

Devenish (Lough Erne)

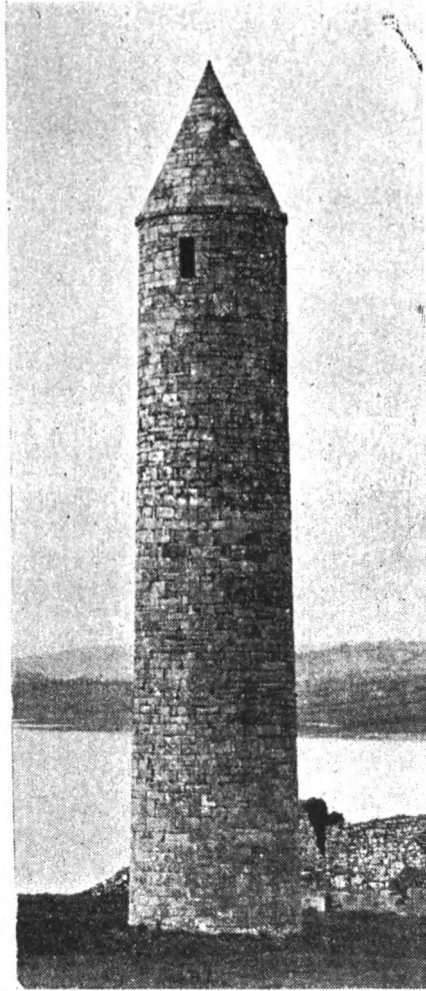
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DEVENISH.

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THE CLOICH-TEAC (ROUND TOWER), DEVENISH.
Photo by Mercer, Enniskillen.

DEVENISH

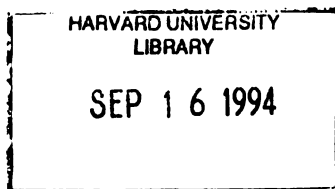
(LOUGH ERNE):

ITS HISTORY, ANTIQUITIES,
AND
TRADITIONS.

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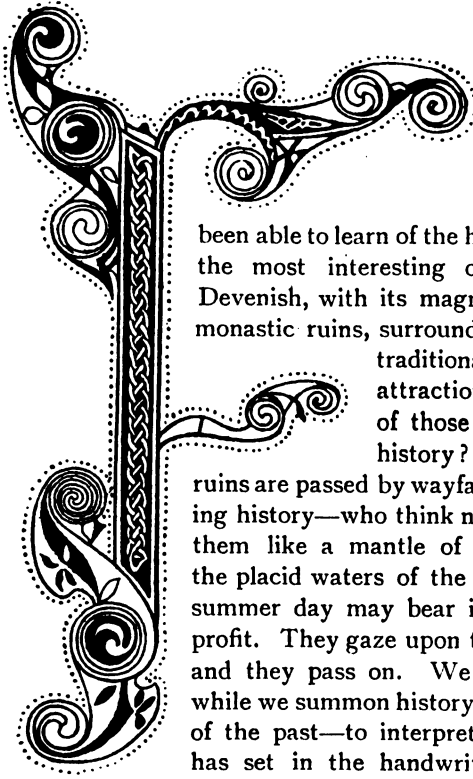
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INTRODUCTION.

"SHALL we tread the dust of ages,
Musing dream-like on the past,
Seeking on the broad earth's pages
For the shadows time hath cast ;
Waking up some ancient story,
From each prostrate shrine or hall,
Old traditions of a glory
Earth may never more recall!"

—LADY WILDE.



EW great discoveries are unfolded in the following pages. No new theory is propounded. We come forward in the character of gossips to tell what we have been able to learn of the history, antiquities, and traditions of the most interesting of Lough Erne's many islands. Devenish, with its magnificent round tower and extensive monastic ruins, surrounded by so many archæological and traditionary associations, forms the chief attraction of the Lower Lake, and how few of those who visit it know anything of its history? Often, no doubt, those venerable ruins are passed by wayfarers—unconscious of their interesting history—who think not of the seclusion that falls around them like a mantle of peace and blessedness enveloping the placid waters of the lake. The passing steamer on a summer day may bear its busy freight on pleasure or on profit. They gaze upon the ruins, they ask many questions, and they pass on. We can afford to let them pass on, while we summon history—that wise and pale-faced mistress of the past—to interpret for us the characters which time has set in the handwriting of death and change on this varying page.

NOTE.—The name Devenish is very generally supposed to be derived from Daimhín-insula the Island of the Oxen. Thus in the Ancient Latin Life of St. Aidan: "Beatissimus Lasreanus ad aquilonalem partem Hiberniæ exiit et construxit clarissimum monasterium in stagno Herne, nomine Daimhíns, qui sonat latine Bovis insula;" and again: "Regebat plures monachos in insula posito in stagno Erne, quam Scotti nominat Daimhíns, id est Bovium Insulam." Notwithstanding the apparent antiquity of this derivation we must confess we do not like it. It is clumsy

Introduction.

Here we can glance backwards through the vistas of ages, and cast our eye down the vividly written scroll of Ireland's story; here we can look into eras animated with other feelings, powerful in other phases of intellect, and mining a different but drossier vein of knowledge. Here the past is before us, warm with its old sacred life and indomitable energy. Here in the solitude of the surrounding hills, and in the gentle rippling of the waters there is the presence and the voice of an eternity, and here long ages ago one of those holy men whose sanctity and learning gained for our country the title of "Island of Saints and Scholars," founded a monastery, and gathered around him a brotherhood of religious that shed a lustre around the rising Church of Clogher. Here it was that Christianity found one of its earliest places of anchorage, after the "strong-throng-gathering clans" of Ulaidh had been drawn out of Druidical darkness into the light of the Kingdom of Heaven.

On flows the Erne, and on flows time. History leads us, in thought, through the ages of Ireland's first fervour:—

"The Saints are there,
Christ's ever-glowing light
Through heavenly features, grave and fair,
Is shining; and all the lonely air
Is thronged with shadows bright."

A little later we hear a heart-rending wail of woe as the ruthless Danes plunder their monasteries, desecrate their sanctuaries, and overturn their altars. Then succeed the broils and turmoils and bloodsheds of those internecine wars that invited English invaders. We pass on through other phases of historic scene and circumstances. During an occasional lull in the storm we see scaffolds erected with their tall poles against the blue sky and rough masses of stone glistening in the sun below. We hear the din of hammer and trowel, and we watch the sacred edifice rising—a sublime

and unsatisfactory. *Deán* and *Deán* though apparently totally different words are closely related. *Deán* in modern Irish is *an ox*. It had a more ancient meaning, which, we believe, is now obsolete, viz. learning, or a learned man—a druid. *Deán* pronounced like *dean* (daun), means a church. From one or other of these roots the name Devenish is, we believe, derived. If the island was known by its present name in pre-Christian times it means the island of the learned men, and, consequently, the Sacred Island. If it assumed the name in Christian times it is the Island of the Church, and consequently the Sacred Island. (See O'Reilly's Irish Dictionary.) It is very improbable that its excellence as pasture land was fully appreciated at the time it received its name, and it is equally improbable that the name has any connection with the traditional virtues of the "Coey," a little bay to the east of the island, through which the people of the neighbourhood were accustomed to drive their cattle on May Eve, as a preventative of *murrin* and all similar diseases. (MS. History of Fermanagh.) This superstition, a remnant of paganism, was so common in every part of the country that it is unlikely that an important island should be named from it. The late Bernard Bannan, of Cavancarragh, gave us some years ago a most graphic description of the scenes he witnessed, as a boy, at the Coey (*recte* *CUMHANG NA DEAN-TOIT* power of Devenish) when all the neighbours, on May Eve, drove their cattle through it. We believe that *Devenish* means the *Sacred Isle*.

Introduction.

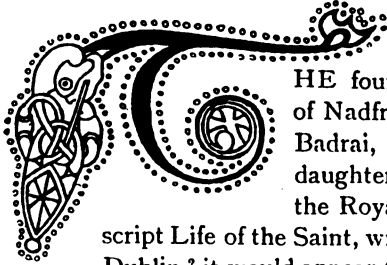
creation of mind and chisel. We love to breathe the atmosphere of old mind and heart which our ancient abbeys enshrine. There is a peculiar and fascinating influence lingering around their shady aisles and cloisters, through which psalm and anthem were wont to resound. Their very presence acts as a talisman to call up before us visions on which memory loves to ponder with fervent and thoughtful admiration. Wherever situated—in the remote island or in the mountain fastness—in whatever state of preservation they may be, they have an elevating and refining influence which those who are privileged to linger beneath their shades appreciate and profit by.

While we would wish that others, in whom richer materials were backed by greater skill, had undertaken to act as the reader's "guide, philosopher and friend" among the hoary ruins of Devenish, we hope that our endeavour to depict their interesting history and bring their ennobling influence into stronger light may not be altogether in vain. In compiling the following pages, we have consulted the best authors within reach on every subject touched upon, and as far as possible we have given their opinion in their own words. Our descriptions, measurements, and illustrations of the actual remains will be found to differ considerably from those given by other writers on Devenish. If their accuracy is called in question it is easy to test it. For our deductions and conclusions we cannot claim the same accuracy. Those who have devoted a lifetime to the study of Irish ecclesiastical antiquities will, no doubt, find in them much to criticise and censure, but no one courts that criticism and censure, which is calculated to lead to historic truth, more heartily than we do.

We have to acknowledge our indebtedness to a number of kind friends for valuable assistance. W. A. Scott, of the firm of Scott & Son, Architects, Drogheda, checked our measurements of the tower, ground plans, etc., and assisted in preparing the plans and a number of illustrations. Francis Joseph Bigger, M.R.I.A., Editor of the "Ulster Journal," assisted us, and allowed us to draw at pleasure from his inexhaustable store of antiquarian lore. Miss Margaret Stokes, to whom Irish Christian Art owes more than to any other living author, supplied us with electrotypes of the blocks used in illustrating Molaise's Shrine, in her admirable book on "Christian Art." In Thos. Plunket, M.R.I.A., Enniskillen, we found what Hugh Millar would call a Dictionary of Facts, with explanatory notes appended, which may be drawn out to any length the questioner desires.

ST. MOLAISE,

THE FOUNDER OF DEVENISH.



HE founder of Devenish was Molaise, the son of Nadfraech, and seventh in descent from Crund Badrai, King of Ulaidh. His mother was Monoa, daughter of Midloca,¹ who was descended from the Royal stock of Tara. From an ancient manuscript Life of the Saint, written in Irish, and preserved in the R.I.A., Dublin,² it would appear that his birth was surrounded by a number of prodigies which were looked upon as indicating his future greatness. He was born at *Airud-Bhairr*, and baptised by Bishop Eochaidh, who afterwards conferred minor orders on him. Like the other Apostles of Erin, he went at an early age to the School of Clonard, "a holy city, full of wisdom and virtue," to study the Sacred Scriptures under St. Finian, "who, like the sun in the firmament, enlightened the world with the rays of his virtue, wisdom, and doctrines. For the fame of his good works invited many illustrious 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."

In the School of Clonard Molaise formed an intimate friendship with Aiden, afterwards Bishop of Ferns,³ and a few facts which we shall mention later on show that that friendship lasted until death. Towards the end of their school-days the two friends were seated one day in the shade of two trees, discussing their future, when they earnestly prayed God to make known to them whether they might remain together, or whether it was His will that they should work apart. While they thus prayed, the

¹ Medhloca was of the Corca-Raidhea tribe, whose territory lay in the barony of Corkaree, Co. Westmeath.

² O'Curry Manuscript Materials of Irish History, p. 340, etc.

³ St. Aidan was born on *tnip Dnechtair* (Wolfieid Island), in Brackley Lough, Co. Cavan. (*Colgan A.S.S.*, p. 208a; *Martyr of Donegal*, p. 33; O'Donovan Four Masters, A.D. 1406 vol. iv., p. 1228). In Templeport Lake, about two miles from Bawnboy (Ordnance Survey of Co. Cavan, sheet 13), is *St. Mogue's Island*, where we recently discovered some remains of a stone-roofed church contemporaneous with Molaise's House on Devenish. He is the patron saint not only of Ferns, but also of Drumlane and Templeport, Co. Cavan; Rossinuer, Co. Leitrim; Lurg, Co. Fermanagh; a number of churches in Wexford, Waterford, and Limerick, and three churches in Scotland.

tree, which shaded Molaise, inclined towards the north, and that under which Aiden sat inclined to the south. "This token for parting," they exclaimed, "is given us by God, and we shall go as these trees have inclined." So, embracing each other and weeping, the two friends parted—Aiden going southwards, where he afterwards founded Ferns, in the Province of Leinster; and Molaise, in company with his master, St. Finian, bent his steps towards the north, where he founded the Monastery of Devenish.¹

The Feliré of Ængus in the *Laebhar Breac* gives the following quatrain, as composed by Molaise, in praise of Devenish:—

" Good is the discovery we have made;
A broad lake with mountain and field—
A general cemetery for the Gaedhil:
The rightful residence of God the Father."

Conal Derg, Prince of the territory in which Devenish lay, resolved, at the instigation of the Druids, to expel him from the island. Having mustered all his fighting men he proceeded to a place called Omhna-Gabhtha,² which derived that name from the fact that their horses' feet became immovably fixed to the ground there, so that they could neither proceed nor return.³ There they remained until Molaise, placated by a gift of the island, released them. The district called Drumcleathchoir⁴ he obtained from a neighbouring prince as a *souvenir* of a miracle performed there. Aedh, King of Magh-Caim,⁵ also gave him a gift of territory.

Soon after he settled at Devenish a terrible plague, known as Buidhe-Conall,⁶ broke out all over the country. Molaise's intercessory power with God was so generally recognised throughout the land that petitions poured in upon him from all sides, urging him to intercede with God that the country might be freed from that terrible visitation. Molaise prayed and the plague ceased. In gratitude for that favour the men of Erin gave him many gifts and

1. Colgan, Acta Sanctorum Hiberniæ. 209a.

2. omna-ḡabhṫa—spell-bound or omnaḡabhṫa (pronounced ahanagava)—the field of the arrested.

3. For an interesting dissertation on such prodigies, see O'Curry MS. Materials, pp. 342, et seq.

4. Drum-cleathrach—the ridge of the clergy, or ḡrúum-cleathchoir—the ridge of the milch cow.

5. maḡ—a plain; and caim (cām) crooked.

6. *Buidhe-Conall*. The Annals of Ulster, A.D. 555, record a great mortality from "Cron-Conall, i. e., Buidhe Conall." Cron is a saffron colour, and Buidhe yellow. As the name of the disease is Latinized *flava pestis*, we presume that it was of the nature of jaundice. A similar disease devastated the country in the year 548, and again in 667. Vide Sir W. Wilde in "Report of Census Commissioners of Ireland, 1851," vol. i., part v.

tributes, among the latter a *screpall*¹ from every house having three in family; a cow from every king of a trichaced;² a steed from every provincial king; a horse and battle-dress from the King of Erin; all to be delivered at Devenish on every Lughnussah (1st day of August).

The original monastery, founded by Molaise, was, we believe, situated about 80 yards West by North from the present Abbey. In accordance with the custom of his time it was probably built of wood and earth, and surrounded by an earthen circumvallation—some traces of which the visitor to Devenish cannot fail to observe on his way from the ordinary landing place to the Abbey Church. It is just possible that this extensive rath may have been the residence of a princely family long before Molaise settled on Devenish. Hagiology furnishes us with many instances of fifth century Irish princes, on their conversion to Christianity, resigning their places of strength to the Apostles, to be used by them for the purposes of their mission. We regard this, however, as highly improbable in the case of Devenish, because in no other island in Lough Erne is there a trace of an ancient Royal Residence, while numbers of them are found on the adjoining mainland. Their absence from the islands may be accounted for by the fact that the lake was, in those days, the great highway of the district, and the facilities which it afforded for invasion rendered the islands insecure. Wherever the monastery was situated, or of whatever material it was built, its fame and usefulness seems to have increased daily under the patronage of the wealthy and beneficent princes of Fermanagh. To it flocked the young and the noble to adore the star that attracted their eyes amidst the moral darkness that surrounded them: and having been there refined and chastened, they returned to diffuse amongst those with whom they came in contact the blessings they had received. Many of the wealthy retiring from the storms and turmoils of the world found within its walls an abode of peace and piety. Enriched with the wealth they brought, it became, in course of time, an abode of literature and virtue, hospitality and charity, where the child of genius unbefriended by the world,

1. Screpall (Latin scripulum), Equivalent to the Roman scruple of 24 grains. Some of the commentaries on the Brehon Laws speak of it as a piece of silver of the weight of from 21 to 24 grains of the wheat raised in good soil. Cormac's Glossary identifies *screpall* with *difing*, which O'Reilly explains as "a tribute of three pence." The word occurs frequently in the Annals of Ulster in reference to the tithes paid to a bishop during his visitation. See E. G., A.D. 1068, 1106, etc.

2. Trichaced=30 ballybeaghs=360 shesvagh=43,200 acres.—(Reeves' *Townland Distribution*).

found a home; where the ascetic had an asylum, and the desolate and afflicted a place of comfort and consolation. Under the shadow of its spreading cloisters saints grew up practised in virtue and inured to labour, and skilled in the art of communicating their virtue and their learning to the crowds that flocked to the school of Molaise.¹

Of Molaise's own literary attainments we have but scant record. We have already quoted the quatrain in praise of Devenish attributed to him. In the *Liber Hymnorum*, a MS. of the tenth century, we have an Irish poem of twelve lines with the title MOELISA DIXIT, (*i.e.*, Molaise composed this poem), which shows us that the patron of Devenish was amongst those

"Who, in times
Dark and untaught, began with charming verse
To tame the rudeness of their native land."

It is a sweet little prayer in which we see the fervently religious spirit of its author.

POEM OF MOLAISSI.

In Spírít Nób immunn,
Innunn ocúr ocunn
In Spírít Nób chucunn
Tæc Δ Chírít co h-opunn.
In Spírít Nób ðaítteb
Ar cuirp ír ar nanma
Diarraðóuð co folmu
Ar ðabuo ar ðalra.
Ar ðemnaib ar peccóuib
Ar íffeín co nit ulcc
Δ írú nonnoeba
Ronroera ðo írírít. In Spírít.

"May the Holy Spirit be around us
Be in us and be with us:
May the Holy Spirit come to us,
O Christ, forthwith.

"The Holy Spirit, to abide in
Our bodies and our souls,
To protect us unto Jerusalem
From dangers, from diseases,

"From demons, from sins,
From hell with all its evils:
O Jesus, may thy Spirit
Sanctify us, save us."

1. Hallam, Muratori, and many other authorities, admit that the Irish monasteries were in the sixth, seventh, and eighth centuries centres of intellectual light for the rest of Europe.

Among the many famous saints of the name Molaise in the Irish calendars, it would be difficult to determine who was the author of this prayer, but that there is attached to it a Latin poem, with the title, "Incipit imnus Lasriain id est, Molasse Daminne"—"Here begins the hymn of Laserian, *i.e.*, Molaise of Devenish." This hymn is evidently taken from an ancient office of the saint from which were taken the antiphon and prayer given in a marginal note of the Martyrology of Donegal, on September the 12th.

" Incipit imnus Lasriani .i. Molasse Daminne.

 " Abbas probatus omnino
 Benedictus a Domino
 Cum caritatis fructibus
 Doctor Ecclesiasticus.
 Electus Dei anthleta
 Fidelis sine macula
 Gregis pastor subagrinus
 Humilis supplex submisus.
 Jejunus, largissimus
 Kastus cum rectis moribus
 Lucerna erat in tota
 Macculusrius Hibernia.
 Nadfraich et sanctus filius,
 Optimus Dei filius
 Probatus, sapiens, peritus,
 Quem coronavit Dominus.
 Requiescit post obitum
 Securus in perpetuum
 Tenebrarum rectoribus
 Victis atque principibus.
 Christo cum suis omnibus
 Ymnum canit celestibus,
 Zelus in quo fuit mirus
 Dei prae participibus

Per merita Macculusri summi sacerdotis,
Adjuva nos, Christe, Salvator mundi qui regnas

Translation—

" The Hymn of Laserian—*i.e.*, Molaise of Devenish," begins—

 " Abbot altogether worthy,
 Blessed of God,
 With the fruit of love,
 Teacher revered.
 Chosen champion of God,
 Stainless, faithful one ;
 Shepherd of the flock,
 Humble, supplicant, gentle,

Self-denying, bountiful,
 Pure, with strict morals.
 Thy brief lamp was alight
 In all Ireland,
 Holy son of Nadfraich,
 Best son of God,
 Tried, wise, crowned.
 Death past, he rests,
 Safe for ever.
 The powers of darkness conquered,
 Its princes all subdued ;
 With Christ and all His saints
 A hymn he sings on high,
 A hymn of wondrous zeal.
 Through the merits of this saintly priest
 Help us world's ruler—Christ."

The marginal annotations of the Martyrology of Donegal has the following *Antiphon* and prayer on Sept. 12th :—" Vir Dei dum verbum vitae populo praedicaret, visus est a terra sublimari et in aere pendere, et mirati sunt universi. Adesto nobis, quaesumus Domine, ut Beati Lasreani Confessoris tui Abbatis interventu ab omni iniquatione mundemur corporis et mentis, per Xtum. D. N."

Having attained a great reputation for sanctity in his own country Molaise determined to go to Rome, that he might perfect his life there, and from thence he brought relics and some clay to his island home.¹ Before quitting Ireland he went to Ferns to visit his school-fellow and friend, Aiden, and the two saints entered into a new covenant of friendship, binding themselves that whosoever should merit the blessing of one should inherit the other's blessing also; and whosoever should incur the displeasure of one should incur at the same time the other's displeasure likewise. Molaise broke his journey at Tours where he spent some days around the scene of St. Martin's life and labours.² He arrived in Rome during the Lombardic invasion of Italy, and found the gates of the city closed against strangers. When, however, it was found that he was a pilgrim from Ireland the Pope showed him every kindness, and permitted him to say Mass at the shrine of the Apostles, "in the presence of the whole community of Rome." How long he sojourned in Rome the *MS. Life* does not say. Long enough, evidently, to make a favourable impression on Pope John III., who bestowed many presents on him at his departure, besides giving him,

1. *MS. Life*, R.I.A. (Dublin).

2. Bolandus: *Acta sanctorum*, Tom. III., Jan., p. 734. *Irish Eccl. Record*, VII., 317.

as he requested, "relics of SS. Peter, Paul, Lawrence, Clement, Stephen, of the garments of the Blessed Virgin, of St. Martin, and other relics."

With these relics Molaise returned to Ireland, and his first visit was paid to his friend Aiden, with whom he shared his treasures.¹ In the cemetery at Devenish he deposited some of the clay he had brought from the shrine of the Apostles, "and, in consequence, great privileges were attached to it."²

Ware's extracts from the *Register of Clogher*³ inform us that St. Molaise, on his return from Rome, exercised, by special delegation from the Pope, a general jurisdiction over the whole Irish Church—"Non solum Ergalliae sed totius Hiberniae principium habens, tamquam sedis apostolicae legatus."

For upwards of a quarter of a century St. Molaise was regarded as the final arbiter in all cases of dispute among the princes of Ulster. To him was referred the settlement of the dispute between Dermid MacCarbhaill and St. Ruadhan of Lothra, who had cursed Dermid, and foretold the destruction of Tara, A.D. 544.⁴ He is sometimes fabled to have advised St. Columba, after the battle of Cooldreveny (A.D. 560), to serve God in a foreign land, and lead as many souls to Him as there had been Christians slain in the battle.

" Go work, His Shepherd on the hillside, keep
Thy vigils by the fold, and let the frost
Of night, the noonday's drought consume thee; bring
Through gusts upon the giddy mountain stair
The strayed lamb home; and, for thy penance, bleed
Grappling the fanged wolf in his raven heart,
Thy blood for theirs. For every soul thy wrath
Sent to God's judgment-seat unshriven, bring
A hundred to the fold. Lo! I, Molaius,
Pronounce the sentence. Yet, not I, but Christ."⁵

It is scarcely necessary to say that this story has been proved to be a mere fable, inconsistent in itself and destitute of historical evidence. It is moreover opposed to the express statements of the highest authorities, who agree that missionary zeal was the sole motive of Columba's expedition.

1. MS. Life quoted by Miss Stokes.

2. See *Mores Catholicae*, Vol. I., pp. 539-616.

3. In Trinity College, Dublin.

4. See O'Longan MSS. (R.I.A.) Vol. VIII; Cogan, Diocese of Meath, Vol. I; Bolandus, *Acta Sanctorum*, Tom. II; Elbana's Last Monarch of Tara, and Petrie's History and Antiquities of Tara Hill, in *Trans. R.I.A.* Vol. XVII., p. 125.

5. Skrine's Columba, Act I. Scene 3.

Among the *Tochmarca* or Tales of Courtship, on which O'Curry places so much reliance, is a very ancient one entitled "Tochmarc Beg Folad,¹—the Courtship of the Woman of Little Dowry," who was sought in marriage by Diarmaid Mac Cearbhaill, Monarch of Ireland, in the sixth century. An incident is there recorded which we cannot pass over in silence, since it not only serves as an illustration of the character of St. Molaise and the generosity of an Irish monarch, but refers, as we believe, to a highly treasured relic, to which we shall refer later on. Four Ulster chieftains challenged their four rivals to meet them in deadly combat in "Devenish of the Assemblies."² Seven of the warriors were slain and the eighth mortally wounded. According to the Brehon code a monastery was entitled to part of the property of any person who died intestate within the sound of its bells.³ So Molaise, after burying the bodies of the slain, sent four of his religious to King Diarmaid to know what part of their property he would claim. It was on a Sunday that these messengers arrived at the royal residence, and it being unlawful, according to the *Lain Domnaig*⁴ (rule for the observance of Sunday) for a cleric to travel on the Lord's day, unless to attend a sick person who was not likely to live till the next morning, Diarmaid drew his cloak over his head that he might not see them. The religious, however, told him that it was "by order of their superior, and not for their own pleasure, they had undertaken the journey" and having described the combat, they thus continued: "The chieftains have left behind them as much gold and silver as two men could carry, *i.e.*, of the gold and silver that was on their garments and on their necks, and on their shields, and on their spears, and on their swords, and on their hands, and on their tunics. We have come to know what portion of this booty you desire." The king replied: "That which God has sent to Molaise I will not take from him; let him make his reliquaries of it." And the narrative adds: "This, indeed, was verified, for with that silver and gold the reliquaries of Molaise were ornamented, *viz.*, his shrine, and his minister and his crozier."

The account which this remarkable tale gives of the wealth of ornament worn by those petty chieftains is corroborated by the *Tain Bo Chuailgnè*, where MacRoth gives Méav the following description of

1. Copies preserved in O'Curry MSS., Catholic University, and T.C.D. Library MSS., H. 2 6. and H. 3. 18.

2. *Leabhar Breac*, fol. 48. So late as 1259 Hugh O'Connor and Brian O'Neill held a conference at Devenish.

3. See O'Curry, "Manners and Customs," Vol. I. Introduction.

4. See "Yellow Book of Lecan," T.C.D., Class II, 2, 16: Vol. 217.

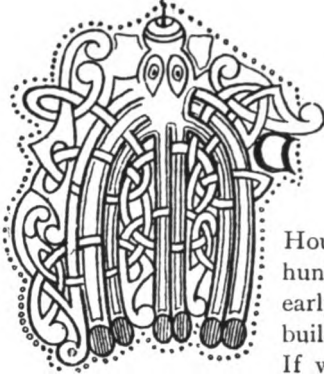
an Ulster chieftain's accoutrements : " A red and white cloak flutters about him ; a golden brooch in that cloak at his breast ; a shirt of white, kingly linen with gold embroidery at his skin ; a white shield with gold fastenings at his shoulder ; a gold hilted long sword at his left side ; a long, sharp, dark green spear, together with a short, sharp spear, with a rich band and carved silver rivets in his hand."

Molaise is frequently set down in lists of the Bishops of Clogher as the twelfth successor of St. Patrick, but we can find no reliable historical authority for saying that he was ever raised to the Episcopate. His acts furnish us with very few details of the closing years of his life at Devenish. On September the 12th, 563, he died,¹ and the Annals of the Four Masters recording his death say : " he was of exalted lineage, of the tribe of Irial, son of Connal Cearnaigh, and seventh in descent from Crimon Badbraighe, son of Eochaidh Cobha, son of Fiacha Araidh."

In the centre light of one of the stained glass windows in the southern aisle of St. Michael's Church, Enniskillen, may be seen a full length portrait of Molaise, which represents him in the abbatical costume of the period, holding in his right hand the abbot's staff, and in his left the famous *soiscel*. His friend Aedan occupies a similar position in a neighbouring window.

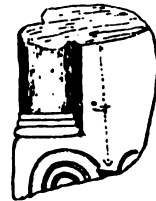
¹ The *Chronicon Scotorum*. London, 1866, p. 57, registers his death in 564. The annals of Ulster repeat the entry under the year 570.

MOLAISE'S HOUSE.



" A house of prayer, once consecrate
To God's high service—desolate !
A ruin where once stood a shrine !
Bright with the Presence all divine ! "

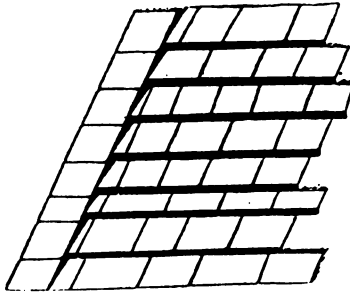
ANY interesting chapters of Irish ecclesiastical architecture may be studied on Devenish. The first deals with the earliest style of cyclopean church—of which Molaise's House is an admirable example. Less than one hundred years ago this interesting specimen of early architecture was as perfect as when the builders left it—to-day it is a roofless ruin. If we are to trust a letter written in 1808, by one John Frith, a local schoolmaster, to Dr. Porter, Bishop of Clogher, the first injury done to it was at the instance of a former bishop, who ordered the cut stones of its roof to be used in flagging the Enniskillen Church!¹ As we look to-day on its sadly delapidated condition, we can well understand the indignation with which the Philomath denounced the destruction of the most interesting heritage which the past has transmitted to the present. We say with Sir Walter Scott, that the humour of destroying monuments of piety and munificence, and that, too, in a poor country, where there is little chance of their being replaced, is at once mischievous and barbarous. They are faithful witnesses of the past with which we should not tamper. They bear infallible testimony to the intellectual greatness, the skill, the rich invention and poetic imagination of our forefathers who raised them with patient toil. "It is no question of expediency or feeling whether we shall preserve the buildings of past times or not, we have no right whatever to touch them—they are not ours. They belong partly to those who built them, and partly to all the generations of mankind who are to follow us.



FRAGMENT OF QUOIN.

1. We have carefully examined the floor of Enniskillen Church and have found nothing whatever to verify Frith's statement.

The dead still have their right in them. . . . It matters not whether in rage or in deliberate folly, the people who destroy everything causelessly are a mob: and architecture is always destroyed causelessly."¹ Our duty to them is to guard them with jealous care, but to do it tenderly and reverently.



STONE ROOF—MOLAISE'S HOUSE.

Speaking of this house, Dr. Petrie says:—"I gladly avail myself of the concurrent opinion of Sir Richard Colt Hore—viz., that this house was certainly the original chapel . . . of the saint who first sought retirement in this island." In a poem on the

"Characteristic Virtues of the Irish Saints," written by Cuimin of Connor, about the year 650,² we have a reference to Molaise, which strengthens the opinion of Hore and Petrie—

" Molaise of the lake loved
To live in a house of hard stone;
Strangers' home for the men of Erin,
Without refusal, without a sign of inhospitality."

In every reference we have found to the stone-roofed church on Devenish, it is spoken of as *Molaise's House*. Its ponderous Cyclopean masonry may date back to the latter half of the sixth century. Dr. Petrie was convinced that it does. St. Molaise, whose name it bears, "loved to live in a house of hard stone," and thereby distinguished himself from his contemporaries in the neighbourhood who resided in the primitive wattle and clay dwellings. He must, therefore, have had a stone residence. What reason can there be for denying that the "house of hard stone," which was perfect less than one hundred years ago, which we have succeeded in restoring on paper, and which may, architecturally, be attributed to



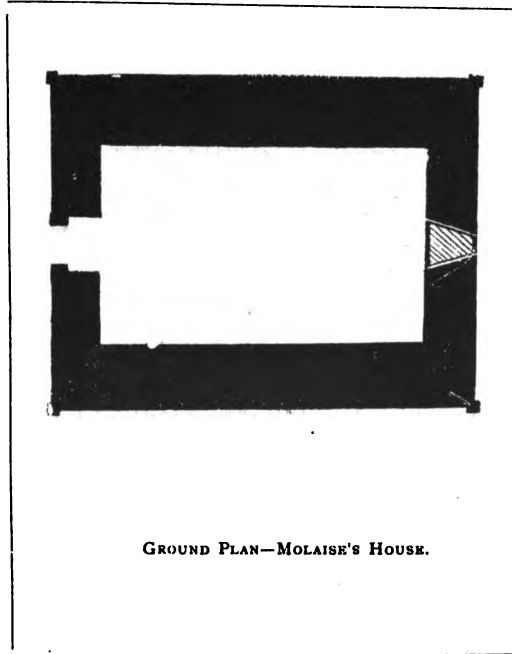
EAST WINDOW.

¹ Ruskin, *Seven Lamps of Architecture*.

² Colgan, *Acta Sanctorum*.

his time, is the identical one in which he lived and prayed more than 1,330 years ago?¹

A writer in the *Old Ulster Journal*, vol. iv., says "the walls rose vertically about half-way and then sloped inwards, forming an *ogee* arch, which supported a swift roof of stone." But so far from sloping inwards, the southern wall although three feet ten inches in thickness, actually slopes outwards to the height of six feet. This



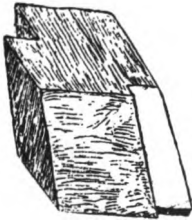
GROUND PLAN—MOLAISE'S HOUSE.

outward slope is evidently the result of the pressure of the heavy stone roof, and militates seriously against the theory of an ogee

1. The orientation of the house would go to show that it was built at least before Molaise's feast began to be observed on Devenish. It is very little over one degree out of the due east and west. Its builders evidently followed the system of orientation recommended by St. Isodore, and strictly adhered to by Durandus. According to them the *east* should be taken at the Equinox, "so that lines drawn from east to west would make the sections of the sky on the right and left hand equal, in order that he who prayed should look at the direct east." (*Durandus Rationales* v. ii. 57.) The early Christian Irish, in building memorial churches, always took their east on their Patron Saint's Feast Day. This was evidently done in determining the position of the windows in the Round Tower. The fact of its not having been done in building the house would go to show that the house was built while Molaise was still living.

arch. Whatever architectural anachronisms may be found in Molaise's House, an ogee arch was certainly not amongst them. It is quite possible that the roof, after some of the stones that supported it had been removed, sagged a little towards the ridge, giving it an ogee appearance which deceived others as it did a Frenchman named Besaucele, who made a drawing of it in 1824. The most accurate among the old drawings of the House we have seen is that given in the plate of Devenish, published in Ledwich's Antiquities.

We collected a number of peculiarly dressed stones that were lying about the House, and that seemed to have belonged to the roof, and after adjusting and re-adjusting them we succeeded in forming a portion of the roof represented in the illustration (page 23). They enabled us also to make an elevation of the gable. The perpendicular height from the square was 17 ft. 6in. The roof stones were cut to the required slope, and laid in regular courses, the lower edge of each course projecting one and a-half inches over the top of the preceding course. These projecting edges are so chamfered that their lower surface (when *in situ*) stood out almost at right angles to the plane of the roof. The corner pilasters were carried over the roof in a barge course $8\frac{1}{2}$ in. wide and projecting 3 in. over the gable. The stones of this barge are devoid of ornament, but each of them is chiselled off

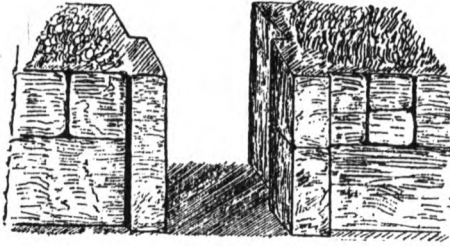


BARGE STONE.

on the roof-side from a depth of $1\frac{1}{2}$ in. at the top to less than $\frac{1}{10}$ in. at the bottom.¹ This hollowed surface determined in each case the pitch of the corresponding course of roof-stones. We have been unable to find any trace of either the finial stones of the gables, or the corbels that joined the pilasters with the barge course. Judging from a number of old drawings before us, we are inclined

to believe that each of the gables terminated in a single triangular stone as represented in the elevation (page 26). Besaucele represents the western gable as rising in a sort of pinnacle a few feet over the ridge, but his drawing is so inaccurate in other details that it cannot be credited in this.

¹ During a recent visit to Mellifont we saw among the fragments in the Chapter House a barge stone *exactly* like those of Molaise's House.



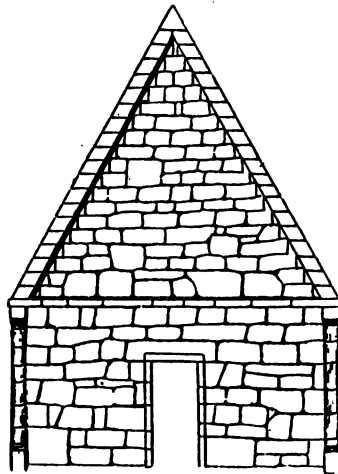
DOOR, MOLAISE'S HOUSE.

Only about three feet high of the doorway remains. It was surrounded by a flat projecting band or architrave, 8 in. x $\frac{1}{2}$ in., such as is found "on the doorways of the oldest Greek and Roman buildings, as well as on those of the earliest Roman churches."¹ The

door of Ratass Church, County Kerry, which is perfectly Cyclopean, is the nearest approach we know of to the style of the Devenish doorway. It measures 6 ft. from the threshold to the lintel, and in width, 3 ft. 1 in. at the sill, and 2 ft. 8 in. at the top. A somewhat similar architrave is found on the *Church of our Lady*, Glendalough, which, according to popular tradition, was the first church erected in that valley by St. Kevin, about the middle of the 6th century.

The Devenish doorway is not splayed, but it is furnished with a jamb $10\frac{1}{2}$ in. thick, behind which there is a recess 4 in. deep. On the outside at the sill it is 2 ft. $3\frac{1}{4}$ in. wide, and on the inside 2 ft. $11\frac{1}{4}$ in. wide.

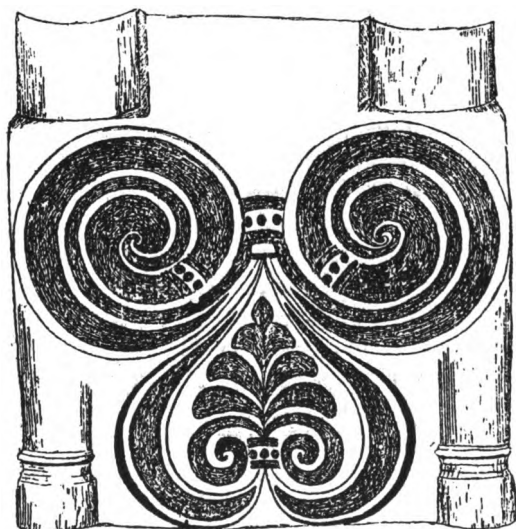
What makes this Church perfectly unique of its kind, and throws such a mystery around its age, is the beautiful sculpturing of its pilaster quoins. They are $8\frac{1}{2}$ in. wide and 3 in. deep. The accompanying illustration gives a clearer idea of their style of ornamentation than any words could convey. The cyclopean masonry of the House belongs to a very early period. Dr. Petrie, who examined it, and who was an authority on the subject, saw no



WEST ELEVATION—MOLAISE'S HOUSE.

1. Petrie, p. 169.

reason to doubt that Molaise performed his devotions in it. But Petrie must not have examined its sculptured quoins or he would have pronounced them to be work of the 10th or 11th century. From the position which they occupy, and the great distance the stones of which they are a part extend into the wall, it is quite clear that they were not, as has been suggested, inserted hundreds of years after the church was built. It is no unusual thing to find the sidewalls of our earliest stone churches extending some distance beyond the gables. In the *Taempull-na-Bfear*, Inismurry, they extend one foot on the Eastern side, and not on the Western. In



NORTH-WEST PILASTER, MOLAISE'S HOUSE.

MacDara's Church they extend on both sides.¹ We can account for the architectural anachronism which the Devenish pilasters involve only by supposing that they were left perfectly plain at first, just like the projecting sidewalls of MacDara's Church, and centuries afterwards carved as we now find them.

It is probable that here, as in St. Kevin's "kitchen," the side walls were finished with a projecting string course. Excavating a short time ago the site of what is known as Molaise's Bed, we found a rim-mortised stone, like the cornice stones of the Round Tower,

1. Proceedings Royal Society of Antiquaries—paper by F. J. Bigger, 1896.

which we believe must have belonged to this cornice. In an old engraving (undated) before us, this string course is represented as running right through the gable as it does in St. Kevin's Kitchen.

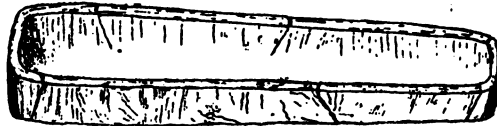
The House must have been in a ruinous condition when Dr. Petrie saw it, since Hore, who examined it in 1806, found it so delapidated that he speaks of "its fragments." Whether or not Petrie saw its window *in situ* we cannot say. He does not speak of it. The drawing made in 1824 shows a small round-headed window in the eastern gable. None of the other drawings with which we are acquainted represent it. We have succeeded, however, in collecting the stones which formed its arch, and after fitting them together obtained a drawing of it. It was formed of well-cut stone, with very fine points, and splayed inwards. Like most other windows of its age and class, it was totally devoid of ornamentation. A somewhat similar window is described in the Ordnance Survey Letters as existing in the ancient Church of Agha, near Leighlin Bridge. It is built of chiselled granite, round-headed, and measures internally 3 ft. 8 in. by 8 ft.

We have often conversed with an old man who was present during the digging of Molaise's House and the Round Tower, described in the "Ulster Journal" by Getty,¹ and who fully corroborates the facts there recorded. He says he saw the human remains dug out of the floor of Molaise's House. Without committing ourselves to Getty's conjecture that these were the remains of Molaise; or still less to the interesting, though ridiculous, phrenological deductions he draws from their formation, we believe that the remains of Molaise were originally deposited in the stone-roofed Chapel. Seward, *Topographia Hibernica* (1795), speaking of St. Molaise, says:—"And here are his remains contained in a vaulted building of hewn stone, called Molaise's House." Ledwich says, "the oldest building here is Molaise's House and a fine Round Tower. The former contains the relics of St. Laserain or Molaise." Without coming into serious conflict with the estimate we usually form of the monk's veneration for his patron saint, we could not suppose that the little earthen mound, ten yards N.W. from the door of Molaise's House, and known as *Molaise's Bed*, was his original burial place. Very probably it was the site of a bee-hive cell; but it was only after the House fell into ruins that the modern

¹ Old Series. Vol. IV.

Bed was constructed and the coffin placed in it. On digging it in the summer of 1896 we found that it had a groundwork of stones, amongst which were a number of the "hewn stones" from the roof of the House, showing clearly that it was constructed within the present century.

The stone coffin at present preserved in the north-western corner of the *Great Church* is generally supposed to have been the one in which the remains of Molaise were interred. It is cut out of calp sandstone, which is found plentifully in boulders around the lake shore, and out of which the House and Round Tower are built. It measures 5 feet 6 inches by 1 foot 10 inches. A good many



STONE COFFIN.

years ago it fell a victim, like many another Devenish relic, to the vandalism of some soldiers from Enniskillen, who amused themselves by smashing it. It has recently been repaired with so much skill that many examine it without noticing the restoration. In the days of the Patron, when the feast of St. Molaise was observed on Devenish every recurring 12th of September, and when thousands from the surrounding country

"left their cot for the holy well,
Near the cross in the valley flowing,
Whose bright blue tide hath a seraph's spell,
Light and joy to the blind bestowing,"

the coffin was credited with possessing extraordinary curative properties, and even still the tourist's "guide, philosopher, and friend" on the island, gravely assures him that if he can manage to crush his limbs into the coffin, and turn round three times in it while expressing any wish, that wish is sure to be gratified. Considering the difficulty of the task, very few, we believe, feel disposed to put his veracity to the test. You need not, however, put inconvenient questions to any member of your party who lingers behind among the ruins. It is hard to eradicate superstition.

THE SHESKEIL MOLAISE.



GOOD taste deeply imbued our Irish forefathers with the modern bibliomaniac's horror of "cutting and binding." While on the Continent copies of the Sacred Scriptures, Missals, and Antiphonaries—especially if they belonged to a patron saint—were furnished with bindings so ornamental and costly that they were frequently considered a sufficient ransom for a monarch, in Ireland they were regarded as far too sacred to be entrusted to the sacrilegious hands of the bookbinder—far too precious to be rendered more valuable by the addition of gold or diamonds. They were kept untouched, or placed in all their rude simplicity in shrines on which the artist's skill was freely lavished. Long ago "almost every Irish Church of any note was provided with a costly reliquary and a *Cumdach*—that is, a case made of gold, embossed bronze, or silver, in which a copy of the Gospels and other sacred writings were enclosed, and which was generally ornamented in the richest manner and inlaid with precious stones."¹ Three of the oldest of these shrines now known to exist belonged to Fermanagh—one, the famous *Donnach Airgid*, the silver shrine containing a copy of the Gospels, given by St. Patrick to St. Macarten on the latter's appointment to the See of Clogher; the second, a 10th century bronze shrine which was dredged from Lough Erne in 1891; and the third, the shrine under consideration.

The *Cumdach*, or book shrine, known as the *Soscel Molaise*, is an oblong bronze box, measuring $5\frac{1}{2}$ inches x $4\frac{1}{2}$ inches x $3\frac{1}{8}$. It is formed of five plates of bronze—back, front, two gables, and the base, overlapping at the edges and rivetted together. The lid is missing. The ornamentation, which is made up of plates of silver, with gilt patterns rivetted to the bronze groundwork, we shall describe *seriatim*, and in detail, beginning with the base. The base,

¹ In the Life of St. Columba, in the Book of Lismore, we read that the saint wished to have the Great Church built by Mobl filled with gold and silver to cover relics and shrines withal.—*Anecdota Oxoniensia, Part V., p. 174.*

which, as we have said, measures $5\frac{1}{2}$ inches by $3\frac{1}{4}$ inches, is divided into three large panels, which, like the four corners and four intermediate spaces, have lost their ornament. They were probably filled with interlaced patterns. The prevailing feature of the tracery remaining on this side is the *triquetra* knot, symbolic of the Trinity, and a long-eared lizard that seems determined to swallow something. Around three of its edges runs the inscription, which enables us to fix the date of the shrine.

† OMOIT DO [CENN] FAILAD DO CHOMARBA MOLASU LAR AN [DEIRNAD] IN CUNDACH RO . . . † OCUR DO GILLABAITHIN CHEPTO DO RUGU IN GIERA.

“A prayer for [Cenn] failad, for [the] successor of Molaise, by whom this case was [made] . . . and for Gillabaithin, the artificer who executed the embossment.”

Cennfailid, son of Flaithberbach, was Abbot of Devenish from 1001 till 1025 A.D. The *Cundach* was therefore made within the first quarter of the 11th century.

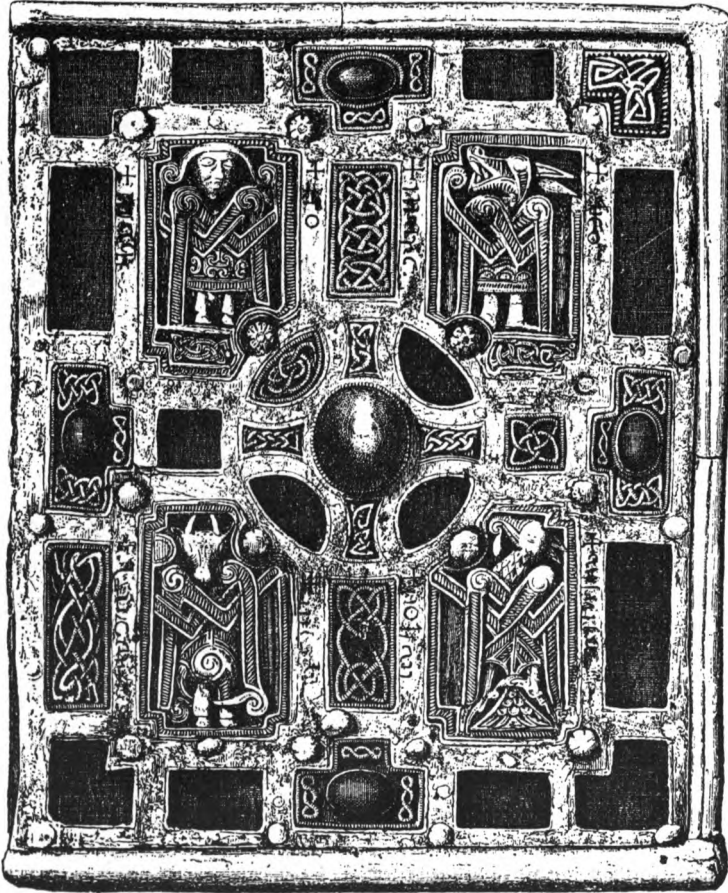
The *opus Hibernicum* on the sides is of the same pattern (with slight variations) as that on the base, but the ecclesiastic standing in one of the panels deserves a special notice. He is vested in an embroidered alb and chasuble. The chasuble, which resembles the modern cope more than the ancient chasuble, seems to have a hood or collar, terminating in a well-defined *Vandyke pattern*. This figure is supposed to represent Molaise himself. In the right hand he holds an aspersory, and in the left a book—probably the *Soiscel*. The ecclesiastic is barefooted, and his beard



CLASP OF CASE OF MOLAISE'S GOSPEL.

1. O'Donovan and Petrie's reading of the inscription.

is bifurcated—an unusual thing in figures of that time. On the right-hand side was rivetted an elaborately-wrought hinge, by which the shrine was opened and closed. Corresponding with the hinge, on the opposite side, was a ring staple, through which a strap was passed for suspending the shrine round the neck of the carrier.

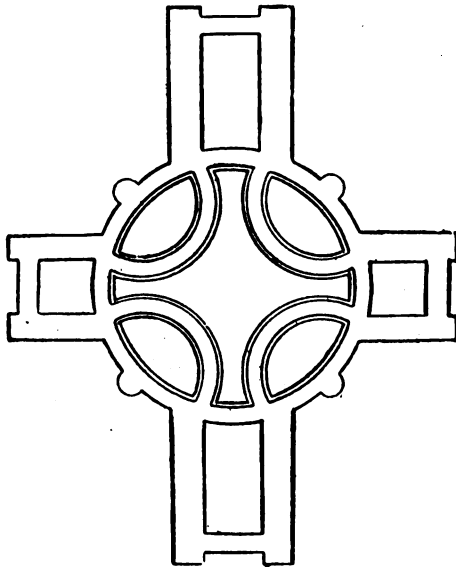


CASE OF MOLAISE'S GOSPEL.

The front of the shrine is very richly ornamented. Its distinctive feature is a magnificent Irish cross, dividing it into four panels, in which are four symbolical representations of the Evangelists. On the right of these figures are the symbolical names—*Homo, Bovis, Leo, Aquila*; while on the left are their real

names—*Math., Lucas, Marc, Johan.* It will be seen from the illustrations that all four figures present the divergent spirial ornamentation so characteristic of early Irish art. We know of no other early Irish metal work which approaches so closely the exquisitely-finished tracery of the Book of Kells as does the work on this side of the shrine.

Vain is the desire that we might behold this relic in its original perfection and beauty, covered with marvels of ornamental work, and enriched with figures illustrating the ecclesiastical costume of



OUTLINE CROSS FROM THE GOSPEL COVER.

the early part of the 11th century. In the presence of the intricate interlacements and minute elaboration of even the smallest details of ornamentation remaining on it, it is impossible to deny the marvellous skill, the fertile imagination, and the artistic excellence which distinguished the 10th and 11th century Irish metal workers. Unfortunately, very few specimens of their work have been preserved.

The copy of the Gospels enshrined in this case was, according to one account, brought from Rome by St. Molaise. According to another account, which seems to be confirmed by the *Irish Life* to which we have so often referred, it was written for Molaise by the sons of Declan during a visit to his Monastery on Devenish. The MS. is there said to have been completed in two days and one night; the night being as bright as the day.

This *cumdach* we believe to have been like the outer case of the Domnach Airgid and the *Lough Erne Shrine*, the successor of a more humble shrine that encased the precious manuscript back to the

days of Molaise. From the quotation we have already given from the "Tochmarc Begfolad" it is evident that Molaise had a book shrine. King Dairmid told the saint to ornament his reliquaries with the gold and silver left on the island by the combatants; and the narrative adds:—"This indeed was verified, for with the silver and the gold the reliquaries of Molaise were ornamented—viz., his shrine, his minister, and his crozier."

For many centuries the O'Meehans of Ballymeehan, ¹ *Comharbas* of St. Molaise, were the custodians of this interesting relic, as the MacMoyers were of the Book of Armagh, the Buckleys of the Shrine of St. Manchain, and the parish priest of Drumlane, for the time being, of the *Breac Moedog*. In the course of time the family spread over the Dioceses of Clogher, Kilmore and Elphin, and the possession of the shrine was hotly contested between the Bishops and Priests of these Dioceses. Some time in the 12th century it fell into the hands of an Elphin O'Meehan, who, in misguided zeal to end the controversy, burned the precious manuscript. Two centuries later a Manorhamilton Meehan removed part of the ornamentation from the shrine and sold it to a Sligo watchmaker. Although robbed of its greatest treasure, it continued to be regarded with great veneration down till the middle of the present century. It was supposed to possess miraculous powers of healing; was efficacious in the detection of theft; and became a talisman upon which oaths were sworn and solemn obligations entered into: the violator of such being supposed to draw down upon himself the vengeance of heaven. The custodian was accustomed to let it out, free of charge, to those who required it for *clearing cases* or solemnising contracts, the borrower pledging a sum of £5 for its safe return. On those occasions it was carried around in a plain leather case,² to which was attached a strap for suspending it from the neck. When about to be used the cover was removed, so that the person swearing upon it could touch it with his right hand. About the year 1840³ it was sent for by the Judge in the Sligo Courthouse to

¹ In olden times the Parish of Devenish extended along the lake shore, almost to Garrison, and included Ballymeehan in the County Leitrim. See Ord. Survey Maps.

² The Leathern Satchel used for carrying a reliquary was known as a *Menistir*, while the Satchel used for carrying books was termed a *Polaire*. See *O'Donovan's Supplement to O'Reilly's Irish Dictionary*. The Satchel of the *Breac Moedog* is preserved in the Museum of the R.I.A.

³ See Dr. Petrie's Letter to Lord Adare, dated October 19th, 1843.

Stokes' *Life of Petrie*, p. 274 et seq.
A document preserved in the Chapter House of Westminster Abbey shows that the English Authorities in Ireland did not fail to take advantage of Irishmen's veneration for the relics of the Saints. It is "An Examination of One Sir Gerald MacShane, Knight, March 19th, 1529, upon the *Holte Masse boke, and the Great relicke of Erlonde called Baculum Christi, etc.*" State Papers, Vol. II, p. 146.

swear some witnesses whose oath on the Testament was not to be relied upon. It was to the northern portions of Fermanagh, Leitrim and Sligo what the *Domnach* was to the Clones neighbourhood, and there are many persons still living who saw it used.¹ One of these, the Very Rev. Dr. Maguire, P.P., Manorhamilton, tells the following story: "When I was a boy, a certain cattle dealer got under the influence of drink in a lodging-house owned by Cormac Ferguson, in Manorhamilton. He remained there all night, and next morning when sober, complained that a £10 note had been stolen out of his pocket. Ferguson, who was jealous of the good name of his house, closed the doors and would not allow any one to go out until the matter was investigated. He sent for the *Soiscel* and all who were in the house cleared themselves in turn—among others a servant girl. That evening she lost her reason, and in a lucid interval told her master where she had secreted the money." Quite recently a gentleman to whom we mentioned this story gave us a remarkable confirmation of its truth. He told us that some thirty years ago he heard the story from an old labourer who had been a servant in Ferguson's employment when the money was lost, and who cleared himself amongst the rest, on the *Soiscel*.

For those who may be disposed to laugh at the miraculous in this story, it may be well to remark that the mysterious power attributed to the shrine, and the consciousness of guilt in those who sacrilegiously violated it, sufficiently accounts for the result.

In 1859 the Royal Irish Academy employed the Rev. Alexander Smullan, B.A., Rector of Ballymeehan,² to purchase for their Museum the shrine of St. Molaise from Charles Meehan of Latoon Bridge,³ in the same parish, the last representative of the hereditary keepers. He effected the purchase at £75. He also collected the local traditions about the *Soiscel*, and embodied them in a paper which is preserved in the Academy, and from which we extract the following mythical account of the shine:—

¹ The Rev. Joseph Meehan, Belhavel, Dromahair, Co. Leitrim, a cousin of Charles Meehan from whom the Shrine was purchased for the Academy, writes: "There is hardly one of the old people for miles around Manorhamilton who did not see it used; and everyone within a radius of 20 or 30 miles around Ballymeehan who remembers anything beyond 1858 remembers to see the *Soiscel* sworn on. The Rev. John M'Manus, P.P., Ballymeehan, saw it sworn on in Glenfarne where he was reared. Patrick Connolly, Glenade, saw it used there; and the Rev. Stephen M'Ternan, P.P., M.R.I.A., knew of its being used in his native Killargue. A man named Gallagher in Killargue, told me he saw his father bring it to clear up a case about wool that had been stolen from him. The thief cleared himself, but when an accident befel him soon after he admitted his guilt."

² Now Rector of Drumkeeran, Co. Leitrim.

³ Charles Meehan is since dead, as is also his son Laserian. He purchased the shrine from a kinsman of his at a nominal price about the year 1840. (Stokes' "Life of Petrie.")

St. Molaise, with his dying breath, requested that the *Soiscel*, which he valued more than anything else on earth, should be built up in a wall round his favourite well, *Tubbar Molaise*. His wishes were complied with, and this consecrated the wall in the eyes of that locality for all coming generations. On through the dark ages, and up till the present century, this well was the centre of attraction to all the surrounding people. From the districts that now bear the names of Fermanagh, Leitrim, Sligo and Mayo the people flocked in thousands to celebrate the *patron*. They knelt about the well, and with oft-repeated prayers to the Patron Saint, they drank morning and evening, for seven days together, the crystal waters of *Tubbar Molaise*.¹

In the parish of Ballymeehan there existed furious factions, and each succeeding patron and fair developed their worst features, and left its own tale of bloodshed and murder behind. Sometime about the twelfth century (the date cannot be put in figures), there was one man in Ballymeehan whose predominant desire was to see an end of those factions—that man was Molaise O'Meehan, the parish priest. He was a man of peace and prayer. It grieved his saintly soul that the curse of blood should fall amongst his people; and late one night—it was the depth of hoary winter and the virgin snow lay deep upon the ground—after kneeling long and earnestly over his breviary, he retired to rest. He thinks of the evil spirit of faction that exists amongst his flock, and of the many murders committed: he prays that by some means or other the evil deeds may come to light, that the guilty may be punished, the contending parties reconciled—and he goes to sleep. His mind is full of one idea. His sleep is a troubled one. He dreams. Job and Jacob and Joseph dreamed their dreams, and why should not the pastor of Ballymeehan! An awful scene presents itself. The Holy Well; the faction fight; the uplifted weapon, the wild shout, the parties bent on bloodshed. But a change comes over the shadow of his dream. In mid-air, as if suspended “twixt earth and heaven,” clothed in shining garments like an angel, appears the venerable form of the patron saint. He descends into their midst, and the contending parties separate before him. He waves his hand towards the *Tobbar Molaise* and the boundary wall opens out displaying the *Soiscel* safe and sound, and bright with gold and silver

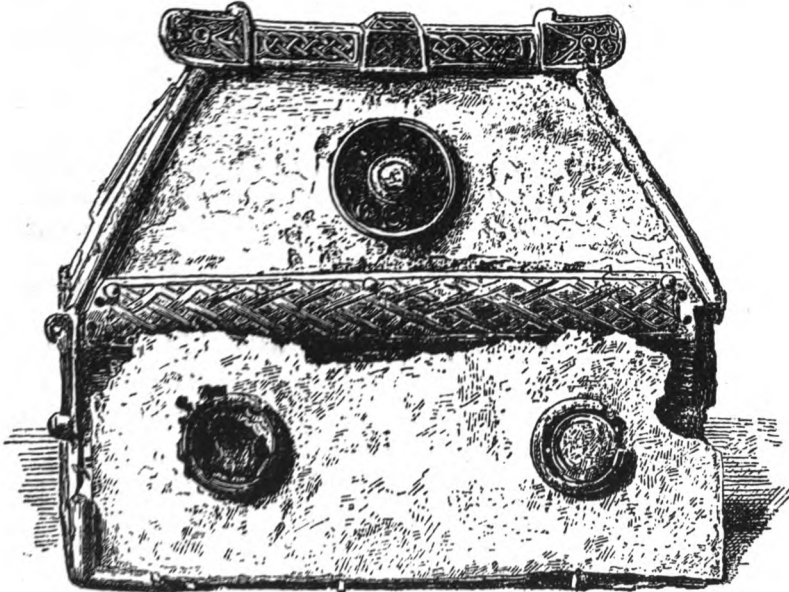
¹ It is more than 40 years since the patron celebration at Molaise's well was put down by the Rev. — M'Gourty, the parish priest.

as of old. The vision remains fixed in the mind of the aged priest. He loses no time in opening the wall, and he finds the *Soiscel* just as he had seen it in his dream. He brings it to his humble abode; he opens it, and there is the venerable manuscript. He summons the contending parties before him, for he is determened to find out who is guilty and who innocent, and the *Soiscel* will serve his purpose. The penalty of a false oath on it is madness in this world and damnation in the next. One after another they lay their hands on the shrine and declare their part in the factions, and promise amendment, and more than one of them left the place raving maniacs. Faction fights were heard of no more in Ballymeehan.

This narrative, evidently the product of a fertile imagination, we have given at some length, because it illustrates the veneration in which the relics of the saints were held, and it may not be altogether without foundation in fact. The *Soiscel*, in a former cover, may have been hidden away for a time to prevent the abuses arising from superstitions veneration, just as in later times images, crosses, &c., were buried or built up to prevent an improper use being made of them.

This shrine is now one of the most highly-prized treasures of our national museum. The South Kensington museum obtained some years ago an exact fac-simile of it, and a similar reproduction was made for the Chicago Exhibition. When it is remembered how few works of the kind remain to attest the perfection attained by our early and mediæval metal workers no apology for our having devoted so much space to it will be necessary. In the numerous incursions of the wild Scandinavian hordes, who infested our coasts, many of these invaluable works of Irish art perished. The Danes came and saw and plundered. The monasteries of Lough Erne suffered severely at their hands. The annalists dismiss the subject with a mere statement that the monasteries of Lough Erne were plundered in such or such a year, but their pages furnish us with no data to help imagination in forming a picture of the devastation they wrought. In the summer of 1891, however, some fishermen in the Lower Lake drew up, at the end of a line, a record of their vandalism that gives imagination full scope in outlining the loss we have sustained in those periodic raids. It is a beautiful little bronze shrine, measuring 7 inches in length, $3\frac{1}{2}$ inches in width, and $5\frac{1}{8}$ inches in height. Were it not for its hipped gables one might mistake it for

a model, in miniature, of one of our ancient stone churches. ¹ It was found in 24 feet of water off Abbey Point, on the western side of the lake, nearly midway between Enniskillen and Belleek. Abbey Point is charmingly situated on the lake shore, just the place that an ascetic, with an eye for scenic beauty, would select for a monastery. Here are evident traces of an embankment enclosing about half a rood of ground, which, taken with the name of the place, leads us to believe that a monastery once stood here. True, *Mervyn Archdall*, who spent much of his time at the family seat on the



LOUGH ERNE SHRINE.—FRONT VIEW.

opposite shore of the lake, makes no mention of it, but he is equally silent about the 8th century churches on Davies Island and White Island, within a gunshot of Castle Archdall.² Neither has he a word about the monastery that once stood within the precincts of the Archdall Deer Park. All the other writers on monastic history are equally silent about it, but their silence counts for nothing in

¹ The Rev. Fr. O'Reilly, P.P., Drumlan, writing of the Breac Moedog, in March, 1866, observes, "It is said by the people of the parish who saw it to resemble very closely in shape the great church of Drumlano, now in ruins, of which it is here generally believed to have been the plan in miniature."

² See U. J. A., Vol. III, p. 8, p. 181.

face of the positive evidence we have for its existence. Local tradition there is none. The change of inhabitants introduced by the Plantation in the early part of the seventeenth century destroyed tradition; while the arbitrary change of place names around Lough Erne, consequent on that Plantation, renders the reconciliation of existing remains with the records of hagiology extremely difficult—often impossible. On Tully hill, overlooking Abbey Point, are the remains of a Plantation castle,¹ erected possibly from the remains of the abbey by Sir John Hume before 1618. It was sacked by Rory Maguire and his following in 1641, and has since been crumbling to ruins. Could its stones but speak and tell us the history of the old abbey in which they were first packed together, we would probably have a clue to the history of the Lough Erne shrine; for we believe that it belonged to the monks who served God in the romantic dell that is sheltered by Tully hill, and that looks out upon the most charming lake scene in Ireland.

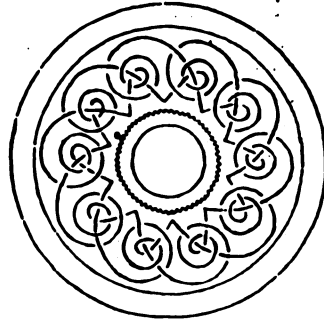
The Shrine could not have been thrown from the shore to the place where it was found; and the monks, if sinking it to secure it from an enemy, would not have selected twenty-four feet deep of water to secret it. It must then have been dropped from a boat by those who had no intention of recovering it. What is more likely than that the *Danes*, after plundering the monastery on Abbey Point, and placing all its valuables in their boats, proceeded to examine their booty, as they rowed up the lake towards Inismacsaint. The elaborate ornamentation of the Shrine would readily direct attention to it. It was the first thing they examined. Finding that it contained neither gold nor silver, they heaved it overboard, and went on to something else. It sank to the bottom, and was soon forgotten. The fisherman who found it, in 1891, tore it open, and finding no treasure within, was about "to send it whence it came" when his companion advised him to bring it to Thomas Plunket, of Enniskillen, "who is crazed about those old things," "and who always buys whatever is brought to him." Thomas Plunket saw more in the Shrine than either the Danes or the fishermen, and in purchasing it he added to his valuable collection of antiquities one of the most interesting relics we possess.

This Shrine, like the *Domnach Airgid* and most other ornamental Shrines, was merely the outer covering of a more ancient casket. In the present instance, the greater part of the inner casket remains

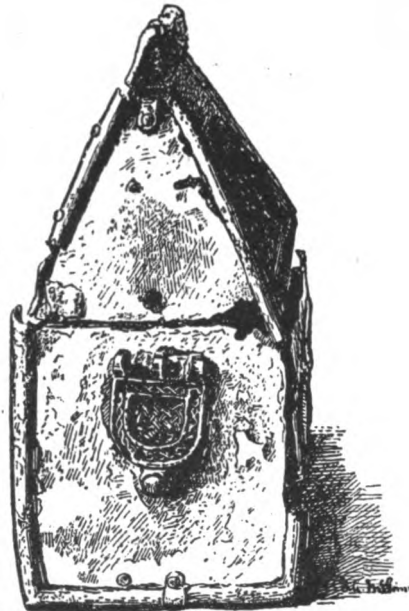
¹ See U. J. A., Vol. I, No. IV., p. 257.

within the Shrine. It was surrounded by two pieces of yew, scooped out so as to form a close-fitting case, and this wooden case seems to have formed the block upon which the outer Shrine was made. The most characteristic features of the Shrine are the ornamental ridge and the plaques which cover the junction of the roof and sides. Of the latter only one remains. It presents a very fine specimen of lozenge-pattern interlaced work. The ridge shows five different patterns of interlacing executed in the very best style of Irish art. The interlacing on its two shoulders is extremely delicate and beautiful. It partly surrounds, on each, a *triquetra knot*, symbolic of the Trinity; and this is the only feature it has in common with Molaise's Shrine.

On one side of the roof is a boss, and on the side under it are remains of two others. The opposite side shows traces of having had three bosses corresponding with these. The boss on the roof has suffered very little from its long immersion in Lough Erne. It is ornamented with a beautiful and symmetrical pattern, showing an admixture of spiral and interlacing that is perfectly unique in early metal work. The only other trace of ornamentation remaining is on the lower part of a hinge fastened to one of the ends. It presents two different specimens of interlacing.¹ One very elabor-



LOUGH ERNE SHRINE—ORNAMENTAL BOSS



LOUGH ERNE SHRINE—Gable.

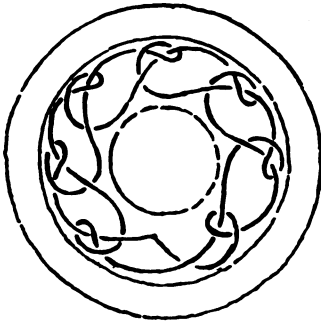
¹ One of these patterns is exactly like the interlaced ornamentation on a sword-hilt of gilded bronze, found in 1855, in a barrow at Ultuna, near the river Fyris. It is figured by Montellus, *Ancient Swedish Civilisation*, p. 137.

ate, and bearing a strong resemblance to the work on one of the panels of the base of Molaise's Shrine, fills the central semicircle; the other of a simpler pattern, not unlike the



CASTLE ARCHDALE.

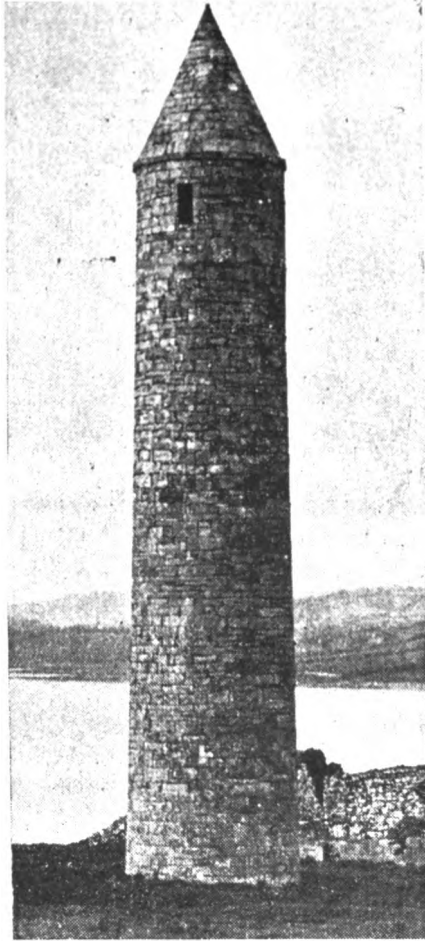
plated work on Devenish cross, forms the border. It is not unlikely, that like the hinge on the Moneymusk Shrine, the upper portion of this hinge terminated in a ring above the ridge of the roof, from which a chain or cord passed to a corresponding one on the opposite side, thus affording a means of securing the Shrine, and of carrying it from place to place.



BOSS, MONEYMUSK SHRINE.

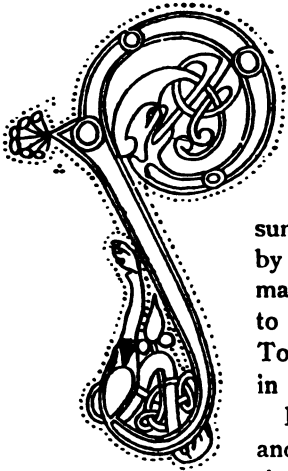
In the absence of an inscription on the Shrine itself, and of any historical reference to it, it is impossible to fix its age with any degree of accuracy. Eminent authorities on Irish metal work have assigned it to a period not

later than the 10th century, and we have no hesitation in adopting their opinion.



THE CLOICH-TEAC (ROUND TOWER), DEVENISH.
Photo by Mercer, Enniskillen.

THE ROUND TOWER.



POPULARLY the most attractive feature of Devenish is the Round Tower, which comes after Molaise's House in order of antiquity. It is one of the largest, most beautiful, and most perfect in Ireland. From the measurements appended, which we made with the greatest care during the summer of 1896, when the Tower was being repaired by the Board of Works, it will be seen that it has many interesting structural features which are peculiar to itself, and render it unique among the Pillar Towers of Ireland. To each of these we will allude in due course.

Its total vertical height, including plinth, cornice, and cone, is 81 ft. 4 $\frac{1}{2}$ in. The circumference at the base is 49 ft. 9 in.; immediately under the cornice it is 42 ft. 7 in. We often find it stated, on apparently good authority, that the tower tapers gradually from the base to a little better than half its height, and is perfectly vertical from that to the top. This is untrue. Our measurements showed a gradual diminution in the external diameter from the plinth to the cone. The same cannot be said of the internal diameter, for the thickness of the walls, which recede a few inches above each string course, gradually increases to the height of the next string course. A careful measurement showed two inches of an increase in the thickness of the wall in the last six feet of the tower. This peculiarity is very well shown in the accompanying section.

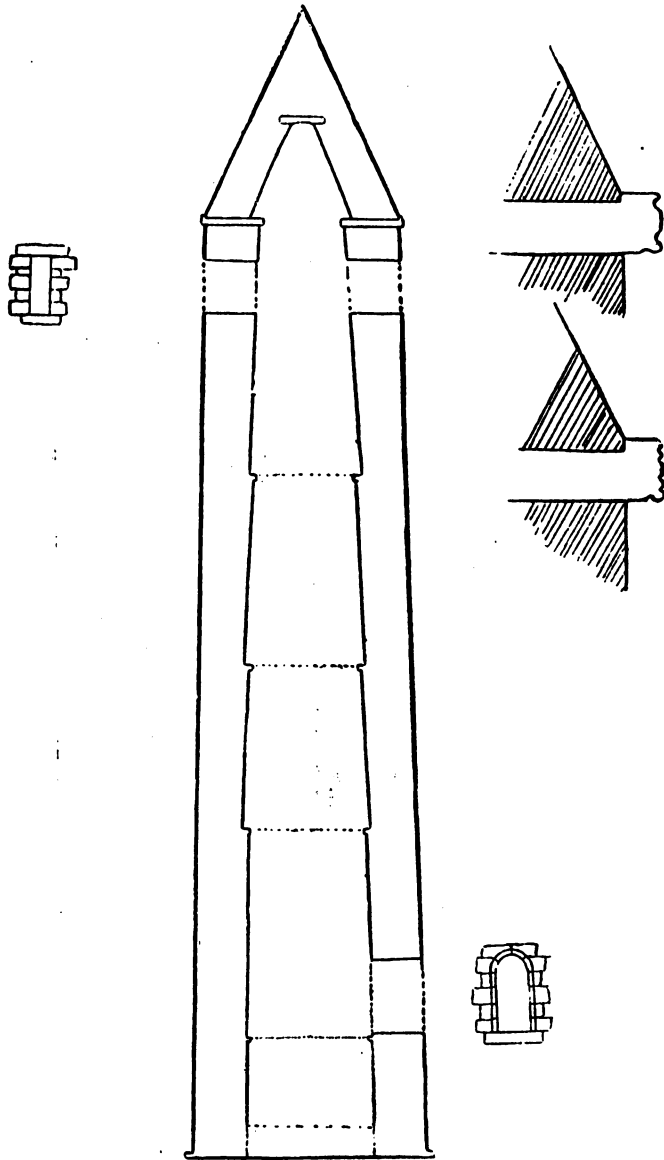
The door which is situated almost due east is 8 ft. 6 $\frac{1}{2}$ in. from the plinth, and measures 5 ft. 3 in. in height and 2 ft. in width. It is round-headed, the joints of the stones out of which the arch is cut being so fine that they are almost imperceptible. The sides of the door are perfectly parallel, and the only ornamentation about it is a flat projecting band exactly like the architrave of Molaise's House. On the inside of the door to the left, and immediately

under the spring of the arch, there is a stout iron hinge on which the door was hung, while directly under it, in the sill, there is a hole for the heel of the door to play in. A mortice, about midway up on the right hand side, evidently intended to receive a bar for fastening the door, is broken away as if the door had been forced from the outside.

Directly over the door there is a window with a rectilineally pointed arch, which, while serving like each of the other opes, to light a storey of the tower, may have been used in case of attack as a vantage ground from which to defend the door.

The tower was originally divided into five flights or stories, the floors having been supported on offsets which ran all the way round the interior and projected about six inches. Between each pair of offsets are two large corbels that were evidently intended to support a stairway. On a level with the cornice, and immediately under the conical cap, there is a similar string course which could hardly have been intended to support a floor, since the space above it is so small that it could not have served any purpose. It may have been used to support the beams on which the bells were hung, or more likely still, a sounding board, which the contour of the roof would render very necessary.

Each of the floors, with the exception of the uppermost one, was lighted by a small ope or window. The upper story has four fine square-headed windows, which, roughly speaking, face the cardinal points. The most interesting feature of the tower is its richly-sculptured cornice under the cap, which displays four quaintly-cut human heads over the four windows. All the illustrations we have seen of this cornice and the heads are inaccurate. We reproduce fac-similes of photographs taken during the past summer. At the present time the heads over the southern and western windows are so weather-worn that the lower part of the face is shapeless. The forehead and eyes, which are fairly preserved, show that they were similar to the eastern face which is in an excellent state of preservation. The northern face is better preserved than either the southern or western, though the storms of a thousand years have left their mark upon it. Unlike the others it is beardless. It has been conjectured that the four faces represent the four Evangelists—the beardless one representing St. John, the youngest of the four. This, however, cannot be, as the northern face is clearly a woman's. It is more probable that they represent four local saints: say,



SECTION OF ROUND TOWER.

SS. Molaise, Patrick, Columba, and Fancha of Rossory or Brigid. Speaking of these heads, a writer in the *Old Ulster Journal* (Vol. IV., p. 272) says:—"They give historians an idea of the personal appearance of the builders of our Round Towers, and realise the descriptions given us by Livy, Plutarch, and Strabo of the gigantic Celts, of whom Marcellus says 'in the cast of their features there is something terrible.'" When Gerald Barry, in the twelfth century, asserted that "in Ireland man appears in all his majesty," he might have copied the Devenish heads to illustrate the truth of his assertion. The female face shows clearly that the sculptor's



THE EAST HEAD ON MOULDING OF ROUND TOWER.

model was not taken from among the listless and enervated victims of modern refinement, "who toil not, neither do they spin." It is a face that helps one to realise how the Brigids and Fanchas and Dymphnas of Ireland endured the almost incredible toils and hardships that fell to their lot.

With the exception of a few stones which may have been inserted at a late date, the outside of the tower is built entirely of calp sandstone, found in boulders around the lake shore. The inside, which was not so much exposed to the chemical action of the atmosphere, is lined with limestone. A similar arrangement was adopted in building Clones Abbey, and a number of more

modern structures around Lough Erne. The stones on both the interior and exterior of the tower are dressed to the required curve, a circumstance which justified Archdall in comparing it, on account of its smoothness, to a gun-barrel. They are not, however, laid in regular courses, "but in such a manner as best suited the builder's convenience." Some of them, even towards the top, are very large, measuring 4 ft. 6 in. by 2 ft. 6 in., so that two and sometimes three courses of smaller ones were required to bring the whole to a level, and very frequently "when a vacancy occurs in a course the use of a small stone is obviated by a block in the next being so dressed as to key into the space below."

Unlike most other towers, Devenish was built with outside scaffolding. The openings used in constructing the scaffold can still be discerned on the exterior surface.

The stones which form the cornice are side morticed to receive the first course of the cone. The stones which form the cone itself, both outside and inside, are beautifully dressed, and fit together with very fine joints. The perpendicular height of the cone is 14 ft. 10 in. It is finished with a bell-shaped block of stone, measuring

1 ft. 11 in. in height, 5 ft. $4\frac{1}{2}$ in. in circumference at the base, and $4\frac{1}{4}$ in. in diameter at the top. Seven inches from the top a plain raised band, 2 in. wide and $\frac{1}{2}$ in. deep, encircles it. In the little plateau at the top there is a mortice $3\frac{1}{2}$ in. deep, $1\frac{1}{2}$ in. square at the surface, and tapering to about half an inch at the bottom. When the cone was being repaired in 1835 a piece of iron was found in this hole. For what purpose it was intended we cannot undertake to say. It may have been used to fasten on another stone which brought the cone to a sharp point.¹ We have before us a



CORNICE OF ROUND TOWER.

¹ Like the Antrim Round Tower, U. J. A. (old) III. 15.

cut stone ball, suspiciously like the top of a gate pier, which a certain family in the neighbourhood preserved with the greatest care for a long time, believing it to have been the *finial* of the round tower. We have satisfied ourselves, first, that it was carried away from Devenish ; and, second, that it would in no way fit on to the top of the tower.

When John Frith wrote about Devenish in 1808 an alder tree had grown up in the lower part of the cone. This tree was removed

soon after by a boy named O'Brien, whose father was, we believe, headmaster of Portora School. He did not, however, remove the roots and it sprung up again and grew into a large tree. In 1834 this tree was blown down and carried with it about one-third of the cone. An appeal was made for funds to repair the tower, with the result that, in the summer of 1835 it was thoroughly restored. The restoration was carried out by Robert Rexter of Enniskillen, at a cost of £95. The builder erected his scaffolding on two large beams thrust through the four openings under the cone, having ascended by means of temporary



NORTHERN HEAD, ROUND TOWER.

floors placed in the tower itself. On a large stone, under the cornice, and facing southeast by south he cut the inscription, "REPAIRED, 1835: ROBERT REXTER, ARCHITECT."

Before going on to examine the other objects of interest on the island, some of our readers who may not have the time or the inclination to investigate for themselves the origin and use of the Round Towers, may expect us to say a few words about them.

We are not going to advance any new theories, or to discuss at length the merits or demerits of the old ones. We simply propose to give in as brief a form as possible a few of the leading solutions that have been offered of this once vexed question.

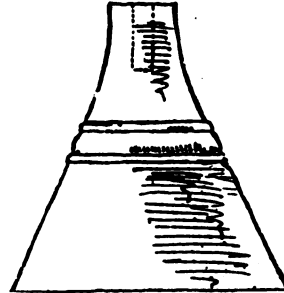
Authorities of the subject may be divided into three classes :—
 1st. Those who maintain that their origin has been, is, and ever shall be, an inexplicable mystery.

2nd. Those who contend that they are of Pagan origin.

3rd. Those who prove that they are the work of Christians.

Anterior to 1845 the advocates of the first theory gravely assured the world that history is a perfect blank as regards the origin of the Round Towers. In that year Dr. George Petrie upset all their calculations by proving conclusively that existing documents do actually deal with the erection of at least a number of Round Towers.

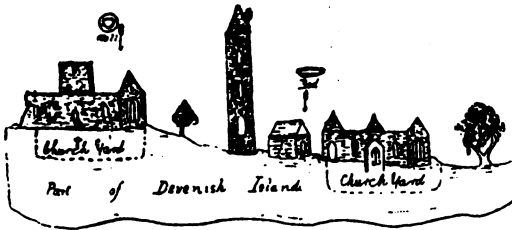
The *Chronicon Scotorum* speaks of the erection of a Round Tower at Tomgraney in the year 965. O'Curry mentions a MS. of the 8th century which speaks of the erection of a Round Tower by Gobban Saer, who flourished in the 7th century, and to whom tradition assigns the erection of a large number of towers. This MS. is preserved in the monastery of St. Paul in Carinthia. The reference is as follows:—



FINIAL STONE OF ROUND TOWER.

The *Chronicon Scotorum* speaks of the erection of a Round Tower at Tomgraney in the year 965. O'Curry mentions a MS. of the 8th century which speaks of the erection of a Round Tower by Gobban Saer, who flourished in the 7th century, and to whom tradition assigns the erection of a large number of towers. This MS. is preserved in the monastery of St. Paul in Carinthia. The reference is as follows:—

“ It was Gobban that erected there
 A bleak house of penance and a tower ;
 It was through belief in the God of heaven
 That the choicest towers were built. (O’C. II., 46.)



From Map drawn by John Frith Philomath
 Oct 10th 1802

This great saint and architect, who is known in the ancient historical tales and legendary poems of the Irish as “Gobban the Builder,” is said to have owed his great skill to the blessing of St.

Aidan, the bosom friend of Molaise. His native place lay on the sea shore some place between the Boyne and the Liffey, where

his family continued to rule as chieftains until supplanted by the Danes in the 9th century.

The theory of the Pagan origin of the round towers is supported by great names; but opposed to it are arguments well calculated to bring conviction to any thinking mind. As we have just shown, some existing MSS. speak of the erection of round towers in Christian times. The annals of Ireland under the year 1238 record the erection of a round tower at Annadown; and Petrie speaks of an Antiphonary which asks for a prayer for Donnchadh O'Carrol, Prince of Oriel, "in whose time many round towers were built."

A recent writer¹ on this subject very truly remarks that our pagan ancestors, in giving a name to a place, always commemorated any building of note in that place; hence, the frequent occurrence of *Rath* and *Dun*, *Lis* and *Cashel* in the composition of Irish place names. Yet in no Irish place names do we find any of the Irish names of the round tower *incorporated*. The obvious inference is that when names were being given to those places where towers are now found, no such towers existed.

Another telling argument against the pre-Christian theory is the use of mortar in the construction of the round towers, while in no other existing pre-Christian buildings in Ireland can any trace of mortar be found.

These towers were then built in Christian times. By whom? and for what purpose? To the first question we unhesitatingly answer, by Irishmen. It were worse than useless to review the wayward speculations of a host of 17th and 18th century anti-quarians who attributed them to the Danes. The merest tyro in Irish history and archæology knows that the Danes came to plunder and destroy, not to stud the country with beautiful and symmetrical works of art, bearing not the slightest resemblance to anything either in their own country or in any country in which they had sojourned.

The second question, viz., "for what purpose they were built?" is not so easily answered. General Vallancey was followed by Dr. Lanigan and Thomas Moore in assigning them to the mysteries of Druidism and fireworship. Other authorities at different times have held that they were erected for *watchtowers*, *astronomical observatories*, or *beacon towers*. We see no difficulty in

¹ "The Round Towers of Ireland," by S. J. *Belfast*, 1886.

admitting that they may have been used as such, but they could never have been originally intended for watchtowers or observatories, since neither their structure nor their situation, at least in the generality of cases, suit them for such purposes.

Richardson originated a theory of his own to explain their use. He says they were built for the accomodation of anchorites of the pillar-saint class. A very slight acquaintance with the life and ways of St. Simon Stylites and his followers will convince the reader that Richardson's theory is untenable.

The late Canon Smiddy held the towers to be baptistries, but he adduces no historical, and very little circumstantial, evidence in proof of his contention.

The conclusion we are bound to come to is, that the Round Towers are of Ecclesiastical origin, and were intended for Ecclesiastical purposes.

They are of Ecclesiastical origin, for they are almost without exception built in close proximity to ancient churches. In many instances, and none more remarkable than that of Devenish, their style of architecture and ornamentation corresponds with that of the neighbouring ecclesiastical ruins. Giraldus Cambrensis, who wrote his "Topographia Hiberniæ" in the twelfth century, speaks of them as *turres ecclesiasticæ*—ecclesiastical towers, "built after the manner of the country."

Dr. Petrie has proved from many sources that the Round Towers were intended to be used primarily as belfries, and secondarily as storehouses in which the Church plate and other valuables were deposited in times of danger.

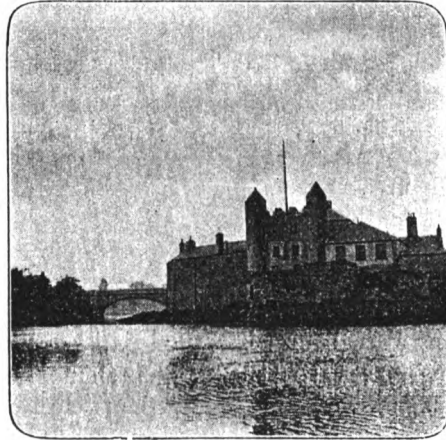
" Here was placed the holy chalice that held the sacred wine,
And the gold cross from the altar, and the relic from the shrine,
And the mitre shining brighter, with its diamonds from the East,
And the crozier of the pontiff, and the vestment of the priest."

Down till a very recent period parish churches in Ireland were used in times of war and invasion as depositories for valuables. An instance of this usage is recorded in the annals under the year 1507, A.D., where we are told that the Church of Achaidh-Beithe (Aghavea-Brookborough) was burned, and the greater part of the valuable property of the surrounding country was consumed in it.

The *Four Masters*, A.D. 948, record the burning of the Tower of Slane "with its full of relics and good people, with Cachinechair, the reader, and a bell—the best of bells."

Dr. Petrie quotes a poem of the 9th century to prove that the

Round Towers were regarded as sanctuaries. "He that commits a theft it will be grievous to thee if he obtain his protection in the house of a king or of a bell." It may be interesting to know that even within the present century a debtor flying from bailiffs sought and obtained the right of sanctuary within the precincts of Maguire's Castle (the present Castle Barracks) Enniskillen.¹



MAGUIRE'S CASTLE, ENNISKILLEN.
A. R. Hogg, Photo.

We have already referred incidently to the custom sanctioned by the Brehon Law, which entitled a monastery to a portion of the property of all strangers dying within sound of its bells, and, if situated on or near the shore of a lake or of the sea, to all flotsam and jetsam. It was only the original bell, blessed by the founder, that could be used in measuring the rights and jurisdiction of a Church, and hence no doubt one of the chief reasons for building bell-towers so high was based on their belief that the higher the bell was hung the further its sound could be heard.

The following passage, from the Life of St. Senan, is suggestive of another reason for building the Round Towers :—“Senan, too, built a *clogas* (belfry) in *Imis-Cathaigh*, which was 115 feet in height,

¹ The Brehon Law defines exactly the extent of the *Maighin Digona*, or sanctuary surrounding a residence. It was measured by a number of javelin throws, proportioned to the rank of the chieftain. The sanctuary afforded a fugitive protection from the violent hands of his pursuers. If they violated the protection they became liable to the owner of the *Maighin Digona*. (Ginnel, *Brehon Laws*, pp. 208, 209.)

so that when a bell was placed in it, near to the top, the sound of the bell used to be heard all over Corcabhaisgin, so that sacrifice used to be made in every church in Corcabhaisgin at the same time as Senan and his followers were engaged in offering it in Innis Cathaigh."—Vita. S. Senani, cap. vi.

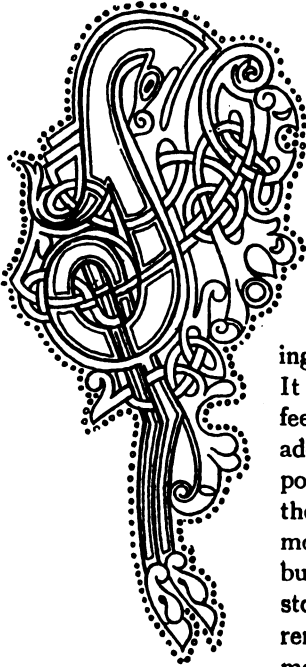
Those amongst our readers who feel satisfied that they already know enough about the Round Towers have skipped the foregoing digression, and gone on to the next chapter. They have forgotten that the interesting part of a communication is often kept for the postscript. We have to settle the age of our tower.

In the absence of any ancient MS. reference to the building of Devenish Tower, it would be very difficult, if not impossible, to determine with any degree of accuracy even the century within which it was built. It must be set down as among the most scientifically designed and elaborately constructed, and, probably, therefore, most recent structure of its kind in Ireland. The characteristic features which it has in common with Molaise's house would lead one to believe that they are the work of the self-same masons. The material is the same in both—calp sandstone, from the boulders found around the shore. The plinth of the tower is exactly similar to the plinth of the house. The flat projecting band round the door of the tower bears a striking resemblance to the architrave of the house door. The bed cut in the cornice stones of the tower to receive the first course of conestones is exactly like the bed prepared in the string stones of the house for the first course of roof-stones. The pitch of the roof is pretty much the same in both. But there is one remarkable point of difference between them, hitherto unnoticed, and one which we believe claims for the *House* a more hoary antiquity than can be claimed for the tower. The house stands almost due east and west, being slightly over one degree south of east. Its builders seem to have followed the system of orientation laid down by St. Isodore, and strictly adhered to by Durandus. They took their east at the Equinox. The orientation of the tower is not so accurate. Its uppermost windows are about 15° south of east and north of west, from which we conclude that its builders took their bearings, not at the Equinox, but in accordance with the Irish custom, on the Feast Day of their Patron Saint—*i.e.*, on 12th September; and that, therefore, the tower was built after the death of Molaise, and when his Feast Day was already observed.

MEASUREMENTS OF TOWER.

	ft.	in.	ft.	in.
Plinth ...	0	9		
Body from plinth to cornice ...	65	2		
Cornice ...	0	7 $\frac{1}{2}$		
Cone ...	14	10		
			8r	4 $\frac{1}{2}$
Circumference at base ...	49	9		
" midway up ...	45	4		
" under cornice ...	42	7		
Thickness of wall at door sill ...	3	6 $\frac{1}{2}$		
" " at cornice ...	3	5		
" " at sill of topmost window ...	3	3		
" " at sill of small ope under south window ...	3	1		
Diameter internal at base ...	8	8		
" at sill of door ...	8	5		
Diameter external " 8 ft. 5 in. + 3 ft. 6 $\frac{1}{2}$ + 3 ft. 6 $\frac{1}{2}$...	15	6		
" at sill of upper windows ...	13	7		
Height of door sill from plinth ...	8	6 $\frac{1}{2}$		
" " floor ...	5	8		
Height of door ...	5	3		
Width of door at sill ...	2	0 $\frac{1}{2}$		
" spring of arch ...	2	0		
Windows upper storey—Distance from cone—north ...	2	1		
" south ...	2	1		
" east ...	1	11		
" west ...	2	2		
" north—height ...	3	10		
" " width ...	1	6		
" south—height ...	3	10		
" " width ...	1	4		
" east—height ...	3	7		
" " width ...	1	4		
" west—height ...	3	8		
" " width ...	1	5		
Ope under south window—height ...	1	10		
" width at base ...	0	10		
" " at top ...	0	10		
Projection of cornice ...	0	3		
Diameter at top of cone ...	0	4 $\frac{1}{2}$		
Topmost stone of cone, bell-shaped—height ...	1	11		
" circumference at base ...	5	4 $\frac{1}{2}$		
" at 9 $\frac{1}{2}$ in. from top ...	2	9		
Ornamental band, 7 $\frac{1}{2}$ in. from top—width ...	0	2 $\frac{1}{2}$		
" projection ...	0	0 $\frac{1}{2}$		
1st floor—height of offset from level of plinth ...	8	0		
2nd floor " " " ...	21	2 $\frac{1}{2}$		
3rd floor " " " ...	36	10 $\frac{1}{2}$		
4th floor " " " ...	47	6 $\frac{1}{2}$		
5th floor " " " ...	58	9		

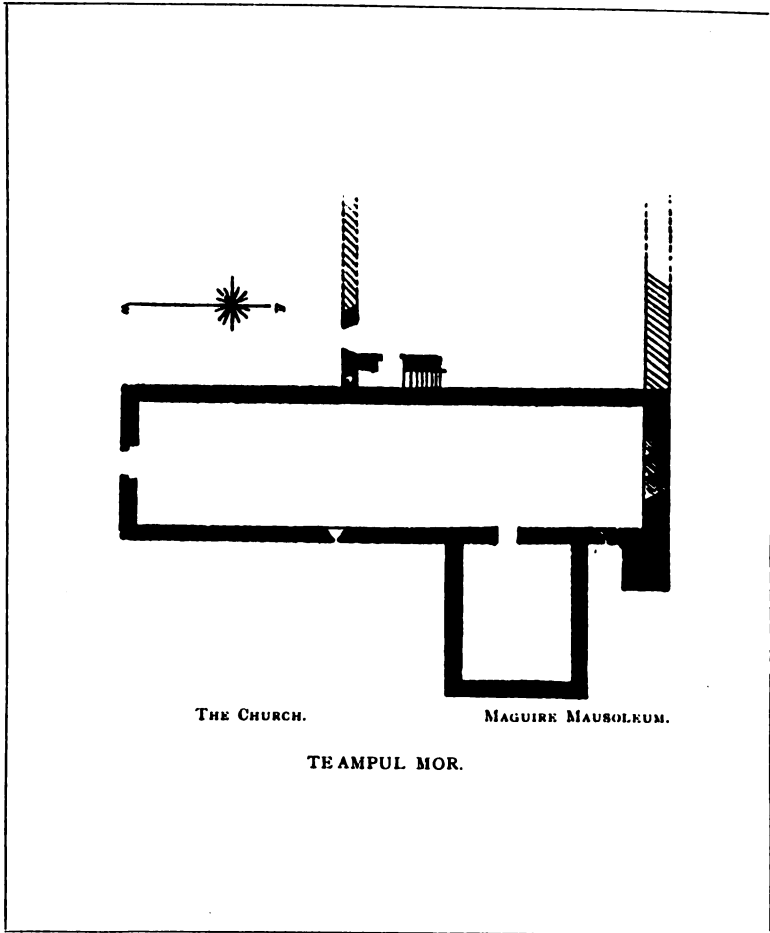
THE OLD ABBEY.



SUCCESSING in chronological order, the next building that claims our attention is the "Great Church," a few yards east from Molaise's House, and forming the southern wing of an ancient abbey. The accompanying plan gives accurate measurements, and the remains furnish us with very little definite information beside this. The church measures 80 ft. 7 in. by 17 ft. 6 in., proportions altogether out of keeping with the 12th century character of its masonry. It is quite evident, however, that about twelve feet of its western extremity is a more recent addition. The masonry is more recent, and the position of the holy water stoup, 16 ft. 6 in. from the western door, seems to corroborate the testimony of the masonry. It is a solid, substantial building, composed of ordinary-sized hammered stones, and exhibits none of the dovetailing so remarkable in the Round Tower. Like the other monastic buildings around Lough Erne, the ravages

of time dealt lightly with it; but the sacrilegious hand of the despoiler has annulled the good-natured forbearance of decay's effacing finger. No sufficiently distinctive features have been spared to assist hypothesis in determining the date of its erection. It may date back to the restoration of the abbey after the great fire of 1157 A.D., or it may be as recent as 1360, when another fire necessitated the rebuilding of portion of the abbey.

This church—the *Teampul Mor* of Devenish—was originally a plain, oblong building. What is usually spoken of as its southern transept is the mausoleum of the Maguires of Tempo—a family which, in the days of its prosperity, patronised the monks of Devenish with princely munificence. It is much more recent than the rest of the church, built of chiselled stone, and was, we are inclined to believe, roofed with an arch of the same material. The walls are 2 ft. 8 in. thick. The internal measurements are



19 ft. 6½ in. x 15 ft. 11 in. The only entrance to it is by a narrow doorway from the church. The erroneous descriptions of this building which are frequently published convince one of the necessity of exercising matured thought and careful comparison on the spot, before the purpose for which each part of a building had been designed, or the apparent age of its erection can be conjectured with any degree of accuracy.

A very remarkable feature of this church is the stunted tower at the south-east corner, shown in the plan. It measures at the base 6 ft. 10½ by 6 ft. 5 in. It is quite solid, of the same material and workmanship as the rest of the church, and tapers, buttresslike, to a height of 4 ft. 6 in. It is quite possible that this structure, while serving as a buttress, was also used to support a small bell; for in olden times it was usual to place a small belfry on the eastern gable of parish churches, from which the *sanctus* bell was rung to warn the faithful who might be in the vicinity of the church that the holy mysteries were being celebrated. The only traces of chiselled stone remaining in the church are the semi-cylindrical quoins of the western gable—a rude imitation of the quoins in



WINDOW IN SOUTHERN WALL, TEAMPUL MOR.
R. Welch, Photo.

Molaise's House, and a window in the southern wall. This window, which is round-headed, is surrounded both on the interior and exterior with a series of deep and well-cut bead mouldings. Its external measurement is 5 ft. 2½ in. by 6 ft; its internal dimensions 6 ft. 3 in. x 3 ft. 1 in. A beautiful hood moulding, with horizontal terminals, surrounds the arch on the exterior. Wright, in his

"Scenes in Ireland," p. 200, reproduces an old drawing of Devenish, which shows this church in a very fair state of preservation, with both the gables standing. The eastern one contains a triple window moulded like the one we have just described. Another old drawing before us shows a fine triple eastern window; and yet another represents these three lights as separated by massive piers of stone. A writer in the *Belfast Magazine* (1825) says—"A part of the east window of this church remains, but in a very dilapidated condition." This statement induced us to make inquiries from an old man who remembers the island for more than 70 years. He says the three lights were separated by two pillars of stone, each about one foot wide on the outside. In the wall between the *mausoleum* and the south-east turret are the sill and part of the jambs of another moulded window. They are fixed together with a mortar as hard as adamant.¹

Scattered around in the graveyard are several stones that belonged to this or similar windows.

A violent storm in 1780 did serious injury to this church. Another storm on 20th January, 1803, blew down the upper portion of the western gable and the greater part of the domestic buildings which adjoin it to the north.

Without very extensive excavation it would be impossible at present to trace even the foundations of the domestic buildings. That they were extensive is quite evident. All that now remains of them is a little pointed doorway leading into a hall 7 ft. by 2 ft. Over this hall is a narrow flagged cell in which a man could not stand upright. The hall communicates with the church by means of a squint, and terminates on the eastern side in a flight of stone steps, which evidently led to a corridor fronting a number of cells similar to the one that remains.

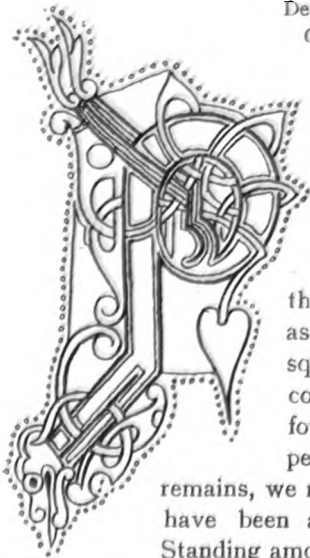
The ruins of a ruin which mark the site of this once magnificent building bring us back to the period embracing the later half of the 11th and the earlier half of the 12th century, when most of the larger monasteries of Ireland were built—many of them, like Devenish, in places that had long been occupied by smaller and plainer ecclesiastical buildings. The renaissance of ecclesiastical architecture at that period is probably due to the overthrow of the Danish power at Clontarf, and the incoming of the Norman barons

¹ The oldest photograph of this church which has come under our observation shows a considerable portion of this window.

and clergy. After 1014 there were few monasteries destroyed by the Danes. The comparative security of the monks led to the erection of costly and magnificent buildings in place of the small, plain churches of an earlier period. Their own residences were built in harmony of design with the sacred structures to which they formed necessary appendages—they exhibited a solid, solemn and scholastic character that bespoke them at once as the habitations of men who were removed from the ordinary pursuits of life—who did not perform a part for a brief hour in the church and then put off the cleric with the surplice. The solemn dignity of their surroundings tended to cherish and preserve within their breasts that gravity and religious composure so essential to the state to which they belonged. There was severity and simplicity in the old monasteries—without any artificial resources, without any attempt at concealment—no false show, no nick-nacks, no mock material, but everything as true and solid as faith itself. Nor were they as cheerless and comfortless as is generally supposed by those who derive all their ideas in these matters from roofless ruins, unfurnished and untenanted for centuries. Standing among those desolate ruins the mind goes back instinctively to the past, and dwells with delight on the memories of the men who once made those buildings resound with the chant of Divine praise. Silence reigns around, yet those crumbling ruins whisper a story that goes to the heart. It is a story of exalted life, of noble heroic deeds. In this very spot stood the altar, at which generations of unselfish men made their vows to God and offered Him the undivided sacrifice of their lives. There are the lonely cells, in which they kept their vigils and their fasts; where grace struggled day after day with self-love; and grace was ever victorious. There, too, are the graves where the bones of those who laboured and prayed in those ruined cells lie in peaceful repose awaiting the voice of the Archangel to break the long spell and summon them to glory. This may not be a suitable occasion for a lay sermon, but it is certainly a subject for serious meditation.

ST. MARY'S ABBEY.

" THE sacred tapers' lights are gone,
Gray moss has clad the altar-stone,
The holy image is overthrown,
The bell has ceased to toll.
The long ribb'd aisles are bent and shrunk,
The holy shrines to ruin sunk,
Departed is the pious monk—
God's blessing on his soul."



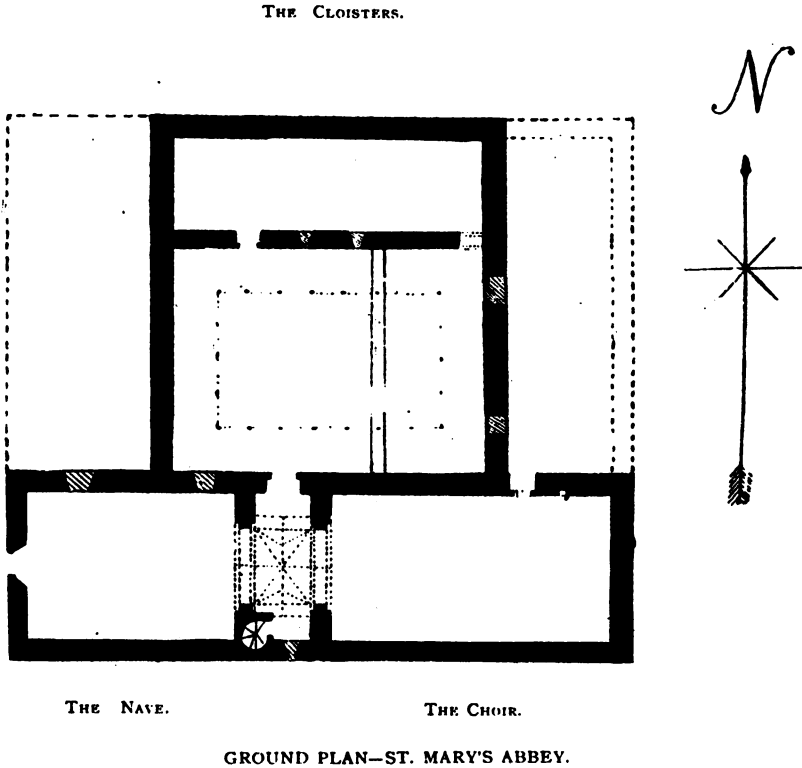
ERUSING the Devenish history of ecclesiastical architecture we read its last chapter in the stately ruin known as the Upper Church, covering a period of about 400 years. This church forms the southern boundary of a hollow square of domestic buildings, the interior of the square having been surrounded by a cloister, as shown in the accompanying plan. Except the square tower and a portion of the northern side wall containing the sacristy door, little more than the foundations of the Church remain. If we are permitted to judge of the whole structure from the remains, we may fairly conclude that St. Mary's Abbey must have been a most substantial and beautiful monastery. Standing among its ruins to-day we cannot help sharing the sentiments that inspired the late Dr. Murray's poem on Cashel:—

" Oh! for an hour a thousand years ago,
Within thy precincts dim,
To hear the chant, in deep and measured flow,
Of psalmody and hymn!

To see of priests, the long and white array,
Around the silver shrines—
The people kneeling prostrate far away
In thick and chequered lines."

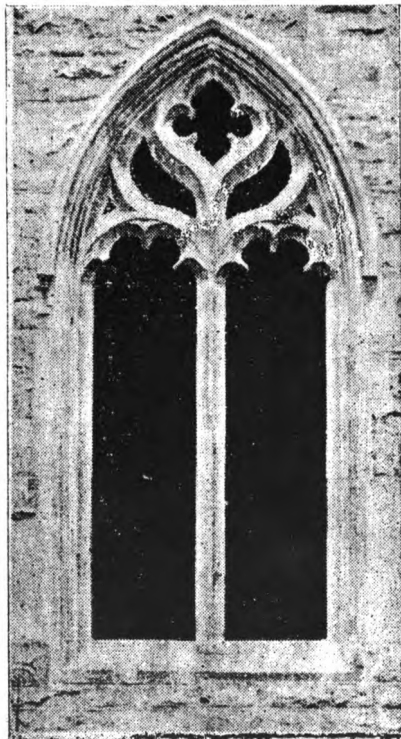
When complete the church was the result of a number of additions to, and improvements on, a very plain, low structure, the

gutter stones of which formed the flashing of the penthouse roof of the southern portion of the cloister. Later on the side walls were raised about two feet and finished with an narrow parapet, of which some traces may still be seen in the northern side wall. There are



many details to show that it was on the occasion of this extension (A.D., 1449) that the door leading from the sacristy to the choir was inserted. The beautifully-finished tudor leaf and ogee arch in the ornamentation of this door belong to the late decorated or early perpendicular period of architecture, and lead us to the conclusion that the inscribed stone, bearing date 1449, which we shall describe presently, refers neither to the original building of

the church nor to its final completion, when the square tower was added, but to an intermediate extension and improvement when the windows of "incomparable beauty" at present preserved in Monea Church was erected.



DEVENISH EAST WINDOW NOW IN MONEA CHURCH.
R. Welch, Photo.

The latest repairs and improvements to this church were carried out on a scale seldom surpassed in our Irish monasteries. On that occasion (the date of which we cannot fix) the parapet was filled in, and the side walls finished with a string course of Carrickrea marble, the central quadrangular tower was built, and a western doorway inserted.

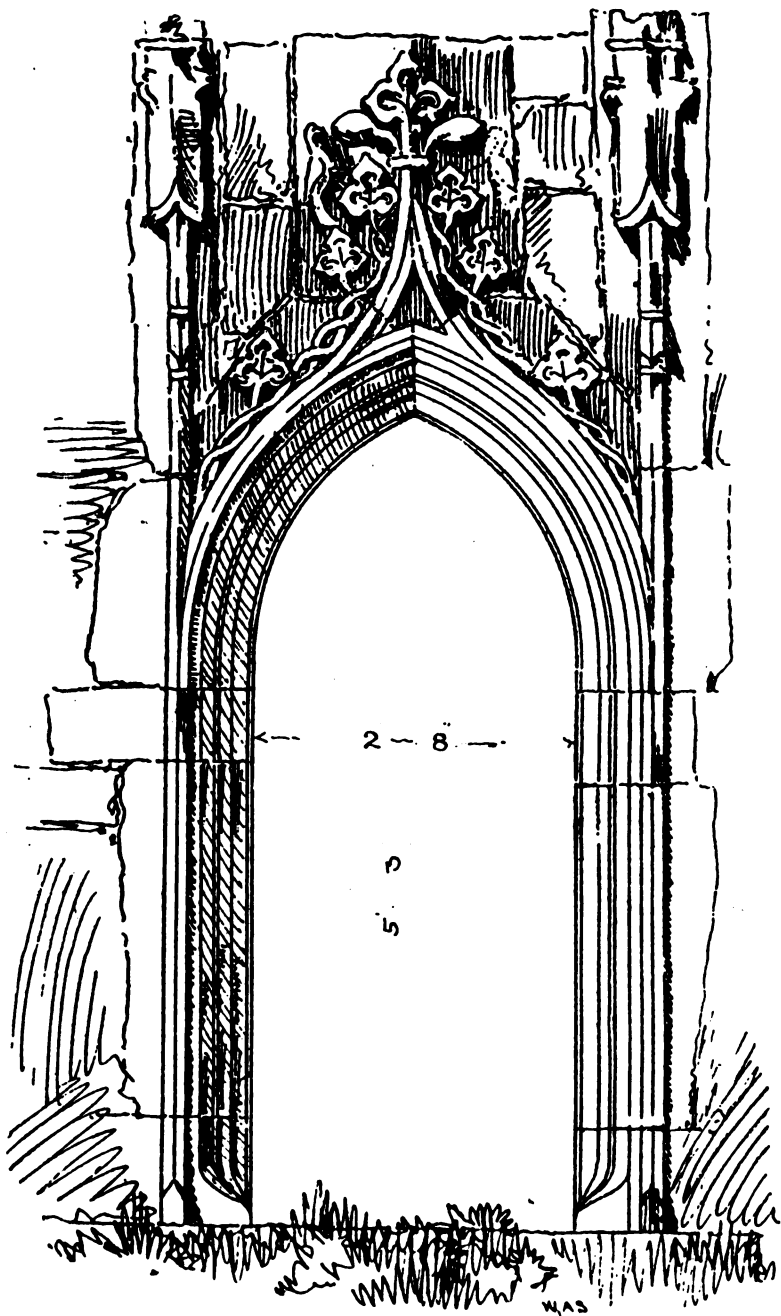
Sir R. C. Hore speaks of this church as "large and beautiful, with a noble carved window over the high altar;" and Philomath Frith tells us the fate of that eastern "window of incomparable beauty." He says "it was perfect until the Church of Monea was built, at which time they took part of the window and placed it in the east end of that church, the remaining part, being wrecked by taking part away, has since fallen, which is very much regretted by every lover of antiquity.¹

¹ Monea Church was built about 1660. It would appear from Frith's statement that the window was brought from Devenish at that time. This cannot be, for an old print before us—which is certainly very little over a century old—shows the window in its place in the Abbey. It must have been on the occasion of some subsequent repairs to or rebuilding of the church that the window was inserted. There are two entries in the *Vestry Book*, under the years 1752 and 1804 in which mention is made of a change in the windows:—

"March 13th, 1753, £30 were levied off the parish for making a new chancel and windows."

April 6th, 1804, the Churchwardens were empowered "to enlarge and glaze certain windows in the church, and to repair the chancel in a becoming manner."

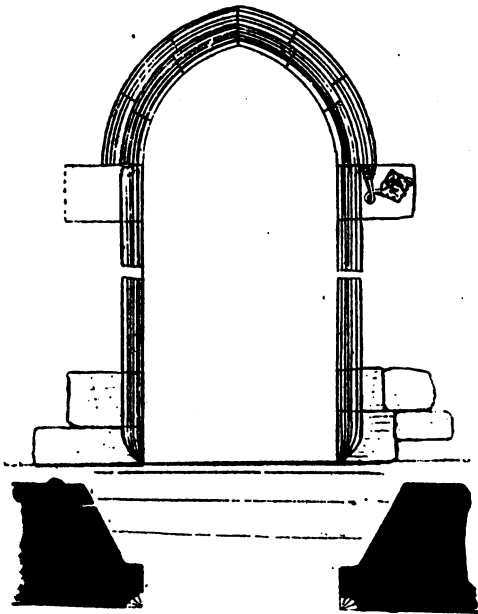
It must have been on one or other of these occasions that the Churchwardens committed the *felix culpa* by which this beautiful window has been preserved.



PRIEST'S DOOR—SAINT MARY'S ABBEY

When the new church at Monea was being built some years ago, the Devenish window was re-inserted. Passing the church on the road from Enniskillen to Derrygonnelly this window attracts your attention in pleasing contrast with a number of more modern ones by which it is surrounded. From the accompanying illustration it will be seen that it is incomplete—the termination of the drip-moulding is wanting. The finely-cut Tudor leaves on its *mullion* assign it to the same period as the *priest's door*—*i.e.*, 1449.

In the northern side wall, and 13 ft. 6 in. from the eastern

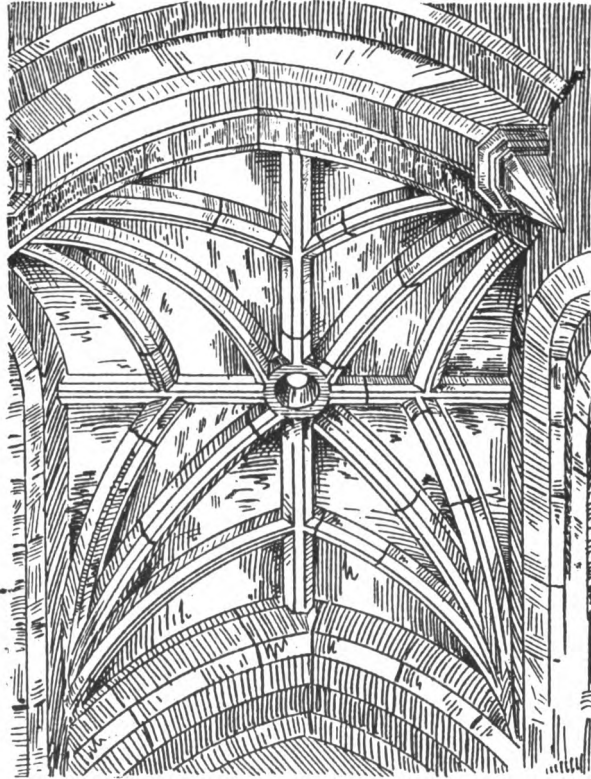


WESTERN DOOR—ST. MARY'S ABBEY.

extremity of the church there is a pointed doorway (see illustration page 63) of exquisite design and workmanship, measuring in height 5 ft. 3 in., in breadth, 2 ft. 2 in. at the sill, and 2 ft. 1 in. at the spring of the arch. It is surmounted by an ogee canopy, terminating in a Tudor-leaf final, and surrounded by an interlaced band, with vine leaves elaborately sculptured, in a style approaching the perpendicular period more nearly than those on the standing cross. On the eastern side of the canopy is a bird picking the leaves; the corresponding one on the western side has been broken away. In a perpen-

dicular line with the architraves are buttresses terminating in broad pinnacles with crockets. The accompanying illustration gives a better idea of the artistic peculiarities of this interesting doorway than any description could convey. The stone in this door is millstone grit, exactly like the standing cross. Kesh is the only place in the locality whence it could have been procured.

Only about two feet high of the western door jambs remain *in situ*, but the beautiful mouldings that surrounded it are scattered about among the ruins. We collected these fragments and the accompanying drawing was made from them. This doorway was one of the latest additions to the church. It is of Carrick-rea marble, 3 ft. 8 in. wide at the base, and was inserted at the time the quadrangular tower was built.



GROINING ON TOWER—SAINT MARY'S ABBEY.
 Drawn by W. J. Fennell, from a Photo by F. C. Bigger.

We must rely upon the camera more than on the pen to give our readers any adequate idea of the exquisite design and execution of the quadrilateral tower, which is really the remarkable feature of the church. It is supported on Gothic arches which spring from

E

peculiarly Irish, tongue-shaped corbels. The groined ribs, which terminate in a plain boss, are morticed on the upper side to receive a sheeting of wood on which the arch was built. A few fragments of this sheeting still remain *in situ*. It seems to have been thinly



TERMINAL OF DRIP MOULDING.
WEST DOOR.

coated with a gluey substance that has grown gray with age. A spiral staircase of 32 steps, entered by a small door 4 ft. 8 in. by 2 ft. 1 in., exactly similar to the western door, leads to the first floor of the tower, which was formerly flagged, and had two apertures for bell ropes. The flags having been removed and the floor torn up, their place has been recently supplied by a cement floor.

A small pointed door leads from the stairs to this floor. It measures interiorly 4 ft. 6 in. by 2 ft. 11 in., and exteriorly 3 ft. 8 in. by 1 ft. 11 in. Like all the other doors of this church it has neatly-cut openings at the sill and the spring of the arch for the reception of the heel and top of the door, while on the opposite side, 1 ft. 7½ in. over the sill, it has a projecting catch for the door bolt.

Six feet nine inches above the level of the floor are corbels on which the second floor rested, and 8 ft. 8 in. higher are another set of corbels that supported the roof.

Directly over the apex of the arch, and 3 ft. 5 in. from it, there is a pointed door looking towards the western door. It measures on the outside 5 ft. 8 in. by 3 ft. 7½ in. On the inside it has a horizontal lintel, and measures 5 ft. 11½ in. by 2 ft. 11½ in. There are three windows in this compartment. The northern one measures 1 ft. 8 in. by 6 in. on the exterior, and 3 ft. by 2 ft. 5 in. on the interior. The eastern opening, looking toward the choir, is Gothic, the top being cut out of one stone. It measures 4 ft. 6 in. by 6 in. Interiorly it is square-headed, and measures 5 ft. 4 in. by 3 ft. The southern window is Gothic topped, and measures externally 1 ft. 1 in. by 6 in. On the interior it is square-headed, and measures 2 ft. 5 in. by 2 ft. 9 in.

The ope in the northern and southern walls of the second floor are not directly over the corresponding ones in the first floor. The northern ope is square-headed, and measures externally 2 ft. 5 in. by 6 in. On the inside it is 3 ft. 6 in. high and 3 ft. 4 in. in width. The southern window is Gothic headed, the arch being cut out of

a single stone. It is 3 ft 8 in. by 6 in. on the outside, and 4 ft. 9 in. by 2 ft. 8 in. on the inside.

In the southern wall of the tower, and immediately over the door leading to the winding stairs, is a window which has been broken away on the outside, but it is perfect on the interior, where it is round-headed, and measures 7 ft. 5 in. by 2 ft. 10 in. The interior arch is formed of four well-cut closely-fitting stones. Its width on the exterior is 6½ in. In this window is embedded, for preservation, the famous inscribed stone to which we have already referred, and to which we shall return presently.

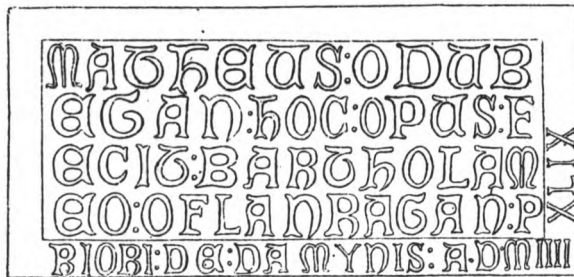
The lower part of the staircase is lighted by two openings: one directly over the door and 8 ft. 4 in. from the level of the floor, is cross-shaped, each of the arms being 7 in. by 2 in. The other, which is Gothic headed, measuring 2 ft. 5 in. by 2½ in., opens into the church on the western side, and at a height of 5 ft. 6 in. from the floor.

A small Gothic doorway 4 ft. 4 in. by 1 ft. 10 in. opens from the stairs on a sort of balcony which apparently ran round the western portion of the church. The extremities of this balcony were supported on four corbels which project from the tower (two on each side of the arch) at a height of 10 ft. 11 in. from the plinth. On the northern side this balcony communicated by means of a door, exactly like the one opening on it from the staircase, with a small cage-like cell in the northern part of the tower. A small quatrefoil squint looks from this cell towards the altar. What purpose this cell served we cannot say. It may be the representative of the "Lantern" usually found in the tower over the crossing of the church in Cistercian monasteries, or it may have been the "Armarium Commune" which contained the books used by the monks in choir.

Three feet nine and one-half inches east of the Sacristy door, and 2 ft. 9 in. from the floor, is an opening in the wall 1 ft. 1¾ in. by 1 ft. 0½ in. and 1 ft. 4 in. deep. We cannot conjecture for what purpose it was intended.

The chief entrance from the monastery to the church still remains under the tower. It is a deeply-recessed, square-headed doorway which seems to have been remodelled at the time the tower was built. On the right-hand side passing out of the church are remains of a very fine holy water stoup. Between the tower and the western gable, in the same wall, are traces of two other doors that seem to have been built up at an early date.

The inscribed stone built into the window at the entrance to the spiral stairs bears the following Latin inscription in raised Lombardic capitals "Matheus : O'Dubigan : hoc : opus : fecit : Bartholomeo : O'Flanagan : Priori : de Damynis A:D: 1449 :"
(Matthew O'Doogan did this work when Bartholomew O'Flanagan was Prior of Devenish, A.D. 1449.) According to Frith's letters this stone originally stood to the right of the east window and 8 feet from the floor. It seems to have had its share, and more than its share, in the vicissitudes of the place. Early in the year 1808, Captain Fitzmaurice, of the Royal Artillery, Enniskillen, carried away this stone and built it into a closet in his own garden. Through the interference of Bishop Porter he was compelled to replace it. On March 21st of that year the Rev. Wm. Faussett,¹ in a letter to Dr. Porter, says the stone



INSCRIBED STONE, ST. MARY'S ABBEY.

had been replaced in its former position. How long it remained there we do not know. Probably the wall in which it was set, having been weakened by the removal of the window, soon gave way before one of the many hurricanes that sweep over the island, and this venerable record remained buried under the *debris* until some lover of "Ireland's ancient glory" picked it out and had it placed in its present position of security. The Prior, Bartholomew O'Flanagan, to whom it refers, died in the monastery of Lough Derg (County Donegal) in the year 1462.

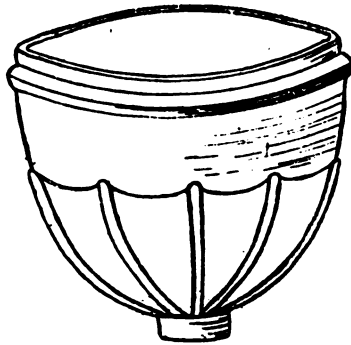
This stone measures 2 ft. 6 in. by 1 ft. 2 in. In its present position it would be very difficult to photograph it, but the accom-

¹ The Rev. W. Faussett was Curate with Archdeacon Caulfield, Rector of Devenish. His letter is written from Tullycreevy. He says Captain Fitzmaurice excused his action by saying that he had the stone removed in order to copy the inscription and have it translated.

panying illustration has been drawn from a careful rubbing, and represents it most accurately. A glance at it is sufficient to show that it has no connection with what we may call the *Marble* period of Devenish architecture. It is a record of a period of which barely enough remains to excite our regret that so much has perished.

Among the remains coeval with the quadrilateral tower are fragments of an enormous pointed arch, with deep architrave and rope moulding, that must have spanned the entrance to a transept or side chapel. In the Abbey Church, as it stands at present, there is nothing to show that it was ever furnished with either transept or side chapel. It was not till after 1630 that the parish church was transferred from Devenish to Monea. (Inquisition, Sept. 24th, 1630). Malcolm Hamilton, the first reformed rector, was appointed in 1622, and was often resident in Monea Castle during his incumbency. His successor, Archibald Erskine, was inducted February 10th, 1630. They must have had a church in which they held their service before the erection of Monea Church (on the site of an old Chapel-of-Ease), and as existing records speak of the transfer of the parish church from Devenish to Monea (in 1630), it is probable that up to that year the old Abbey Church was used for Divine Service.

THE ABBEY.—The abbey buildings covered a space of 90 by 51 feet, and made, with the church, almost a perfect square. It would be impossible at the present time to locate the different compartments which we know it once contained. The foundation of the eastern wall of what was likely the chapter-house and sacristy, is barely traceable. It was 51 ft. by 17 ft. 6 in. The refectory, measuring 48 ft. 6 in. by 13 ft. 3 in., is the northern boundary of the quadrangle. About eight feet high of its walls remain. They have openings for joists which supported a second storey—probably the dormitory. The refectory was lighted by two small windows opening on the cloister. The building which finished the quadrangle on the western side has totally disappeared. Speculation



DEVENISH FONT now in Monea Church.

about its use is vain and unprofitable. It may have contained the guest-house—for the monastery was surely provided with one.

St. Cumin of Connor says Devenish, in Molaise's time, was a

"Stranger's home for the men of Erin,
Without refusal, without a sign of inhospitality,"

The genial hospitality which distinguished their founder ever remained a distinctive characteristic of the monks of Devenish. Reading the records of our early monasteries we sometimes wonder how they were able to meet the many demands that were made on their hospitality. Alfred of Northumbria, who spent some time among the monasteries of Lough Erne, gives us some clue to the explanation. He says:—

"I found the good lay monks and brothers
Ever beseeching help for others,
And in their keeping the Holy Word
Pure as it came from Christ the Lord."

In his time, and down till the suppression of the monastery,

"Whoever passed, be he baron or squire,
Was free to call at the Abbey and stay;
Nor guerdon or hire for his lodgings pay,
Tho' he tarried a week with the holy choir."

What a different reception the wayfarer meets on the island now! Only bare and inhospitable ruins meet his eye. He hears no friendly welcome, but in its stead the wind moaning drearily through the crumbling ruins, as if chanting a dirge for the past, and lamenting the happy times that shall return no more. Life and thought have left the island; they have given place to ruin and death, and it is to be feared that these grim tenants have leased the place for ever.

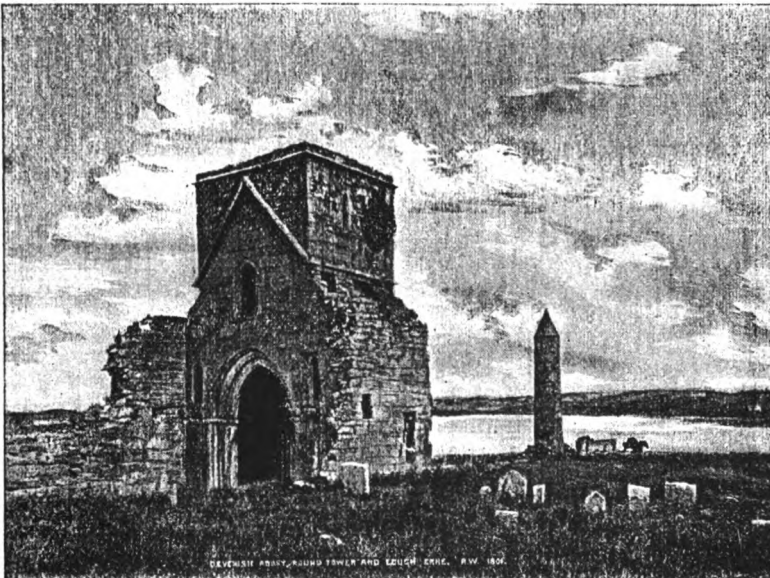
"No more shall charity, with sparkling eyes
And smiles of welcome, wide unfold the door,
Where pity, listening still to nature's cries,
Befriends the wretched and relieves the poor."

—KEATS.

The records which these buildings reveal are, like themselves, very fragmentary. Scarcely a trace of the cloister remains. The groove where its roof fitted into the refectory wall at the north-east corner of the quadrangle shows us that it was 6 ft. 10 in. wide. We have only the weather moulding projecting from the side wall of the church to show us that it was continued round the southern side. We have no means of determining whether or not it ran

along the north or west side of the square. We are inclined to believe it did. A plain low Romanesque doorway led from the cloister to the refectory.

From Sir John Davies' letters to the Earl of Salisbury we learn that the abbey was in ruins so early as 1607. After giving a detailed account of their tour of inspection through Monaghan, he says :—“ From Monaghan we went the first night to the ruins of the Abbey of Clonays, where we encamped ; passing from thence through



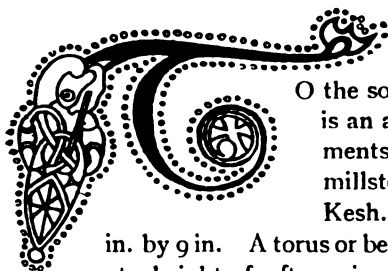
ST. MARY'S ABBEY.

R. Welch, Photo.

ways almost impassable for our carriages by reason of woods and bogs, we came the second night after to the south of Lough Erne, and pitched our tent over against the island of Devenish, a place being prepared for the holding of our sessions in the ruins of an abbey there." It was during this inquisition that the venerable chronicler, O'Bristan, chief Brehon of Fermanagh, refused to give up the parchment document containing an account of Maguire's revenues out of his mensal lands, until the Lord Deputy bound himself by a solemn oath to return it when it had been copied.

In the early years of the present century, a considerable portion of the buildings was pulled down by John Rankin of Tully, who converted the monastery into a sort of farmyard, and who built a mill and other houses at Tully with stone cotted from the ruins on Devenish. He wrote to his landlord, Dr. Porter, on February 12th, 1808, denying that he had broken down any part of the buildings and carried away the stones. In his letter he complained to the Bishop of Captain Fitzmaurice having carried away the *date-stone*. The ruined mill at Tully is for the most part built of Devenish stones. Many other houses around the neighbourhood are from the same quarry. Old inhabitants of Enniskillen and the neighbourhood have assured us they have frequently seen men employed for months at a time "cotting" stones from Devenish to fill in arms of the lake and make building ground *about* the town, and to build on the ground they had made. Unfortunately this practice was too common in the 17th and 18th centuries, and the wonder is, not that there are so few examples remaining of monastic masonry, but that there are so many.

THE HIGH CROSS.



O the south of the church in the upper cemetery is an ancient Cross that is unique among monuments of its kind in Ireland. The material is millstone grit, which was evidently brought from Kesh. Its shaft measures 7 ft. 1 in. by 1 ft. 0 $\frac{1}{4}$ in. by 9 in. A torus or bead moulding on each of the edges bifurcates at a height of 3 ft. 10 in., forming an ogee arch on each of the four faces. On the western side the mouldings continue, from the apex of the arch, in a plaited pattern for 1 ft. 5 in. up the shaft, and terminate in Tudor leaves of a very early style. On either side of this central ornamentation of the upper part of the shaft is a smaller plaited band, terminating in Tudor leaves and bunches of grapes. Over the central band two Siamese twin-shaped birds are looking at the grapes on either side. Immediately under the arch on this face there is a small pointed niche, 7 $\frac{1}{2}$ in. by 3 in. and 2 in. deep. It is impossible to determine, with any degree of certainty, for what purpose it was intended. It could not have been a holy water font. It is too small to hold a 14th century statue, and it is usually said that the founders of churches and cemeteries in Ireland had too much respect for relics to place them in such exposed places. Notwithstanding this commonly-received opinion we are inclined to believe that this niche was intended for relics. In the "Life of Molaise," from which we have quoted so often, we are told that he placed relics in his cemetery. In the "Life of St. Maidoc" (April 11) we are told that the most precious relics of the saints of Ireland were placed in a shrine and deposited in the cemetery of Clonmore, which thence was called the "Angelic Cemetery." In the "Invocation of Saints," in the "*Book of Clonenagh*," we read, "Invoke to my aid the 1,129 priests who rest at Clonmore with St. Maedhog and the Son of the Poet"—evidently referring to these relics. We have no doubt that the peculiar shrine-shaped stone in the Old Cemetery, Clones, known as the "Priests' Tomb," was originally intended as a depository for relics.

The ornamentation of the northern face of the shaft is very much broken away; but from what remains of it we can see that it

was a plaited continuation of the torus mouldings, terminating in an early Tudor leaf with bunches of grapes.

The plaited ornamentation in which the mouldings continue up the southern side is more elaborate than that of the northern or western faces, and it, too, terminates in a Tudor leaf with two bunches of grapes. Underneath the arch in which the torus mouldings join is a shaven face, reposing in the calm placidity of death. It is surrounded with a plaited band, like the border of a hood, the inner garment being fastened at the breast with a brooch. On the western face of the south-east Cross, Monasterboice, there is a female figure whose mantle is fastened at the breast with a brooch.

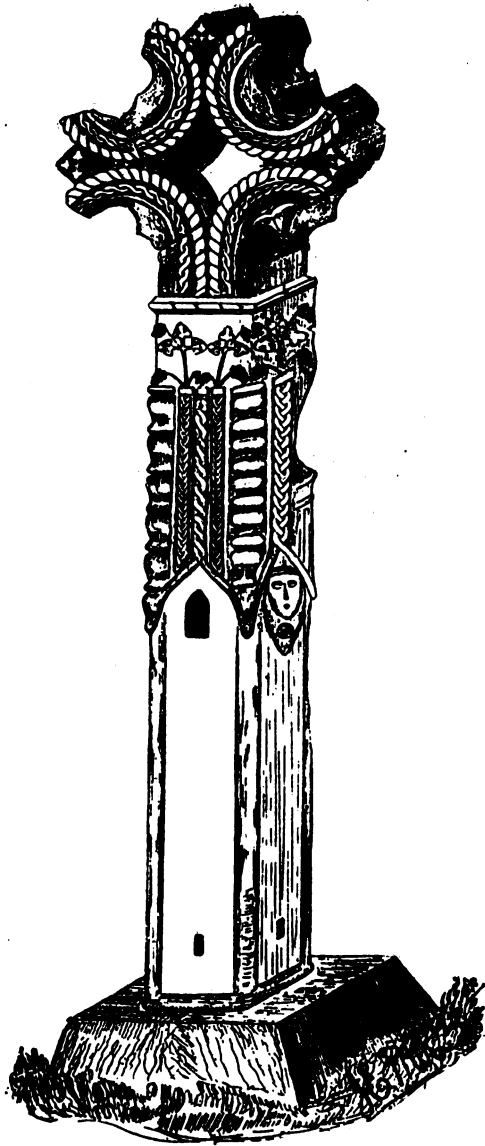
The north-western and south-western edges of the upper portion of the shaft are cut into pairs of crockets.

Above the arch on the eastern face is a crucifixion in relief. The figure of Christ measures 16 in. by 12 in. The stem or tree of the cross, which disappears under the ornamentation surrounding the arch, appears again on the lower portion of the shaft for a distance of 17 inches, making its total height 3 ft. 9 in. Over the arms of this crucifix are two rose-shaped bosses of great beauty. The edges of the shaft are broken away on either side. They seem to have been occupied by two figures—probably the Virgin and St. John—standing about 7 in. high, and supported on crockets, of which some portions remain.

The original height of the cross and the slenderness of its shaft rendered some additional support necessary for its safety, and this was provided in a manner peculiar to itself, and one other Irish Cross—that of Tuam. On each face of the stem and on the corresponding surfaces of the base are mortices to receive four stays 1 ft. 6 in. in length. These mortices, which are sunk one inch, are evidently of much later date than the other work on the Cross. They contain portions of a very hard mortar with which the supports were held in their place.

For reasons best known to himself, an antiquary of some note asserted some years ago that the head of this cross was in reality part of a tracery window. It is hard to treat such assertions seriously.

The prevailing feature of the ornamentation of the head is the plaited pattern within a rope moulding, which is carried over the shoulders in a manner that disposes of the tracery-window theory.



DEVENISH HIGH CROSS—WEST SIDE.

On the lowermost face of the northern arm there is a well-cut bird, apparently on wing. The corresponding portion of the southern arm is broken away. The three quadrilateral spaces between the rope mouldings at the extremity of the top and arms, on the western side, are filled with vine leaves executed in a style that points to the late curvilinear, or early rectilinear period of architecture. Similar leaves occupy corresponding spaces at the extremity of the arms on the eastern face, while its uppermost extremity displays a mitred head. The cusps under the arms on the eastern side still retain some lineaments of animal visage, but they are so much weather-worn that it is impossible to say what animals they represented. The western face of the northern cusp is broken away. The southern cusp on the western side is cut into a pretty life-like representation of a ram.

If we met with this cross in a place which had been long ago a centre of artistic progress, we would have no difficulty in assigning it, on the evidence of its *Tudor leaf* and *ogee* arch, to the late decorated period of architecture. But we cannot reasonably assume that Devenish was always up-to-date in art and architecture. These arts had their development towards the west, and for the slowness of that development we must make ample allowance in calculating the age of remains found in an out-of-the-way place like Devenish.

FRAGMENTS.



REEN with the moss of ages, and scattered about the ruins, are many interesting fragments of early sculpture ; some placed for preservation in a niche or corner, and others, half hidden in the rank grass of the graveyard, looking like pieces of broken-down gentility trying to conceal their fallen greatness in a workhouse ward. The

finely interlaced cross shown in the accompanying drawing is, we believe, one of the earliest speci-

mens of Irish cross. It measures 1 ft. 6 in. by 1 ft. 1 in. Quite recently we examined an early cinerary urn found in a prehistoric cist, the base of which is marked with a similar cross within a circle. Whether the latter cross is a symbol or merely an ornament we cannot say.



INTERLACED CROSS.

Figure 2 represents a plain Roman cross in relief on a stone measuring 15 in. x 8 in., and very commonly, but erroneously, believed to be an altar stone. Dr. Petrie, who deals with stones of this class, conjectures that they were carved as a souvenir of a visit, or a

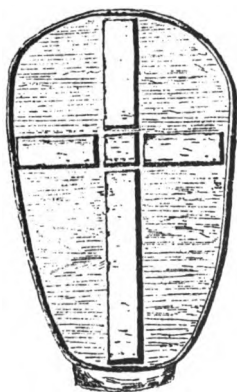
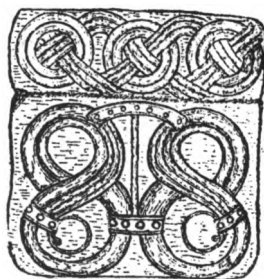


FIG. 2.—PLAIN CROSS.



3.—FRAGMENT IN MOLAISE'S HOUSE.

pilgrimage to the place where they are found, by some distinguished personage.

The stone figured (No. 3) is at present built into the western gable of Molaise's house. It measures 8 in. by 8 in., and as there is nothing else approaching its style of ornament left on the island



FIG. 4.—CROSS SLAB, ST. MARY'S ABBEY. *F. C. Bigger, Photo.*

we cannot conjecture what place it held in the monastery. It may have been the capital of a small pilaster.

Within the choir of the upper church is a very finely sculptured slabstone (fig. 4) measuring 5 ft. 11 in. and 2 ft. 1 in. at its widest part. The accompanying photograph gives a better idea of its style of ornament than any words could convey. It bears no inscription to tell over whose grave it was laid, but the absence of a legend shows that it was made to cover the remains of some person of distinction, whose name and fame, in the sculptors' estimation, required no inscription to preserve them from oblivion. Close to the standing cross in the upper cemetery is another gravestone (Fig. 5) of the same shape and dimensions, having a raised, floriated cross, but without any interlaced ornament. Towards the foot of the lower cemetery there is a perfect, incised gravestone, measuring 6 ft. x 1 ft. 9 in. Its style of ornamentation assigns it to a very early date, probably the sixth or seventh century. The *incised* grave slabs figured on page 81 are from St. Maurice's, York. Similar gravestones are to be met with around most later middle-age foundations. In the accompanying illustration (page 80) we have grouped together some interesting sections of mouldings scattered about the island.

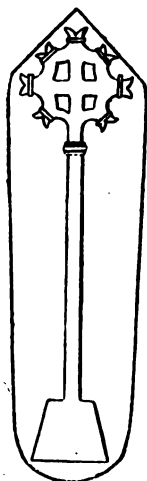
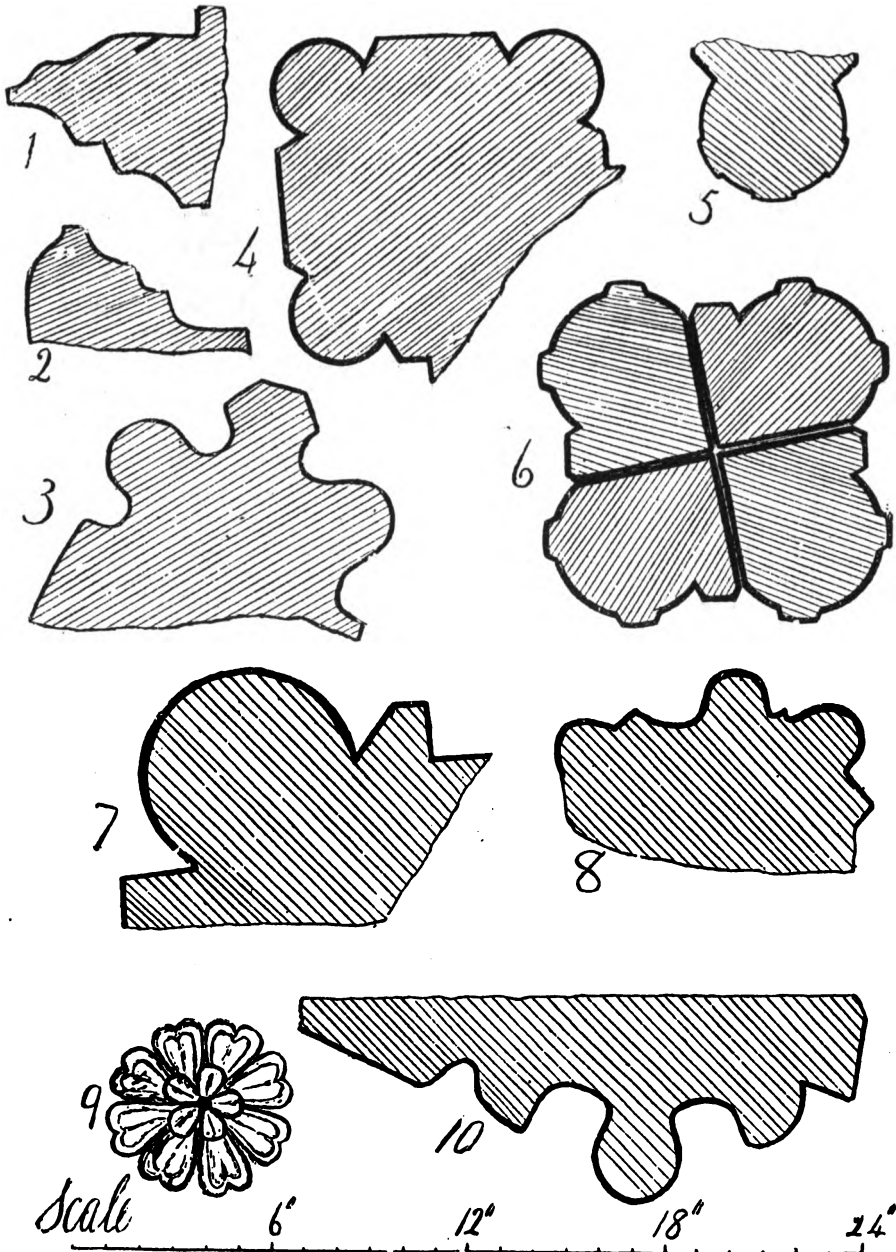


FIG. 5.—GRAVESTONE,
UPPER CEMETERY.

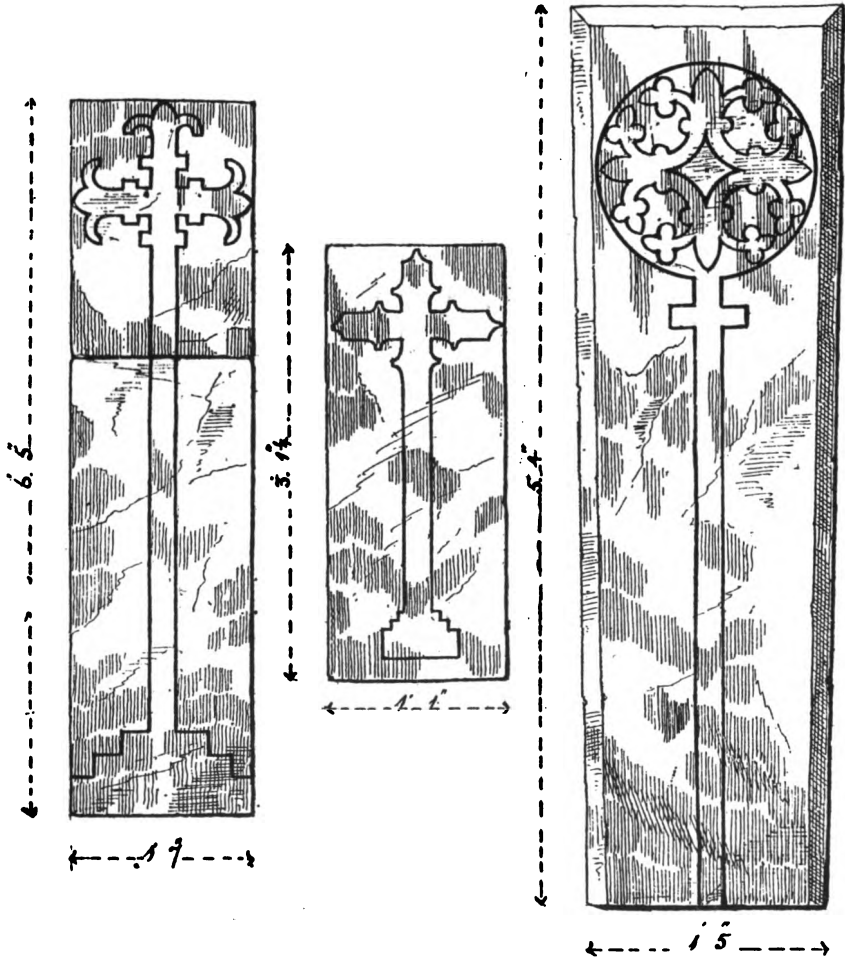
Within the Maguire mausoleum is a boulder which has recently been described as a *Holed Stone*. Its upper and lower sides are scooped out so as to form two basins about twelve inches in diameter and 8 inches deep. A piece has been broken out of the thinnest part of the stone between the bottoms of the basins. This hole did not enter into the original design. A great many stones with similar basins are found around pagan settlements in the neighborhood; for instance, at Boho; Iniskeen Island; Standing Stone Hill, in Lord Belmore's demesne, etc. This Devenish stone may have been used in the celebration of Druidical mysteries before Molaise discovered the island. The local guide will tell you that it is part of a quern used by the monks in grinding their corn, but it is no such thing. In a room of the square towers are some very interesting fragments



HOLED STONE.



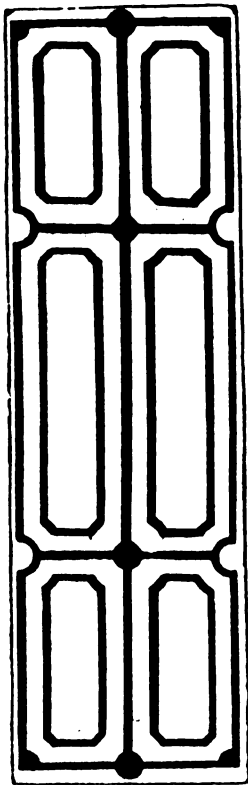
Explanation.—1. Section of the drip moulding of the western door of St. Mary's Abbey. 2. Section of hood moulding of a window in the same abbey. 3 and 5. Sections of moulding from the old abbey. 6. Sections of fragments that may have belonged to the pillars of the cloister. 4. Section of the pilaster-quoins of Molaise's House. 7. Section of quoin of *Teampul Mor*. 8. Rose-shaped boss found on the standing cross, and on a number of corbels, &c., among the ruins. 9. Rose-shaped boss found on the standing cross, and on a number of corbels, &c., among the ruins. 10. Sections of the mouldings of the window in the *Teampul Mor*.



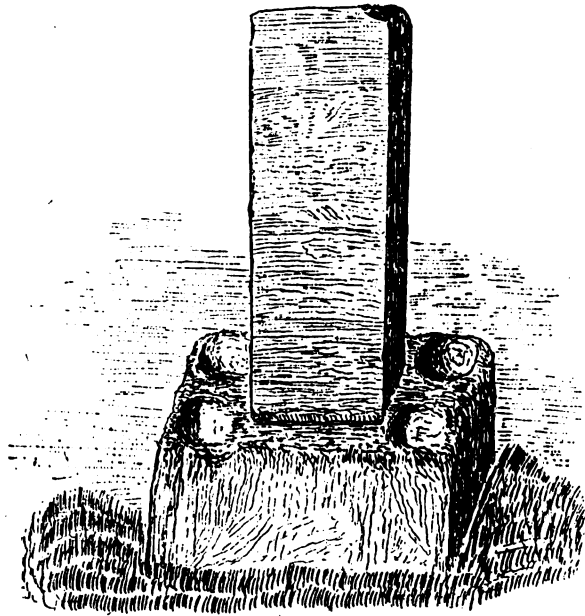
INCISED SLABS, ST. MAURICE'S, YORK.

F

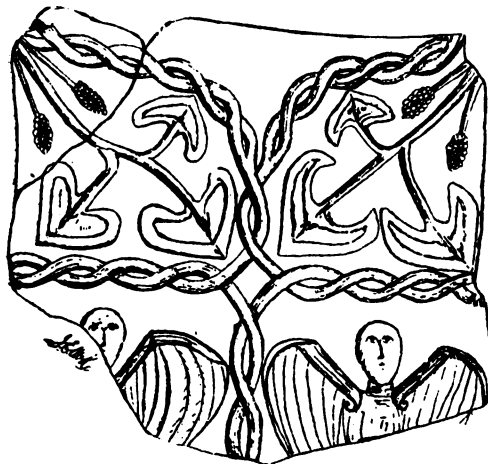
that do not appear to belong to any of the buildings remaining on the island. The collection includes mouldings, corbels, with grotesque human heads, &c., &c. The fragment here figured is evidently part of an elaborately-wrought gravestone.



INCISED GRAVESTONE.

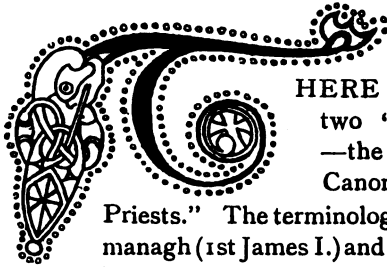


BULLAN MARKED BASE OF CROSS, INISKEEN.



SCULPTURED STONES.

DEVENISH MONKS AND THEIR POSSESSIONS.



HERE were at the dissolution of Irish monasteries two "conventual" bodies found on Devenish—the one described as a "Priory of Regular Canons," the other as a "House of Secular Priests." The terminology used in the Report of the Survey of Fermanagh (1st James I.) and of the "Inquisition into Ecclesiastical Land in Fermanagh," taken at Enniskillen 18th September, 1609, is most misleading. The second body of clergymen spoken of as a "House of Secular Priests" was in no strict sense of the word conventual. They were the *Culdees*, the representatives of the original occupants, "a college of secular clergy analogous to secular canons, with no peculiarity of discipline except common residence and a common table. They devoted themselves to the maintenance of Divine service and to the practice of choral worship, in which they excelled."

This is not the place to inquire minutely into the details of the Rule laid down by St. Molaise for his monks, or of the changes which the circumstances of after times introduced into it. It is enough to know that it differs little from the Columban rule, and that the change of later times only assimilated it to the Culdee Rules extant in manuscript in our national libraries.¹

In Devenish the Culdees had charge of the *Parish Church*, of which they were Vicars. Their possessions at the dissolution embraced the church and priory, an orchard, and four tates of land—viz., the two tates of Fanagrane and two of Tullagh, together with two small tates, Gorticloghen and Farrenerioght, in the parish of Derryvullan. The four first-named tates were in the possession of Rory Ballogh O'Corcron as corbe; and their tithes were possessed by the Prior, O'Flanagan of the Abbey. The Inquisition

¹ Among the MS. Monastic Rules preserved in the Dublin Libraries there is a prose tract of nine small quarto pages drawn up by St. Maelruain of Tamblacht (Tallagh, Co. Dublin), who died in the year 787. It contains a minute series of Rules for the Regulation of the Lives of the Culdees—"their prayers, their preachings, their conversations, their confessions, their communions, their abstinences, their relaxations, their sleep, their celebration of Mass, and so forth." In the metrical Rule of St. Carthach (the founder of Lismore), who died on the 14th of May, 636, there are twelve stanzas, or forty-eight lines, on the life and duties of the Culdees. A translation of it may be found in "The Irish Eccl. Record," vol. I., pp. 174-175.

of 1609¹ shows that the Bishop of Clogher was entitled to one beef per annum out of the possession of the Culdees, or in lieu of it to twenty groats.

[NOTE.—Those who desire the fullest accumulated testimonies and the most searching investigation in reference to the Culdees should read the late Bishop Reeves' "Culdees of the British Islands." Dublin, 1864.]

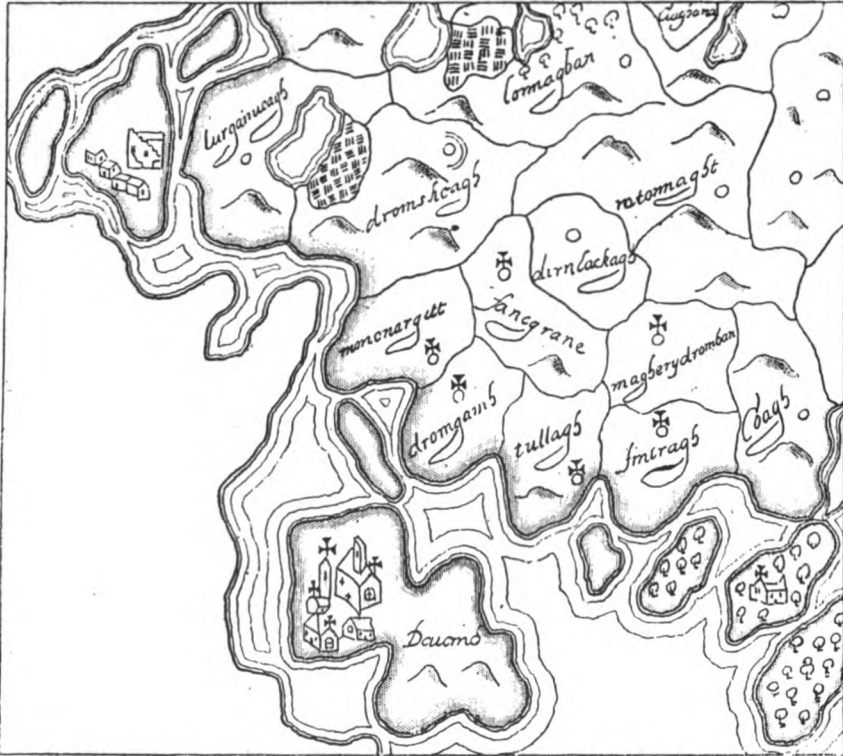
The decadence of the early ecclesiastical discipline in the 12th century consequent on the Danish wars and the Norman Invasion, turned the attention of St. Malachy to the necessity of reforming the religious orders, with a view to reviving the penitential spirit of their glorious past. "Despairing of introducing the rigid discipline of our early Irish monasteries, he undertook to establish a new order which would resemble them in many respects; and indeed the similarity between the rule which regulated our early Irish monastic institutions and those practised by the Canons Regular served to remove much of the hostility with which the incipient reform was likely to be regarded. The Canons, though living in community and faithfully practising the duties of community life, also zealously discharged the laborious duties of the mission."

It is probably to their introduction in Devenish that the interpolations of the Annals of Ulster refer under the year 1130, where they record the founding of the monastery of Devenish. Archdall is certainly wrong in referring that entry to the introduction of the Culdees; for the researches of the learned Dr. Reeves have made it plainly evident that *they* were not a mediæval importation, but the successors of Molaise's first monks.

The possessions of the Regular Canons at Devenish at the time of the suppression were, roughly speaking, the following :—The Abbey and its precincts with an orchard adjoining; a Church and a building adjoining it, together with a cellar adjoining to that building, and some chambers lately built thereon, and also some other small buildings; an orchard with a small garden and a few closes, containing three acres within the said precincts, the whole island of Devenish containing 30 acres of small measure, four tates of old measure, with their tithes—viz., five tates in the barony of Cool-

¹ The jurors were—Donnell Maguire, Dean of Lough Erne; Shane MacHugh, Brian O'Corcham, Owen O'Flanagan, Brian MacThomas, Shane MacEnabbe Maguire, Rorie O'Corrigan, Patrick MacDonnell, Patrick MacHugh Maguire, Brian MacDolte MacCabe, Cormac O'Cassidy, Hugh O'Flanagan, Gillegare O'Hoane, Cahil Maguire.

mackernan ; Bonanibber, one tate ; Tullagh and Toghill, one tate ; Killencloghan, one tate ; Dromaklawnagh, one tate ; Arderry, half a tate ; Ardinabally, half a tate ; and a quarter-and-a-half of land containing eight tates of the ancient small measure—viz., Drumgemple, two tates ; Enislern, Rosleagh, Moynenergidi, Findraught and Charranchirrin, Magherinegannah and Fogher.



PART OF THE BARONY OF MAGHERIBOY, FROM MAP OF 1609.

The herenaghs or lay-stewards of these lands were:—O'Tully of half, O'Cassidy of one quarter, and O'Casey of the other quarter.

The record of the Bishop of Clogher's tithes out of Devenish is particularly interesting, as it gives us not only a fair idea of the Episcopal revenue in those days, but also the money value of a number of articles of farm produce. We have already remarked that the Culdees paid him a beef annually, or in lieu of it 20 groats.

Out of the possessions of the Canons he was entitled to four marks per annum (each mark being equal to 26 groats and two white groats), and to three score Snoaghane (small bannocks) of oatbread, and a beef per annum, or in lieu of the bread 10/-, and in lieu of the beef a noble. He was, moreover, entitled to a week's board and lodging at the Abbey on the occasion of his annual visitation, and if the Canons failed to supply him with wine and *aquavita*, they should pay him 4/- in lieu of it. Besides this refection on the occasion of his visitation, he had a right to one day's refection each year in the Abbey (but he was not to remain all night), and in lieu of it 10/-.

Comparing the six inch Ordnance Survey Map of Fermanagh with the Baronial Maps of 1609,¹ we find that Drumgemple, Tullagh and Findrough are contained in the modern townland of Tully Devenish (101a. or. 14p.) lying along the lakeshore. Fennagran is now called The Graan (158a. 1r. 18p.). Gortaghlaghan is spelled more euphonically—Gortalaghan (271a. 3r. 15p.). The tate of Dromaklawagh is contained in the modern townland of Drum-bocany (115a. 1r. 11p.). Moynenergidi (the Silver Meadow) is contained in Silverhill (295a. 1r. 21p.). Magherinegaranah is divided between Magherar and Carrickrea; the tate of Fogher is now the small townland of Faugher (54a. or. 6p.), through which the Derrygonnelly road passes below Springfield.

¹ "Maps of the Escheated Counties in Ireland, 1609, etc.," published by the Ordnance Survey Office, 1861.

THE ABBOTS OF DEVENISH.



OLAISE, as we have seen, soon passed away from the abode of peace, religion, and learning which he had founded on Devenish; but his monastery remained spreading like the plant that grows to be a giant tree when the hand that planted it has returned to dust. His immediate successor was *Natalis*, whose feast occurs on the 27th January.

His life, preserved in the MS. in the Burgundian Library, Brussels, speaks of him as a brother of St. Molaise. This is evidently a mistake, since his father's name was Ængus, son of Nadfreach, and his mother's *Eithne*, daughter of Crimhthann Crosgrach. He is venerated as Patron of Inver-Naile, County Donegal, where his monastery was picturesquely situated on the site afterwards occupied by a 15th century Franciscan convent on Inver Bay. He is also the Patron of the Parish of Kinawly, situated partly in the Barony of Tullyhaw, County Cavan, and partly in the Baronies of Clanawley and Knockninny, in the County Fermanagh. Here are the ruins of an 11th or 12th century church, pleasantly situated on the southern shore of Lough Mac Nane. Close by is the *Tober Naile*, St. Nawley's Well, and a small cemetery; near the water's edge is a truly magnificent bullan stone.

Natalis' Acts are so mixed up with the lives of other men bearing the same name that it is impossible to make anything out of them. Colgan placed no reliance on them. They involve persons, places, and dates in such inextricable confusion that for historical purposes they are of very little value. We cannot but regret, while wading through them, that the author, who must have had accurate information within easy reach, should have filled his pages with accounts of incredible prodigies and miracles, while he ignored those personal and mental peculiarities and traits which give such a charm to St. Bernard's "Life of St. Malachy," or Trevellyan's Life of Lord Macaulay. Even the year of his death is uncertain. Archdall gives 563 A.D.; O'Hanlon and others, 564 A.D. We prefer the latter date.

Siollan is the next Abbot of Devenish mentioned by the Annalists. To him the martyrologies give but a local habitation and a name. He died on the 17th of May, 658,¹ and for upwards of a hundred years we find no mention made of his successors. Under the year 746 the death of another abbot is recorded.²

A.D.

815. Reachtabhra Ua Andola, Abbot of Devenish, died.³
 867. Martin, a learned scribe, the Abbot of Devenish, and Clonmacnoise, died.⁴
 868. Maelodhar, anchorite, Bishop and Abbot of Devenish, died.⁵
 890. Loichene, Abbot of Devenish, died.
 891. Maelachaidh, vice-Abbot (*i.e.*, Prior) of Clonmacnoise, and Abbot of Devenish, suffered martyrdom from the Dealbhana-Eathra, a tribe whose patrimony lay in the present Kings County.⁶ Their chieftain's son, Scolaige, had been slain by the people of Clon-macnoise the previous year. Maelachaidh before his death protested on oath that he had no part in the slaying of Scolaige.
 917. St. Ciaran, Abbot of Devenish, died.⁷
 922. Maelmordha, son of Conghalach, Abbot of Devenish, died.
 955. Colman, son of Conghal, successor of Molaise of Devenish, died.
 974. Diarmaid, son of Dochartach, abbot, died.
 984. Foghartach Ua Congaile, a distinguished scribe, and Abbot of Devenish, died.
 995. Cormac Ua Conghaile, Abbot of Devenish, died.
 1001. Cathalan Ua Corcraín, Abbot of Devenish, died.
 1025. Ceanfaeladh, son of Flaithbertach the herenagh, successor of Molaise and Gilachrist its rector, died. It was for him the famous book shrine, known as the Sheskeil Molaise, was made by Gillabarthin the artist.⁸
 1038. Colman Caech Ua Conghaile, successor of Molaise (*i.e.*, Abbot of Devenish), died.
 1049. Maelcainnigh Ua Taichligh, Abbot of Devenish, died.⁹
 1114. Flann MacFlannchadha,¹⁰ successor of Molaise, died.

1. Acta Sanctorum. Index.

2. Acta Sanctorum. Index.

3. Annals of Ulster record his death under 818 A.D.

4. An. Ulster, 868.

5. A. U., 869.

6. A. U., 895.

7. A. U., 923.

8. See chapter on the Solsceil Molaise.

9. Dr. O'Donovan says this name is Anglicized *Tully* and *Tilly*. We believe it is more frequently Anglicized *Flood*. In 1347 an O'Taichligh was official of Lough Erne.

10. This name is Anglicized MacClancey and Clancey.

1168. The great priest, Ua Mongachain, successor of Molaise, died.
1336. O'Mechin, successor of Molaise, died.¹
1379. James O'Connelly, Prior of Devenish, died.
1390. Niall O'Taichlich, Canon Chorister of Clogher and Abbot of Devenish, died.
1417. Master John, Parson of Devenish, died on the 6th of the Kalend of October (Sept. 26th.)
1419. Hugh O'Flanagan, Prior of Devenish, died on the feast of St. Martin (Nov. 11th.)
1450. Nicholas O'Flanagan, the Prior of Devenish, died in Rome whither he had gone with "*The Maguire*" and others, on the occasion of the opening of the "Golden Gate."² Many Fermanagh pilgrims died in Rome, of a plague, in that year.
1462. The Prior of Devenish, *i.e.*, Bartholomew, the son of Hugh O'Flanagan, died on Lough Derg. He is probably the Bartholomew O'Flanagan who repaired the Abbey of St. Mary in 1449. An inscribed stone, to which we elsewhere refer, reads: "Matthew O'Dubigan did this work when Bartholomew O'Flanagan was Prior of Devenish, 1449."³ He must have been only sub-prior in that year.
1479. Pierce, the son of Nicholas O'Flanagan, who had been a Canon Chorister of Clogher, a parson and prior of Culdees, and Sacristan at Devenish, an official of Lough Erne, a charitable, pious, truly hospitable and humane man, died, after having gained the victory over the devil and the world."
1505. Lawrence O'Flanagan, Prior of Devenish, died.
1520. Nicholas O'Flanagan, the Prior of Devenish, was unjustly deposed through the interference of the laity. He died at Boho.
1521. Redmond O'Flanagan, who succeeded Nicholas, died. An O'Flanagan was prior of Devenish when Fermanagh was surveyed under James I. Davis merely mentions his name.

[The O'Flanagans were once a powerful and turbulent people in Fermanagh. Their territory, *Tuath Ratha*, extended from Belmore mountain to Belleek, and from Lough Melvin to Lough Erne. The *Annals* (A.D. 1498) say that *Achaidh More* was the residence of

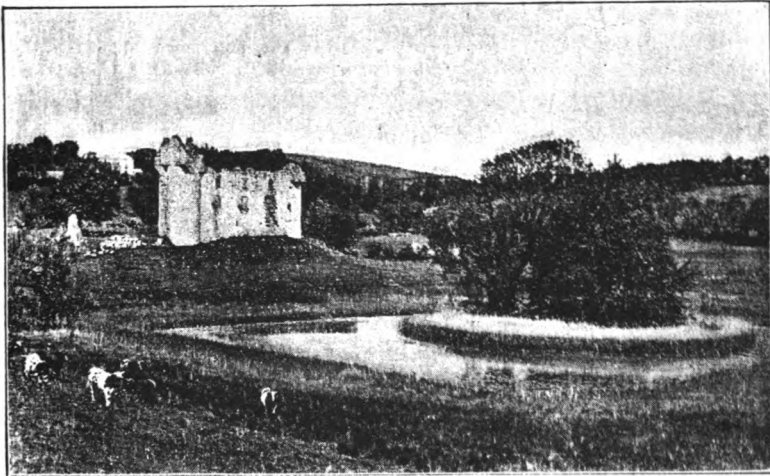
¹ See ref. in Chapter on *Sheskeil Molaise*.

² Opening of the Golden Gate, *i.e.*, a year of Jubilee. Pope Sixtus IV. (1471-84) ordered that the "Porta Sancta" to St. Peter's, known as the "Golden Gate," should be left open only during the Jubilee year—every 25th year.

³ See chapter on St. Mary's Abbey.

O'Flanagan. Its site and environments are still pointed out. James O'Flanagan, a descendant of this family, was a lieutenant in Dillon's Regiment of the Irish Brigade, and his brother John was a colonel in the Austrian service.]

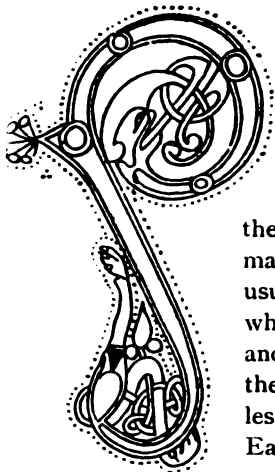
The only apology we can offer for the brevity of these notices is that given by Richerius the venerable chronicler of *Sens*: "Quia nihil plus invenio, nihil scribere possum."



MONEA CASTLE AND CRANNOG.

R. Welch, Photo.

WHAT THE ANNALISTS SAY OF DEVENISH.



PERHAPS it would be well, having drawn so largely from the ancient chroniclers in compiling the foregoing list of Abbots and Priors, to add here all the other references to Devenish we have found in their pages. By way of apology for the meagreness of the information they contain, it may be well to remark that the monks were not usually satisfied with the modicum of information which we inherit from their scanty entries. Our ancient annals were compiled, for the most part, from the works of monastic chroniclers—from more or less extended registers of the different monasteries. Each name entered in those registers had its own peculiar history, and that history was preserved in the traditions of the chapter-room, and of the cloister. Every name in the register was made the text of a grave homily, or recalled some touching story, kept alive not only by being repeated on every recurring anniversary, among the company around the refectory fire, and among the lay-brothers in the kitchen, but by being told to the knights and squires who used the Guest-house as an inn, and to the pilgrims and visitors from other religious houses who were never denied charitable hospitality. It is not difficult to imagine how blood-curdling was the comment the Guest-house *Shannans* made on the entry in the "Annals of Munster," A.D. 822, where we are told the Danes in that year plundered Devenish and destroyed the Abbey; or on M'Geogh's still briefer account of their raid upon it in 834 A.D. Were the traditions of Devenish regarding the devastations of the Danes in 961 extant, we would have very little difficulty in determining to what particular monastery the 10th century Lough Erne Shrine, fished up some years ago at Abbey Point, belonged.

Under the year 1012, the chroniclers record the death of MacScanlain the Erenagh of Devenish, but they tell us nothing of the unsettled state of society, which in preceding ages made it necessary for the brotherhood to appoint some valiant chieftain in the neighbourhood steward and defender of their possessions; nor do they tell us how or when that important and profitable office

passed from the MacScanlain to the O'Casey family, although they mention, in passing, that Connor O'Casey, the Erenagh of Munster-Casey, in Devenish, died in 1411. What an interesting addition to local history would be the note book of an industrious newspaper man who might have occupied a vantage corner by the logwood fire in the Devenish kitchen on the night of poor Connor O'Casey's decease. But reporters were scarce in those days, and the loss is ours. The O'Caseys were still Erenaghs of Munster-Casey in the parish of Devenish, when the monastery was suppressed in the beginning of the 17th century. They were an offshoot of the



TULLY CASTLE.

A. Tate, Photo.

powerful Westmeath family of that name, whose patrimony O'Dugan places in Saithne (the present Sonagh). O'Halloran speaks of the O'Caseys as Chiefs of Rathconan in Limerick, and says the Viscounts Perry, afterwards Earls of Limerick, were descended from an heiress of this family, and inherited part of their estate. The family is still very well represented in Fermanagh. With the O'Caseys as stewards of the Devenish Church lands, were associated the MacTullys, Chiefs of Hy Laoghaire, of Lough Lir, in the barony of Lurg towards Tyrone. Tully Castle, the ruins of which are picturesquely situated on the south-western shore of the Lower Lake,

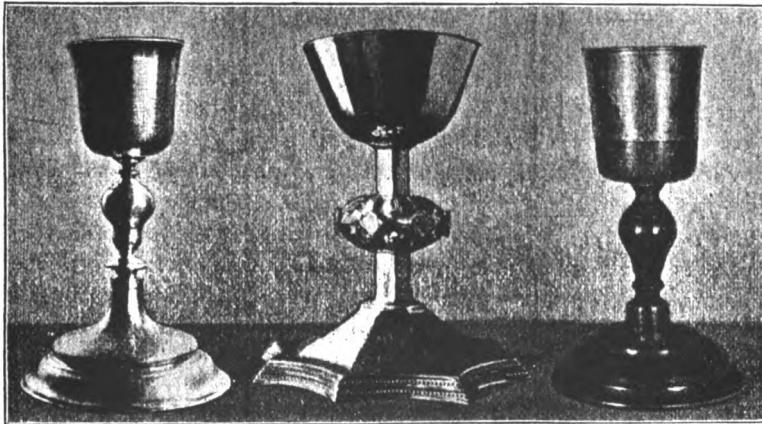
is commonly but erroneously associated with the family. It takes its name, not from the MacTully family, but from its elevated site near the water, and is, like Portora, a modern Plantation Castle.

Existing records do not assist conjecture very much in estimating the degree of perfection to which literature was brought at Devenish. The Round Tower, the Abbey, the richly-sculptured Cross, and the Soiscel Molaise, are abiding proofs that the builder's, sculptor's, and metal worker's arts were successfully cultivated; but of the literateur's labours no monument remains. Far back in the distant past, no doubt, the visitor to Devenish was led to the "Scriptorium" and allowed to feast his eyes on the neatly-written, and perhaps chastely-illuminated folios of the learned scribe *Moyleodor*, who died A.D. 868, and their continuation by Fogartach, another scribe, who was gathered to his fathers in 894. From the Acts of Columbanus and others who studied at Cleenish, we learn that Greek, Hebrew, and Sacred Scripture held prominent places in the *curriculum* of its schools. Were the MS. lectures of the learned Professor of Devenish, Christian, who died in 1025, preserved to us we would probably find that the course of studies in the School of Molaise was equally extensive. Many of these invaluable records perished, no doubt, in the fires that destroyed the Abbey in 1157 and 1360, many more were disposed of as useless lumber by the English soldiers who occupied the Abbey in 1602; and if an occasional one was carried off by the flying monks and escaped the ravages of time since then, it is probably mouldering now under the dust of undisturbed repose on the shelves of some Continental library.¹

The *Leabhar-Breac*, fol. 48, speaks of "Devenish of the Assemblies," a name which it seems to have owed to the fact that, being neutral ground, it was frequently used as a place of conference by the chieftains of Ulster. We have already seen that in the lifetime of Molaise eight warriors went there to settle their differences. In the middle of the 13th century, when Ulster and Connacht were in the throes of civil war, Hugh O'Connor, King of Connacht, and Brian O'Neill, who had entered into an alliance at Newry the previous year, met in a friendly conference at Devenish in 1259

¹ Gilla Moduda O'Cassidy, Abbot of Ardbreacan, in Meath, a native of Fermanagh, who had been educated at Devenish, was a celebrated poet and historian in the 12th century, and wrote a valuable chronological poem on the Christian Kings of Erin. It is given in O'Connor's *Rerum Hib. Scriptores*.

with a view to securing united action against the Foreigners. As a result of that conference the battle of *Drom-Deirg* (near Downpatrick) was fought in 1260. The Earl of Salisbury, the Lord Deputy, commanded the English; Brian O'Neill, supported by Hugh O'Connor, led the Irish. Brian was slain, and with him fell fifteen of the "noblest chieftains of the Gaidhil."



LISGOOL CHALICE.
A.D. 1739.

FERNVALGH CHALICE.
A.D. 1527.

HOLLYWOOD CHALICE.
A.D. 1751.

MAGUIRE CHALICES.

The first was presented by Sir Bryan Maguire to Lisgool Abbey; the second one was made by Cuconnacht Maguire; and the third was presented by Sir Bryan Maguire to Peter Maguire.—U.J.A., page 86, vol. III.

PATRON DAY AT DEVENISH.



REALLY anxious to conciliate popular prejudices the first preachers of Christianity in Ireland accommodated, as far as possible, their teachings to pre-existing observances, and tolerated the continuance of such national customs as did not come in direct conflict with the truths of Christianity, converting many pagan ordinances into Christian festivals, and consecrating to God many places and objects that were before dedicated to pagan worship. It was this spirit of compromise that induced the pioneers of Christianity in this country to erect their first churches within the enclosures already deemed sacred in the religious enthusiasm of the people. On the pillar stone they carved the standard of their crusade: standing on the brink of the fountain, then consecrated by Druidic rites, they converted its waters into fountains of baptismal regeneration—thus originated the peculiar veneration, so fondly cherished from the dawn of Christianity in Ireland, for her Holy Wells. From the same source we have derived the once popular celebrations of “May-pole-day,” “St. John’s Eve,” “Hallow Eve,” and many other national anniversaries to which old and young once looked forward with pleasure—celebrations which the utilitarian spirit of modern progress is fast relegating to oblivion. Patron celebrations at the wells and shrines of saints were a natural development of the conciliatory policy of the first preachers of Christianity in Ireland.

All our local saints had their wells. They built their churches on the brink of a clear spring, and in the course of time the well, like the church, became identified with the saint’s name¹ Some of the most interesting stories of our Hagiology, as well as the poetic legends and folklore of the peasantry, deal with these consecrated wells; and consequently we find them inseparably connected with the ecclesiastical topography and traditional observances of every district in Ireland. Some form of devotion at the Holy Well usually entered into the ceremonies of the Patron Day, and very often the well itself, and not the church, was the centre of attraction on such occasions.

¹ *Vide* “Baker’s Wanderings in France,” pp. 255, *et seq.* [8vo. London, 1890].

Devenish had its Holy Well. Frith's map, A.D. 1808, shows an immense hawthorn tree to the north of the Abbey, and

"Beneath its spreading branches lay,
Deep, clear and still, a crystal well
Where monks would oft their aves say,
And pilgrims would their rosaries tell."

Whether or not it was a christianised pagan fountain we cannot say ; very likely it was. It continued a favourite place of resort on St. Molaise's Feast Day, September 12th, down to the present century, and that too notwithstanding the severe penalties, including fines, imprisonments and public whippings dealt out by *II. Ann i. 6.*, to all persons assembling at such wells.

The tradition embodied in our account of Molaise's Shrine, shows that the following observations on the use and abuse of Patrons, made by the Rev. Joseph Saynds, Rector of Fiddon, in the beginning of this century, describes pretty accurately the scene that Devenish witnessed on each recurring 12th of September.

"It would appear that the clergy and laity annually assembled at their respective churches on those solemn occasions, not only to implore the future tutelage of their Patron Saint, but also to offer prayers and distribute alms for their departed friends, from whose venerated tombs they cleared the rank weeds and decorated them with the gayest flowers of the season, renewing at the same time the mournful dirge, in which was recounted every worthy action of the deceased and of his relatives, as on the day of his interment ; hence it was necessary to erect temporary lodgings or booths in the neighbourhood of the churches, and to procure provisions for the poor, which were distributed to them in charity by the pious of every denomination, as also to find refreshment for strangers whose devotion frequently brought them from very remote places on those occasions."

"Such was doubtless the first institution of Patron Days, and such it continued for ages until the Reformation." The law forbade these assemblies. "Yet the people, ever tenacious of the religion of their fathers, assembled as usual on each anniversary day. But they were now become like a flock without a shepherd, and exercises of devotion at such meetings gradually gave place to profane amusements. The pious and devout having in a great measure forsaken these degenerate assemblies, a total relaxation of discipline and good order prevailed amongst the ungoverned multi-

tude ; drunkenness and riot became in time familiar ; and those days originally devoted to the honour of God seemed now wholly set apart to celebrate the orgies of the prince of darkness." Frith tells us that the local clergy attended the "Station " at Molaise's Well, and took advantage of it to instruct the people. When he wrote in 1808 the patrons on Devenish had been discontinued.

A slight depression in the ground, and an unusual verdure at the place we have indicated, is all that remains to point out this once lively scene of prayer and merry-making. Not a trace remains of the spreading tree beneath whose friendly shade the boys and girls of former days, blushing and smiling, and unburdened with the cares of life, timed with light hearts and agile limbs their favourite dances. "Old times are changed, old manners gone."

DEVENISH LEGENDS.

"Ye of intellect
Sound and entire, mark well the lore concealed
Under the close texture of the mystic strain."

Dante, *Inferno* ix, 62.



REAT numbers of beautiful legends cluster around Devenish and the shores of Lough Erne. Though sometimes based on facts, as we shall see, these legends are more frequently the beautiful and poetic imaginings of faith, but they are not on that account the less interesting. Like the golden sunlit clouds that sometimes float across the sky, these compounds of fact and fancy float across the horizon of truth and make the sky of faith more beautiful.

The most pathetic of the legends referring to Devenish is often quoted by those who undertake to explain how the island ceased to be popular as a burying-place. The date of the story is not usually put in figures, but the facts are these:—A young man in the neighbourhood of Garvery was dying of a lingering illness. His fathers for generations had been interred in Devenish. He had discussed with his broken-hearted mother his own burial with them. It was settled that he should be laid with kith and kin in the Holy Island, but he was not yet satisfied. Ever and anon he drew a broken ring from under his pillow and gazed upon it. "Mother, will she come? Will she be in time? Mother, when Ellen dies will you have her, too, buried by my side in Devenish?" His mother cheered him; nor was it necessary to assure him that his Ellen would hasten to take her last farewell of him, but she could not promise that she should sleep by his side in Devenish.

"For Ellen is but book-bound unto thee
And comes not of our kin; and she, sweet son!
Most like, with her own kin shall die and rest."

Ellen came and gave him the assurance that his mother could not give. She shared that mother's vigils by his sick bed; she helped to soothe his dying agony, and she closed his eyes in death. Two days later a funeral cortege passed round Derrygore hill. Two stalwart oarsmen sat in a cot in the little harbour. The procession

halted at the water's edge. The coffin was placed in the stern and an aged woman and a robust young man took their seats beside it. The priest was there. He was endeavouring to soothe the sorrows of a young girl—the affianced of the dead. He gently but firmly insisted that she should not cross to the island, but he insisted in vain. She broke away from her sympathisers and rushed into the cot and clasped her arms around the coffin and relieved her breaking heart in passionate tears. A few vigorous strokes and they were well out from the shore, when suddenly the heavens overhead

“ Opened, and flasht and crasht, and the rain rusht
 Ploughing the waters where it plunged; and a wind
 Lasht the wild lake to such high foam
 The blown floss of a myriad thistle flowers it seemed
 Flew over it, and like a winding sheet
 Enwrapt the boat, and shrouded them therein,
 As towards their burial, and the quick and dead
 Went down together.”

The “frail, perfidious barque” floated no more; but when the hurricane blew by, and the waters calmed again, the dead man's coffin floated, and around it were clasped his “bound-bride's white arms,” and a gentle breeze from the west wafted the twain ashore. Two other corpses floated near them—the widowed mother and her second son. Gently and reverently all four were laid side by side in Devenish, and there they await the resurrection.

“ Then rose the priest,
 And bade the sexton delve a deeper grave;
 And when the lark upon the morrow morn
 Soared from the Abbey shrine, and high in Heaven
 Melted to song above the new-made grave,
 They laid the dead therein, and the priest wept,
 And blest, and breathed a prayer that their sweet souls
 Might rest in peace.”

It is from Major Cowan's beautiful version of this legend we have quoted. A somewhat different version of it will be found in Hall's “Irish Scenery and Irish Character,” vol. ii.

The plain prosaic facts of a similar accident (which may possibly be the groundwork of the foregoing legend), are thus described by James Kelly, of Tully, an octogenarian, who was an eye-witness to the events he records:—In March, 1821, one John Maguire, a thatcher by trade, who lived in the *Commins*, near the present Enniskillen Fair Green, died. A violent

hurricane swept the lake on the day on which his funeral *cortège* embarked, in four cots, at the extremity of *Derryhinch Lane*, for Devenish. One of the cots, containing the coffin and twenty-two persons—most of them relatives of the deceased—was overturned a short distance from the shore. Three men swam ashore; the remaining nineteen were drowned. The coffin floated and was picked up next day at Troary. A large party was formed to drag the lake for the dead bodies. For weeks they continued the search. With the permission of John Rankin, of Tully, who was at that time the tenant of Devenish, they lighted a large fire in the Chapter-house of St. Mary's Abbey, alongside the portion of the ruins which he had converted into a barn. The barn was accidentally set on fire, and there are a few old people in the neighbourhood who still speak of the incident as the "Burning of Devenish."

THE BELLS.

When speaking of the square tower of St. Mary's Abbey we remarked that there are two apertures in the floor for bell ropes. Before its suppression the monastery seems to have possessed many bells—among others, one blessed by the patron, Saint Molaise, which was guarded with most reverent care by the monks. When we remember the veneration in which the Irish held the bells of their patron saints, and the miraculous powers they attributed to them, and the artistic skill they lavished on shrines for them, we can form some idea of the alarm that spread among the little brotherhood on Devenish, when, as tradition tells, a number of soldiers came one day with orders to seize their bells and bring them to Armagh. According to the pretty legend that is handed down, the bells were brought to the shore and placed in boats. The boat containing Molaise's bell was detained some time owing to the entreaty of the monks to have it spared to them, or perhaps to the denunciations of woe with which they threatened any one who should dare to dishonour this much-prized relic of their patron. Prayers and imprecations were alike unavailing, and the boat was shoved off, amid the lamentations of the vanquished and the sneers of the victors. About midway between the island and the Friar's Leap the boat sprung a leak and went down with its precious burden, which has never since been recovered. It is kept somewhere at the bottom of the lake, where its muffled chimes used to be heard at Vesper time in unison with the other bells which were brought to

Armagh. A somewhat similar story is told of the bell of Killydonnell Abbey, which is supposed to be heard once every seven years from the depths of Lough Swilly. The fishermen who used to hear these bells, and occasionally touch them with their barge poles, have long since passed to the majority, and now

" They live but in the poet's rhymes
The silver bells and the good old times."

It is not improbable that this legend has a foundation in fact. The monks themselves may have sunk the bell in the lake to preserve it from the despoiler. We know that the Franciscans before flying from Ross-Errily in 1656, took down the great bell of the convent and sunk it in the river where, according to tradition it still remains. The bell of Irrelagh Priory, Co. Kerry, met with the same fate. An Irish Franciscan told us quite recently that it was the common practice of members of his order, when compelled to fly their convents to bury their church plate and other valuables, and that from the minute descriptions they left of those hiding places, many interesting relics have been recovered. We cannot suppose that other Orders were less wordly wise. They would naturally adopt the same precautions : valuable *finds* of church plate in the vicinity of *almost* every monastery in Ireland, justify us in supposing that they did, and in believing that there is still a hope of Molaise's Bell being fished up at the end of a line, as the Lough Erne Shrine was some years ago.

THE FRIAR'S LEAP.

There is a curious legend accounting for the origin of the channel separating a small island from the mainland a little to the west of Devenish. The name by which it is known, *The Friar's Leap*, is suggestive. At present it is not more than twelve yards wide, but before the drainage of the lake it must have been at least ten times that width. Here, in a few words, is the tale tradition tells.

At a time unknown to chronology there was a monk on Devenish, who, however familiar he may have been with the *minutiae* of his rule, failed sometimes to put them in practice. He was wont to take a stolen trip round the country, once in a while, to have a chat with the neighbours. He laid his plans so carefully that his superiors failed to detect the delinquency. Other eyes, however, were upon him which he could not elude. As the sun went down behind Belmore one evening, the monk was slowly

ascending the western slope of Derryhinch, meditating on God knows what, when a stranger accosted him. He was gaily attired, but the brilliancy of his eyes was a defilement. The monk addressed him in language that was scarcely provided for in the Devenish code of etiquette. The stranger returned a civil answer, and forced his company on the poor monk who wished him—at home! What were the monk's reflections? "Since Molaise blessed Devenish the enemy of mankind in general, and of monks in particular, never dare set his foot on its sacred soil, but he lurks around its shores; seeking whom he may devour, and here am I practically in his hands after violating my rule! What am I to do? I will run for it."

"As darts the dolphin from the shark,
Or the deer before the hound,"

the monk rushes down the eastern slope of the hill, and after him,



CATTLE ON SHORES OF LOUGH ERNE

A. R. Hogg, Photo.

fiercer than the shark, swifter than the hound, darts the bright-eyed stranger. The race was an exciting one. The monk, finding himself between "the devil and the deep water," ran for bare life. At every stride he felt the fierce, hot breath of his pursuer ruffling the hair that already stood erect upon his poll. Not being accustomed to violent exercise his strength soon gave way, and his pursuer steadily gained upon him. They were nearing the water's edge, the pursuer still gaining. He stretched out his hand and grasped the flowing habit of the monk; but he was late. The monk had made one desperate bound into space, leaving his habit in the stranger's clutch. Fiercer grew the fierce eyes as he beheld the

monk landing "high and dry" on an island that rose out of the water to receive him. After making use of some of the worst language his vocabulary afforded, he returned by a short cut to his own country, and the monks, aroused by the thunders of his imprecations, discovered their brother on the newly-formed island, and at once brought him to the monastery, where he narrated his strange adventure. Needless to say, he paid no more stolen visits to the mainland.

THE LOUGH ERNE BANSHEE.

There is a superstitious belief in the Enniskillen neighbourhood of Lough Erne, that no year can pass without at least two deaths from drowning in the lake.¹ From one cause or another, unfortunately, the prediction (?) is too generally fulfilled. The carelessness which familiarity too often begets frequently proves fatal to the votaries of Bacchus who seek enjoyment on the waters. Such fatalities were always preceded in the olden times by a very strange phenomenon. For three nights previous to any fatal boating accident a weird unearthly figure was seen walking on the waters between Devenish and Innismacsaint, and giving vent to most heart-rending shrieks of lamentation. The remnants of this tradition which have reached us are very meagre, but they remind us forcibly of the story which the Hon. Emily Lawless tells of the "Gray Washerwoman of the Ford"² whom the Earl of Essex encountered on the banks of the Lagan. The version of this legend, which we have received from some old fishermen in the neighbourhood, seems to connect it with an incident recorded in the life of Aiden or Moedoc, the friend of Molaise.³ A poor woman, whose sons were drowned in Lough Erne, came to Molaise in the hope that he would secure the finding of their bodies. He told her to go to the lake shore and await the coming of his friend, Moedoc. She hastened to the shore, and straightway Moedoc came, and the sorrowing mother told her tale of woe. He, knowing that his friend Molaise, had referred her to him, and trusting in that holy man's intercession with heaven, boldly entered the lake and drew forth her sons alive. In return for this favour her grateful spirit remained for

¹ In the neighbourhood of Gallon, in the Upper Lake, it is believed that through the intercession of Tighernach no deaths from drowning have ever occurred there.

² "With Essex in Ireland." London, 1890, pp. 242 *et seq.*

³ Vita S. Maldocti Acta Sancti. Hib. 209.

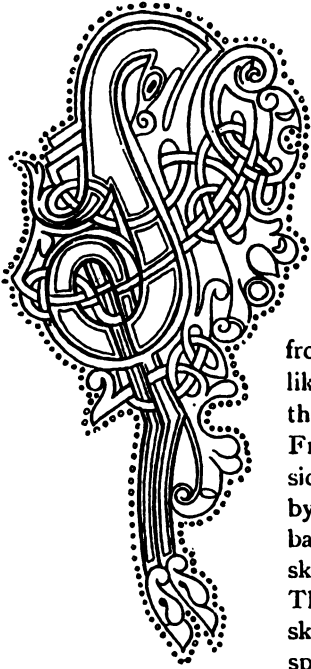
ages on the lake, a pilgrim, like "Lir's lonely daughter," warning the incautious of its dangers. The modern revenue laws and the spread of temperance societies have banished her, with the fairies, from the locality.



CREVENISH CASTLE, LOWER LOUGH ERNE.

R. Welch, Photo.

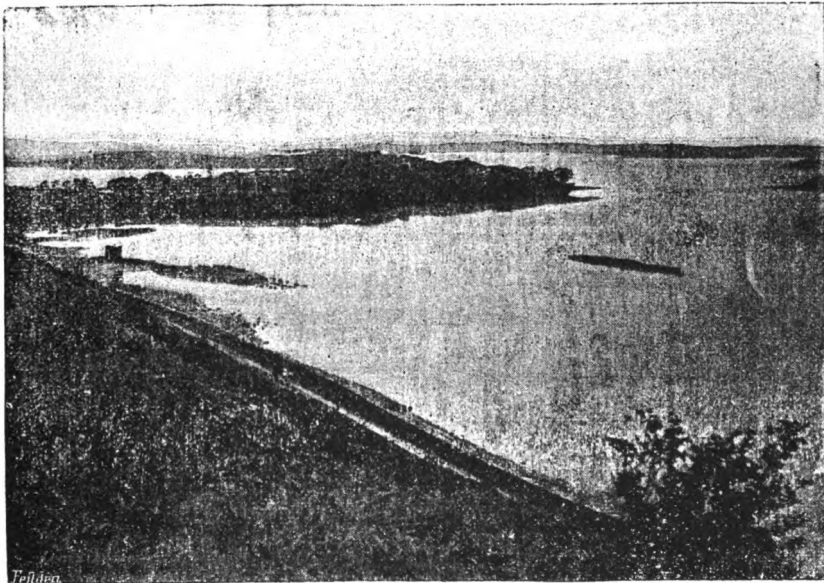
THE SURROUNDINGS.



STANDING on the summit of Devenish on a clear evening the view is one of surpassing loveliness—a magnificent panorama of hill and dale and wood and water. It seems as if one of nature's treasure-houses were thrown open—a sanctuary where she reigns supreme, where art has never entered, and where man is insignificant. Here emerald-green meadows seem to melt into the opal wave, and there, from the very water's edge, hills rise upon hills, like the foot-stools of those distant mountains that are coved and recessed like a giant honeycomb. Fresh vistas of gem-like lakes appear on every side, broken up into the most delightful disorder by the numerous islands, some wooded, some bare, all contrasting finely with the clear blue sky, decked with an occasionally fleecy cloud. The sun moving down the western slope of the sky, where its wheels ever seem to gather speed, gilds the crest of every tiny wavelet, until the lake seems a sea of molten gold. The wooded shores and islands lend that mysterious intermixture of shadow and reflection which is the hope and the despair of the landscape painter. While gazing upon this scene at sunset the feeling creeps over you that the pen is powerless, and that the painter's brush alone could save the scene from passing away forever. You are inclined to soliloquise with the Hermit of Einseideln—

“ If God has made
So wondrous fair this place of banishment ;
If He thus lends to what must pass away
So rich a bloom, that the poor soul of man
Is lost in its exceeding loveliness,
How fair must be the Heaven where He abides,
Where His elect shall find their endless home ?”

But the vision of earthly happiness quickly passes away. The waters darken, the earth darkens, the sky assumes deeper purple tones. The cattle that stood erstwhile knee-deep in the water, perfect pictures of cheerful, contented indolence, begin to bestir themselves. The charm that distance lends the hills is heightened by the veil of blue mist that rises from the waters, anxious apparently to screen the frolicking of the dancing waters with the yellow sands.

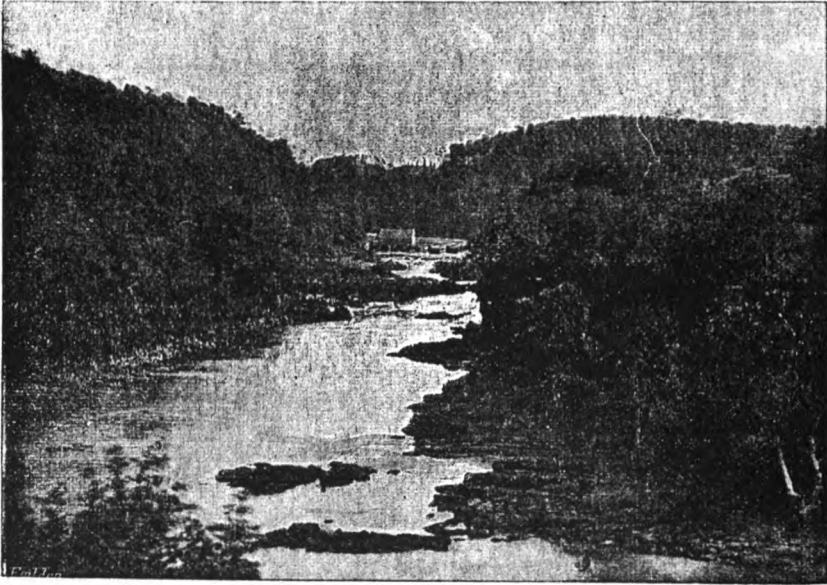


"THE WINDING BANKS OF ERNE."

Truly, this is a wonderful district, for one is always consoled for what he leaves behind in the hope of what lies before him. Sailing down the lake new scenes present themselves at every turn of the helm. Linger in any place, every change in the atmosphere brings into relief some hitherto unnoticed beauties of the landscape, and as the field of view is diminished by the shades of evening, the neat, white-washed farmhouses and cottages are seen peering out from among clusters of hollyhock and laburnum, and supplying a feature without which the picture was incomplete. "Travel where you will in this singularly-beautiful neighbourhood,

lovers of the picturesque will have rare treats at every step. It is impossible to exaggerate in describing the surpassing loveliness of the whole locality.

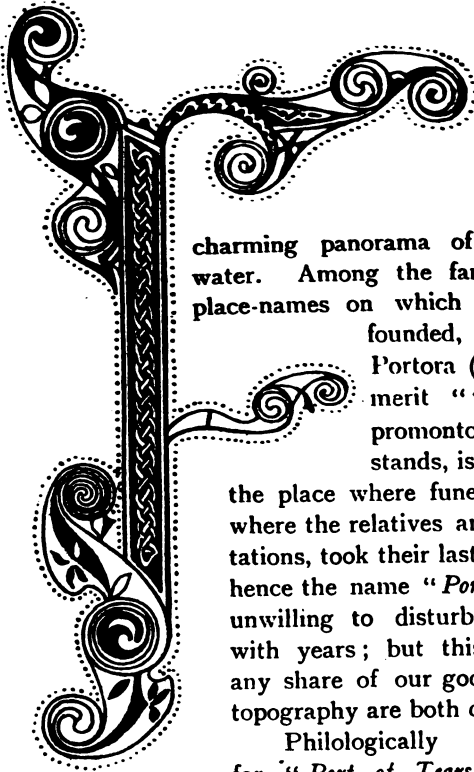
“How many thousands there are, who, if just ideas could be conveyed to them of its attractions, would make their annual tour



CLIFF, BELLEEK.

hither, instead of up the hackneyed and soddened Rhine, infinitely less rich in natural graces, far inferior in the studies of character it yields, and [much less abundant in all enjoyments that can recompense the traveller. Nothing in Great Britain—perhaps nothing in Europe—can surpass the beauty of this lake.”

PORTORA.



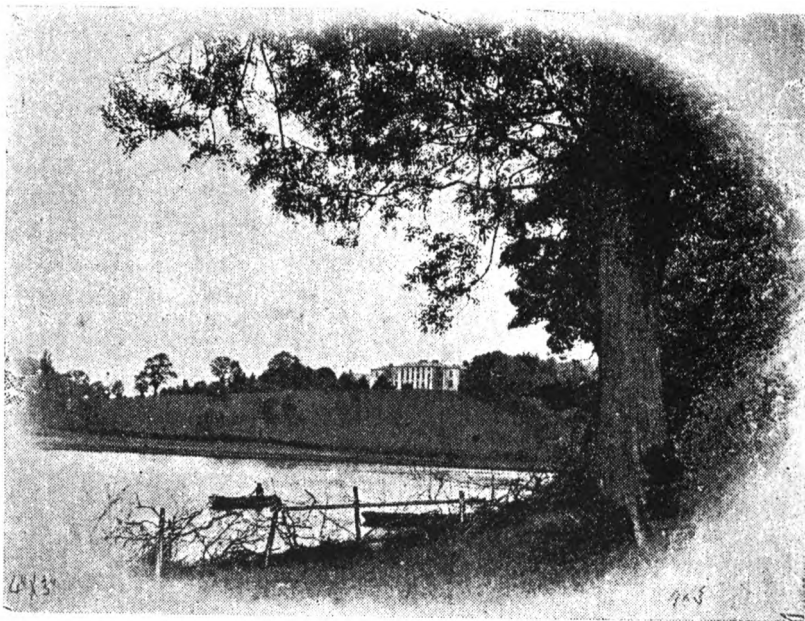
FORMING the most remarkable feature in the neighbourhood of Devenish is Portora Hill, from which "The Royal School" looks down on a charming panorama of hill and dale and wood and water. Among the fanciful derivations of Fermanagh place-names on which strange theories are sometimes founded, the supposed origin of the name Portora (the Port of Tears) is raised by merit "to a bad eminence." The little promontory, where Portora Castle now stands, is said to have been in olden times the place where funerals embarked for Devenish, and where the relatives and friends, with tears and lamentations, took their last, long farewell of the deceased, and hence the name "*Portora—the Port of Tears.*" We are unwilling to disturb theories that have grown grey with years; but this theory is too ridiculous to claim any share of our good-natured respect. Philology and topography are both opposed to it.

Philologically the derivation is untenable, for "*Port of Tears,*" in correct Irish, would be either $\rho\text{ort-}\text{deor}$ (port of tears), or more likely $\rho\text{ort-na-n}\text{deor}$ pronounced *port-na-nore* (port of the tears). In order to get the final "a" of Portora we must make the Irish word $\rho\text{ort-}\text{deora}$ (*nominative*), which, word for word, is *Port-tears*. This is contrary to the usual way of forming Irish compounds. A more likely derivation, and one which would suit the advocates of this theory equally well, is $\rho\text{ort-oraon}$ pronounced *Portora*, d being silent (the port of prayers). oraon is the genitive plural, hence the *port of prayers*, from which the people in olden times may have set out to

assist at Divine service in Devenish—a more common and more striking occurrence than an occasional funeral procession.

Opposed to both these derivations is the fact that Portora was not, and could not have been in ancient times, the place of embarkation for Devenish, and that for the following reasons:—

The geological formation of the district shows clearly that Portora was, within historic times, an island as completely sur-

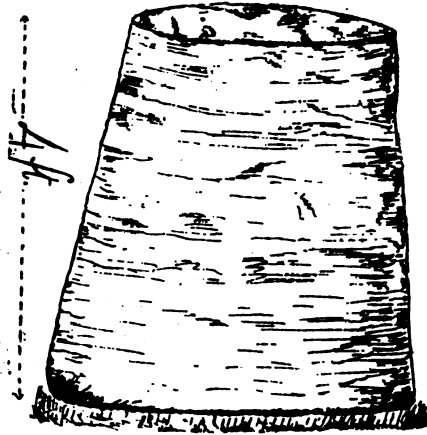


PORTORA ROYAL SCHOOL.

R. Welch, Photo.

rounded by water as Devenish is at present. This being so, the relatives and friends of the deceased could not have accompanied the funeral on foot to this *supposed* port of lamentation. Besides, even had it been twelve hundred years ago as accessible a way to Devenish as it is to-day, it was not so extensively used either by worshippers or funeral mourners as to derive its name from that use, because those who resided in the district it accommodates

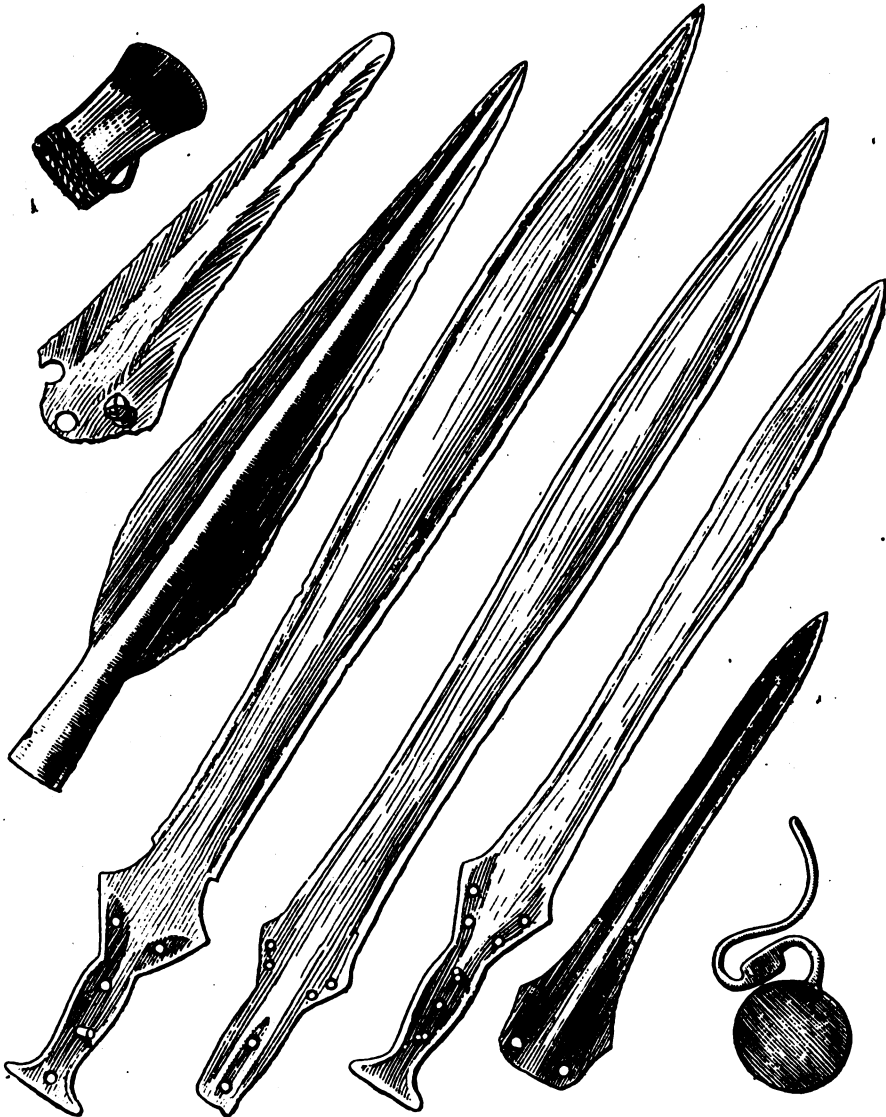
neither worshipped nor buried at Devenish. The Maguires, the Princes of Fermanagh, buried at Lisgool. Down till the suppression of that monastery, about 1590, we have only one instance of a *Maguire* being interred in Devenish—viz., Cuconacht Maguire, Lord of Fermanagh, “a charitable, humane man, and the most renowned of the race of Colles for a long time,” who was treacherously slain on *Creschan*, an island belonging to the Friars (by the descendants of Thomas Maguire) on the 8th of October, 1537. He was first buried in Devenish, but was soon afterwards “disinterred by the Friars Minors, who carried him to Donegal Monastery, and there interred him in a becoming manner.” Here, as elsewhere in Ireland under clan government, the immediate followers and dependents of the chieftain followed his example and buried at Lisgool, or in the neighbouring island of Iniskeen. The natural port for Devenish from the Derrygonnelly district, from which the greater part of the funerals came to Devenish, was at the termination of the old road in the modern townland of Tullydevenish. Local tradition—a very safe guide in such matters—affirms that it was so; and a large stone in Strathearn’s field, at the lake shore, is still pointed out as the bier on which the coffin was placed while the bearers rested before embarking.



BIER STONE, IN TULLY.

It was, therefore, only after the building of Enniskillen, in the early part of the 17th century, that Portora became the starting place for funerals to Devenish; and we fail to see how it could have been from that circumstance named the “*Port of Tears*” upwards of 1,000 years before that time. The name, we are convinced is derived from *πορτα* a *fortress or stronghold*, and *τορναδ* (pronounced *tora*) *watching, guarding*—the fortress or guard house of the Erne.

Portora was once an island, and the only island along the great watery highway from Assaroe to the centre of Ireland, that afforded a secure site for a chieftain’s residence. It is one of nature’s forti-



BRONZE WEAPONS FOUND AT PORTORA.

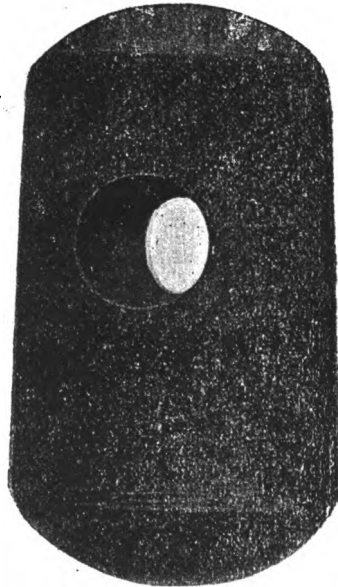
fications, and was evidently selected as a Royal Residence at a very early period in our history. It is not improbable that when the remnant of the Tuatha-de-Danaan race, after the disastrous battle of Druim-Lighean, assembled at Bruagh-na-Boinne to deliberate on the best means of retrieving their fallen fortunes, some chieftain was told off to occupy Portora, just as Ilbreac was sent to guard the entrance to the Erne from the hill above Assaroe. To Thomas Plunket's untiring energy and perseverance we are indebted for the preservation of the most indubitable proofs of Portora having been, in successive pre-historic ages, the scene of many sieges.



INNISKILLEN ARMS.

When the lake reached a very low level in the "dry summer" of 1887, and again during the drainage operations, he collected from Portora stream unique specimens of stone and bronze implements that were antiquated and mouldering in their watery bed when Molaise and Finian made "the good discovery" of Devenish.

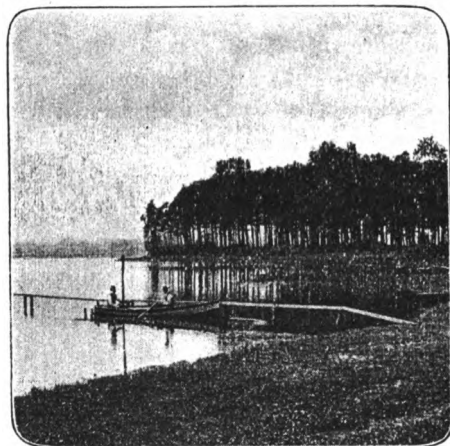
The stone hammer (illustrated) is the most beautiful and interesting specimen of its class that has yet come to light. It is made of veined quartzose gneiss, highly polished, and measures $3\frac{1}{2}$ inches. The mortice for the handle is peculiarly well shaped and polished all round like the exterior. Robert Day, F.S.A., who describes this hammer in the U.J.A., is of opinion that it was intended for warlike purposes, and he quotes Sir John Evans as confirming his opinion. Notwithstanding the great weight which the opinion of these eminent authorities must carry with it when they pronounce upon "Stone Implements," we regard it as highly improbable that a semi-civilized and highly-impetuous people such as



PORTORA STONE HAMMER.

the Irish were, would spend in the preparation of a *baton head* the time and labour that the dressing, boring and polishing of this little hammer must have cost an artizan who had only the rudest description of tools to work with. There are many hammers and axes of the stone age found in the neighbourhood of Enniskillen, which may have been warlike accoutrements, but the hammer under consideration belongs to a later age, and was evidently used by metal workers in the production of such microscopic gold ornamentation as we find on the Soiscel Molaise.

On the hard rocky channel at its narrowest part, and in the bay, were found some unique remains of the bronze age. They are thus described by Robert Day, F.S.A., in the U.J.A., vol. II.,



BOATING ON LOUGH ERNE. A. R. Hogg, Photo.

page 47 : * "Four were dredged from the bay of Portora—namely, a rapier, a spear-head, and two socket-celts. The rapier is $12\frac{3}{4}$ ins. long by 2 in. wide at the base, where there are two rivet holes, from whence it tapers gradually to the point. It was injured and broken in two places by the bucket of the dredge, but I have had it repaired, and only one inch of the point is wanting. When perfect it must have been almost 14 inches long. The spear-head has suffered even more by its process of recovery by the dredge. The thin projecting blades are bent, and the point is broken off and lost, but enough remains to enable us to add another to the list of Irish decorated spear-heads. On the very highest authority, that of Sir John Evans, "had it been uninjured it would have been a unique

example." It measures, in its broken state, $15\frac{1}{2}$ in. in length, is lozenge-shaped in section, and has long lozenge-shaped engraved loops on each side of the socket. A series of six concentric bands surrounds it, and from these, as a base, spring six engraved triangular ornaments of the same character as fig. 402, p. 326 (Evans). The sharply-raised centre ribs of the spear-head have four continuous lines of dot markings, and four more upon the upper and under surface of the blades where they spring from the sockets. The spear-head has a dark-brown patination, and, when perfect, must have been a singularly beautiful weapon of 20, or perhaps 22 inches in length."

"One of the socket celts is plain and unornamented, with a



BOHO CAVES.

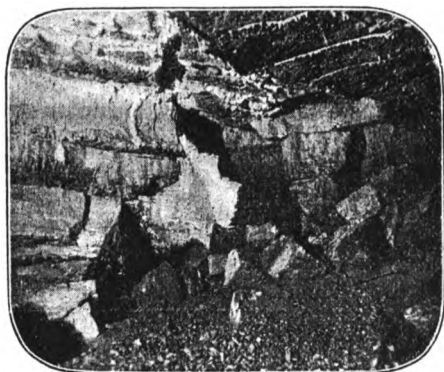
A. R. Hogg, Photo.

perfect loop, and is covered completely with a lustrous green patina. It is $3\frac{1}{2}$ in. long and $3\frac{3}{4}$ in. across the widest part of the blade."

"Its companion celt is more straight and chisel-shaped, and has round the socket, and below the loop, five coils of rope pattern in such high relief that they convey the first impression that they were put on to repair and brace up the socket; but on more minute examination, it is evident that all were cast together, both the implement and its cable decoration. It measures $3\frac{1}{4}$ inches long by $1\frac{3}{4}$ inches across the blade. This rope ornament is of extremely rare occurrence in the British Islands. It occurs upon a

celt of the same shape, figured by Evans, p. 140, but it differs from this in having only one rope-twist between two plain bands. . . .”

“At the ancient fording place near Portora, were dragged up a bronze sword and portion of another, a spear-head, brooch, and battle-axe, a palstave, and javelin head. The sword is $17\frac{1}{2}$ inches long; the handle has seven rivet holes, in two of which the rivets remain.



BOHO CAVE. A. R. Hogg, Photo.

Like all the swords of the ancient Irish, it is a beautiful casting, well proportioned, with a perfect balance, and resembles all the bronze antiquities found here in the dark-brown deposit with which it is covered, caused by the peaty earth of the lake bottom in which it was so long hidden. The imperfect sword is 8 inches in length, of which the handle, which is in fine preservation, measures 4 inches; it has only two rather large rivet holes, but these are connected on both sides by a groove, into which the missing hand parts, probably of bone, were imbedded, and fastened by the bronze rivets that held them in their place.”

“The spear-head is of remarkable beauty. It is leaf-shaped, socketed, with one rivet hole, and is covered all over by a deep rich-brown lustrous patina. It measures $16\frac{1}{4}$ inches long, 3 inches across the blade at its widest part, and tapers to a sharp point, carrying a swelled mid-rib along its whole length of blade.

“The brooch is of the so-called ‘spectacle’ variety. . . . Ornaments of this kind are of extreme rarity, so much so that, in my experience, I have seen and acquired only two others besides this. The disc-like head is now devoid of decoration; but it is highly probable that it was originally covered on both sides with an ornamental design.

“The battle-axe, although with little beauty to recommend it, is yet the most interesting of all the weapons found at Portora. It is apparently of pure copper, and like those of the Firbolgs, is round-pointed and of ruder construction than the sharp-

pointed weapons of the Tuatha-de-Danaans. It was attached to its handle by massive rivets of the same material as itself. Of these it originally had three, but only one is now *in situ*. With its heavy curved blade, flattened to the edges, it is a formidable and destructive weapon, and takes us back to an age long before the advent of our Saviour, when the valleys and hills of Sligo echoed back the war-cries of the opposing armies who strove in deadly combat upon the historic plains of Moytura.

“The palstave is of the winged type, with high stops, five and a half inches long, and has the side wings ornamented with a series of lateral grooves. Both sides of the blade are strengthened below the stops by having the metal beaten up into a half circular form.

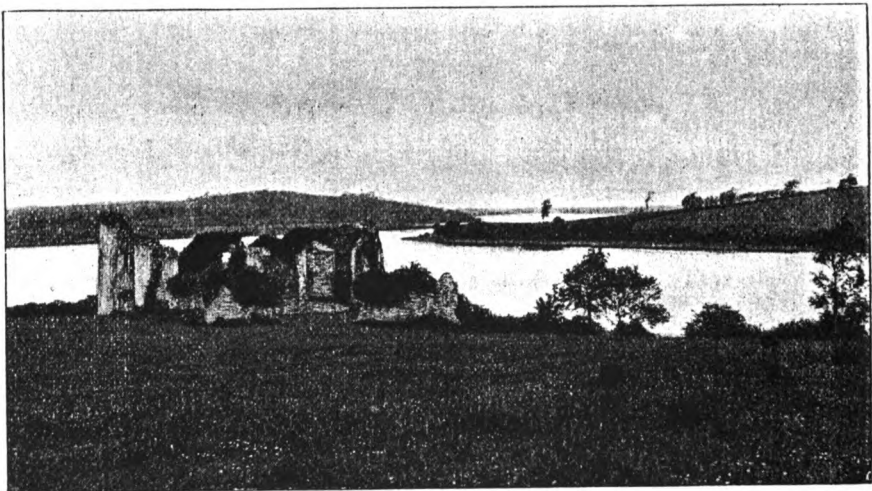
“The javelin-head is $3\frac{1}{2}$ inches in length, with a long socket and short wide blade, in which are two orifices for securing it to the shaft.

“There was also found with the above a bronze celt of the ordinary flat type, with a wide blade, and an early copper celt.”

In the neighbourhood of Enniskillen a number of interesting bronze implements were found about the same time. One, a bronze dagger blade, measuring $10\frac{1}{4}$ inches, and in a perfect state of preservation, was found in 1886 convenient to Monea Castle. Another dagger blade of the same class, measuring $6\frac{1}{2}$ inches by $1\frac{1}{2}$ at its widest part, was found at Enniskillen in 1887. A very fine sword was found at Inniskeen by John Ward. It is $23\frac{1}{2}$ inches in length, and 2 inches in breadth at its widest part. The hilt was fastened on with five thick rivets, one of which remains *in situ*. In the lake between the Convent of Mercy and the back of Enniskillen was found another sword of pretty much the same design, but of somewhat smaller dimensions. It has six rivet holes in the portion formerly surrounded by the handle.

When the officers of the Fermanagh Inquisition were being made monarchs of all they surveyed, Portora was included in the 1,000 acres given to Jeremy Lyndsey, under the designation of Dromskeagh. Pynnar in 1618-19 found the portion of Dromskeagh of 1,000 acres in the possession of Sir Wm. Cole. Portora Castle, popularly believed to have been a Maguire stronghold, was built by him. Pynnar describes it as “a bawn of lime and stone 68 feet square, 13 feet high, with 4 flankers, and a stone house or castle three stories high, strongly wrought.” We feel deeply indebted to Pynnar for the interesting sketch he has left us of the dwellings,

manners and customs of those who occupied the planted ground, and we admire his *brigandesque* taste in selecting, and his blunt honesty in describing, the scenes that most readily lent themselves to the Plantation scheme; but we cannot commend his taste in architecture when he describes Portora Castle as *strongly wrought*, for it is undoubtedly the worst specimen of Plantation masonry remaining in Fermanagh. It is at present a shapeless mass of ruins crumbling away under every breeze that passes, while other castles, like Monea, that were roofless before it, have suffered very little from the storms of the past two centuries.

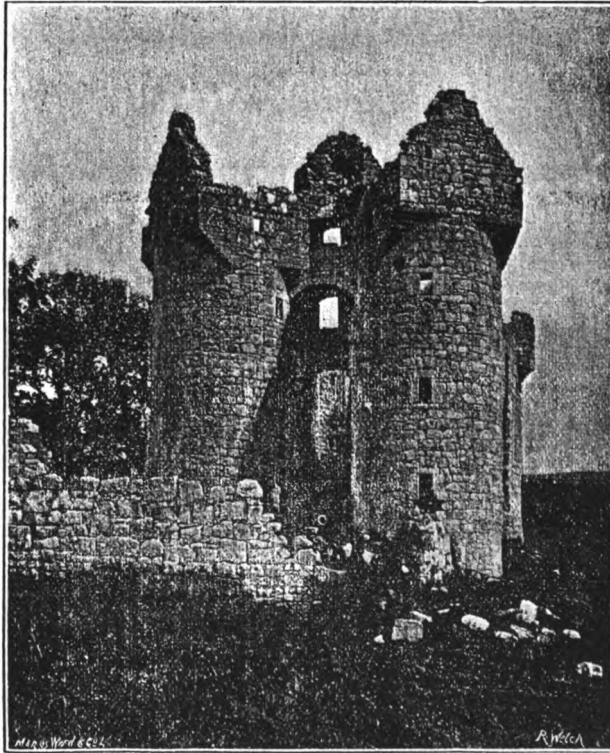


PORTORA CASTLE AND LOUGH ERNE.

R. Welch, Photo.

The last tenant of Portora Castle was Dr. James Spottiswood, Bishop of Clogher. "A Breefe Memoriall of the Lyfe and Death of Dr. James Spottiswood, Bishop of Clogher, in Ireland" (Edinburgh, 1811), gives a quaint account of the manner in which he was harassed and annoyed by his Enniskillen neighbours during his residence at Portora. Sir James Balfour (afterwards Lord Balfour of Clonawley, Co. Fermanagh) conspired with Sir John Wimbles, the Sheriff, to make Fermanagh too hot for him. During his absence in Dublin, at a Court function, they stole from Portora 40 or 50 English cows, each value for £3, the property of his son, Sir Henry Spottiswood. A series of retaliations ensued. On one occasion the Bishop's servants made a raid on Balfour's pastures,

and drove some cattle to Enniskillen, where they were overtaken by the united forces of Wimbles and Balfour. In the *melée* that ensued the Sheriff was slain. Soon after the Bishop was tried in Dublin for his participation in the murder. The jury, finding it impossible to convict him on the evidence, returned their verdict "*Ignoramus.*" About 1621 he went to reside at Clogher, leaving Portora to his son,



MONEA CASTLE.

R. Welch, Photo.

Sir Henry Spottiswood. Until quite recently Bishop Spottiswood's arms and monogram (J.S.) were to be seen carved on a stone over the chief entrance. That stone has either been carried away or lies buried in the *debris*. A storm in the winter of 1894 blew down a considerable portion of the ruin; the remainder cannot long survive.

Portora owes much of its modern reputation to the Royal School, which occupies its summit. Early in the 17th century the school was established at Lisgool, in accordance with an order made in the Privy Council in 1608 by James I. By a charter dated 15th December, 1627, Charles I. granted lands to Archbishop Ussher and his successors for ever, for the sole and proper use of the Master of the Free School at Lisgool. Some time about 1660 the school was removed to the town of Enniskillen, and over one hundred years later (1777) to Portora Hill. The older portions of the present school were erected by the Rev. Mark Noble; the work was completed by the Rev. Dr. Steele, the present worthy Incumbent of Monea.



LISGOOL.

Down till very recent times the Crown retained the right of appointing the Head Master in Portora, the position having been considered to some extent a sinecure. Among the most noteworthy of those who held it was Dr. Dunkin, the friend and boon companion of Swift and Delaney. In 1737 Dean Swift, endeavouring to obtain for him an English living, wrote of him, "He is a gentleman of much wit, and the best English as well as Latin poet in the kingdom. He is a pious man, highly esteemed." Lord Chesterfield, unable to provide for him in England, placed him over the Royal School of Enniskillen, where he died in 1746. A collection of his poems and epistles was published in 2 vols. in 1774. It is now extremely rare.

[NOTE.—In all the ground plans of the buildings the North is placed towards the top of the page.]

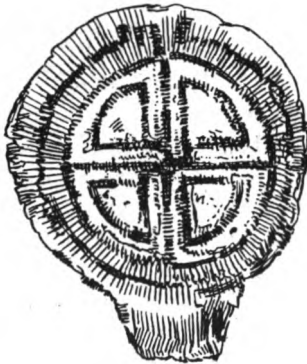
DEVENISH CEMETERIES.



WITH mournful feelings the thoughtful visitor enters the sacred enclosure of the Devenish cemeteries: with reverential awe he treads among the lonely graves. The air of calmness, simplicity and seclusion which reigns about them harmonises with the solemnity and sentiments of devotion that fill the mind. The stranger sees here no memorial of ancient grandeur, but he feels that he is standing where monarchs—chieftains of clans; where bishops and priests, all of whom desired to be laid in the blessed isle—sleep. He walks, if he is really a thoughtful man, surrounded by an atmosphere of holy awe; and he measures his steps as if the dead beneath him could hear the sound thereof, and as if it were in his power to disturb their long silent repose. He breathes not the foul atmosphere of the town-begirt cemetery, fusty as a mummy case, but the pure fragrant air, “sweet as a draught of vintage that hath been cooled a long age in the deep delved earth.” The classification and centralization of death in large cemeteries may have its advantages—like the centralization of paintings and statuary in an art gallery, but, in presenting us in one spot with death *en masse*, it robs other places of the sanctity with which, when seen in detail, death always invests them. No more tender connection can be traced between the study and the tomb, between genius and the country which it had adorned, between virtue and the home and friends to which it was endeared, than the old cemeteries furnish; but in the modern burial place all is amassed and confounded together in one overwhelming crowd, to which an unnatural, unmeaning, and often burdensome uniformity is imparted. In separating the cemetery from the church there is lost the beautiful connection with the first ages of faith, when the living met among the dead to pray and join in the sacred rites. When the church stands in the cemetery we have around the living a circle of the dead, who, from their silent tombs, encourage them by telling them of attachment, rest and immortality.

Before entering the church the faithful have an opportunity of resting their eyes on something that will awaken in their minds a thought of the shortness of life, a hope of a happier future, a tender recollection of their relations and friends. These advantages, which are totally ignored in laying out modern cemeteries, were all taken into account when the Devenish graveyards were first used.

What the original extent of these cemeteries was, we cannot say. At present they cover only two small patches to the south and south-east of the two churches. It is probable that they were



CROSS SLAB.

originally much more extensive, for in the Felire of Ængus, Devenish is spoken of as "a general cemetery for the Gaedhil," and in the *MS. Life* of Molaise, we are told the Saint placed some of the clay brought from the Shrine of the Apostles in the smaller cemetery on Devenish, and, "in consequence, great privileges were attached to it." In Ireland and we believe on the Continent too, where the cemetery surrounded the church, the favourite place for

burial was on the south-western and western side. It was customary to erect a monument over each grave, asking a prayer for its tenant. The people loyally responded to that appeal, and consequently those interred around the entrance to the church (nearly always on the western side) came in for the lion's share of the people's suffrage.¹ The Devenish cemeteries do not at present extend to the doors of the churches on the western side. It is practically certain that they did so originally.

The graves, like the churches, were all made east and west, that is, they faced the east from whence came Christianity, and the Saviour was expected to come from the rising of the sun at the

¹ Tradition says that the north-eastern portion of the cemetery was relegated to those to whom, for one reason or another, Christian burial was refused. This was an almost universal graveyard custom down till recent times. *Southey*, the quondam Poet Laureate, in order to combat the custom in Crosthwaite Churchyard, selected his own grave in the abandoned northern part. In St. Mary's Church, Carlisle, we saw close by the northern gate (the usual place for those who came by an untimely end), the monument of the infamous Hatfield, the betrayer of Mary of Buttermere. It was customary to dig the grave in the northern portion of cemeteries (relegated to suicides, *et hoc genus omne*), at right angles to the other graves. It is to this custom Shakespeare refers when Hamlet bids the grave-diggers cut poor Ophelia's grave straight.

Judgment Day. The dead, therefore, would face the Saviour at their resurrection.

The origin of the two cemeteries in Devenish may have arisen from the older one, around St. Molaise's Church, having been used in pre-Norman times; whereas, the larger one, around the Abbey Church, was doubtless more extensively used by the founders of Saint Mary's Abbey, their contemporaries and successors.

It is hard to find any other reason for the two distinct cemeteries on Devenish, unless we suppose that here, as in Inismurry, Kin-Garth (Isle of Bute), and elsewhere, there was one cemetery for men and another for women. Many of our old monks believed with Columba that even in death "S' far am bi bean bi'oh mallacha"—"where there is a woman there is mischief" (*vide Etiam* Curzon's "Monasteries of the Levant").

A mediæval funeral in Devenish, if we are to credit tradition, was a most imposing function. The Annals tell us in a word or two of the burial of princes and great ecclesiastics: imagination fills in the picture. The chapel is draped in the sable of death, the funeral bell sounds overhead, an unbroken hush prevails as if the current of time had paused to hail the approach of a great event. The momentary silence is broken by a distant wail, so wild and indescribable that it seems almost unearthly as it floats in upon the morning breeze—so far way and indistinct that it is repeated again and again before you are assured that it is more than mere imagination. From a sort of murmur it rises into full tone, and then dies away into silence, like an Æolian harp, swelling gradually to strength, and then sinking into the softest cadence. It sounds upon the waters, its dismal notes are echoed and re-echoed from shore and lake and mountain. Now it comes nearer: the piercing wail benumbs you for a while and ceases. The "*miserere*" takes its place, and rises solemnly through the aisles, and cloisters, and floats through the abbey with subduing power. The imposing procession enters the church, at its head is borne a crucifix surrounded by tapers of unbleached wax. A magnificent coffin, in barbaric splendour, is surrounded by acholites and priests and bishops. The place is filled with a sombre and death-like gloom, well befitting the occasion on which a clan laments and assembles to lay its chieftain in the tomb. A breathless pause and the coffin is laid on the bier. Then arise the heart-touching strains of the funeral service, with its devout *De Profundis*

chanted by many voices. Echo unites in the dirge of lamentation and finds a symphonist in every isle and cloister. Many a manly bosom throbs and heaves with the quick pulsations of grief, and many a fair face is blanched with streaming tears. We have seen funerals in Devenish, but how different were they!

Comparatively modern writers treat of the funeral customs of Devenish in a manner that would lead one to believe that they had themselves heard the *caoine* in all its pathetic solemnity on the waters of Lough Erne. The statement may be a very good easel to exhibit a piece of word painting upon, but it is nothing more. The *caoine* was not heard in the neighbourhood of Devenish within the memory of the oldest inhabitants.

In these cemeteries are laid the remains of chieftains, bishops, abbots, and thousands of the humbler laity, but, as we have already said, no monument of note marks their resting place. It seems as if the survivors, almost without exception, believed that praises on monuments of the dead

"Are trifles vainly spent:
A man's own good name
Is the best monument;"

for some of the oldest gravestones have no inscription whatever. A few of them are of a very high order of artistic merit, but they are as silent as the sphinx. Probably those who carved and set them up, believed that the reputation of those whom they commemorated was proof against oblivion, and that the merest memorial was sufficient to transmit their name and fame to posterity.

One of the most remarkable tenants of these cemeteries is Heber MacMahon, the "warrior bishop" of Clogher. He was executed in July, 1650, on the little mount south-east of the Castle Barrack, and opposite Castle Island. His head was spiked on one of the turrets of the Castle, where it remained for many years, but his body was interred in Devenish. In what part of the cemetery he was buried we cannot say. Tradition, it is said, used to point out his grave somewhere in the neighbourhood of the great Church, but even tradition has forgotten it now.

He is not the only dismembered warrior who awaits the resurrection here. Cuconnacht Maguire, the head of the Tempo branch of the family, mortgaged his estates to raise and maintain a regiment in the service of King James II. He fought desperately at Aughrim, where his regiment was cut to pieces, after having

destroyed one of the choicest regiments of the Williamite horse. Tradition says that he himself was found among the dead by one of his followers, named Durnian, who cut off his head, and carried it in a bag to Devenish Island, where he buried it in the tomb of the Maguires. Decapitations of this kind were not at all unusual. (See the Annals of Clonmacnoise, under the year 1067). The Four Masters, recording the death of James Fitzmaurice, say "he ordered his trusty friends to cut off his head (after his death) in order that his enemies might not discover him, so as to recognise and mangle him."

THE INSCRIPTIONS.

Many a Fermanaghman, far from Devenish, will pursue with interest the following pages, containing an exact copy of all the inscriptions remaining on the grave stones. We have met Irish-Americans in these cemeteries looking for the graves of their ancestors, and we have frequently copied inscriptions for others who regretted that circumstances prevented their visiting its hallowed precincts. These at least will appreciate the trouble we have taken to describe accurately the tombs that remain. Others, there may be, who have no interest in the past, who believe with Claudius, that we should enquire what a man is, not who were his sires. They may sneer at our describing such symbols as those on the O'Cassidy tomb, but we would remind them that Cicero, in his Tusculan Disputation, thought it worthy of mention that he had found, under a covering of thorns and briars, the antique tomb of Archimedes, bearing a sphere and a cylinder carved upon it.

INSCRIPTIONS ON GRAVE MONUMENTS IN THE CEMETERY ADJOINING ST. MOLAISE'S CHURCH, GIVEN IN ALPHABETICAL ORDER.

AEGAN—Here Lyeth | the Body of | Farrell Aegan who | departed
this life | January the twentieth, | 1730. | Aged 60
years.

This stone, the inscription on which is in raised letters, has the monogram "I.H.S.," surmounted by a cross, immediately under the inscription. The following stones are marked with the same monogram:—Aegan, Brad, Browning, Cassidy, Forde, Gallagher, Hackett, Keenan, Kelly, Maguire, McGrath, McManus, McMulchan, Miner, Flaherty, Reilly, Brady, Magrath, McAlroy, Murry, Seery.

BOYD.—“Here lieth | the Body of | John Boyd wh | o Dyed
January | the 6, 1736. Aged | xxv.

Above the inscription is a small raised cross.

BRAD.—Here lies the bo | dy of Patrick Brad | who departed this
this | life May ye 22, 1758. | Aged 32 years. |

BRANNON.—Here lieth | the body of Mary | Brennan who |
departed this life | Feb. 3, 1735. | Also ye Body of
| John Brennan who | depart^d April ye 8th, 1736. |

BROWNING.—Here lieth the Body of | William Browning, | who
departed this | life October the 10th | 1819. Aged 65
years.

CASSIDY.—The Reverend Edmond Cassidy | died 1702. | The
Reverend Maurice Cassidy | died July 6 7, 1722.
Aged | 58 years. | The Reverend Phelim Cassidy |
died August 4th, 1735. Aged 57 years. |

Doctor Patrick Cassidy, brother | to the Rev.
Maurice had four sons Henry Phelim Patrick and the
Reverend Andrew Cassidy Pastor of Davunis qui hoc
opus fieri fecit anno Dom., 1744. Then aged 38 years.
Deo Honor et Gloria.

On this stone are cut two hands breaking host over chalice, the whole surmounted by a crucifix; on either side the words, “Te Deum laudamus, menent. mortl.

The O’Cassidys were physicians to the Maguires from 1320 till 1504, when Thomas O’Cassidy, the last hereditary practitioner of the name, wrote a tract on “The Nature and Cure of the Different Diseases Incident to the Human Frame.” The family gave many distinguished ecclesiastics to the monasteries around Lough Erne and to the Clogher Mission. In 1704 the Rev. Edmund Cassidy (aged 55 years) was parish priest of Devenish, and resided at Aghucheerlin. He had been ordained at Down-Patrick in 1673 by Dr. Key, Bishop of Down and Connor. (A List of Popish Parish Priests, &c. Dublin, 1705.)

CASSIDY.—Patrick Cassidy has three | children interred here |
Margaret Phelim and Catherine. | 1744. |

CASSIDY.—Here | lieth | the Bo | dy of | Doctor | Patrick Cassidy
who di | ed September 27, 1720 | Reverendus Pater
Mauri | tius | Cassidy. |

DAUGHERTY.—Here lies ye body | of Owen Daugh | erty who
died Dec. ye | 13th, 1761. Aged 58 years. |

The monogram on this stone is crushed into the top left-hand corner; and under the inscription are, quaintly cut, a coffin, cross-bones, and a bell.

FORDE.—This monument erect^d | in memory of the Rev^d | Henry Forde, D.D. and P.P. | of Enniskillen, who | departed this life the 14th | day of June in the year | of our Lord 1793. Aged | 45 years. |

By his affectionate sister | Eliz. Meadden. If unaffected | Piety and a Benevolent | Heart could insure | a length of days his | numerous friends would | not have to lament | his Irreparable loss. |

Richard Robert Madden | restored this inscription | *the 14th May 1851.* |

GALLAGHER.—Here lieth | the body of | Hugh Gallaghe | er who departed | this life November | ye 6, 1756. Aged 71 | years.

GALLAGHER. | This stone was erected by | Patrick Gallagher in | memory of his father | Charles Gallagher who | departed this life November | the 10th, 1772. Aged 61 years. |

HOES.—Here | lieth | the Bo | dys of | Mary and Catherine | Hoes, daughters | to C. H. who dy | ed the | year 1718 and | 1724. Aged 16, 21. |

GREANGER.—Here lieth the | body of Dav | id Greanger who | departed this | life April the | 22, 1778. Aged | 84 years.

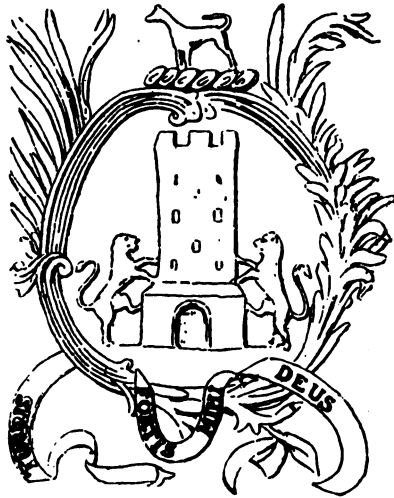
HACKETT.—This stone erected by John | Hackett in memory of his fath^r | William Hackett who departed | this life Dec^{br} the 7th, 1796. | Aged 48 years. Also his mother | Honor Hackett who | departed this life 20th July | 1796. Agd. 69 years. And his Brother | James Hackett who departed | this life 10th May, 1795. | Aged 14 years.

KEENAN.—Here lyeth the Body of | Terence Keenan | who departed this | Life March the 18th, | 1742. Aged 38 years. Also his children | Denis John | Bridget and Sarah | Dyed 9 bry, 1740 | Also the Body of | Sarah Keenan | otherwise married | Wife of Terence Keiran who departed | This Life the 23rd July, | 1773 Aged 57 years.

KEENAN.—This stone erected by | James Keenan in memory | of his Father Edward | Keenan of Enniskillen | merchant whose Body here | lieth and depart^d this life the 9th | day of Decr, 1785. Aged 66 years. His virtues through this life | always rendered him | the | noblest and best of characters | that of an honest man. | Also four of his children | Mary Felix Edward and Sally.

KELLY.—This stone erected by Edward | Kelly of Enniskillen merch. | in memory of his 2 daughters | Catherine Kelly who died Jan. | 1793. Aged 21 years. And Mary Kelly | who died June 23rd, 1793. Aged 19 years. |

Arms: on a mount two lions rampant, supporting a tower; crest, a grayhound statant; floriated chippendale shield with the motto, *Turris fortis mihi Deus*, on a fluttering ribbon beneath.



KELLY ARMS, 1793.

KERNEGHAN.—This stone erected by | James Kerreghan for | his daughter C—— | who died Feb. 17, | 1774. Aged 17 years.

KERR.—Erected by Patk. Krr of | Enniskillen in memory | of his father Cormick | Kerr of Shankill who dept^d | this life Oct. the 6th, 1832. | Aged 76 years. Also his mother Mary | Kerr who departed this | life April 22nd, 1835. Aged 70 years.

LOUGHRAN.—Here lyeth ye body | of James Loug^hran | who depart^d this life | March ye 17th | 1735. Aged 61 years.

MACALEES.—Erected by Jam^a | Macalees for his Father | Hugh Macalees who | departed this life | Feb., 1797. Aged 69 years.

MAGUIRE.—Here lieth the body | of James Maguire | the eighth son of | Terence FitzHugh | Fitz Philip, who de | parted this life | the 3rd Oct., 1757. Aged 26 years.

MAGUIRE.—Erected by Hugh | Maguire of Ennis | killen | in memory | of his father Hugh | Maguire who de | parted this life | March 27th, 1798. Aged | 65 years.

MAGUIRE.—Erected by Eliza Maguire | in memory of her husband | Denis Maguire Departed this life Feby. ye 15th 1795. Aged 63. |

Has the monogram "I. H. S." immediately after the date of death, separating it from the Latin laudation. Inscription broken away in some places.

+

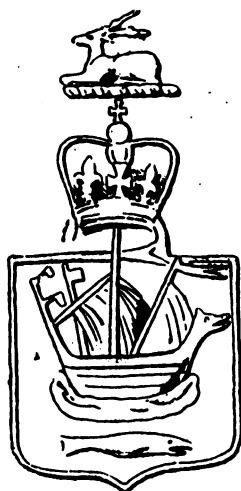
I. H. S. |

Hoc bonus Hoc justus | simplex generosus honestus |
Mortuus ecce——et meni | ori Dionisius - - - — |
Pauperis Auxilium Maguiræ | gloria gentis |
Beneath this stone, Thy bones just Denis lie |
With goodness fraught, fraught with simplicity |
Of poor a friend, the glory of thy name |
Thy generous soul. Thy virtues who can blame |

MAGUIRE.—Erected in memory of the | late Most Rev. Dr. Dennis Maguire | Catholic Bishop of Dromore | who was translated to Kilmore | who departed this life on the 23rd day of December in the year of | Our Lord 1798. Aged 77 years. | During which period he lived | a most exemplary life with | indefatigable zeal and charity | to mankind. He was indeed | the good Shepherd. A true | and real follower of his Master | and a most affectionate and | sincere friend.

MAGUIRE.—This stone erected by | Captain Dennis | Maguire of
His Imperial | Majesty's service in | memory of his
father | Bryan Maguire late of | Roseheath who
departed this life November ye 7, | 1790. Aged 72
years.

MAGUIRE.—Here lyeth the body of | Thomas Maguire who
died | May ye 25th, 1772. Aged 74 years. |
Also his daughter Ann died | May, 1772. Agd.
17 years.



MAGUIRE ARMS.

Arms: upon waves of the sea an ancient three-mast galley, sails set and flags floatant; in vase a fish, all facing to the sinister; over the shield a royal crown, surmounted by the crest; upon a wreath a stag couchant; mantling pendant from the wreath.

MCCAFFERY.— Here ly | eth the | Bodies | of Ed | mond
McCafery and | his wife Eleinor. he | dyed ye year
1726 | and she | 1732. | Aged—56 & 60. |

MCCOLLIN.—Here lyeth | ye body of James | McColline who |
departed this | Life ye 15 October, | 1718.

A plain raised cross over the inscription.

MCCUSKER.—In memory of | J. A. McCusker | who departed this
life | Dec. 25th, 1818. | Aged 72 years. | And his
wife | Mary McCusker | who departed this life
Aug: 10, 1832. | Aged 76 years. | Erected by their
affectionate son | John McCusker | of Gartelaughan.

Gartelaughan, on the lake shore opposite Devenish, and in the barony of Tirkennedy, was in olden times the stronghold of the MacCuskers. The family is represented there still.

- McCUSKER.**—This stone was cut by Thomas | McCusker for his wife Catherine | McCusker who died Sept. 29, 1792. | Aged 61 years. |
- McEvoy.**—Erected | in memory of his Son | Terence McEvoy | who departed this life | Feb. 2nd, 1809. Agd 16. | Also his grandmother | Mary Busby. | James McEvoy dep^d | Oct. 21st 1816 |
- MAGRATH.**—Here lies ye body of James | Magrath who departed th | is life | 10^{br} ye 18^h 1754. Aged | 54 years. Also ye body of | Chas. Brady who departed | this life March ye 30th, 1758. Ag | ed 60 years. |
- MAGRATH.**—In memory of Cecily | Magrath who died | Jan, 1769. Aged 56 years, | by John Magrath. |
- McMANUS.**— This burying pla | ce belongeth to | James McManus | Here lyeth his Gr^r | and child Margaret | McManus.
- McMULCHAN.**—This stone was | erected by John | McMulchan in mem^r | of his Fat^r Patrick who departed this | Life ye 23rd Jan^r 1781 | Aged 64 yrs. |
- MINER.**— Here lyth the | Body of Mary Miner who | Died September | 17, 1751. Aged 6 | years.
- MACVE.**— Erected by Terence MacVe | in memory of Rev | Michael MacVe who de | ceased August 12th, 1780. Aged | 56 years. Also the Rev | John MacVe who deceased | March 12th, 1800. Aged 39 years. |
Terence MacVe died | Feb 7th, 1815. | Aged 94 years | Also his son Patrick MacVe | died March 6th, 1840 | Aged 55 years. |
- O'DONNELL.**—Here lies ye body of John | O'Donnell who died Nov. | ye 22, 1776. Aged 79 years. | Also ye body of Margaret | Griffin who died June ye 20, | 1742. Aged 78 years. Also ye | body of Mary M'Aleher | who died July ye 5, 1766. | Aged 56 years. |
- O'FLAHERTY.**—This stone was erected | by Hugh O'Flaherty | in memory of his | father mother and | posterity and also | of his son Edwd | O'Flaherty who was | born ye 1st of Jan^r | 1786 and Departed this | life ye 14 of July, 1792. | Aged 6 years and 6 | months.

O'FLAHERTY.—Here lieth the body of | Hugh O'Flaherty | who departed this life | the 2nd day of June, 1798. | Aged 55 years.

FLAHERTY.—This monument and | burial place belonged | to Edward Flaherty | and his wife Margaret | Flaherty of Enniskillen.

REILLY.—Erected in memory of John | Reilly of Enniskillen who died | August 2^d 1757. Aged 30 years |

Arms: two lions combattant supporting a dexter hand, in chief two mullets; crest upon a helmet, a griffin's head erased.



O'REILLY ARMS, 1757.

SWEENY.—This stone was | erected by Michael | Sweeny in memory | of his father Jam^s | Sweeny who de | parted this life August | ye 13th, 1801. Aged 75 years. |

WELDON—This mon | ument is erected | by Mr. John | Velden in memory of | his well-beloved fath | er Mr. Patrick Velden who dyed | the year | 1684. |

MAGUIRE—This stone erect | ed by John Ma | guire in memory | of his mother | Jane Gragg who | died December | the 5th, 1774. Aged | 61 years.

A standing stone in the lower church. It has a peculiar design—a heart surmounted by an H., terminating in a cross. In the north-eastern corner of the same church are fragments of another stone bearing date 1789.



MAGUIRE ARMS.

MAGUIRE—Philip Maguire | of | Enniskillen | departed this life |
 Dec^r 13th 1806 | aged 84 yrs. | and | Margaret
 Maguire | otherwise Kernan | March 8th 1811 | aged
 74 years. | In their memory | was | this simple
 pledge of respect—dedicated | by their Son-in law |
 Peter Maguire Doctor of Medecine.

Within the Maguire Mausoleum. Arms built into wall; on a chevron between three griffins' heads erased, as many martlets; crest, a griffin's head erased as in the arms. The same arms are repeated on a floriated shield on the eastern wall—two of the martlets are reversed, and a squire's helmet is introduced under the crest.

The last descendant of the Princes of Fermanagh interred in this mausoleum was a Miss Maguire, the daughter of Peter Maguire, M.D., who died about 1865.

MAGUIRE—This stone | was erected by | Philip Maguire |
 Enniskillen in memory of | his daughter Sarah
 Maguire | who departed this life Oct. the 29, 1781.
 Aged 20 years. | Also Margaret Maguire | who
 departed this life May | the 11th, 1790. Aged 24 years.

JOHNSTON—Here lieth the body of | the Rev. James Johnston
 R.C.C. of the parish | of Donaghcavy in the county
 of Tyrone | departed this life August 6th, 1798. Aged
 53 years. |

BEATTY—Erected | by James Beatty of | Doon in memory of
 his | Uncle John Bell of | Gortaloughan who |
 departed this life 12th | February, 1852. Aged 45 years
 | Also in memory of his | Uncle Richard Bell of |
 Gourtaloughan who | departed this life 20th |
 September, 1867. Aged 82 | years |

THE ABBEY CEMETERY. *

BRADY—Here lyeth | R. E. Brady | Died Nov. | 25, 1725. | Aged
 77 | years.

FLANAGAN—Here lyeth the body of | Nicholas Flanagan who |
 departed this life May, | 1763. Aged 66 years. | Also his
 son Thomas Flanagan | who departed May 4th, 1765. |
 Aged 36 years. | And Nicholas Flanagan who |
 departed this life May the 10th, 1796. Aged 69 years. |
 | Erected by Thomas Flanagan | Enniskillen.

MAGRATH—This stone was erected | by John Magrath in |
memory of his mother | Anna Magrath *alias*
Fla | nagan who departed | this life April the 18th,
1778. | Aged 68 years. |

Has a Christ with extended arms, but without a cross.

MAGUIRE—Here lyeth the | Body of Patrick | Maguire who
dep^d | this life October | the 28th 1782 Aged | 56
years.

MAGUIRE—This stone | is erected by | H. M'G. and his |
posterity in me | mory of Elon | Macguire who |
departed this life | January the 1, in the | year of
1786. Aged 16. |

MCALROY.—God have mercy | on the soul of | Terence McAlroy
| who dep^d this life | July 30th, 1779. | Aged 36 years.

MCGEE.—This monument was | erected by Pat^k Mc | Gee in
memory of | his wife Catherine | who died feb^r y^e
23rd | 1756. Aged 46 years. | Also eight of his |
children.

MCGOLDRIC. | This stone was | erected by James | McGoldric in
mem | ory of his daughter | Rose, who died Jany. |
16, 1816. Aged 19 years. |

MCMANUS.—Here lyeth ye body of | Ann McManus wife | to
Laury McGaharin | who died June 22nd, 1782. |
Age 36 years. |

An angel with extended wings hovering over inscription.

MURPHY.—Here lyeth the | Body of Ann | Murphy who |
departed this | life May the 26th | in the year of
1779. |

MURRY.—Here lyeth ye body of | Gerald Murry who | died May
ye 14th, 1762. | Aged 65 years.

Centre top, angel with extended wings.

SEERY.—Erected by | Edward Seery | to the memory | of his
father Jas. who | died 8th Sept^r | 1818. Aged 66
years. | Also to the memory | of his mother | Mary
Seery *alias* | Boyle who died | 4th April, 1829. | Aged
72 years. |

We are indebted to the Conductors of the *Ulster Journal*, *The Amateur Photographer*, the Great Northern Railway, Miss M. Stokes, the Royal Irish Academy, and R. Welch, for the use of a number of illustrations.

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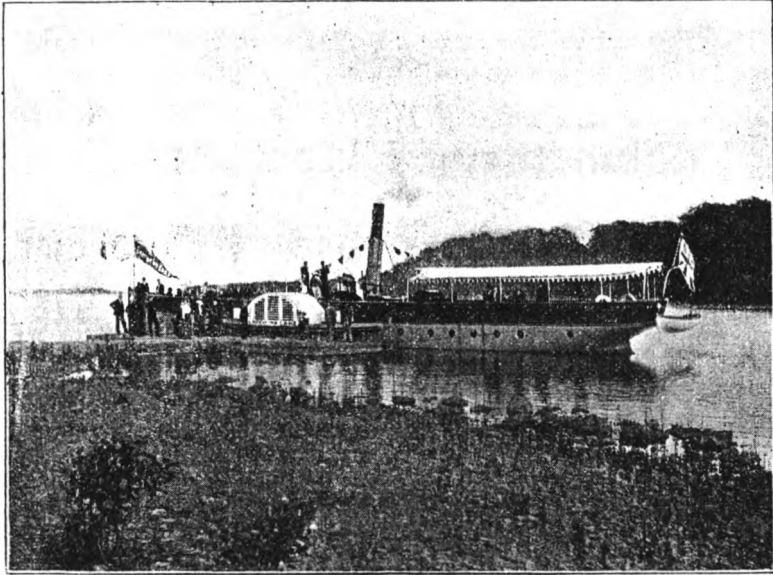
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DUBLIN, 1897.

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25 Payments	2 18 0	3 17 9	3 4 6	3 14 0	4 8 7
15 Payments	3 12 1	3 18 0	4 5 8	4 16 2	5 11 8

* A person of 30 may secure £1,000 at death by a yearly payment during life of £20 15s, which would generally elsewhere secure (with profits) £800 only; or he may secure £1,000 by 25 payments of £26 10s, being thus free of Premiums before age 55.

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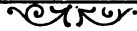
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In his Pawnbroking Office he is prepared to advance liberally on Gold and Silver Watches, Plate, Jewellery, and every description of Valuable Property. Strictest privacy observed. Customers sending goods from a distance can rely upon having full value remitted to them by return of post. Note address—

JOHN J. COX,
Pawnbroker, Jeweller, and Clothier,
12 Townhall Street, ENNISKILLEN.

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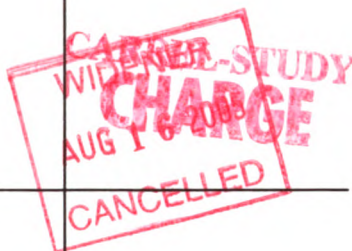


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