Vol. I. p. 420. He writ,

The Delights of the Saints. A most comfortable Treatise of Grace and Peace, and many other excellent Points; whereby Men may live like Saints on Earth, and become true Saints in Heaven. London 1622, 8vo. 1635. Folio.

Seven Golden Candlesticks, holding the seven greatest Lights of Christian Religion. London 1627, 4to, 1635, Folio.

The true Church shewed to all Men, that desire to be Members of the same. In six Books, containing the whole Body of Divinity. London 1629, Folio.

The Right way to the best Religion; wherein is largely explained the Sum and principal Heads of the Gospel, in certain Sermons and Treatises. London 1636, Folio.

Vindiciæ Regum; or the grand Rebellion: That is, a Looking-Glass for Rebels, whereby they may see how by ten several Degrees they shall ascend to the height

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of their Design, and so thoroughly rebel, and utterly destroy themselves thereby. Oxford 1643, 4. London 1666, Folio.

The Discovery of Mysteries: or, the Plots and Practices of a prevalent Faction in this present Parliament, to overthrow the established Religion, and the well settled Government of this glorious Church, and to introduce a new framed Discipline (not yet agreed upon by themselves what it shall be) to set up a new invented Religion, patched together of Anabaptistical, and Brownistical Tenets, and many other new and old Errors. And also to subvert the fundamental Laws of this famous Kingdom, by divesting our King of his just Rights, and unquestionable Royal Prerogatives, and depriving the Subjects of the propriety of their Goods, and the Liberty of their Persons; and, under the Name of the Privilege of Parliament, to exchange that excellent Monarchical Government of this Nation, into the tyrannical Government of a Faction prevailing over the Major Part of their well meaning Brethren to vote and order Things full of all Injustice, Oppression and cruelty, as may appear out of many by these few subsequent Collections of their Proceedings. 1643, 4to. London 1666, Folio.

Jura Majestatis: The Rights of Kings both in Church and State; granted, first by God, secondly violated by Rebels, and thirdly vindicated by the Truth. Oxford 1644, 4to, London 1666.

The only way to preserve Peace. A Sermon at the publick Fast, 8th March, at St. Mary's in Oxon, before the House of Commons, on Amos, 5, 6. Oxon 1644, 4to.

The great Antichrist revealed, before this time never discovered: and proved to be neither Pope nor Turk, nor any single Person, nor the Succession of any one Monarch or Tyrant in any Policy; but a collected Pack or Multitude of Hypocritical, Blasphemous, and most Scandalous wicked Men, that have fulfilled all the Prophecies of the Scripture. London 1660, Folio.

This Piece was answered by George Pressick of Dublin in 4to. under this Title, *An Answer to Griffith Williams, Lord Bishop of Ossory his Book, intituled, The great Antichrist revealed, &c.*—In which Pressick attempts to prove, that Antichrist is come, and that the Pope is the great Antichrist. N. B. the Title Page of Pressick's Book, that fell into my Hands is imperfect, so that I know not when or where it was printed.

Seven Treatises, very necessary to be observed in these bad Days, to prevent the seven last Vials of God's Wrath, that the seven Angels are to power down upon the Earth, Rev. 16. London 1661, Folio.

The Declaration of the just Judgment of God, first, upon our late King's Friends, secondly, upon his Enemies that rebelled and warred against him, &c. Printed at the End of the foregoing Tract.

Truth vindicated against Sacrilege, Atheism, and Prophaneness, and likewise against the common Invaders of the Rights of Kings, and demonstrating the Vanity of Man in general. London 1666, Folio. This Folio contains other Treatises of the Bishop, as *the grand Rebellion*.—*The Discovery of Mysteries*.—*The Rights of Kings*.—All three before printed, and *The Vanity of Man*, on Psalm 39, 5.

Four Treatises; as, the Suffering of the Saints, burning of Sodom, &c. London 1667, 4to.

Several Sermons, as I. *The Happiness of Saints.* 1657, 4to. II. *God's War with the Wicked, Rebels, and Murtherers.* III. *The Property and Prerogative of true Saints.* IV. *The monstrous Murther of the most holy Jesus paralleled to the murther of Kings.* V. *The four chief Duties of every Christian Man.* VI. *The chief Cause why we should love God.* VII. *The lively Picture of these hard Times.* VIII. *The grand Rebellion, &c.* IX. *The Tragedy of Zimri, that slew his King, that was his Master.*—All these Sermon's (except the first) with others were printed in Folio, 1662.

Other Sermons, as I. *Description of the four Beasts.* II. *The Ejection of four Devils,* London 1664, 4to. III. *The saving Serpent.* Ibid. 1664, qu. IV. *The monstrous Murther of two mighty Kings* Ibid. 1665, 4to. V. *The faithful Shepherd,* Ibid. 1665, 4to. VI. *The flying Sea,* 1665, 4to. VII. *The only way to preserve Life,* 1666, 4to.

Eight Sermons, dedicated to the Duke and Dutcheſs of Ormond, and preached before his Grace and the Parliament of *Dublin*. London 1664, 4to.

The Persecution and Oppression of John Bale, and Gruffith Williams, Bishops of Offory. London 1664, 4to. In this Tract he gives an Account of his Life and Sufferings in the Time of the Rebellion in *England*.

Sir *John Temple*, Son of Sir *William Temple* before mentioned p. 333. was born in 1600, and carried very young into *Ireland*, where he received Academical Learning under his Father. He was at length knighted, made Master of the Rolls, and one of the Privy Council of *Ireland*. He died in *Dublin* in 1677, and was the Author of,

The Irish Rebellion: Or an History of the beginnings and first Progreſs of the general Rebellion raised within the Kingdom of Ireland upon the 23d of October 1641. Together with the Barbarous Cruelties, and bloody Massacres which ensued thereupon. London 1646, 4to. *Dublin* 1724, 4to.

He was Father to Sir *William Temple* Baronet, the great Statesman, who was several Times Embassadour to the States-General, and other Powers, and one of the Plenipotentiaries of the Treaty of *Nimiguen*. Sir *William* had some Relation to *Ireland*, as having a good Estate and Office there, and (as he owns himself (k)) had passed a Part of his Life in it. His Life is published at large in 8vo, London 1714, to which I must refer the Reader, and only copy from thence a Catalogue of his Writings, which are these,

Observations upon the United Provinces of the Netherlands. London 1673, 8vo.

Miscellanea. The first Part, Containing a Survey of the Constitutions and Interests of the Empire, Sweden, Denmark, Spain, Holland, France and Flanders, with their Relation to England in 1671.

An Essay upon the Original and Nature of Government. Written in 1672.

An Essay upon the Advancement of Trade in Ireland. Written in 1673.

An Essay on the Conjuncture of Affairs. Written in October 1673.

To the Countess of Essex upon her Grief occasioned by the Loss of her only Daughter. Written in 1674.

An Essay upon the Cure of the Gout by Moxa, written to Monsieur Zulichem in 1677.

Miscellanea. Part the Second in Four Essays.

I. *Upon Antient and Modern Learning*.

II. *Upon the Gardens of Epicurus; or of Gardening in the Year 1685*.

III. *Upon Heroick Virtue*.

IV. *Upon Poetry*.

Miscellanea. Part the Third containing,

I. *An Essay on Popular Discontents*.

II. *An Essay upon Health and long Life*.

III. *Some Thoughts upon reviewing the Essay on Antient and Modern Learning*.

IV. *Heads designed for an Essay upon the different Conditions of Life and Fortune*.

V. *Heads designed for an Essay on Conversation*. To which are added some Pieces of Poetry.

Memoirs of what passed in his publick Employments, especially those Abroad, from 1665 to 1671. Part I. But these were never printed.

Memoirs of what passed in Christendom from the War begun 1672, to the Peace concluded 1679. Part II.

Memoirs from the Peace concluded 1679, to his Retirement from publick Business. Part III.

An Answer to a scurrilous Pamphlet lately printed, intituled, a Letter from Mr. Ducroſs to the Lord—— London 1693, 8vo.

An Introduction to the History of England. London 1695, 8vo.

(k) Essay on the Advancement of Trade in *Ireland*.

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He died towards the Close of the Year 1700. Soon after his Death Dr. Jonathan Swift, late Dean of St. Patrick's Dublin, published two Volumes of his Letters, containing an Account of the most important Transactions that passed in Christendom from 1665 to 1672.

Another Volume of his Letters was published in 1701. Intituled, *Select Letters to the Prince of Orange (now King of England) King Charles II. and the Earl of Arlington upon important Subjects*; to which is added, *An Essay upon the present State and Settlement of Ireland* written by him. All his Works are published in two Volumes in Folio.

Edmund Borlase was Son to Sir John Borlase, Master of the Ordnance, and Lord Justice of Ireland, in Commission with Sir Henry Tichborne in 1641. He had his Education in the College of Dublin, and, going afterwards to Leyden, took the Degree of Dr. of Physick in 1650, and was incorporated to the same Degree at Oxford in 1660. He settled at Chester, where he practised Physick with Success to the Time of his Death, which happened about the Year 1682, or 1683. His published Writings are these,

Latham Spaw in Lancashire: With some remarkable Cases and Cures effected by it. London 1670, 12mo.

The Reduction of Ireland to the Crown of England. With the Governours since the Conquest by K. Hen. II. An. 1172. With some Passages in their Government. A brief Account of the Rebellion, A. D. 1641. Also the Original of the University of Dublin, and the College of Physicians. London 1675, 8vo.

The History of the execrable Irish Rebellion traced from many preceding Acts, to the Grand Eruption the 23d of October 1641, and thence pursued to the Act of Settlement 1662. London 1680, Folio. Dublin 1743, Folio. Many have blamed the Doctor for this Work, but none in such severe Terms as Dr. Nalson, (l) who says, "That besides the nearness of his Relation to one of the Lords Justices, and his being avowedly a Favourer of the Faction, Men and Actions of those Times, he is an Author of such strange Inconsistency, that his Book is rather a Paradox than a History. And it must needs be so; for, I know not by what Accident, the Copy of a M. S. written by the Earl of Clarendon happening to fall into his Hands, he has very unartfully blended it with his own rough and unpolished Heap of Matter; so that his Book looks like a curious Embroidery sowed with coarse Thread upon a Piece of Sack-webb. And truly had he no other Crime than that of a Plagiary, it is such a Sort of Theft to steal the Child of another's Brain, that may well render him suspected not to be overstocked with Honesty and Justice, so necessary to the Reputation of a unblemished Historian; but it is far more unpardonable to castrate the lawful Issue of another Man's Pen, and thereby disable it from propagating Truth, and to teach it to speak a Language, which the Parent never intended. And yet this is the exact Case of Dr. Borlase's History, in which he has taken great Pains to expunge some, and alter many Passages, which he thought were too poignant against his Favourites, or spoke too much in Vindication of his late Majesty, and his Ministers." Thus far Dr. Nalson——Our Author writ also,

Brief Reflections on the Earl of Castlehaven's Memoirs of his Engagement and Carriage in the Wars of Ireland. By which the Government of that Time, and the Justice of the Crown since, are vindicated from Aspersions cast on both. London 1682, 8vo.

Thomas Gowan was born at Caldermor in Scotland in 1631, and came over into Ireland about the Time of the Restoration, where he was a dissenting Minister at Glaslough in the County of Monaghan, from whence on Account of the penal Laws he removed to Connor about the Year 1667, and was from thence called to Antrim in 1672, where he remained in general Esteem both for his ministerial

Labours and Success in teaching Philosophy to the Time of his Death in 1683. He writ,

Ars sciendi, sive Logica novo Methodo disposita, et novis præceptis Aucta. Londoni 1681, 8vo.

Logica Elenctica, sive summa Controversiarum, quæ circa Materiam et Præcepta Logicæ agitare solent. Dublinii 1683, 8vo.

One Thomas Gowan, who styles himself Master of Arts and Minister of the Gospel, writ a Tract intitled, *The Power of Presbyters in Ordination and Church Government without a Superior asserted and proved from Holy Scripture: Or Mr. Cambhell's Letter to a Parishioner examined; being a Vindication of a Letter occasioned by his Query. In a Letter to the said Mr. John Cambhell, established Minister of Killead in the Diocese of Connor, and of Sego in the Diocese of Dro-more.*—— 1711, 4to.

John Ogilby was born near *Edinburgh* in *Scotland* in 1600; but his Father having run out his Fortune, he, with Difficulty, obtained some little Knowledge in the *Latin* Grammar, and afterwards so much money as to relieve his Father from Prison, and to bind himself Apprentice to a Dancing Master, which Trade he followed for a Time with Success. He was encouraged to go into *Ireland* by the Earl of *Strafford*, and, writing a good Hand, was employed in transcribing Matters for him. It was in this Service he gave Proofs of his Inclinations for Poetry by translating *some of Æsop's Fables into Verse*, which were afterwards published. Being at that Time one of the Troop of Guards he writ in Verse, a witty Piece called, *The Character of a Trooper*. He was then by the Favour of the Lord *Strafford* made Master of the Revels in *Ireland*, and built a small Play-house in *St. Warborough's-Street, Dublin*. The Rebellion breaking out soon after, he lost all his little Acquisitions, and was several Times in Danger of his Life, particularly, when he had like to be blown up by Gun-powder in the Castle of *Rathfarnam*. About the Time the War was ended in *England* he left *Ireland*, was ship-wrecked in his Passage, and got to *London* in a poor Condition. Thence he footed it to *Cambridge*, where he was encouraged and instructed by several Scholars, and became so great a Master of the *Latin* Tongue, that he translated *The Works of Virgil*, which he published with his Picture prefixed in large Octavo, *London* 1649. He then published *The Fables of Æsop paraphrased in Verse, and adorned with Sculptures*. *London* 1651, 4to. He afterwards reprinted his *Virgil* in a Royal Folio, under the Title of *The Works of Pub. Virgilius Maro translated, adorned with Sculpture, and illustrated with Annotations.*—— *London* 1654, which was reckoned the fairest Edition that the *English* Press had till that Time ever produced. In 1658 he published *Virgil in Latin*, in large Folio, and also in 8vo in 1675 and 1685. Having learned the *Greek* Tongue, he published *Homer's Iliads translated, adorned with Sculpture, and illustrated with Annotations*. *London* 1660, Folio. The same Year he put out *The Holy Bible*, according to the Translation made by the Command of K. J. Ist, with the *Liturgy and Articles of the Church of England*, adorned with Geographical Sculptures, printed at *Cambridge*, Folio, on a large Paper, for which he had a Reward from the *Irish* House of Lords. In the Beginning of 1661 he had Orders from the Commissioners appointed to adjust the Solemnity of his Majesty's Coronation, to prepare for the Conduct of the poetical Part thereof, all Speeches, Emblems, Motto's and Inscriptions relating to it, and upon that Occasion he published for the present, *The Relation of his Majesty's Entertainment passing through the City of London to his Coronation, with a Description of the Triumphal Arches and Solemnity*. *London* 1661, in ten Sheets, Folio; afterwards published by the King's Command in a Royal Folio, which hath been since much used in succeeding Coronations. In 1662 he passed into *Ireland*, being by Patent created Master of the Revels there, and built a noble Theatre at *Dublin*, which cost him two thousand Pounds, the former being ruined in the Troubles. He afterwards published *Homer's Odysses translated, adorned with Sculpture, and illustrated with Annotations*. *London* 1665, Folio. He then became a Mythologist, and

not only paraphrased *Æsop*, but designed new Fables, which he published, *London* 1665, Folio, and called *The second Volume of Fables*, being adorned with admirable Cuts. It was after published in two Volumes, *London* 1673, 8vo. The next Things he writ were, *The Epheſian Matron*, and *Roman Slave*, two Heroick Poems. He afterwards wrote *Carolicks*, an Epick Poem in twelve Books, ſo called from King *Charles* the Firſt. This was utterly loſt in the Fire of *London*, in 1666, when the Author's Houſe was burned down, and he himſelf undone, having but five Pounds left of all worldly Subſtance; yet he ſoon after had his Houſe rebuilt, ſet up the printing buſineſs therein, became the King's Coſmographer, and Geographical Printer, and by Propoſals printed ſeveral Books, that he and his Aſſiſtants had tranſlated and collected: As, I. *An Embaſſy from New-Batavia to the Emperour of China*. *London* 1669 Folio, Adorned with Maps, Proſpects, and various Sculptures, as all the Books following published by him were. II. *A Deſcription of Africa*; *London* 1670, Folio; being the firſt Part of his *Engliſh Atlas*. III. *A Deſcription of America*; *London* 1671, being the ſecond Part of the *Engliſh Atlas*. IV. *Atlas Japanenſis: Being remarkable Addreſſes by Way of Embaſſy from the Eaſt-India Company of the United Provinces to the Emperour of Japan*; *London* 1670, Folio. V. *Atlas Chinenſis: Being the ſecond Part of a Relation of remarkable Paſſages in two Embaſſies from the Eaſt-India Company of the United Provinces, to the Viceroy of Simlamong*. *London* 1671, Folio. VI. *Asia: The firſt Part; being an accurate Deſcription of Perſia, and the ſeveral Provinces thereof*; *London* 1673, Folio. The Author did not live to finiſh the ſecond Part; however, this is looked upon as another Part of the *Engliſh Atlas*. VII. *Deſcription of Europe*; not finiſhed by the Author, who intended it as a fourth Part of the *Engliſh Atlas*. VIII. *Britannia; An Hiſtorical and Geographical Deſcription of Britain*. The firſt Part, Folio. All which are printed on Imperial Paper, adorned with Maps and curious Sculptures, and were carried on and ſold by Way of Standing Lotteries. There alſo goes under his Name, *A Pocket-Book of the Roads in England*; and, *A New Map of the City of London, as it is New built*. He joined with *William Morgan* in making *A new and accurate Map of the City of London, diſtinct from Weſtmiſter and Southwark*, with a long narrow Book to deſcribe the Places therein; As alſo, *A Map of London, Weſtmiſter and Southwark, and a Survey of Eſſex, with the Roads therein exactly meaſured*. He died on the 4th of September 1676.

Sir *William Petty* was born at *Rumſey*, in *Hampſhire*, on the 26th of *May* 1623. While he was a Boy he took great Pleaſure in the Company of Artificers, ſuch as Smiths, Joiners, &c. ſo that at twelve Years of Age he could Work at their reſpective Trades. He got a Smattering of *Latin* at a Grammar-School at *Rumſey*, and was fifteen Years old before he began to learn *Greek*. Soon after he went to *Caen* in *Normandy*, and by improving a ſmall Stock of Merchandize maintained himſelf there, learned the *French* Tongue, and at eighteen Years of Age, Arts and Mathematicks. From thence he retired to *Paris*, ſtudied Anatomy, and read *Veſelius* with *Hobbs* of *Malmſbury*, who was very fond of his Company, and took all Occaſions to forward his pregnant Genius. Having viſited the *Netherlands*, he returned into *England*, and on the 6th of *March* 1647 obtained from the Parliament a Patent for ſeventeen Years to teach his Art of Double-Writing. Having improved his Fortune, he ſided with thoſe in Authority, and was at *Oxford* when the great Rout of Loyal Scholars was made by the Parliamentarian Viſitors, where he ſettled for ſome Time, followed the Faculty of Phyſick, exerciſed Anatomy and Chymiſtry, and was made Deputy Profeſſor of the Firſt of theſe Branches under Doctor *Clayton*. On the 7th of *March* 1649, by Recommendations to the Delegates of the University, he was created Doctor of Phyſick, and made Fellow of *Brazen-Noſe College*, and in *December* 1650 was greatly cried up for recovering a Woman to Life, who was hanged for making away her Baſtard Child. In the Beginning of *January* following he was elected Anatomy Profeſſor of the University, and ſoon after a

Member of the College of Physicians at *London*, and Musick Professor of *Gresham College*. In 1652 he was by Patent made one of the Surveyors of *Ireland*, and in *August* that Year went thither, practised his Faculty in *Dublin*, was made Clerk of the Council, and Secretary to *Ireton*, then Lord Deputy. In 1654 he fell upon his Survey (for which he received three hundred and sixty-five Pounds *per Ann.*) which he finished in about ten Months, with that Exactness, that it is said, there was no Estate in that Kingdom to the Value of sixty Pounds *per Ann.* but what he pointed out to its true Value, and made Maps of all he had done. Those whom he employed for the Geometrical Part were ordinary Persons, who circumambulated with their Box and Needle; but the Doctor knew perfectly well how to make use of their Labours. It is said, that by this Employment he obtained an Estate in *Ireland* to the Value of ten thousand Pounds *per Ann.* but a great Part of it being afterwards refunded, in Regard some of the old Proprietors were declared innocent by the Court of Claims, he had left him about five or six thousand Pounds yearly. In *January* 1658 he was elected one of the Burgeffes of *Westlow* in *Cornwall*, to serve in *Richard's* Parliament, which being soon after dissolved, and *Richard* laid aside, he passed into *Ireland*, whence returning after his Majesty's Restoration, and being introduced into his Presence, the King was much pleased with his ingenious Discourses, and seemed to be delighted with him. About that Time the Royal Society was instituted, and he was appointed one of its first Members, and afterwards one of the Council to it, being esteemed the prime Person for the Advancement of Experimental Philosophy and Mechanicks. On the 11th of *April* 1661 he received the Honour of Knighthood, and had Thoughts of being created Earl of *Kilmore* in *Ireland*. But he laid aside the Project, as knowing it would cause great Envy. In the Beginning of the Year 1663 he became famous in *Ireland*, by the Invention and Success of a double Bottom'd Ship, against the Judgment of almost all Mankind; and in *July* the same Year he adventured in her from *Dublin* to *Holy-head*, and turned into that narrow Harbour against Wind and Tide, among Rocks and Shelves, with such admirable Dexterity, that many excellent Seamen confessed they had never seen the like. About the same Time the Earl of *Offory*, and many other Men of Quality went on Board her, and drove to and again within the Bar near *Dublin*. It blew so hard, that a small *Holland* Vessel, famous for good Sailing (which set out with her) was in Appearance looked upon to be overfet, while she inclined not above half a Foot more to one Side than the other; so that it got the Name of *the Padd of the Sea*. At last, in its Return home from a Voyage, it perished in a Tempest, such as overwhelmed a great Fleet the same Night, not one of seventy Sail escaping. Though this Invention succeeded not while supported by a private Purse, yet it has been observed (a), that it will undoubtedly produce great Effects, if it should be retrieved upon the publick Stock of the Nation. He was a Person of an admirable inventive Head, of a prodigious working Wit, and of so great Worth and Learning, that as he was fit for, so he was an Ornament, to the highest Preferment. This learned Virtuoso died at *Piccadilly* in *Westminster*, of a Gangrene in his Foot, occasioned by the Gout, on the 16th of *December* 1687, and was buried at *Rumsey* near the Bodies of his Father and Mother. By his Wife *Elizabeth*, Daughter of Sir *Hardress Waller*, and Relict of Sir *Maurice Fenton*, he had Issue two Sons, *Charles*, created Baron of *Shelburn* in *Ireland* soon after his Father's Death, and *Henry*, and one Daughter named *Anne*, who was married to the late Earl of *Kerry*. He left behind him the following Works,

Advice concerning the Education of Youth. London 1647, 4to. Written to Mr *Samuel Hartlib*, under the initial Letters of his Names. *W. P.*

Advice for the Advancement of some particular Sorts of Learning.— London 1648, written to the said Mr. *Hartlib*. “ This Title (says *Anthony Wood* (b),

(a) Sprat's Hist. of Royal Society. Part 2d. p. 240.

(b) Athen. Oxon.

“ which

“ which I have received at Second-hand, having never seen the Book, may possibly be the same with the Advice before mentioned.”

A Brief of the Proceedings between Sir Hierom Sanchy and him, with the State of the Controversy between them. London 1659, in two or three Sheets in Folio. The Articles exhibited against him by Sir Hierom, relating to his Actions in Ireland, were these. 1st, That he had received great Bribes. 2^{dly}, That he had made a Trade of buying up Debentures against the Statute. 3^{dly}, That he had gotten vast Sums of Money and Scopes of Land by Fraud. 4^{thly}, That he had used many foul Practices as Surveyor and Commissioner for setting out Lands. 5^{thly}, That he and his Fellow-Commissioners had placed some Debenturers in better Places than they could claim, denying Right to others. 6^{thly}, That he and his Fellow-Commissioners had totally disposed of the Army Securities, the Debt still remaining chargeable on the State. All which were, according to the Brief of the said Proceedings, cleared by our Author.

Reflections upon some Persons and Things in Ireland, by Letters to and from Doctor Petty, with Sir Hierom Sanchy's Speech in Parliament. London 1660, 12mo. Written for the most Part against his busy and envious Anatagonist Sanchy.

A Treatise of Taxes and Contributions; shewing the Nature and Measures of Crown Lands, Assessments, Customs, Poll Monies, Lotteries, Benevolence, Penalties, Monopolies, Offices, Tythes, raising of Coins, Hearth-money, Excise, &c. with several interspersed Discourses and Digressions concerning Wars, the Church, Universities, Rents, and Purchases, Usury and Exchange, Banks and Lombards, Registries for Conveyances, Beggars, Insurance, Exportation of Money and Wool, Free-Ports, Coins, Housing, Liberty of Conscience, &c. The same being frequently applied to the State and Affairs of Ireland. London 1662, and 1667, 4to.

A Discourse made before the Royal Society the 26th of November 1674, concerning the Use of Duplicate Proportion in sundry important Particulars; together with a new Hypothesis of springing or Elastique Motions. London 1674, 12mo.

An Apparatus to the History of the common Practices of Dying. See the History of the Royal Society by Sprat, London 1667, 4to. Part 2d. p. 284, &c.

A Treatise or Discourse concerning the building of Ships, M. S. presented to the Royal Society about 1665. William, Lord Brounker, President of the Council of that Society, took it away and kept it in his Possession, being of Opinion it was too great an Arcanum of State to be commonly perused. Dr. Robert Wood, who lived in Ireland, had a Copy of it.

Colloquium Davidis cum Animâ suâ, (accinente Paraphrasim in 104 Psalmum) de magnalibus Dei. Londini 1679. Composed by our Author in Latin Hexameter on the twenty-fifth of March 1678, under the Name of Cassid. Aureus Minutius.

Quantulumcunq; concerning Money.——— 1682, 4to.

Political Arithmetick; or a Discourse concerning the Extent and Value of Land, People, Buildings, Husbandry, Manufactures, Commerce, Fishery, Artizans, Seamen, Soldiers, publick Revenues, Interest, Taxes, Superlucration, Registries, Banks, Valuation of Men, increasing of Seamen, of Militia's, Harbours, Situation, Shipping, Power at Sea, &c. as the same relates to every Country in general, but more particularly to the Territories of his Majesty of Great-Britain, and his Neighbours of Holland, Zealand and France, &c. presented in M. S. to K. Charles II. but not printed till 1690, 8vo. And dedicated to King William by the Author's Son the Lord Shelburn.

Another Essay in political Arithmetick, concerning the Growth of the City of London, with the Measures, Periods, Causes, and Consequences thereof An. 1682. Printed 1683. and 1686, 8vo.

Observations on the Dublin Bills of Mortality An. 1681, and the State of that City. London 1683, 8vo.

Maps of Ireland; being his actual Survey of that Kingdom, printed 1685, Folio, under the Title of, *Hiberniæ Delineatio, quoad hætenus licuit, perfectissima,*

tissima; studio Gulielmi Petty, Equitis Aurati. Another Edition of them hath been since published from the same Plates.

An Essay concerning the Multiplication of Mankind. Together with another Essay in political Arithmetick concerning the Growth of the City of London, with the Measures, Periods, Causes and Consequences thereof, 1682. London 1686, 8vo. With this Tract was printed the Second Edition of his other Essay in political Arithmetick.

Further Observations upon the Dublin Bills, or Accounts of the Houses, Hearths, Baptisms, and Burials of the City. London 1686, 8vo.

Two Essays in political Arithmetick concerning the People, Housing, Hospitals, &c. of London and Paris; with Observations on the Cities of London and Rome. London 1686, 8vo.

Five Essays in political Arithmetick. viz. I. Objections from the City of Rey in Persia, and from Monsieur Auzout against two former Essays, answered; and that London hath as many People as Paris, Rome and Roan put together. II. A Comparison between London and Paris in 14 Particulars. III. Proofs that in London within its 134 Parishes in the Bills of Mortality there live about 600096 People. IV. An Estimate of the People in London, Paris, Amsterdam, Venice, Rome, Dublin, Bristol and Rouen, with several Observations on the same, &c. V. Concerning Holland and the rest of the united Provinces. London 1687, 8vo.

A Treatise of Taxes and Contributions particularly fitted for the State of Ireland. London 1691, 4to. Printed in a Book intitled, a Collection of three State Tracts.

A Treatise of naval Philosophy. London 1691, 8vo.——— Quære, whether this be not the same with the M. S. Discourse concerning the building of Ships before-mentioned.

The Political Anatomy of Ireland, with the Establishment for that Kingdom, when the late Duke of Ormond was Lord Lieutenant, taken from the Records. London 1691, 8vo; Published by Nabum Tate: This Piece has been since published under the Title of *a political Survey of Ireland.* London 1719, 8vo.

Verbum Sapienti, or an Account of the Wealth and Expence of England. London 1691, 8vo, and 1719, 8vo, printed at the End of the former Tract.

Hugh Cressy was born at Wakefield in Yorkshire, and educated in the University of Oxford, of which he was elected a Fellow of Merton College. He was Chaplain to the Lord Falkland, and to the Earl of Strafford, and had the Deanery of Leighlin in Ireland conferred on him. An. 1644 he travelled as Tutor with Charles Berkley Esq; afterwards Earl of Falmouth, and in 1646 made a Recantation of the Protestant Religion at Rome; from whence returning to Paris, he published the Motives that induced him to take that Step. He afterwards became a Benedictin Monk in the English College of that Order at Doway, and changed his Name from Hugh Paulin to Serenus de Cressy where continuing seven Years he then became one of the Mission in England. He died on the 10th of August 1674. His Works are these,

Exomologesis: Or a faithful Narration of the Occasion and Motives of his Conversion to the Catholick Unity. Paris 1647, 1653, 8vo.

Sancta Sophia: Or Directions for the Prayer of Contemplation; Doway 1657, 2 Vol. 8vo.

Certain Patterns of Devout Exercises of immediate Acts and Affections of the Will.——— Printed with the former.

Roman Catholick Doctrines no Novelties: Or, an Answer to Dr. Pierce's Court Sermon, miscalled, The Primitive Rule of Reformation.——— 1663, 8vo.

A Non est inventus returned to Mr. Edward Bagshaw's Inquiry, and vainly boasted Discovery of Weakness in the Grounds of the Church's Infallibility.——— 1662, 8vo.

Letter written to an English Gentleman 16th of July 1662, wherein Bishop Morley is concerned.——— Printed among the said Bishop's Tracts——— London 1683, 4to.

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The Church History of Brittany from the Beginning of Christianity to the Norman Conquest——1668, Folio. It is mostly taken from *Alford's Annals*, the *Monasticon Anglicanum*, and a few other Tracts. He intended a second Volume, and in that to carry down his Work to the Dissolution of Monasteries in the Reign of *Hen. VIII.* but was taken short before he had compleated 300 Years from the *Norman Couquest*.

An Answer to part of Dr. Stillingfleet's Book, intituled, *Idolatry practised in the Church of Rome*.——1672, 8vo.

Fanaticism Fanitically imputed to the Catholick Church by Dr. Stillingfleet, and the Imputation refuted and retorted.——1672, 8vo. This Piece was animadverted upon by the Earl of Clarendon.

Question, why are you a Catholick? Question, Why are you a Protestant?——1673, 8vo.

Epistle Apologetical to a Person of Honour touching his Vindication of Dr. Stillingfleet.——1674, 8vo.

Reflections on the Oath of Supremacy.

He also published, *sixteen Revelations of divine Love, shewed to a devout Servant of our Lord, called Mother Juliana, an Anchorete of Norwich, who lived in the Days of K. Edw. III.*——1670, 8vo.——And he changed from old into modern *English*, more compendiously, a Book written before the Reformation, intituled, *The divine Cloud of unknowing, and of the Council referring unto the same*. But this is yet in M. S.

John Maxwell was at first promoted to the Sees of *Killala* and *Achoury*, and afterwards translated to the Archbishoprick of *Tuam*, of whom see an Account Vol. I. p. 617, 653. He writ a Treatise intituled,

Sacro-sancta Regum Majestas. Printed London 1643 or 1644, 4to. Which he published under the Name of *J. A.* In answer to which came out a Tract intituled,

Lex, Rex: The Law and the Prince, a Dispute for the just Prerogative of King and People. Containing the Reasons and Causes of the most necessary defensive Wars of the Kingdom of Scotland, and of their Expedition for the Aid and Help of their dear Brethren in England. In which their Innocency is asserted, and a full Answer is given to a seditious Pamphlet, intituled, Sacro-Sancta Regum Majestas, or the Sacred and Royal Prerogative of Christian Kings under the Name of J. A. but penned by John Maxwell, the excommunicate Prelate.——London 1644, 4to.

Edward Wolley, Bishop of *Clonfert*, of whom see an Account, Vol. I. p. 664.

——He writ,

Eulogia. The Parents Blessing their Children, and the Children begging on their Knees their Parents Blessings, are pious Actions, warrantable by the Word of God, and practised by God's Saints and Servants.——London 1661, 8vo.

Eudoxia. A Model of private Prayers; or occasional Helps in retired Devotions.——printed with the former.

Loyalty amongst Rebels, the true Royalist, &c. London 1662, 8vo.

Pattern of Grace and Glory in our Lord and Saviour Jesus Christ, to be admired, adored and imitated: Collected out of the holy Scriptures, and illustrated by the antient Fathers and Expositors.——Dublin 1669, 4to.

Defensio Ecclesiæ Anglicanæ contra Pontificios.

Pastor cum grege contra Anti-Episcopales.

Epistola ad Clerum Suum utriusq; Diæcesis tam Clonfertensis quam Duacensis.

De Ecclesiarum Unione.

De Ædituis, seu Ecclesiarum Parochialium Æconomis.

Via lucida; seu de Consecratione Ecclesiarum.

De Procurationibus.

Richard Laurence was a Colonel in the Parliament and *Cromwellian Army* in *Ireland*, who after the King's Restoration became a Member of the Council of Trade in that Kingdom, where he had lived thirty-three Years when he published,

The Interest of Ireland in it's Trade and Wealth stated, in two Parts. The first discovers the Causes of Ireland's not more increasing in Trade and Wealth from the first Conquest till now. The second Part proposes Expedients to remedy all its Mercanture Maladies, and other Wealth-wasting Enormities, by which it is kept poor and low. With Observations on the Politicks of Government relating to the Encouragement of Trade, and Increase of Wealth. With some few Reflections on Principles of Religion, as it relates to the Premisses.—— Dublin 1682, 8vo.—— He had long before this published a Book under the following Title,

The Interest of Ireland in the first Transplantation stated: Wherein is held forth the Benefits of the Irish Transplantation, intended as an Answer to a scandalous seditious Pamphlet, intituled, the great Case of Transplantation discussed.—— London 1655.

—— The Author of the Pamphlet, to which this was an Answer, was *Vincent Gookin Esq;*. Surveyor General of Ireland, printed London 1655, 4to; to which Gookin did not put his Name: But when Laurence's Answer appeared, he then owned himself the Author of it, and published a Pamphlet under this Title—— *The Author and Case of transplanting the Irish into Conaught vindicated from the unjust Aspersions of Colonel Richard Laurence.* By Vincent Gookin Esq;. London 1655, 4to.—— This Esq; was the Son of Sir Vincent Gookin, who in 1634 published in Munster a bitter *Invective*, by way of Letter against the whole Nation, Natives, old English, new English, Papists, Protestants, Captains and Soldiers; for which the Lord Deputy Wentworth sent down a Pursuivant to apprehend him, intending to punish him severely in the Court of Castle-Chamber. But Sir Vincent, being apprehensive of the Danger he might incur by provoking all Ranks of People, found Means to transport himself and Family to England (b).

Colonel Laurence mentions some other Tracts he wrote—— *As, a Treatise of Manufactures.*—— *Directions for planting Hemp and Flax.*—— *A Treatise of Traffick, &c.*

James Touchet, Earl of Castlehaven in Ireland, and Lord Audley in England, was the Son of Mervin, Earl of Castlehaven, and Lord Audley, who was beheaded in the Reign of King Charles I. for certain high Crimes of an infamous Nature. He was restored to the Title, Estate, and Dignity of his Ancestors, yet acted under the Commission of the Confederate Catholicks in the Irish Rebellion of 1641 till the Peace of 1646, and then, laying hold of the King's Mercy, ever after owned his Authority, and was one of his Generals, and continued in Ireland during the War, but afterwards served in the Army abroad. He died at his House in the County of Tipperary about the Year 1685, and writ,

The Memoirs of James, Lord Audley, Earl of Castlehaven, his Engagement and Carriage in the Wars of Ireland from the Year 1642 to the Year 1651. London 1680, 12mo.

The Earl of Castlehaven's Review: Or his Memoirs of his Engagement and Carriage in the Irish Wars, enlarged and corrected; with an Appendix and Postscript. London 1684, 8vo.

A short and true Account of the material Passages in the late War between the English and Dutch. London 1671, 12mo.

Edward Wetenball, Bishop of Cork and Ross, as also of Kilmore and Ardagh; of whom see an Account Vol. I. p. 244, 570. His Writings are these;

Enter into thy Closet: Or a Method and Order for private Devotion. To which is added an Appendix concerning the frequent Use of the Lord's Supper. London 1666, 12mo.

Two Discourses of the Furtherance of Christian Piety, and Devotion. London 1671, 12mo.

Collyrium. A Sermon of destructive Ignorance, and saving Knowledge, preached in Christ-Church, Dublin, August 4th 1672.—— London 1672, 4to.

(b) *Strafford's Letters*, Vol. I. 348.

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The Catechism of the Church of England, with marginal Notes.—London 1678, 8vo.

Of Gifts and Offices in the publick Worship of God, in three Parts. 1. *Of the Gift of Prayer.* 2. *Of the Gift and Duty of Singing to God.* 3. *Of the Office and Duty of Preaching.* London.—Dublin 1678, 8vo.

The Protestant Peace-maker : Or a seasonable Perswasive to all serious Christians, called Protestants, that laying aside all Calumnies and exasperating Disputes, they would pursue Charity, Peace, and Union.—London 1682, 4to. To which is added a Postscript, or Notes on Mr. Baxter's and some other late Writings for Peace.—Mr. Baxter answered the Postscript as to what related to him.

A Judgment of the Comet, which became first generally visible at Dublin 13th of December 1680.—Dublin 1682, 8vo.

A practical and plain Discourse of the Form of Godliness visible in the present Age ; and of the Power of Godliness, how and when it obtains.—London 1683, 8vo.

Scripture authentick, and Faith certain.—London 1686, 8vo.

Hexapla Jacobæa : A Specimen of Loyalty towards his present Majesty, James II. In six Pieces—Dublin 1686, 8vo.—These are six Sermons preached at Cork in 1685.

An earnest and compassionate Suit for Forbearance to the learned Writers of some Controversies at present.—London 1691, 4to.—This Tract was occasioned by Dr. Sherlock's publishing his Vindication of the Doctrine of the Trinity. That Doctor afterwards printed another Book, intitled, *An Apology for writing against the Socinians.* Upon which our Author published the following Treatise,

The Antiapology of the melancholy Stander by, in Answer to the Dean of St. Paul's Apology for writing against the Socinians.—London 1693, 4to.

A Sermon setting forth the Duties of the Irish Protestants, arising from the Irish Rebellion in 1641, and the Irish Tyranny in 1688, &c. Preached October the 23d 1692 before the Lord Lieutenant, and the Lords Spiritual and Temporal, and divers of the Commons in Christ-Church, Dublin.—Dublin 1692, 4to.

A brief and modest Reply to Mr. Penn's tedious, scurrilous, and unchristian Defence against the Bishop of Cork—Dublin 1699, 4to.

Two Sermons preached to the religious Societies in St. Michael's Church, Dublin.

1. *Of the Power of God's Grace in converting Sinners.* 2. *Of humane coercive Power for reforming Sinners.*—Dublin 1701, 12mo.

Invisibilia. A Discourse opening and demonstrating the unseen World, delivered in a Sermon before the Lower House of Convocation, in St. Patrick's Church, Dublin, on Sunday May the 20th 1705.—Dublin 1705, 8vo.

A Sermon preached before the Earl of Pembroke, Lord Lieutenant, and House of Lords, October 23d 1707.—Dublin 1707, 4to.

A Greek Grammar.—*A Latin Grammar* often printed.

He also published,

The Wisp : Being the tenth Satyr of Juvenal, paraphrastically rendred in Pindarick Verse, by a Person sometimes Fellow of Trinity College, Dublin.—Dublin 1675, 4to.—Dedicated to Murrough Lord Viscount Blessington, and the Dedication signed by Edward Wetenhall.

Ezekiel Hopkins, at first Bishop of Raphoe, and afterwards of Derry : Of whom see an Account Vol. I. p. 276, 295.

His Writings are these :

Several Sermons, printed at various Times in Dublin and London ; which were reprinted London 1685, 8vo.

An Exposition on the ten Commandments. London 1691, 4to.

An Exposition on the Lord's Prayer, with a Catechistical Explication thereof, by Way of Question and Answer, for the instructing of Youth. London 1691, 4to. To which are since added, *Some Sermons on Providence, and the excellent Advantages of reading and studying the Holy Scriptures.* London 1692, 4to.

A second

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A second Volume of Discourses or Sermons. London 1693, 8vo. All his Works were afterwards printed in London in Folio, except the Posthumous Piece following (*viz.*)

A Discourse on the great Duty of Mortification. London 1701, 8vo.

Charles Hopkins, Son of the before named Bishop, was born in England, but educated in the College of Dublin. He afterwards became famous in Poetry, having a fine Genius, which he shewed by the Sweetness of his Numbers, and the Easiness of his Thoughts. His several Translations from *Ovid* demonstrate how much he admired that Poet, and endeavoured to imitate him. He wrote,

The History of Love.— *The Art of Love.*— *Pastorals.*— *Elegies from Tibullus.*— And several other Poems: all which were afterwards collected and printed in one Volume 8vo. He writ likewise some Tragedies, and other Pieces; as

Pyrrhus, King of Epirus. London 1695, 4to.

Boadicea, Queen of Britain. London 1697, 4to.

Whitehal: Or the Court of England, a Poem. Dublin 1698, 4to.

Friendship improved: Or the Female Warrior. London 1700, 4to. He died in the Flower of his Age some few Years after the Beginning of the present Century.

One *John Hopkins* lived in Ireland at this Time, and writ,

The Triumphs of Peace, or the Glories of Nassau, a Pindarick Poem, occasioned by the Conclusion of the Peace between the Confederates and France. Written at the Time of his Grace the Duke of Ormond's Entrance into Dublin. London 1698, 8vo.

The Victory of Death, or the Fall of Beauty. A visionary Pindarick Poem, occasioned by the ever to be deplored Death of the Lady Cuts. London 1698, 8vo.

Ellis Walker, D. D. was born in the City of York; but came young into Ireland, and was educated in the College of Dublin, where he passed through all his Degrees. He fled from thence in the troublesome Reign of King James II, and lived with an Uncle at York, where he translated *Epietetus into Verse*. After the Settlement of Ireland he returned, and for seven Years employed himself with great Reputation in teaching a publick School at *Drogheda*, where he died on the 17th of April 1701, in the fortieth Year of his Age, and was buried there in *St. Peter's Church*, and twenty Years after had a Monument erected to his Memory by one of his Scholars.

George Blackball, a Frenchman, an Alderman of Dublin, and Lord-Mayor of the same, in the Year 1694 wrote *Rules for assizing of Bread*, which were published, Dublin 1699, 4to. He died in 1701.

Narcissus Marsh from the Bishoprick of *Ferns* was translated to the Archbishoprick of *Cashel*, then to that of *Dublin*, and from thence to the Primacy. See an Account of him and what he wrote under these Sees, Vol. I. p. 131, 358, 449. To which may added a Charge to his Clergy of *Cashel.*— Dublin 1694, 4to.

George Story came into Ireland a little after King William's Accession to the Throne in Quality of Chaplain to a Regiment, in which Station he was an Eye-Witness of many remarkable Actions in the then War. He was afterwards advanced to the Deanery of *Limerick*, and died in the present Century. He writ,

A true and impartial History of the most material Occurrences in the Kingdom of Ireland during the two last Years, with the present State of both Armies. London 1691, 4to.

A Continuation of the impartial History of the Wars of Ireland, from the Time that Duke Schonberg landed with an Army in that Kingdom, to the 23d of March 1691-2, when their Majesties Proclamation was published, declaring the War to be ended. Illustrated with Copper Sculptures describing the most important Places of Action. Together with some Remarks upon the present State of that Kingdom. London 1693, 4to. In this Continuation he has repeated the most material Passages of the former

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former to make the Work more compleat, which he carries down to the End of the War.

Joseph Boyse, a Presbyterian Minister, was born at *Leeds* in *Yorkshire*, and passed into *Ireland* upon an Invitation from thence in the Year 1683, where he became Pastor of a Congregation in the City of *Dublin*, officiated therein above forty Years with a good Character for his Abilities in his Profession, as well as for his Behaviour in a religious Conversation. He died in *December* 1728. His Writings are these :

Some impartial Reflections on Doctor Manby's Considerations for embracing the Catholick Religion, and Mr. King's Answer to the same. In a Letter to a Friend. *Dublin* 1687, 4to.

A Vindication of the Reverend Mr. Alexander Osborn in Reference to the Affairs of the North of Ireland. *London* 1690, 4to.

The Sin and Danger of quenching the Spirit, with Motives and Directions to prevent it. In two Sermons. *London* 1691, 4to.

Remarks on a late Discourse of William, Lord Bishop of Derry, concerning the Inventions of Men in the Worship of God. *Dublin* 1694, 4to.

The Case of the Protestant Dissenters of Ireland; in reference to a Bill of Indulgence, represented and argued. *Dublin* 1695, Folio in one Sheet.—This Paper produced two Answers, one by *Tobias Pullen*, Lord Bishop of *Dromore*, and the other by *Anthony Dopping*, Lord Bishop of *Meath*, each in a Sheet and half. To one of which Mr. Boyse replied in a Pamphlet intitled,

The Case of the Dissenting Protestants of Ireland, in reference to a Bill of Indulgence, vindicated from the Exceptions alledged against it in a late Answer. *Dublin* 1695, Folio in three Sheets and a half.

Two Sermons preached on a Day of Fasting and Humiliation, kept by the Protestant Dissenters in Dublin, on the sad Occasion of the Death of our late gracious Queen. The former by our Author, the latter by Mr. *Nathaniel Weld.* *Dublin* 1695, 4to.

A Vindication of the Remarks on the Bishop of Derry's Discourse about Human Inventions. *Dublin* 1695, 4to.

A Sermon preached before the Society for Reformation of Manners in Dublin Jan. 6, 1697.—*Dublin* 1698, 4to.

A Vindication of the true Deity of our blessed Saviour, in Answer to a late Pamphlet, intitled, an humble Inquiry into the Scripture account of Jesus Christ. *Dublin*, 1703, 4to.

A Sermon on Occasion of the Death of the Rev. Mr. Elias Travers, who died May the 5th 1705.—*Dublin* 1705, 4to.

The Office of a Scriptural Bishop described and recommended from 1. Tim. ch. 3. v. 1. An Ordination Sermon; with an Appendix to it, and a Postscript containing an Apology for the Publication of it. *Dublin* 1709, 4to.

A clear Account of the antient Episcopacy, in Answer to Mr. Drury's Vindication, &c.

Remarks on a Pamphlet published by Dr. Tisdal, intitled, the Case of the Sacramental Test stated and argued.

A Preface to the seasonable Advice to the Protestant Dissenters in the North of Ireland, being a Defence of the late Synods charitable Declarations. *Dublin* 1722, Mr. *Nath. Weld* and Mr. *Choppin* joined in this Preface with Mr. Boyse.

A Postscript to the seasonable Advice.

A Vindication of a private letter concerning the Overtures transmitted by the general Synod assembled at Dungannon in June 1725, against the Reverend Mr. Mac-Bride's printed Exceptions.

A Letter concerning the pretended Infallibility of the Church of Rome.

An Appendix to the former, concerning the pretended Sacraments and extreme Unction.

Some Queries offered to the Consideration of the People called Quakers, particularly of those of the Queen's County.

Sermons on particular Occasions, in all thirty-eight, of which a few are mentioned before. These are printed in a Collection of his Works London 1728, Folio. I shall particularly mention one of his Sermons, because it gave rise to a Controversy, and that is, *The Office of a Scriptural Bishop, an Ordination Sermon*, which was answered by Mr. Drury; against which Answer Mr. Boyse wrote his *Clear Account of antient Episcopacy* before mentioned. To a second Edition of this Sermon he added *An Appendix, and a long Postscript*. Dublin 1709, 4to.

Peter Drelincourt, D. D. was a French Man by Birth, domestick Chaplain to the Duke of Ormond, Chantor of Christ-Church, and had other Preferments in Ireland. He published,

A Speech made to his Grace the Duke of Ormond, and to the Lords of the Privy Council, to return the humble Thanks of the French Protestants, lately arrived in this Kingdom, and graciously relieved by them.—Dublin 1682, 4to.

Lemuel Matthews, D. D. a Native of Wales, was Chaplain to *Jeremy Taylor*, Bishop of Down and Connor, and in the Year 1667 was made Prebendary of Carn-Castle, in the Diocese of Connor, in 1674 Archdeacon of Down, and in 1690 Chancellor of the United Dioceses of Down and Connor. In 1693 a Commission issued under the Great Seal to *William King*, Bishop of Derry, *Anthony Dopping*, Bishop of Meath, and *Capel Wiseman*, Bishop of Dromore, empowering them to visit the said Dioceses, and to exercise Jurisdiction therein as Judges, according to the course of the Ecclesiastical Laws of Force in Ireland; by Virtue of which Dr. Matthews (among others) suffered. For he was at the Instance and Prosecution of *Talbot Keen* deprived of all his Ecclesiastical Preferments by several diffinitive Sentences, for Non-Residence and neglect of his Pastoral Charge, and declared excommunicated by the said Visitors in 1694. From these Sentences he appealed to their Majesties K. *William* and Q. *Mary* in the High Court of Chancery, and interposed his Querele of Nullities against the said Proceedings and Sentences, as void Acts, and for several Years struggled to bring his said Appeal and Querele to an Examination; but could not prevail, nor obtain a Commission of Delegates; so that he continued under the said Sentences to the time of his Death, which happened above twenty Years ago. He writ,

A Pindarique Elegie upon the Death of the R. R. Father in God, Jeremy, late Lord Bishop of Down, Connor, and Dromore. Dublin 1667, 4to.

An Argument for a Commission of Delegates upon his Appeals and Querels of Nullities. Dublin 1704, 4to. Consisting of upwards of two Hundred Pages, in which the Author hath shewed his great Reading in the Civil, Canon, and Common Laws, by the infinite Number of Quotations in it.

Thomas Mills, Bishop of Waterford, of whom See an Account Vol. I. p. 545. To which may be added, that he was the Son of *Joseph Mills*, Vicar of *Chipping Wicomb*, in *Buckinghamshire*, and educated in Grammar Learning in that Place. He was matriculated as a Member of *Wadham College, Oxford*, on the 12th of March 1688, took his Degree of Batchelor of Arts 15th of October 1692, and of Master of Arts the 28th of May 1695. He was put into Deacon's Orders by Dr. *Hough*, Bishop of *Worcester*; but by whom he was put into Priest's Orders, I am not informed. He took the Degree of Batchelor of Divinity on the 9th of May 1704, and was constituted Professor of the Greek Tongue, which he resigned in 1707, and the same Year attended as Chaplain to the Lord *Pembroke*, Lord Lieutenant of Ireland, from whose Favour and Interest his other Preferments flowed. He died at *Waterford* of a Stone in his Bladder (which weighed above seven Ounces) on the 13th of May 1740. Here follows a Catalogue of such Works as he published, as far as the same have come to my Knowledge.

Remarks on an Occasional Paper No. 7. relating to the Controversy between Dr. Hody and Mr. Dodwell, on the Subject of Lay Deprivation of Bishops, and in favour of the Opinion of the latter. This Piece was printed about the Year 1697

1697 without his Name ; and a Second Part on the same Subject was prepared, but never put under the Press.

The Happiness of those who suffer for Righteousness Sake. A Sermon preached at St. Mary's in Oxford on the 30th of January 1700.—Oxford 1701, 4to.

S. Patris Nostri Cyrilli Hierosolimitani Archiepiscopi Opera, quæ Supersunt, omnia, quorum quædam nunc primum ex Codice M. S. edita, reliqua cum Codice M. S. collata, plurimis in locis emendata, notisq; illustrata.—Oxonii 1703, Folio.

The natural Immortality of the Soul asserted and proved from the Scriptures and first Fathers; in Answer to Mr. Dodwell's Epistolary Discourse, proving from the Scriptures and the first Fathers, that the Soul is a principle naturally mortal, but immortalized actually by the pleasure of God to Punishment or to reward, by its Union to the Divine Baptismal Spirit; wherein is proved, that none have the power of giving this divine immortalizing Spirit, since the Apostles, but the Bishops.—Oxford 1707, 8vo.

De officio eorum, qui de fide certant; concio habita coram Academiâ Oxoniensi Aprilis 22^o 1707. ineunte termino.—Oxonii 1707, 4to.

There is a Letter of our Author printed in a Tract, intitled, *The Case of John Atherton, Bishop of Waterford, fairly represented against a late partial Edition of Dr. Bernard's Relation and Sermon at his Funeral, &c.*—London 1710, 8vo. By which Letter he endeavours to clear his Predecessor from the Scandal, through him, cast on Episcopacy at that time, and would insinuate, that the Bishop's Courage against Sacrilege, and some great Men of Ireland, deeply involved in the guilt of it, seem to have been his greatest Crime. But for further Satisfaction I must refer to the said Case itself.

The END.

ADDITIONS to the WRITERS.

Thomas Churchyard published the Services of Sir William Drury, Lord Justice of Ireland in 1578 and 1579. London 1580, 4to.

William Farmer writ an Almanack for Ireland, Dublin 1587. 4to.—which I mention, as being, perhaps, the earliest Almanack ever published in or for that Country.

Sir William Usher, Clerk of the Council in Ireland, writ a Book intitled, Instructions to his Children. Printed in Dublin, 1604. 4to.

CORRECTIONS.

The literal Errors, occasioned by the Negligence of the Corrector of the Press, will be obvious to the Reader. The following more gross mistakes in Facts or Dates are necessary to be remarked.—P. 41. l. 35. for Successor, read, Predecessor.—45. l. 41. for Ferræ read Terræ.—77. l. 31. in 2d Col. for, 2274. read 1274.—98. l. 49. for, 1484. read 1584.—124. l. 23. del. the Passage relating to *John Bourk*, Baron of *Britas*.—208. l. 9. read 1668.—223. l. 29. for 1726. read 1706.—225. l. 28. for 32. read 33.—268. l. 29. for *Dudson* read *Hudson*.—270. l. 26. for Addition read Edition.—285. l. 8. for Titles read Tythes.—328. l. 6. for 1551 or 1552. read 1581 or 1582.—351. l. 11. for 164. read 1643.—358. l. 37. for, he died at his House in the County of Tipperary about the Year 1685. read, he died at *Kilcash* in the County of Tipperary October 11th. 1684.

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