

EXTRACTS RELATING TO COUNTY WATERFORD TAKEN FROM:-

"THE HISTORY OF THE HUGUENOT SETTLERS IN IRELAND".

by

THOMAS GIMLETTEE, D.D.  
(Vicar of Dunmore East)

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"THE FRENCH SETTLERS IN IRELAND"

THE SETTLEMENT IN WATERFORD.

From the earliest record of our local history, Waterford has ever afforded a home and a shelter for the foreigner. The name of the barony in which the city and its liberties are comprised (Gaultier) signifies "the land of the stranger," the Danes made it one of their first settlements; the Norman knights who followed Strongbow and Reymond le Gros soon stormed its battlements and made it their head-quarters; the Templars and Knights of St. John established themselves here, after their return from the Crusades; Dominicans and Franciscans from France and Spain were succeeded by burgesses from Bristol, who "drove a thriving trade", and by troopers from Gloucester, who gladly gave up "their warring and their fighting" for a secure settlement in a rich and loyal city. The sons of the strangers are now some of its most respected citizens.

The easy access to the harbour of Waterford, and its peculiar advantages for commercial enterprise, point out at once a sufficient reason why so many settlers should from time to time take up their abode on the banks of that beautiful river, which Spenser, in his "Faerie Queene", describes as

"The first, the gentle Shure that making way

By sweet Clonmel adorns rich Waterford".

War brought some; ~~religion others;~~ but more came for trade

*Continuation of Connors Report*

to a large and thriving sea-port, and succeeded in raising its importance in the several countries to which their ships resorted. But, besides its natural facilities, Waterford was a city which had long enjoyed the favour of the British Crown. The franchises and immunities granted to its inhabitants by King John, which were confirmed and increased by his successors, rendered its merchants and traders free of "coquette and custome" in every part of England and Ireland, and enabled them as well to import as to export a considerable share of merchandise with peculiar means of profit and little risk of loss.

At one time, in the days of Henry the 7th, the Irish traffic with the south of France for Rhenish and Gascoigne wine was almost monopolised by Waterford; the intercourse consequent thereupon was, of course, considerable. In other branches of commercial pursuit the same brisk interchange was carried on, the same advantages followed, and in the succeeding reigns the Urbs Intacta became the great port of transit, not alone to England and Wales, but also to Flanders,\* Spain and many parts of France, as soon as the proclamation of peace enabled the voyagers to do so with impunity. In the middle of the 16th century even, the continental traders had discovered the peculiar advantages of a residence here; an interesting record of which for many years was to be seen on one of the beautiful columns of the old Waterford Cathedral, in the form of an ancient monument to the memory of a merchant born in French Flanders, who died here A.D. MDXLV. Although this was much defaced by Cromwell's soldiery, from the circumstance of the principal figure being an effigy in a kneeling position, and

\* In 1484 a shipment by some merchants of Waterford to Sluys, in Flanders, in preference to Calais, raised the question of Ireland being bound by statutes made in England, which was finally determined in the affirmative.

although it was completely destroyed when the ancient edifice was taken down, yet the inscription has been preserved in the valuable histories of Smith and Ryland. It was as follows:-

"Nobilis hic situs est Guithelmus Clusius, ille  
 Mercator Fidus cui Patria alma Brugae  
 Cecropius Cimonq; Cudonq; Corinthus alter  
 Pectore Munifico tum Pietate pari  
 Nec Minor is Craeso, Mida Crassova beatus  
 Divitiis, Placidus Indole Plebicola.  
 Obit Waterfordae Hiberniae Anno MDXLV"

Beneath this were the following verses in the Balloon French, placed in two columns:

La Noble Renomee  
 Du mortel sans remort  
 D'Art vive et animee  
 Triumphe de la Mort.

Je dis l'humain en somme  
 Periclitant c'a bas  
 Qui le sien Corp's consomme  
 Aux immortal's es bas

Bruges ville Flandrine  
 .....more  
 .....peine  
 .....faites decore.

Au Temple de Memoire  
 Appendu est son nom  
 Bruges das rememoire  
 A tout heur son renom

Bruges crie et lamente  
 Apres son Citadin.  
 Waterford s'en augmente  
 Daviour faiot tel Butin

Le Noble de Lescluse  
 Jadis contre le tans,  
 D'honneur et grace infuse  
 Arma sees heurs et an's.

Courtois et magnifique  
 Fut autant que Cimon  
 Clement et pacifique  
 Cent fois plus que Cydon.

De son hereuse race  
 A laisse un rameau  
 Qui amplecte et embrasse  
 Virtu d'un Saint Cerveau

Anvers, jout pour l'heure  
 De ses pullons heurus  
 Illustrateur J'asseure  
 De leurs noms vertueus.

Le Ciel inaccessible  
 Nous rechange hautement  
 Del lencluse paisible  
 Son duten Sautement.

On the pillars were figures representing truth and piety, and above, the following sentence:-

"Domine secundum actum neum noli me judicare, Nihil dignum in conspectu tuo egi."

From these circumstances, it will not appear strange that at a later period of its history a goodly number of the FRENCH HUGUENOT REFUGEES should seek for a home in a city where their habits of industry would meet with a fitting reward; where a constant intercourse might be expected, not only with the land of their fathers, but also with their brethren in Holland, Germany, and England; and from which a voyage of a few short days would bring them tidings of the very spot which they had left for conscience sake. But besides these reasons, there were others equally strong, which prompted the men of Picardy and Languedoc to establish themselves in the spot where the Norman knight, the Franciscan friar, and the vintner from Bourdeaux, had already been planted generation after generation, to fight with all, pray with all, or fill a bumper for all, according to the times in which they made their settlement.

James the First, in consequence of a riot at the time of his proclamation, had possessed himself of the Great Charter of the city, and at his death it still remained unrestored. In 1626, Charles the First, on the petition of the citizens, granted them a new charter, restoring all the ancient privileges, and bestowing many new ones. This new charter, for which the citizens were compelled to pay the large sum of three thousand pounds, was followed by a second one, which was dated February 19th, 1631, and granted to them important rights of Admiralty and jurisdictions over the fisheries.

The trade and manufacture again improved; and although the rebellion of 1641, and the engagements of Cromwell and Ormonde before its very walls in 1650, tended to check commercial enterprise, it was only for a time, and again the maritime powers of the continent endeavoured to trade with the freemen "on the banks of the SHURE".

The Corporation and principal inhabitants of the city were at this period Protestant. The Puritan followers of Cromwell had settled here in considerable numbers; and the intercourse with the Calvinistic Protestants of Holland, France, and Geneva, was kept up by the unity which existed in their religious feelings and opinions. In the year 1662, the Duke of Ormonde being viceroy, a Bill was brought into the Irish Parliament, then sitting at Dublin, entitled "An Act for encouraging Protestant Strangers and others to inhabit Ireland". It received the Royal assent on the 19th September - William Halsey and John Eyre, the members for Waterford assisting in its becoming law. The Roman Catholic merchants of the city immediately memorialled the Lord Lieutenant, alleging that they were obliged "to pay strangers duties for goods". The Mayor (Bolton's) reply to his Excellency was, "that they were not freemen, had taken no oath of supremacy, and they may and do harbour not only goods of strangers in his Majesty's dominions, but of the subjects of other princes"\*.

\* In the new rules given at the Council of Dublin, Sept. 23, 1672, Waterford is especially named as one of the cities chosen for the encouragement of the settlement of Protestant foreigners.

In 1692, the first Parliament after the revolution was convened in Dublin by Henry, Lord Viscount Sidney, I  
 Its first act was "the recognition of their Majesties' undoubted right to the crown of Ireland;" its next, "An act for the encouragement of Protestant strangers to settle in the Kingdom of Ireland". Charles the Second's act had continuance only for seven years from the date of its passing in 1662. The number of French Huguenots who had fought under King William in Ireland, who were now being disbanded, and whose abiding in the country was earnestly desired by all who favoured the Prince of Orange, rendered the renewal of the Bill most desirable; and it was hurried through both Houses without discussion. Anthony Luxberry and Henry Nicholls were the citizens representing Waterford who aided in its passing; and according to the Journal of the House, "nemine contradicente". Its first provision was as follows:- "That all and every part of King Charles the Second's Act for encouraging Protestant strangers and others to inhabit and plant in the Kingdom of Ireland, which is now expired, shall be in full force and virtue, to all intents and purposes whatsoever, for and during the term of seven years from the end of this present session of Parliament, and no longer". The next demanded that the Protestant settler should take the oath of allegiance and supremacy in open court at the Assizes or Sessions,

before three Justices of the Peace, the fee for which should be one shilling, and without which they were not to be naturalised. The last had reference to their faith and worship; and thus it ran:- "And be it further enacted by the authority aforesaid, that all Protestant strangers and foreigners who, at any time hereafter, shall come into this kingdom, and shall take the Oaths and subscribe the declaration herein above mentioned, shall have and enjoy the free exercise of their religion, and have liberty of meeting together publicly for the worship of God, and of hearing divine service and performing other religious duties in their own several languages; and also according to the several rites used in their own countries, any law or statute to the contrary notwithstanding."

This "Act of encouragement" would induce many of the Huguenot officers and soldiers to remain as settlers; but it was also desirable that men skilled in manufacture should be prevailed on to come over and increase the Protestant population. The linen trade was one which seemed to afford the best inducement; and accordingly, we find the Corporation of Waterford, at a council meeting held on the 27th March 1693, passing the following resolution on the subject of the Protestant refugees:-

Ordered March 27th, 1693:- "That this city and liberties do provide habitations for fifty families of the French



Protestants, to drive a trade of linen manufacture, they bringing with them a stock of money and materials for their subsistence till flax can be sown and produced on the lands adjacent; and that the freedom of the city be given them gratis; and the Mayor and Recorder are desired to acquaint the Lord Bishop of this diocese therewith". This Bishop was Dr. Nathaniel Foy;\*\* the Mayor, Daniel Lloyd; the Recorder, Minard Christain; all three remarkable for their Protestant zeal.

By the exertions of Bishop Foy a suitable place of worship was soon provided for the refugees; for although many of the Huguenots had been more inclined to the Genevan form of worship, yet in Waterford they conformed to the discipline of the bishop who was so kind a patron. A pious pastor arrived to officiate for them - his name was David Gervais. The Corporation voted a grant of £40 per annum as a salary for the French minister, and the choir of the old Franciscan Abbey was fitted up with neatness and simplicity as the French Church. The civic authorities, however, although recording this grant, seem to have made little provision for the payment of it; but in consequence of a remonstrance addressed to them by the minister, we find that during the Mayoralty of Theodore Jones, in June, 1702, the following resolution was agreed to:- "Upon reading the petition of David Gervais, French minister, it was ordered - That his salary of £40 per annum be continued, and the arrear paid." This was continued to him till his death. Bishop Foy had died on the 31st December, 1707, but his successor, Dr. Mills, continued his kindness. The Rev. David Gervais was promoted in 1713 by him to be one of the prebendaries of Lismore Cathedral, and was installed for Modelligo. He did not, however, resign his charge over the church which he had planted, for in the next year the following record is found in the Cathedral Registry at Waterford:-

"1714, April 12th - Lieutenant Peter Besard Delamaindre, and Mrs. Jane Dubay, were married by Mr. David Gervais, in the French Church".

\*\* Dr. Foy, who had himself suffered for adherence to the Protestant religion, endeavoured to strengthen the cause in Waterford by planting a colony of the refugees; and establishing a Protestant school for the sons of the Waterford freemen.

Nor did he long enjoy his increase of stipend, for in the same registry, a few pages farther on, we find the notice of his interment by the Dean of Waterford:-

"1716, July 6th. - The Rev. Mr. David Gervais, prebendary of Modelligo and minister of the French Church, was buried this day the the Rev. Mr. Dean Eales, in Chirst Church".

Lieutenant Delamaindre also left his wife for the second time a widow; but both good ladies seem to have been cared for by the country of their adoption. In a return made to the Irish House of Commons, December 19, 1756, of half-pay officers' widows enjoying pensions, we have- "Mrs. Jane Delamaindre, a pension of £20 per annum", and on the civil establishment at the same time- "Mrs. Mary Jervais, a pensioner of the crown, for £54.15. 0."

Another branch of the Gervais family appears to have settled in Lismore, but what the particular connection was cannot be traced from the record. That they were of the same stock may, however, be gathered from the following entry in the Waterford Register:-

"1714, Sept 15th - William, son of the Rev. Isaac Gervais and Catherine his wife, of Lismore, buried in the French Church".

In 1708 the Rev. Isaac Gervais was appointed one of the Vicars Choral of Lismore. In 1724 he was made prebendary of Kilrosantie; and in 1743 Dean of Tuam. He died in 1756, and was buried in Lismore. On his appointment to the Deanery he resigned the Vicar Choralship of Lismore in favour of his son, the Rev. Henry Gervais, who was succeeded in 1761 by another descendant of the refugees, the Rev. Antoine Fleury. In 1754 the Rev. Henry Gervais was collated to the prebendary of Tullaghorton. On the 27th of May, 1768, he was appointed Treasurer of Cashel, which office he resigned in 1772. He was then appointed Archdeacon of Cashel, and prebend of Doon in the archdiocese. His collation for both was dated September 18th, 1772. He died in 1790, and was buried in Lismore. His descendants are still to be found in that district, intermarried with the highest families in the county of Waterford.

The second minister of the French Church of Waterford was the Rev. James Denis. The members of the Corporation at this period were not inclined to the same liberality as before, being engaged at deadly feud with Bishop Thomas Mills, who succeeded the good Bishop Foy. Their allowance to the minister of the French Church was a scant one

indeed, as appears from the following entry in the Corporation books:-

"Jan. 22, 1717.- Upon reading the petition of the Rev. Mr. Jacobus Denis, Minister of the French Church of Waterford, setting forth that he has a great family of a wife and eight children, and that this board did give a yearly pension to the late Minister of the French Church and humbly prayed to have a pension allowed him. It is ordered that the said Mr. James Denis be allowed £5 from out of the city revenue during the pleasure of this board, and that to commence after Michlemas last."

This pittance was, however, continued for only five years. On the 28th of July, 1722, it was ordered by the Council "That the Rev. Mr. Denis's salary, minister of the French Church, be suspended." He was, however, remembered by his bishop; and on the 28th. of November, 1729, we find him collated to the prebend of Donoghmore in the diocese of Lismore, on the promotion of the Rev. Hugh Barbon. About the same period also he appears to have received assistance in the ministry of the French Church. In the Visitation Book for the diocese of Waterford, in 1731, we find the following entry made respecting it, and the appearance of the clergy who served its congregation:-

"Jacobus Denis, Cler. Minister Ecclesiae Galliae compt  
Anthony Frank, Literatus, Ecclesiae Galliae Excusatur."

Of Anthony Frank no other notice is recorded; but as Mr. Denis was not succeeded in the prebendary until 1735

when it was occupied by the Rev. Edward Thomas, afterwards Archdeacon of Lismore, it is to be presumed that his ministry lasted for the space of twenty years, and that the little colony had been still fostered and encouraged by those who so gladly welcomed them on their first arrival. Prior to the appointment of Mr. James Denis as pastor, we find from the records that Mr. William Denis officiated in the church. Under date July 11th. 1714, we read as follows:- "Mr. Benigne Bellet, the wife of Mr. Isaac Bellet, of St. Johns, was buried by Mr. William Denis, in the French Church." From the fact that the Rev. James Denis and the Rev. Antoine Frank were both cited to the episcopal visitation, it is evident that the bishop claimed jurisdiction over the French Church and congregation. No peculiar parochial charge was allocated to the pastor, nor did the settlers confine themselves to any particular quarter of the city. From the parochial registers they appear to have settled in the heart of the city, within the walls, and to have been scattered through the seven parishes. And, although they worshipped in their own tongue, and in their own church, they were time after time elected to the chief offices in the churches of the city.

Amongst the churchwardens and vestrymen, the following names prove how highly the citizens valued the new settlers and their descendants. In St. Patrick's Parish appear the names.—Henri Blanche, Alexander D'Maison, John D'Maison, Tobias Linnegar, Samuel Oderoft, Anthonie Hagerain, Hector Boisrond, Marquis Guillard, Germain Lune. In St. Peter's and St. John's, amongst the very last church-wardens appointed before the union with St. Patrick's, appear Charles L'Maistre, Nicholas Sprusson, Peter Ducla, John Shelmadine, Captain Sautelle and Francois Spurrier. In St. Olave's, James H. Reynette, Thomas Latrobe, and Jean Vinson. In the Cathedral, (Trinity) Messrs. Gayott and St. Legere.

They were also honoured members of the Corporation. In the records of the City Council during this period, appear the names of Chaigneau, Gayott, Vashon and Ayrault, as common-council men. In 1707, John Espaignet was appointed sheriff of the city. In 1709 Jeremy Gayott was sheriff. The charge of the water-works of the city was entrusted, in 1719, to Arderman Vashon; and in 1726 he filled the office of mayor. In 1735 Peter Vashon was sheriff; and in the years 1738 and 1739 Simon Vashon, jun., was mayor for these successive periods. In 1755 James Henry Reynette was sheriff; and, at a later period, he also occupied the civic chair

for two successive years. Several entries are found of the admission of French Refugees to their franchise, in accordance with the bye-laws, during the early part of the Rev. James Denis's pastoral charge. Many of these were engaged in commercial pursuits, and derived considerable immunities from their being naturalised as citizens of Waterford. All hope was debarred them of returning to the districts of Languedoc, or to the provinces of the Lyonnais and Touraine; and the proclamation of Queen Anne's parliament in 1709, which established their right of citizenship, encouraged them to settle down to the export and import of merchandise. In the immediate neighbourhood of the French Church several of their warehouses were situated. The wholesale wine trade has since that period flourished in close contiguity. The busiest general emporiums were even then, as now, nigh at hand; and their ships, well freighted, went and returned to every well known sea-port either at home or abroad; or were moored close at hand in the secure haven of the Suir.

It would appear that many of those who were thus occupied in trade brought over with them a supply of French specie, which was freely taken and offered in the mutual interchange of business in the city. A proclamation from the crown, issued by the Lords Justices

of Ireland, 29th August 1737, ordering that the value of French gold should be reduced to a certain standard, created no inconsiderable alarm; and on the 24th day of October, 1737, a petition was presented to the Irish House of Commons from "the merchants and traders, inhabitants of Waterford," setting forth—"That several branches of trade in this kingdom, before the issuing of the late proclamation for reducing the gold coin, were brought very low, and were daily decaying, occasioned, as the petitioners apprehend, by a proclamation which formerly issued in this kingdom for adding to the weight of French and Spanish gold." The petitioners prayed the house "to lay before his Majesty such a method for a regulation not only of the current coin of this kingdom, but also of all foreign coin, as may most tend to the advantage of his Majesty, and the interest of his subjects of this kingdom, and the trade of it." In the report on this petition, which is published at full length in the appendix to the Journal of the Irish House of Commons, frequent reference is made to the cellars adjoining to the French Church: and the following is a copy of an account rendered of some of the property contained in one of them, which is interesting as showing the relative value of the several articles contained therein at that time as compared with the present:—

## Goods in the Cellar of the French Church

One Hogshead of Mountain, wanting five Gallons	£8. 4.	7
Two Puncheons and One-half Spirits		
255 Gallons @ 2s.6d. ...	31.17.	6
Twenty-four Empty Casks ... ..	4.10.	0
One Puncheon, three Jars and Nine Bottles of		
Rum... ..	15.15.	6
A Parcel of Oats ... ..	6. 8.	4
A Parcel of Cheese ... ..	7. 3.	4
Four Boxes of Lemons, almost rotten ... ..	1.11.	6
A small Parcel of Benecarlo and some old Hock..	4. 6.	0
A small Parcel of Straw Mats ... ..	12.	8
Three Firkins of Neat Tongues, 2½ dozen		
each @ 6d. ... ..	2. 5.	0
A small Parcel of Train Oil ... ..	10. 7.	1
107 Barrels of Salt, @ 7s ... ..	37. 9.	0

The foregoing extracts prove that a spirit of commercial enterprise had enabled some of the refugees to acquire wealth and station; but in the manufacturing field they were also ever striving to win an honest independence. The original resolution of the Corporation embraced the idea of establishing a linen manufacture, for which the settlers had already become famous. Of the several branches which had been introduced already into the North of Ireland, the manufacture of sail-cloth seemed the most suited for a commercial sea-port like Waterford, as well for consumption as for exportation; and after some little time a vigorous endeavour was made to establish this here.

Before the revocation of the Edict of Nantes, the English had purchased their largest supplies of sail-cloth from Brittany and Normandy. In 1681, the Company of Elders and Deacons of Threadneedle-street, in



London, supplied funds for the erection of a linen manufactory at Ipswich, where a great number of French Protestants had colonised. A Huguenot of Paris, named Bonhomme, taught them to make sail-cloth; and in 1685 this manufacture was in full operation in that rising town, from whence it spread so rapidly, both in England and Ireland, that, according to Macpherson, the importations from France of this article were reduced, from the year 1683 to 1733, by the enormous amount of £500,000..

Louis Crommelin, to whose energy, activity, and skill, Ireland owes so much in the promotion of her linen manufacture, about this time, during his tour throughout Ireland, came to Waterford; and John Latrobe, one of his most active confederates, became a settler there, and was entrusted with the chief care of promoting the manufacture. His exertions were acknowledge by the Government, though in a far less degree than those of his friend and employer. In the Civil incidents of the Treasury from 1715 to 1730, several small sums appear, as free grants, to John Latrobe, on account of adequate services rendered in promoting the flax and hempen manufactories in Leinster.

The degree of success which Crommelin had attained in Lisburn prompted him to extend his field of operations to the south; and to accomplish this he required a grant in aid from the Irish Parliament. Their Journal states that, on the 4th day of December 1717-

"A petition of Louis Crommelin, gent. was presented to the House and read, setting forth-That the Petitioner, upon the encouragements given him by his late Majesty King William, of glorious memory, came into this kingdom to settle a manufactory of Linen Cloth, and fixed a colony for that purpose at Lisburn, in the North of Ireland, wherein, notwithstanding the many difficulties that attended the same, he succeeded beyond expectation, and by such means increased the trade of the nation in such a measure, and to such a degree, as the revenue and produce thereof is becoming very considerable, as appears by the great exportation every year; and the Petitioner considering that there are several branches of the said manufacture which may be set up in some parts of the kingdom, and tend to the great benefit, advantage and support of a multitude of poor people, and will be of great benefit to this kingdom in particular and to Great Britain in general, upon a suitable encouragement, the Petitioner, therefore, most humbly offers to set up and carry on the Hempten manufacture of Sail-cloth, of the growth of this country, in such a place or part of the kingdom as the House shall think most proper, being well assured of the same success therein as he had in the former, which will prove no less, if not more beneficial and advantageous to both nations,"

On reading this, it was ordered-"That the consideration of the said petition be referred to the Committee appointed

to inspect the state of the Linen manufacture, and that they do examine the matter thereof, and report the same with their opinion therein, to the House, and that all members have voice who come." Accordingly the committee met, and, on Dec. 10.1717,

Mr. Ward reported the following resolutions.-

Resolved-"That it is the opinion of this Committee that settling manufactures of Hempen Sail-cloth in proper places would be highly advantageous to this kingdom."

Resolved-"That it is the opinion of this Committee that Lewis Crommelin is a proper person to be employed in making settlements of the manufacture of Hempen Sail-cloth, in such places as the Trustees for improving the Hempen and Flaxen manufacture shall appoint, and subject to their directions."

Resolved-"That an humble address be presented to his Majesty that he will be graciously pleased to order £1000 a year for the space of two years, to be paid to the Trustees for managing the Hempen and Flaxen Manufacture pursuant to the said address of this House last session, whereby they may be enabled the better to promote the said manufactures."

Ordered-"That such members of this House as are of his Majesty's Most Honourable Privy Council, do attend his Grace the Lord Lieutenant, with the said address, and desire his Grace will be pleased to lay the same before his Majesty as the Address of this House."

A Committee being appointed to make further inquiry on this interesting subject, presented the following report:-

"Your Committee find that the Trustees have, by their encouragement, promoted two very considerable manufactories for Sail-cloth in the Southern parts of this kingdom, at Rathkeale and Cork; and we find that the Trustees have now proposals before them from merchants of considerable substance in England, for setting up another Hempen manufactory in the county of Waterford, the expense of which will amount to a considerable sum."

Louis Crommelin had already received large sums.

In the account of the several sums of money for which the Vice-Treasurers have claimed credit as being paid by them for the use of the Hempen and Linen manufacture, in tye year 1703, appears the following:-

"Paid the Earl of Abercorn and other Trustees of the Linen Manufacture, to be paid by them over to Mr. Louis Crommelin for erecting looms for weaving fine Linen Cloth  
£430. 0. 0  
In the year 1705- ... ..

"Paid Mr. Louis Crommelin, Overseer of the Linen Manufacture, to complete the allowance due to him and his three asistants, for one year and three quarters, to Dec. 1704, by king's letters .. ... .. £470.12. 0

"1705--Paid the Trustees appointed by her Majesty for carrying on the Linen Manufacture, and by them paid over to Mr. Louis Crommelin, on account thereof, to the 25th. Dec., 1704... .. £1515 9 8

"More to be paid over to Sir Thomas Southwell, or several pieces of Sail-cloth, and to William Crommelin, assistant to Louis Crommelin, his salary to 25th. Dec., 1704... .. £337.18 8½

"1711--Joseph Beaumont, on account of his services to the Linen Manufacture ... .. £100 0 0  
 "1713--More to be paid him ... .. £100 0 0  
 "1715--Louis Cromlin ... .. £10 6 2  
 "1715--John Latrobe, Waterford ... .. 8 4.11½  
 "1719-- Do Do ... .. 10 3.11½  
 "1720-- Do Do ... .. 7 9. 1½  
 "1721-- Do Do ... .. 8 2.11½

On the 4th day of August, 1719, the Irish Parliament, in a Committee of Ways and Means, voted the following duties, to increase the revenue:--"An additional duty on Tea of 12d. per lb.; Coffee, 3d. per lb.; and Chocolate 3d. per lb.; to commence the 1st of September next following." These increased duties were for the purpose of promoting the linen manufactures in the South. Leave was given to bring in the Bill, and it was ordered--

"That it be an instruction to the Committee to insert a clause or clauses in the said heads of a Bill,

for applying the duties laid on tea, coffee, chocolate, and cocoa-nuts, for the use and encouragement of the Hempen and Flaxen manufactures."

The Bill passed on the 7th. of August following, and a portion of the money thus raised was immediately applied for increasing the linen trade in Waterford, and establishing the sail-cloth factory. Some few sessions after, a committee of the House were appointed to report on the progress of the works; on the 8th of December, 1725, they made their report, one portion of which stated as follows:-

"Your Committee observe that the Trustees of the Hempen and Flaxen Manufactories have encouraged the setting up a new manufacture for hempen sail-cloth at Rathbridge, in the county of Kildare, and that this and the two manufactories at Cork, and one at Waterford, are in an improving way."

Mr. Maxwell, who was chairman of this Committee, further reported on the same day respecting Waterford:-

"That an arrear of £499. 1s 9d. was due to the Hempen manufactory of Waterford."

This trade, which was carried on at first with so much energy and ability, after some little time again languished; but in the year 1746, a vigorous attempt was again made to resuscitate it, and this was mainly owing to the personal exertion of a noble descendant of the

Refugees. Dr. Chenevix, who but the year before had been appointed to the See, desiring to assist and foster those who were, like himself, "the sons of the strangers," interested his patron and benefactor, the witty and urbane Philip, Earl of Chesterfield (who had just been appointed Lord Lieutenant) in the linen manufacture of Waterford and induced him to give it his patronage. From a residence in his diplomatic capacity at the Hague, where Doctor Chenevix was his chaplain, Lord Chesterfield had been enabled to judge of the great advantages derived by Holland from the manufactures of the refugees; and immediately active measures were undertaken to accomplish a revival of business in the city where his friend had undertaken the episcopal charge. An enterprising and skilful employer, named Patrick Smith, was induced, with his family, to remove from Belfast to Waterford. The entire expense of their transplantation was defrayed by the Trustees for promoting the Linen Manufacture, and an annual payment made to them of £300 per annum, until the looms were in full operation. Two Dutch families of French descent were brought over to instruct in the making of tapes and bobbins; and fifty Protestant families were conveyed from the North of Ireland, most of them, if not all, descendants of the Huguenot settlers in Lisburn and Dundalk.

The extent of the operations of this family may be gathered from the petition which was presented by them to the House of Commons, on the 24th of January, 1758, when a sum not exceeding £2,000 was voted to them as an assistance in their undertaking; and a second petition on the 3rd of November, 1761, which embodies the substance of the former one. It was as follows:-

"A Petition of Patrick Smith, Arthur Smith, Chalmers Smith, Mary Smith, Sarah Smith, Jane Smith, Anne Smith, Agatha Cornelia Smith, Mary Smith, jun., Elinor Smith, Elizabeth Smith, and Helena Amelia Smith, of the city of Waterford, linen thread, tape, bobbin, and boss manufacturers was presented to the House and read, setting forth:-

That in year 1746, Petitioners, Patrick Smith and his family, consisting of his wife, four sons, and eight daughters, countenanced by the Earl of Chesterfield, and encouraged by the Right Honourable and Honourable the Trustees of the Linen Manufacture, removed from Belfast to Waterford in order to introduce and establish the Linen Manufacture in the South; and by giving encouragement there, prevailed on fifty Protestant families to settle there. That Petitioners, Patrick and Arthur Smith, by their contract with the Trustees, were allowed £501 15s. Od. , to defray the expense of removing themselves and the colony they carried with them, and to purchase looms and other machines, and were to receive



for the support of their family, from the year 1746 to 1750, £300 annually; for the year 1750, £250; and for every year after, during contract, £200 annually. The poor in that city being inured to sloth and idleness, rendered the undertaking very difficult; but by the industry and perseverance of petitioners the intention of the Trustees to raise a spirit of industry was so effectually answered, that though there were only 297 hanks of yarn spun in the first year, there were in the second 2,958, in the third 18,748, and a great increase in proportion since. As the greatest part of the petitioner's family consisted of females, who could not be profitably employed in other branches of the linen manufacture, they, in the year 1750, on £100 being given by the Trustees, began the thread manufacture, by which a great number of hands, before useless to, and a burthen on, the public, are constantly and usefully employed. This branch has been so much improved and extended that, from 378lbs. manufactured in the year 1750, they manufactured no less than 4,511 pounds, 4 ounces, from 3d. to 32s. per ounce, and would have increased so as to have exported greater quantities could they have extended their credit to obtain a fund for that purpose. That petitioners, attentive to every measure by which the linen manufacture might be extended, and themselves rendered worthy the bountiful encouragement of the public, and on being well informed of the great advantages arising to the Dutch by their exports of thread, tape, and bobbins to England, and having, on

examining the books of entries in the custom-house of London, found that from the 11th of September, 1752, to the 15th of October following, not less than £11,917 12s. value (on a moderate calculation) of thread, tape, bobbin and inkle, was imported and entered from France, Holland, and Hamburg, they did, in the year 1752, at very great expense, attempt the manufactures of tape and bobbin, which great undertaking they supported till all the apparatus was complete, by borrowing from time to time such sums as were necessary, and receiving from the Dublin Society £500 to help them till a more suitable bounty could be obtained. That, in 1757, petitioners petitioned the Honourable House of Commons, who were pleased, on the merits of the petitioners being fully proved, to grant £2,000 to enable petitioners to continue their useful design, till an opportunity should offer for receiving such aid as might enable them to carry it into full execution. That, at this time the Dutch, jealous of being rivalled in so valuable a branch of their trade, reduced the price of threads, tapes, and bobbins, so low that petitioners, for want of a sufficient fund to carry them on in an extensive manner, could derive no advantage from what they manufactured, though they had borrowed the sum of £10,000, £3,384 13s. 8½d. of that sum being sunk in buildings, erecting mills, looms, and machines, and in payments to two Dutch families for instruction in the

art of manufacturing tapes and bobbins; which joined to the rents they pay, swallowed up the profits on the remaining sum, which was employed in manufacturing; and, as petitioners' credit is in England, they have within these two years, on the supplies being raised to carry on the war been obliged to pay in near £3,000 on their creditors demanding it, by which petitioners are greatly distressed, and many of their machines useless for want of money to work them.

"That petitioners, knowing the manufactures could not be established in their full utility to the public till the husbandmen were led into the cultivation of their land for raising flax, did, in 1758, plan a scheme for raising a fund for premiums, which scheme was laid before several noblemen and gentlemen, and the Earls of Grandison, Tyrone, Besborough, and Donegal, the Lords Loftus and Beresford, the Lord Bishop of Waterford, the Speaker of the Honourable House of Commons, subscribed to it; the scheme was published and a society appointed to direct the payment according to the merits of the claimants; and in 1759 premiums were given on 1,032 stone weight of flax, and 2,654 hanks of yarn spun of said flax and sold at the public market; and in 1760, the quantity increased to 2,400 stone weight of flax, and 5,059 hanks of yarn; and petitioners are hereby of

opinion that, by continuing the premiums two or three years, the raising flax may become of great use by being more generally used in the South. That, in March 1759, petitioners were applied to by the most considerable dealers in London for their threads, tapes, and bobbin, the additional duties on importation of those articles from foreigners being so heavy, they would have engaged for very considerable quantities from petitioners, who, for want of a sufficient sum to increase their manufactures, were obliged to decline accepting a proposal so advantageous to the public and themselves. How exactly petitioners have fulfilled the engagements to the Trustees they hereby refer themselves to that honourable Board, and for the happy consequences that have arisen from their settlement in the South they would appeal to the gentlemen of that country, particularly in Waterford and its neighbourhood, who know how different the state of that country is from what it was before they settled in it. Petitioners' works have been seen by several gentle men of rank and fortune, who were pleased to express their satisfaction at seeing so great an undertaking under the direction of so numerous a family; the apparatus petitioners now have would employ 1,417 men, women and children, in spinning, winding, weaving, spooling, skeaning, and bleaching, besides those employed in raising the flax and preparing it for spinning. But, amidst

all the advantages arising from the industry of petitioners, whose time and industry has for fifteen years been entirely devoted to the introduction and establishment of these manufactures, they, from innumerable losses and disappointments necessarily attending the introduction of infant manufactories have been unavoidably led into the disbursements of very large sums, a burthen under which they must infallibly sink unless timely support is offered them by the public. Petitioners, therefore, most humbly entreat the house, to take their case into consideration, and to grant them such relief and assistance as to its great wisdom shall seem fit."

On the petition being read, it was referred to a committee consisting of Lord Beresford, member for Coleraine; Mr. Le Hunte, member for Wexford; and some others; to be considered on the Friday following. The committee accordingly met, and prepared the following report, which was handed into the House on the 9th. November:-

Report of Committee Handed in, November 9, 1761, by  
Lord Beresford.

"Mr. Speaker, - The Committee appointed to examine the matter of the petition of Patrick Smith and several others of the city of Waterford, linen thread, tape, bobbin and boss manufacturers, have accordingly examined and considered the matter to them referred, and have desired me to report the same, as it appeared to them, with

their opinion thereupon, to the House, which is as follows:-

"Arthur Smith being sworn, said-That the family, consisting of fourteen, removed from the North to Waterford in 1746, to introduce and carry on the linen manufacture, by encouragement of the Linen Board. That, when the family first came to Waterford, there was little or no appearance of the linen manufacture in that country. That they brought about fifty Protestant families, who were mostly employed by the Smiths in the linen manufacture. That the encouragement from the Linen Board was not sufficient to establish the manufacture in that country. That there were not more than 300 hanks of yarn to be bought when they first came to Waterford, which would not make more than five pieces of linen. That near 5,000 pieces of cloth have been made in and about the city of Waterford this last year, to the value of between £10,000 and £12,000. That they purchased flax and sold it in pounds and small parcels to encourage spinners, which increased the spinning to 3,000 hanks the next year; and it has increased every year since, so that this year the family bought 6,000 hanks, besides what others have bought, which may amount to as much more. That several persons of property have engaged in this manufacture since the family came to Waterford. That they now carry on the making of linens, tapes, bobbins, boss and thread &c. That there would be great demand for tapes &c from England and the plantations, if they could

undersell the Dutch. That the family are at great expense in setting up the apparatus for this manufacture of tapes, &c. That they have had application made to them by considerable dealers in London to furnish them with tapes and bobbins; that they would contract for £10,000 worth yearly, if they could be afforded as cheap as the Dutch. That the family wanting a sufficient capital, is the reason they cannot extend it to a greater degree. That there are two kinds of tapes made by this family that are not made by any others in this kingdom. That it would take £9,000 to employ the machines already erected for these manufactures, and to supply them constantly with materials. That about £4,500 is now employed in these manufactures by this family, and £5,200 has been expended in setting up the manufacture. That they cannot have a return in less than seven months, and for a great part in not less than thirteen months, and they must pay ready money for all the materials. That Parliamentary aid could procure them credit, so as to extend the manufacture greatly, and give the family a reasonable profit. That if all the machines were constantly at work upwards of 1400 persons might be usefully employed. That they could not enter into such contracts as have been proposed to them from England, by the most considerable dealers in these articles, unless they are encouraged by Parliament."

It was resolved by the House, on the motion of the Committee—"That the Petitioner proved the allegation of the petition. That the Petitioner deserves the aid of Parliament. That the report be referred to the Committee of Supply."

Following the example of the Smiths, some of the inhabitants of the city and its neighbourhood entered upon the same speculation, and sought to revive the trade, and to receive a subsidy from the Parliament in aid of the undertaking. On the Kilkenny side, John Green, Esq., of Greenville, petitioned, praying aid, and described himself as the first founder of the linen manufacture in the county of Kilkenny. His petition is dated on the 3rd. of Nov., 1755, and he describes it as "flourishing and extending itself with great credit." The year following brought a similar petition from Robert Snow, of the city of Waterford, linen manufacturer and bleacher, praying aid and encouragement, was presented to the House, and read, and referred to Committee.—March 14th, 1756." The Committee reported—"That petitioner had proved his allegation, and deserved aid and encouragement; and referred to a Committee of the whole House."

For many years this manufacture was a staple trade in this city, and its guild one of the wealthiest and most prosperous. To Louis Crommelin and John Latrobe in



the first instance, to Bishop Chenevix in the next, Waterford was indebted for it as a source of industrial employment. Since the invention of power-looms it has completely vanished. A few years ago a manufactory of sail-cloth was attempted, but was soon given up as a failure; and now, in the cloister of the Franciscan Abbey and close beside the French Church, a manufacture of coarse tarpaulin-cloth and bacon-wrapping is all that remains of this important trade, which was once so flourishing, and which had gathered together so large a number of the Huguenot congregation of the Rev. James Denis.

His hearers were not, however, confined to the industrious classes above referred to. The medical profession in Waterford, at this time, was well represented by two worthy members of it, both of whom appear to have belonged to the little band, who preferred freedom of religious opinions and a quiet home amongst a strange people, to an abode in the land they loved, but where their conscience was at the will of a despot or of his bigotted advisers, who would not even allow a Huguenot physician to follow his profession. The names of those two worthies were, Dr. Peter De Kante, and Doctor Jacques Reynette. The former had married into the alcock family, who were chief rulers in the Corporation, and to him was entrusted

the care of the sick poor throughout the entire city; for which the munificent(!) salary of £10 per annum was voted to him by the Council. On the 28th of July, 1722, when a fit of economy had seized the burgomasters, the French minister's allowance was thrown out by the learned forty who composed this body, and who were styled by the wags "the forty thieves" and at the same time Dr. Rante, "the French doctor" was also superseded; but in the following year the doctor again seems to have made friends, for he was restored at Michaelmas, 1723. His first wife was taken from him soon after his marriage. A large stone slab covers her remains in the French Church with the following inscription:-

"Mary de Rant, alias ALCOCK,  
died ye 17th of January, 1716, aged 33 years."

The baptisms of several of his children, by the Rev. J. Denis, are also recorded.

Mary Alcock was not, however, long mourned over. On the 5th. of December, 1717 Doctor Peter De Rante and Miss Anne Pyke were united together in holy matrimony, by Mr Dean Eccles, in the Cathedral, and the widower was comforted. But his first love claimed him back again, when he was summoned to his last resting place; for on the 27th of January, 1756, Doctor Peter De Rante was laid beside her in the southern angle of the choir of the French Church.

Of Doctor Jacques Reynette we have even less to say. The family tradition tells that he was but a boy when, with his father, he fled from Languedoc. The family estates were claimed and restored in after years to a senior branch. The parish register records that-

"Jan 23rd, 1720.-Doctor James Reynette was buried by Mr. Denis in the French Church."

Some months before, his daughter was provided for to his satisfaction: the following is the entry in the register:- "July, 23rd 1719. Captain John Ramsay and Miss Charlotta Reynette, both of Saint Michael's parish, were married by Mr. Jacob Denis in Doctor Reynette's house." The name of Ramsay was well known in connection with Waterford, for many years after, through most parts of Ireland; as Ramsay's Waterford Chronicle, one of the first provincial newspapers established in Ireland, owes its origin to Captain Ramsay's son; and it is a singular circumstance that the second Waterford Newspaper was also started by the Descendant of another of the refugees, Mr. Fleury. The good old doctor's descendants, in the succeeding generations, have served both Church and State, and served them well. They still remain, settled in Waterford or near it. Amongst them, this day we have a worthy alderman, a skilful physician, and a brave Peninsular officer, who still can tell of the story "sent down from sire to son"-how Louvois' tyranny drove forth

the first of their name to Ireland as an alien and a stranger; and in the collateral branches are many "brave striplings and bright-eyed maidens," all of whom claim as their progenitor the brave old man whose family left rich estates and personal property behind for conscience sake.

In the record of the Bishop's Visitation, both Doctors (or, as they are termed,) (Chirurgeons) De Rante and Reynette, made their yearly appearance before the Ordinary, to render a good and true account of their labours during the preceding twelve months, and we doubt not partook of his lordship's hospitality. We can well imagine the long canes, well powdered wigs, and courtly bows with which they paid their ceremonious respects, according to the most approved style of the court and age of Louis XIV.

The foregoing records sufficiently attest the fact that "the Refugees," for the first half century of their settlement in Waterford, maintain a distinguished position both in Church and State; that manufactures and commerce flourished in their hands; that the learned professions were well represented; and that literature was also their debtor. It would seem that several of the Williamite officers of the Huguenot soldiery fixed their abode here about the same time. In the appendix to the Journal of the Irish House of Commons, in the year

1719, a return is made and signed by Theophilus Desbrisac, of the different pensions which had fallen in from the French troops, and also those who were placed upon the pension list: amongst those settled in Waterford one was—James D'Augier, who died in Waterford, Sept. 11, 1718—pension £27 7s. 6d." Lieut. D'Augier was one of Ruvigny's soldiers in 1711. He was taken off the pension list, but restored in 1713 by letters from her Majesty Queen Anne.

Peter Chelar, who had been quarter-master to Lord Galway's horse, Captain du Chesne of the same regiment, Captain Abraham Franquefort, of the Piedmont army, Captain John Vaury, who afterwards removed to Portarlinton, Captain Louis Belafaye, all veterans of King William's victorious army, appear to have made Waterford their resting-place. The parochial registry assists us also in tracing some others. The following are extracts:—

"February 18, 1708.—Susannah, wife of Lieut. Emmanuel Toupelin Delize, was buried by Mr. Denis in the French Church."

"April 14, 1708.—Thomas, the son of Captain Louis Duschenne, and Catherine his wife, was buried in the French Church by Mr. Bolton."

"January 27, 1710.—Blount, the son of Captain Louis Belafaye, and Mrs. Martha his wife, was baptized by Mr. Bolton in Alderman Graves' house."

"Sept.25,1712.-Mary, the daughter of Mr.Francis Delaville, and Jane his wife, baptized."

Lieutenant Besard De Lamaindre settled shortly after; and Major Sautelle, whose descendants, through his daughter Mary Sautelle, are extremely numerous, all claiming the right of laying their bones beside the gallant old soldier in the French Church—all proud of their French descent, and reckoned amongst the most valued and respected citizens in Waterford.

But while many of the refugees attained to comfort and wealth, there were some of them also in indigent circumstances; for even such are the "changes and chances" of this mortal life. The poorer brethren of the household—the infirm, the widow, and the orphan—were not, however, forgotten by their own countrymen, who were "willing to give and glad to distribute" of their abundance. In the Registry of the Wills in the Prerogative Office, Dublin, are found the following reminiscences of their charity

"1719.John Vaury, Esq., bequeathed to the French Church of Waterford, £10."

"1732. Mrs. Ab.Sandoz to the poor French of Waterford, £5.\*"

"1738. Peter Chelar, to the French Church in Waterford, £10."

Although no other bequests appear on record, we may well suppose that the church maintained its own poor, and that the widows were not forgotten in the daily distribution.

For the orphans there was no occasion to fear, inasmuch as the French settlers were all of them freemen of the city; and under the 129th Section of the City Charter the Mayor, Sheriff, and Citizens of Waterford were a "Court of Orphans," obliged to undertake the guardianship in like manner as the City of London, and empowered to allocate £6 per annum from the stock purse for the maintenance and education of each child entrusted to their charge. From this enactment and practice no doubt was first suggested the idea of establishing the City of Waterford Protestant Orphan Asylum. It is creditable to the citizens that their Protestant Orphan Society should be the first established in Ireland. It is no less creditable to the French Protestant Refugees that their last pastor should, amongst his other charitable benefactions, have bequeathed to it the endowment by which an apprentice fee is provided for the little inmates of the Asylum as soon as they have become of suitable age to be placed out to a trade or profession, and learn how to earn a livelihood with honest independence. The name of this benefactor was the Rev. Peter Augustus Franquefort. Previous, however, to his appointment, we have mention made of three others who succeeded Mr. Denis in the ministry. The first, the Rev. Guidon Richion, of whom the mention made is

trivial; and equally so appear the records respecting the Rev. George Dobier,—so few were baptized or married or buried by them,—the same tale is repeated—and then their names disappear with the generation amongst whom they had ministered. The Rev. Daniel Sandoz and the Rev. Josiah Franquefort, who were both of French descent, although occasionally officiating in the French Church, do not appear in the Visitation records as officially connected with it. They were both licensed for the curacy of Saint Olave's. The former subsequently received a valuable preferment in the diocese of Waterford, and was also one of the prebendaries of Lismore. The Rev. Josiah Franquefort, who is buried with his wife in the nave of the abbey, which forms the entrance to the French Church, appears to have been active about schools, and desirous of promoting Scriptural education.

In 1761 the Rev. Augustus Devoree appears in the Visitation book as having duly presented himself before his ordinary, as pastor of the French Church. It does not seem that he feared as well as his predecessors in the way of Church emolument; the account of his stewardship had reference simply to the French Church, and no rich prebend fell to his lot which might make his circumstances easy and secure.

The name of the Rev. Augustus Devoree appears frequently in several parochial registries, generally performing an



official service for those whose names tell their origin, and whose parochial residence caused them to be married in their parish church or buried in their parochial cemetery. We have the several surnames—D'Maison, Blanche, Coquin, Denis, Latrobe, Dermoizan, Dugay, Marcel and Chenevix, amongst those to whom Mr. Devoree administered the rites of the church; but the last parochial entry connected with his name establishes the fact, that he did not confine his ministry to his Gallic brethren; and a pair of fond Milesians appear to have been made happy under his hand, on the 8th. Dec., 1761. This is the entry—"William Barry and Mary Murphy, both of St. John's, married Dec. 8, 1761, in the French Church, by the Rev. Augustus Devoree." Such was Waterford a century ago; today Mr. Devoree was burying Claude Marcel and Antoine D'Maison, and to-morrow he united in the bands of holy wedlock a happy pair of Hibernians, rejoicing in the unreomantic names of Bill Barry and Moll Murphy. The Barrys and the Murphys are with us still, like our native Shamrocks, green on every hill: the Devorees, Marcells, and D'Maisons have all long since withered from the soil, which seemed to prefer the hardy native before the rich and rare exotic.

It appears strange, that the Rev. Augustus Devoree did not succeed as well as his predecessors in the way of Church preferment; and it is the more singular, from the fact that the see of Waterford was at this time filled by

Bishop Chenevix, who was translated thither from Killaloe on the 15th of January, 1745-6. The exertions of this bishop on behalf of the humbler refugees has been already alluded to; but he was one who, like his Master, "went about doing good." He is described as a man "of great singleness of heart and benevolence." Mr.Devoree's death must have been the cause which prevented his promotion by one whose entire sympathies were called forth on behalf of the descendants of the foreign settlers from France, as he himself claimed to be a scion of the same honoured stock. Dr.Chenevix, as before stated, was undoubtedly of French extraction; his family settled in England immediately after the revocation of the Edict of Nantes; he himself had been Chaplain to the British Embassy at the Hague, when Lord Chesterfield was Ambassador, and had much intercourse with the Huguenots. When that nobleman was appointed Lord Lieutenant, Dr.Chenevix accompanied him as first Chaplain, and was promoted in 1745 to the Bishopric of Killaloe, and translated in the following year, to Waterford and Lismore. His episcopate lasted for thirty@five years; and his name will be ever held in honoured remembrance by the clergy, from the memorial which he has left them to his memory. By his will, dated August 13th. 1777, he bequeathed the sum of £1600 to the diocese of Waterford, the interest to be given to the widows of clergymen of that diocese. He also left

£1000 to the diocese of Lismore. A Bishop and his clergy of Waterford in the preceding century, had welcomed the Protestants of France, and had rendered them a kind and courteous greeting; a fitting return was now made by a bishop who was himself a descendant of the refugees, in providing for the widows of his fellow pastors. During the period of Bishop Chenevix's episcopacy many of the ablest sons of the refugees were drawn around him, and many of them received well deserved promotion. John Jaumard was Archdeacon of Lismore; William Grueber was first Chancellor, then Treasurer, and afterwards the Treasurer; Daniel Sandoz was prebendary of Mora; Philip Chenevix, prebendary of Kilgobinet; and on his promotion to the chancellor's stall in Waterford, George Lewis Fleury succeeded him. On Mr. Fleury's exchange for the Treasurership, Peter Augustus Franquefort, who had been Treasurer, became the possessor of it. James Grueber and Arthur Grueber became successively prebendaries for Kilrosantie; and William Grueber was prebendary for Modeligo. Antoine Fleury, whose reputation is, "that he was the crossiest man in Ireland", succeeded Gervais as Vicar Choral, when the latter was made Archdeacon of Cashel; and in 1773, George Lewis Fleury was appointed Archdeacon of Waterford, after the dignity had remained dormant and the stall unfilled from the year 1667.

About the same time, the French settlers in Waterford, who had been diminishing by death, removal, and their gradual merging amongst the inhabitants by inter-marriage, and by the adopting of their language and habits, expected to have received a large accession from the continent. A number of Genevese, many of them French settlers, had become dissatisfied with their own city, and expressed a desire to become domesticated in Ireland,

and to employ themselves in the manufactures by which they obtained their livelihood. The men of "82" and the Parliament of "82" were glad to encourage a movement which would resuscitate the trade and manufacture of the south; and accordingly, under the viceroyalty of the Earl of Northington, and subsequently, of the Duke of Rutland, measures were adopted to facilitate their removal. A Board of Commissioners was appointed forthwith; the neighbourhood of Waterford appeared the most suitable position to plant them; and the village of New Geneva was planned as their home, on the banks of the Suir, and about six miles from the city, in the parish of Kil St. Nicholas, which was then, as now, ministered to by a descendant of one of the refugees. From the Accountant-General's balance-sheet, submitted to the House in 1784, we learn that the money voted for the settlement was originally £50,000, but subsequently increased nearly by £6,000 more; and the lands of New Geneva were purchased from the Alcock family, at this time the leaders of the Corporation of Waterford. Under date October, 1st, 1783 we find the following entry:-

"Paid the Commissioners for settling in Ireland a colony of Emigrants from Geneva, in further part of £50,000 net, making £55,855. 2. 8½d gross, granted them to defray the expenses of carrying the plans prepared for the settlement into execution, by three warrants, dated 7th June, 1783, 29th Sept, 1783, and 15th Dec., 1784". Farther on, in the same account, appears the following entry:-

"1784, July 8th - Paid the Commissioners for settling in Ireland a colony of Emigrants from Geneva, to be by them applied in effecting the purchase of the interest of Alexander Alcock, Esq., and others, in the lands of Knockroe, and other lands in the county of Waterford, £12,796. 14. 3½d.

Further on we have the account of the works:-

"Oct, 1788 - Paid William Kendy and J. Donnellan, contractors for the building the town of New Geneva, on account of the extra expenses and loss they sustained by the unexpected stop put to the building of the said Town, in further part of 55,855, 28½ gross, granted for the building and settling the said Town; Warrant, 29th January, 1788, 310. 17. 1d."

"Paid the Right Honourable James Cuffe, in consideration of his trouble, attendance and expense, in superintending and overseeing the works of New Geneva, in further part of £55,855. 2. 8½d, granted for the building and settling the said Town, £465. 10. 9d. - Warrant, 27th March, 1788".

"Paid William Gibson, architect, for conducting the works of the said Town, on further account of the said letter; Warrant, 10th July, 1788, £207. 16. 1d".

In the Account of Arrears remaining undischarged, Lady-day, 1788, appears the following entry:-

"The Commissioners for settling in Ireland a colony of Emigrants from Geneva, a balance of £55,855. 2. 8½d. gross, granted them to defray the expenses of the said settlement £33,088. 11. 0¼d".

And the following Report was presented to the House in 1789:-

Extract from Report of the Committee of the Comparative State of the Public Expenses, for the year ending Lady-day, 1789.

"It appearing to your Committee that there was no intention of carrying into effect the settlement of a colony of Emigrants from Geneva on the lands of Knockroe, now called New Geneva, in this Kingdom, your Committee came to the following resolution:- Resolved - That it is the opinion of this Committee that the sum of £32,519.18.5d balance remaining unapplied of £55,855. 2. 8½d, granted to certain Committees for settling in Ireland a colony of Emigrants from Geneva, be deducted from Arrears".

The reason why the Government abandoned this plan of emigration, after incurring an immense expenditure, seems unaccountable; but unforeseen difficulties had arisen before the plan was fully matured. The few Genevese who had come over as pioneers, regarded the undertaking with no agreeable feelings, and soon became discontented. The South of Ireland, at the period of

which we speak, was far different from either Switzerland or the sunny South of France; and the silver Suir, although so beautiful to the gaze of the burgomasters and citizens of Waterford and Clonmel, was a different stream from the bright blue lake which watered the homes of their fatherland. Some few emigrated and others returned home; one or two of them removed to Waterford; and after a short period the Government turned their factories into barracks which are still known by the name of New Geneva, and in which during the war, strong reinforcements were continually kept up and shipped in transports to the Peninsula. They are now a ruin.

The fate of one of the chief leaders of these Genevese settlers was a melancholy one. His name was Monsieur Claviere; he was a man of independent means, and great commercial ability, but in political matters a disciple of Rousseau. His house, which was afterwards, the abode of the French minister Franquefort, is still standing in Colbeck Street; it is now the residence of the registrar of the diocese, James Lorenzo Hickie, Esq., to whom it came through inter-marriage with one of the Briscoe family. On the fall of the Bourbons Claviere's republican tastes and fancies incited him to remove to Paris, where he soon after became Minister of Finance under the Jacobins: but his elevation was short-lived, and Claviere was one of the earliest victims of the guillotine.

The members of the French congregation, although recruited by these few accessions, were now gradually dwindling away; but still the services were conducted with all decorum, and the flock were fed by their good

old pastor. In 1762 Augustus Devoree died, and Peter Augustus Franquefort took upon him the charge, which he kept for 57 years. He died in December 1819, and was buried in the French Church, beside the remains of his uncle, the Rev. Josiah Franquefort, and surrounded by the ashes of the people whom he had baptized, and married, and buried, during his lengthened ministry. They had given him many a proof of grateful affection during his lifetime; but at his death few of them were left to say a kind word of him that was gone, and to breathe the solemn Amen in the silent choir, (which was even then becoming a ruin,) as his dear friend Archdeacon Fleury read over his remains the beautifully expressive words:-

"Ou est, o mort! ta victoire? Ou est, o sepulcre!  
ton aiguillon? Graces a Dieu, qui nous a donne  
la victoire par nostre Seigneur Jesus Christ".

Mr. Franquefort's ministry commenced at the beginning of the reign of George III., and reached to its very close. He lived to hear of the dreadful excesses of the French Revolution, and the gigantic despotism of Napoleon; and ere he died, the field of Waterloo had been won, and France lay humbled to the dust, In 1803 many of the descendants of the refugees returned to France and laid claim to paternal estates of which they had been dispossessed. An elder branch of the Franquefort family was settled in La Rochelle, and the French minister crossed over to interchange a kindly greeting with his cousin, Colonel Franquefort. He had scarcely landed, however, ere he was made a prisoner of war, as the hollow truce between the countries was brought to a speedy termination; and it was not till some months had elapsed that he was released, through the interference of his relative. He was passed over

to England, but hardly had he set his foot on London bridge ere he was again laid hold of, at this time accused of being a French spy; nor could William Pitt's emissaries be persuaded that such was not the fact, until Sir John Newport, the member for the city of Waterford, enlightened them by the information that their valuable prize was a simple French minister, who was entrusted with the care of a little flock within the walls of the old city which Sir John himself so efficiently represented. Great was the rejoicing on his return; the joy bells of the French tower rang out cheerily; and one mercurial friend of his is described as having danced a pirouette round him.

Many amusing stories are told by some of the old inhabitants respecting Claude Souberment, (or, as they termed him, "Johnny Brumo") who acted for many years as clerk to Mr. Franquefort; pleasing ones, also, respecting Le Grediere. Souberment, as the violinist of the city, was the sine qua non at every social reunion. Mr. Franquefort, that is the Rev. Peter Augustus Franquefort, (for we must draw a distinction between Peter Augustus and his cousin Peter James) is described as a man of great single-mindedness, benevolence, and piety, a learned scholar, and yet as simple as a child. So conscientious was he in the discharge of his duty, that when the roof of the French Church fell in, some short time before his death, and no vestry cess could be raised for its restoration, he has been known to attend on the wettest days in winter, and perform the ritual to his confreres, Claude Souberment, and Jean Legrediere, the latter some time protecting his venerable head with a capacious umbrella. The services were for a short time after performed in the vestry; but at last, until



Mr. Franquefort's death, a morning service was conducted at St. Olave's Church; it was then but thinly attended. The clerk who succeeded Souberment at that period, a young and smart garcon and a protege of Mr. Franquefort's, is still living, growing to be an old man in appearance now; but as vivacious and frolicksome as ever. He still attends St. Olave's Church, and, as a worshipper, reads from his French prayer-book, while those around him pray in the vulgar tongue. He is the sole surviving member of the flock; and should any reader at any time visit Waterford, and desire an hour's entertainment, Charlie Taylor will while away the time most pleasantly, with pleasing anecdotes and funny stories, respecting Louis Perrin, Monsieur Ponsaeux, Jean Petipres, Jean Roquet, John Frank, Mademoiselle Latour, Doctor Tournere, Francois Adderle, and Monsieur Martel; but most gladly will his tongue wag as he discourses of the two great heads of the French descendants, the Rev. Peter Augustus Franquefort, and the venerable Archdeacon George Lewis Fleury, or, as he is still called, "the good old Archdeacon". and pleaurably also of one who has but lately passed away from the honourable post of Clerk of the Peace of the county, which he for more than half a century so ably filled. There lived not within the city a man of more simple piety, single-heartedness, and honest worth; there died not one who was more respected and regretted by men of every class and creed; and there was not a fitter specimen of the character of the descendants of the refugees than Bartholomew D'Landre, of Waterloo. His name yet lives in the person of his worthy son and sturdy grandsons, and their proudest boast is that Huguenot blood flows through their veins.

The intimacy between the Fleurys and Franqueforts

would seem to have dated from an early period, as their grandfathers both served under Colonel La Bouchetriere, whose dragoons rendered King William such signal service. Captain Franquefort commanded a troop under him, and the Rev. Philip Anaury Fleury was chaplain. An antique silver cup is now in the possession of Captain John Franquefort Fleury, of Waterford, out of which King William is said to have drunk at the Battle of the Boyne. It is preserved by the gallant captain with almost religious veneration. The communion-cup belonging to the French Church is also an interesting relic, bearing on it the inscription Ecclesiae des Francois Waterford, and appearing to be nearly two hundred years old. It remained in the possession of the Rev. Richard Chenevix Fleury, of Dunmore, until his recent death, and is now in the keeping of the Rev. Bartholomew Labarte, his successor. Beside me, as I write, is a treasured relic - "Le Nouveau Testament", printed in Paris, by Anthoine Cellier, in 1668, with Clement Marot's "Pseaumes De David", la forme des prieres Ecclesiastiques, le Cathechisme, les articles de la foi et confession de foi faite d'un commun accord par les Eglises Reformees du Royaume de France". It is a pocket edition belonging to one of the first settlers here, and its worn pages will attest the fact, that the good men who claimed its ownership took heed unto the divine command which is inscribed upon its opening page:-

"Enquetez vous diligemment les Escritures, car par elles vous aurez la vie eternelle".

Jean, v., 39.

During the ministry of the Rev. Peter Augustus Franquefort, he was frequently assisted by the venerable

Archdeacon Fleury. Both commenced their ministrations in Waterford, at nearly the same period, and for more than half a century "they lived and loved together".

The Fleurys were not amongst the first settlers here, and seem to have accompanied Bishop Chenevix. In 1683, the Rev. Louis Fleury, with Esther his wife, and with his little family, consisting of one son and two daughters, fled from his pastoral charge at Tours, and arrived safely in England, where he obtained letters of denization, on the 27th of April, 1687, in London, and was shortly after appointed chaplain to William III. after which he was pastor of Leyden.

Philip Amauret Fleury, who was but twelve years of age when his father fled, graduated at Leyden, and was ordained "to preach the Gospel to the French in Ireland". His letters de bene decessit are dated May 5, 1697, and signed by the ordinary, John Mank, D.D. He rendered many signal services to the crown of England. His son, Antoine Fleury, was also educated at Leyden, and on the 4th September, 1728, was ordained there. he came thence to London, and subsequently had charge of the French congregation, in the crypt under St. Patrick's. In 1761 he succeeded the Rev. Henry Gervaise, as one of the Vicars Choral of Lismore. His wife was of the noble De Rochebrune family; she is buried in the French Church at Waterford; his son George Louis, the Archdeacon, appears to have been ordained by his father's friend, the good Bishop Chenevix. The Archdeacon has left many worthy scions of the good old stock. His daughter was married to the Rev. R. Ryland, of Waterford, (author of the History of Waterford,) and has a numerous family; three of his sons entered the

the ministry; two of his grandsons are already ordained, and a third called to the bar.

One of the Waterford Huguenot descendants, Louis Perrin, is a judge of one of her Majesty's courts; the assistant-barrister of the county is a Bessonnet, the stipendiary magistrate here is a Tabiteau; the late clerk of the peace a Delandre; the governor of the city prison is one of the Latrobes; the last officer of the constabulary was a Dubourdieu. In church and state the refugee descendants are honoured and respected; and Waterford has been no loser by the trying circumstances which drove them from their native land.

The ruined church where once they worshipped is well deserving of more than a passing visit. The present Dean of Waterford, the Rev. Edward N. Hoare, has exerted himself with laudable zeal to preserve it from desecration. The descendants of the old veteran Sautelle are resting there, side by side with Sir Hugh Purcell, who fought with Fitz Henry, and Sir Neale O'Neale, who lost his life in fighting for James II., at the Boyne. And their ashes should rest in peace.

Its tombs and history would deserve a special notice, and would serve as so many links in the eventful history of our country.

The thoughts which insensibly steal over the mind as one stands alone in the solemn stillness of the old grave-yard, must be serious and impressive. Beneath your feet mingle the dust of the old Norman Knight who crossed the sea with Strongbow, FitzGerald, and Morton and of the old friars who sung out the matins, or chaunted the dirge in quiet seclusion; around you are the

memorials of the old citizens who won from the seventh Henry their character for loyal fidelity, and the escutcheon of one of the noblest of the sons of Ulster, who held not his life-blood dear for the cause of the faithless Stuarts; beyond are the humble grave-stones of the French Huguenots, and the simple record of the departure of one who ministered to them from the Book of Life; and side by side repose the mortal remains of the sheriffs who obtained their chartered rights renewed from the Royal Charles, and the Chief Magistrate who so boldly withstood the Puritan Protector. Within its sacred precincts all worshipped God. Each in his own day and generation held firmly by the faith he deemed most true, which in the succeeding generation was questioned as either heresy, idolatry, fanaticism, or schism; but all have surrendered their spirits to Him who gave them being, and are laid in that common sepulchre "where the wicked cease from troubling and the weary are at rest".

THE FEUDS OF THE BISHOPS  
OF WATERFORD AND LISMORE.

Soon after the Norman conquest the Bishops of Waterford set the eyes of their affections upon the rich lands of the See of Lismore.

When Miler FitzHenry was Lord Justice of Ireland, his kinsman DAVID who was consecrated Bishop of Waterford A.D. 1204 usurped the possessions of the See of Lismore. The Pope appointed delegates to settle the dispute. The arbitrators were the Bishop of Killaloe, the Bishop of Cork, and the Archdeacon of Cashel. The whole account of this contest is to be found in the Epistles of Pope Innocent III., (Editio Bosquet; Edit Baluz, Tom. 2, page 659). In the year 1209 O'Felan, "the Dinast," or Prince of the Desies, slew this David. In the Annals of Innisfallen this is the record - "The English Bishop slain;". The name of the opposing Bishop of Lismore is not preserved. He was, no doubt an Irishman of the Desii.

Robert was the successor of David. He was consecrated by the Archbishop of Cashel, in 1210. He forcibly seized the property of Lismore, and held it by force. The Bishop of Lismore protested against his consecration, but the Archbishop declared he had only consecrated him to be Bishop of Waterford. Delegates were again appointed by the Pope to settle the dispute. These were the Bishop of Norwich and the Bishop of Clonfert. They cited Robert of Waterford to appear. He objected to the citation as uncanonical; first because only twenty-seven days were given for the return; second, because the Bishop of Clonfert had transferred his trust to another. Both objections were overruled. He then made appeal to

the Apostolic See. This appeal was disallowed. The Bishop of Lismore produced his witnesses. The Bishop of Waterford was contumacious, and would give no answer or appearance either by himself or his proxy. He was condemned to pay one hundred and sixty marks, and all the costs.

Robert, of Waterford, was no way dismayed. He privately employed Robert FitzChristopher, his Seneschal, and some others of his family, to seize the Bishop of Lismore. Entering "the holie citie of Lismore", they found the Bishop at Divine service, and besieged him in the Cathedral. As he came out these miscreants fell upon him, tore off his Episcopal robes, plundered the Cathedral, and carried the Bishop off a prisoner to Castle of Dungarvan. Here he was placed in irons in a dungeon. The delegates, hearing of the outrage, came to Cashel, and there - with the Archbishop of Cashel present - in the great Church, with lighted candles excommunicated "the authors and consenters" to this iniquity. The Bishop of Waterford feigned ignorance of the transaction, and was an assenting party to the excommunication. Seven weeks after the Bishop of Lismore escaped from Dungarvan Castle. He was worn to a skeleton by his suffering and privation. The delegates then, discovering that the Bishop of Waterford was the incitor of the wrong, cited him to make satisfaction to his brother of Lismore. He took matters with a high hand, threatened them with the vengeance of the King of England, and departed from the court. Evidence was then gone into on behalf of the Bishop of Lismore. This was formally transmitted to Waterford for the Bishop's answer. Little cared Robert for either citations or consistorials. He reiterated his threats, loaded

the delegates with reproaches, and laid another ambush to seize the Bishop of Lismore. The instrument he used was one of his clergy named Thomas. - He attacked the Bishop of Lismore in the church-yard of Limerick, drew a sword upon him, and attempted his life. The delegates publicly anathematized the assassin, and strictly prohibited the Bishop of Waterford from holding any communication with him. But Robert, of Waterford, was not so easily daunted. He showered many favours on "Thomas, his clerk," received him at his own table, and to all the ordinances. Witnesses having proved these facts to the Papal delegates, they excommunicated the Bishop of Waterford by "bell, book, and candle". They enjoined the Archbishop of Cashel to proclaim the excommunication through his entire province. They interdicted Robert from all spiritual cure, and the Metropolitan was further commanded to induct the Bishop of Lismore into the actual possession of that Bishopric. The clergy of Waterford were, in the most solemn way, ordered to render their bishop no obedience, and to take their orders from the Archbishop of Cashel. The clergy of Waterford, however, stood by their sturdy bishop. They were all put under the ban of excommunication by the Archbishop. The sentence was confirmed by the Pope, and letters of confirmation were received from Rome commanding that the Bishop of Waterford should proceed, or be sent to the presence of the Supreme Pontiff. He appears, however, to have made friends for himself at the Vatican.

In the year of our Lord 1218, Robert, of Bedford, was elected Bishop of Lismore, and Robert, of Waterford again laid claim to the See of Lismore. The Canons of Lismore met on the death of their bishop, on the



12th December, 1218, and elected Robert, of Bedford, to be bishop. This was done without a license from the King. The Chapter then sent two of their body - Macrobius & David to procure the Royal assent. The King's council declared the election void. The two proctors immediately withdrew the first election, but produced an instrument with full powers from the Chapter of Lismore, enabling them to elect after the King's license was granted. This was accordingly issued. - Robert, of Bedford, was re-elected Bishop of Lismore, and a writ was issued to restore him to the temporalities. (The writ may be found in the patent rolls of Henry the 3rd, part 1, memb. 6). He was consecrated in London. Robert of Waterford, on hearing of this sent a petition to the King claiming the Bishopric of Lismore. He accused the Canons of Lismore of fraud, and exhibited letters from John Cardinal Priest of St. Stephen in Monte Coelio the Pope's legate, ordering a union of the Sees. He further shewed that a union of the Sees would serve the English interest. King Henry nullified the election of Robert, of Bedford, and a new writ was issued (it is to be found in the close rolls of Henry 111, 3 memb 8 Intus,) to give possession to the Bishop of Waterford of all that belonged to the Church of Lismore. Robert, of Bedford appealed from the King's decision to the Pope. He referred the question to his legate, Pandulph de Masca, (Bishop elect of Norwich,) Stephen Langton, Archbishop of Canterbury, and Benedict, Bishop of Rochester. The case was long in trial, but it was decided, A.D. 1221, by a definite sentence against the Bishop of Waterford,. It was resolved that the union was void, and the election and confirm-

ation of Robert de Bedford for Lismore was held valid. A fresh writ was then issued by the King (close rolls 5, Henry 3rd, memb 12), and the temporalities were taken from Robert of Waterford, and restored to Robert of Bedford, now Bishop of Lismore. The author of the annals of the Priory of Dunstable, adds: - "the Bishop of Waterford was condemned in three hundred marks to the Bishop of Lismore for the past profits and all costs". In the following year both bishops died.

Half a century went by. Again a great contest arose between the bishops. Stephen, of Fulburn, was Bishop of Waterford. He was a man of great ability, and was Lord Justice of Ireland. Richard Cor was Bishop of Lismore. The quarrel was about church lands claimed by both parties. It was not finally settled until 1288.

In 1350 Roger Cradock was advanced to the see of Waterford. A violent dispute arose between the prelate and Ralph Kelly, the Archbishop of Cashel. In the manuscript annals, in the Cotton Library, it is stated that: - "On Thursday, after St. Francis' day, a little before midnight, the Archbishop entered privately into the church-yard of the Blessed Trinity, at Waterford, by the little door of St. Catherine. He came with a numerous troop of armed men, and made an assault on the Bishop at his lodgings, and grievously wounded him and many others who were in his company, and robbed him of his goods". All this was done by the advice of Walter Reeve, who pretended to be Dean of Waterford, and of William Lendale, Mayor of that city.

Roger Cradock soon after petitioned the Pope that

the Sees of Waterford and Lismore should be united. He was translated to Llandaff, in 1362, and in 1363 the two dioceses were consolidated by a real union by Pope Urban the 5th, which union was confirmed by King Edward the 3rd, on the 7th of October that same year. The Bishop of Lismore Thomas Le Reve, became Bishop of Waterford and Lismore. The union of these dioceses was long intended. In the records, A.D. 1225, a Royal mandate was issued for the union, "yet so that the Episcopal See should continue at Waterford". A letter from the King to the Pope, dated two years after, is also extant. The union was decided upon in Rome by Pope John the 22nd, in the 11th year of his Pontificate, and in the reign of King Edward the 2nd, decreed in the words following:- "That upon the cession or death of either of the prelates then sitting, the Episcopal dignity of these Churches should be united in one, and that the surviving bishop should be called bishop of both sees".

(The above sketch has been compiled from Ware, Cotton, the Annals of Innisfallen, the patent rolls and the letters of Pope Innocent).

THE SYNODS OF CASHEL.

(No. 9).

In the early part of the thirteenth century two Archbishops of the same name ruled over the province of Cashel. These were - Donat O'Lonargan the Second, and Donat O'Lonargan the Third, both held remarkable synods in Cashel. The former like his predecessor, was a Cistercian monk. During his occupation of the See, great privileges were granted to "Cashel of the Kings", and for their promulgation a synod of the clergy was doubtless held in that city, A.D. 1211, or A.D. 1212. This prelate was consecrated in 1206. Four years after Pope Innocent III. granted him the pall, and forwarded a Bull confirming all the possessions and spiritual priveleges of Cashel. In the year 1635 Bosquetus published this Bull amongst the letters of Pope Innocent - (Epist. Innocent 3. Lib 13, Epist. 48).

The first enactment was that the following cathedrals should be for ever subject to the metropolitical rule of Cashel, viz., Limerick, Killaloe, Fennabore, Waterford, Ardmore, Lismore, Cloyne, Cork, Ross, Ardfert, and Emly.

The second direction was that the pall should be worn at Christmas, St. Stephens' day, Circumcision, Epiphany, Hypapanti, Dominica de Gaudete, Dominica Laetare Jerusalem, Palm Sunday, Caena Domini, Easter Secunda Feria post Pascham, Ascension, Pentecost, the three festivals of the Virgin, St. John Baptst's day. All Saints, and the solemnities of the Apostles. It was also to be worn at the dedication of churches, consecration of bishops, ordination of clergy, at the principal festivals of the cathedral of Cashel, and on

anniversary of the Archbishop's own consecration.

The third decree was that when the Archbishop or any of his suffragans should die, the pastoral staff and the ring should remain <sup>in</sup> the the church, under a faithful guardian, until the appointment of his successor.

The fourth gave directions that the churchyard of Cashel and the Benefices of the See should not be possessed by hereditary right. If any lay person should attempt any such usurpation, the severest ecclesiastical censure should be pronounced against the offender. These were agreed to and confirmed.

Three years after this Synod, O'Lonorgan was invited by the Pope to assist at the Council of Lateran, held in Rome, A.D. 1215. He died in the imperial city in that year, or on his way back to Cashel, at the monastery of Cisteaux, in Burgundy.

The following epitaph was engraved on the Gospel side of the great altar:-

"Hic duo Roberti Lingonensis, Cabilonis, Pontifices et Petrus Portuensis. Hic est Donatus Cassellensis, Sociatus Praesul honoratus, nostrique comes Monachatus."

Translated thus:-

"Here the two Roberts of Langres and Chalons,  
Both Bishops, and Peter of Portau lie.

Here Donat of Cashell, that worshipful prelate,  
A monk of our order is placed close by".

Donat or Donchad O'Lonorgan III., who succeeded in 1216, was a man of no ordinary energy. Under his auspices Cashel was rebuilt. He obtained a grant that the royal city should become incorporated with special franchises. Every dweller in the city who was a tenant of the see, became enfranchised by Burgage-right. A chief rent of twelve pence was reserved out of each

holding for the Archbishop and his successors. The close roll of Henry the Third (clause 6, mem. 5). gives evidence of a most arbitrary proceeding of this Archbishop as against the King. For some cause or offence he interdicted every tenant of the King's within his jurisdiction. The Pope (Honorius the Third), was then appealed to. On the 19th of May, 1222, the pontiff issued a decree that the interdict should be relaxed within fifteen days. Donat refused to obey. Powers were, however granted to Peter Malveisin, (who was then Bishop of Ossory), with Simon Rochfort, Bishop of Meath, and Cornelius, the Bishop of Kildare, to proceed to Cashel and free the diocese from the excommunication. Donat was so grieved at heart that he abdicated and no longer ruled in Cashel. The chief ecclesiastical gathering at Cashel during his time was caused by the feuds of the bishops of Waterford and Lismore. A feeling of hostility between those two sees had existed for centuries. Waterford was the bishopric of the foreigner, the other the seat of the native prelate. Robert, Bishop of Waterford, was consecrated by Donat of Cashel, A.D. 1210, and immediately seized several of the richest possessions of Lismore. The Bishop of Lismore protested. Delegates were appointed to try and determine between the parties. These were the Bishop of Norwich, the Bishop of Clonfert, and the Bishop of Enachdune (Annadown). Robert of Waterford, was contumacious. He was cited, but objected to the citation as uncanonical. Witnesses were then examined, and judgment delivered, that the Bishop of Waterford should restore the lands, and pay a fine of 160 marks. Full of rage he incited Robert FitzChristopher, his sénéchal, who fell upon the Bishop of Lismore in his cathedral, dragged off his robes, robbed his church, and carried off the bishop to Dungarvan, where he was bound

with irons, and cast into the dungeon of the castle. The delegates proceeded to Cashel. A solemn gathering was convened by the archbishop. With lighted candles the perpetrators of this atrocity were excommunicated. Seven weeks however, elapsed before the Bishop of Lismore escaped. The Bishop of Waterford was cited again, but he threatened them with the vengeance of the King of England, and was most contumacious. A second attempt was made by his creatures on the life of the Bishop of Lismore. The Archbishop of Cashel then brought the delegates again to Cashel, and Robert, of Waterford, was excommunicated by "bell, book, and candle". The Pope's authority confirmed the decree. The excommunication was proclaimed throughout the province. The clergy and people of Waterford, under pain of anathema, were inhibited from obeying the bishop. They were further commanded to show all reverence to the Metropolitan. The clergy of Waterford, however, stood by their sturgy bishop, They were, to a man, excommunicated - the Pope commanding the delegates to put the sentence in execution. Ample reparation was to be made the Bishop of Lismore. The clergy of Waterford were then deprived of their benefices. Robert, their bishop, was ordered to proceed to Rome, with a full account of the proceedings, In the decretal epistles of Pope Innocent the Third the whole proceedings are to be found (tome 2 page 659 Edit. Baluz). Throughout the entire proceeding the Archbishop of Cashel appears to have behaved himself with great dignity and moderation. The whole province seems to have been in a grievous state of disorder. Law and order were completely set aside, and the rule of might seemed paramount -

"He was to take who had the power,  
He was to keep who can".

These state of things continued to exist until Robert of Waterford died of a broken heart, and Donat of Cashel abdicated his seat in the City of the Kings.

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T H E A N N A L S O F S T . O L A F ' S C H U R C H  
(THE ANCIENT CATHEDRAL OF WATERFORD FROM A.D. 855 to  
A.D. 1880)

The Church of St Aulaf, of St. Olaf, is of very ancient foundation. It was originally erected by the Danes, who settled on the banks of the Suir, and built the city of Vaderford, now called Waterford.

A.D. 853. Three Danish Chieftains left their shores and sailed with a powerful fleet to Ireland. These warriors were brothers, and named respectively, Aulaf, or Amlav, Sitric and Ivor. After overrunning the seaboard they formed settlements on the coast. Aulaf built Dublin; Ivor Limerick, and Sitric Waterford. These Danes were converts to Christianity, and A.D. 868, Sitric, having completed the walls of the city erected a church, which he dedicated to his ancestor, St. Aulaf, or Olaf. This Aulaf was King of the Isle of Man, and was martyred for his adherence to the Christian faith. It is therefore more than 1,000 years since the site of St. Olaf's Church was set apart for religious service.

A.D. 1172. When the Normans got possession of the city, St. Olaf's was re-built; King John's Palace was erected close beside this church. The edifice in which he resided while in Waterford stood on the ground now occupied by the Clergy Widows' Apartments. It is an old tradition that John and his knights attended service in this Church as frequently as in Christ'



## Church.

A.D. 1604. - At the time of the Reformation the small Parish of St. Olaf's was added to the Deanery of Waterford. The first Rector of the union was Richard Boyle, M.A. Archdeacon of Limerick, and afterwards Bishop of Cork, Cloyne, and Ross. In 1638 he became Archbishop of Tuam. While the Rev. Richard Boyle was Rector of Trinity, St. Michael, and St. Olaf in Waterford, he was also Warden for the College of Youghal. His presentation is dated May 2nd, 1604, and the patent is enrolled - Rot. Pat. 2. Jac. 1. He was also Rector of Kil St Nicholas, near Waterford.

A.D. 1615. - The Royal Commissioners of King James the First visited Waterford this year. They reported "That the Cathedral body consisted of four dignitaries, four prebendaries, four chaplains, and an organist and beadle. These twelve clergymen served by turns the eight churches of the city - viz., the Cathedral, St. Olaf's, St. Peter's, St. Patrick's, St. Stephen's, St. John's, St. Michael's, and the Church of the Holy Ghost."

The names of the Chapter were - Richard Boyle, Dean; John Lancaster, Praeceptor; Robert Cooke, Chancellor; and Thomas Quonan, Treasurer.

During the troublous times that followed St. Olaf's Church fell into decay, and it was a complete ruin in 1708, when Dr. Thomas Milles became the Bishop of Waterford and Lismore on the decease of Bishop Nathaneal Foy. Bishop Milles, son of the Rev. Joseph Milles, Vicar of Chipping Wycombe, in Buckinghamshire, was a fellow of Wadham College, Oxford. He was then fellow and tutor of Christ Church, and afterwards Vice Principal of St. Edmond's Hall in the same

University. In 1704 he was appointed Regius Professor of the Greek language at Oxford. Having come to Ireland in 1707 as first chaplain to the Lord Lieutenant, Thomas Herbert, Earl of Pembroke, he was soon afterwards promoted to the See of Waterford and Lismore.

Bishop Milles was not only a prelate of ripe erudition, but also of great energy and zeal. The decayed condition of many of the churches of his diocese afforded him unfeigned regret. He was unceasing in his exertions to restore and rebuild them during the thirty-two years he occupied the see. His personal liberality in this good work was most generous, and Bishop Gore's bequest was now available for restoring Churches.

Towards the close of his life he determined to rebuild and endow the ancient Church of St. Olaf's which was then in ruins. Although this was at first opposed by the Dean, Hugh Bolton, yet the Bishop accomplished his object, and erected the present building at his own expense. It is evidently after the plan of one of the College Chapels of Oxford, and most probably the fascimile of the College Chapel where the bishop himself worshipped when he was resident in the University.

Dean Bolton, though he was at first opposed to the erection of the Church, afterwards cooperated most heartily with the Bishop, and aided effectually in its completion.

The new church was formally opened and consecrated on the 29th day of June 1734.

Engraved upon a brass plate let into the wall

is the following inscription:-

"That the inhabitants of the City of Waterford might have a convenient and decent place to offer up their Morning and Evening Devotions to God, this Church was re-built and consecrated on the 29th of June, in the year 1734, by Thomas Milles, S.T.P. Bishop of Waterford and Lismore".

The following inscription is over the pediment of the principal entrance:-

Templum hoc

Sto Olavo Regi ac Martyri.

dicatum reaedificavit A.D. mdccxxxii.

Thomas Milles, S.T.P. Episcopus Waterfordi  
qui etiam curavit ut Ecclesiae Sti Patricii  
Waterford, Drumcannon, Kiloteran, Rathronan,  
Ardfinane, and Kinsalebeg  
reficerentur.

Accepi lateritiam, reliqui marmoream.

Doctor Smith in his History of Waterford, written shortly after the re-building of the church gives the following description of it.:-

"The building is quite plain on the outside except a handsome door case, over which is a pediment. The inside is very neat, the floor being paved with black and white marble; that of the chancel is handsomely inlaid with wood in several geometrical figures. The altar-piece consists of four fluted pillars of the Corinthian order, two on each side of the east window; over which is a handsome carved frieze and cornice. The bishop's throne and pulpit are of oak, and the carving of both well executed".

The communion table is surmounted with a massive stone slab of black Kilkenny marble. It bears the following inscription:-

ALTARE STI. OLAVI? WATERFORD.

An. Dni, 1733.

Beneath which is engraved the monogram

T. W. L.

The seats are so disposed as that the whole congregation can only face the east. The women sit on the right, and the men on the left hand of the aisle. At the west end is a beautiful font of black marble, which is supported by a fluted pillar of the same. The cover is of white marble, on the top of which a black pedestal supports a ball of white marble, over which is a brass cross. The seats of the windows are of black marble, as are also the steps leading up to the chancel".

The church was lit by three large chandeliers of brass, each having twelve lights, and surmounted by a mitre. The following inscriptions are to be read on them:-

THOMAS MILLES, S.T.P.  
 Episcopus Waterfordiensis et Lismorensis  
 Ecclesiam St. Olavi, Waterford, Pensili  
 hoc Lychnucho et doubus aliis donavit,  
 A.D. 1733.

Besides which a different verse of scripture is inscribed on each. On the first the legend runs -

Ego sum lux illa mundi,  
 qui sequitor me non,  
 ambulabit in tenebris sed,  
 habebit lumen vitae".

On the second as follows:-

"Nemo accedens lucernam,  
 Pouit eam sub modio  
 sed super candelabrum  
 ut luceat omnibus qui  
 in domo sunt".

On the third-.

"Illumina oculos  
 meos Domine ne  
 nunquam obdormam  
 in morte".

The Bishop also presented valuable communion plate, which has been done away with.

The peal of bells which were used for both St. Olaf's and the Cathedral, were at the same period, recast by order of the Bishop and bear the following inscriptions:-

"These bells recast by order of the  
 Rt. Rev. Thomas Milles, Lord Bishop

(67)

of Waterford and Lismore, out of  
a legacy left by Rob. Gibbon, A.M.  
Sabata Pango, Hallelujah.  
Joshua Kipling futit, Anno Domino  
MDCCXXVII."

On the fifth bell,

"Completed by the care  
of Alderman John Moor, Esq; Mr. Pat Callan, executor."

On the fourth bell,

"Simon Vashoun, mayor; Beverly Ussher. Edward  
Harrison, sheriffs,  
J.K. Fudit 1727, Excito Lentos, Hallelujah"!

On the third bell.

"J.K. Fudit, A.D. 1727,  
Convoco Clerum".

On the second bell,

"J.K. 1727, Excito Lentos, Hallelujah"!

On the first or treble,

"Congrego Coetum. Hallelujah,  
J.K. fudit 1727.

The endowment of the Church was not neglected, and the sum of £266. 13. 4d. was invested with the Corporation to pay a lecturer and reader. This was illegally withheld by the Reformed Corporation after the death of the Rev. Dr. Price, but recovered from the Representative Body, on the disestablishment of the Church.

The Master of the Corporation Grammar School was generally appointed the lecturer, but the Corporation only recommended the clergyman. The bishop had the appointment.

Bishop Milles, until his health failed was himself a regular daily attendant in the church, and daily service was performed here regularly for more than a century.

A.D. 1777, when good Bishop Chenevix was persuaded to take down the fine old Cathedral of Waterford, St. Olaf's was used as the Cathedral and for the increasing accommodation the Bishop expended a considerable sum.

A.D. 1818. the unsightly side galleries were obtuded into the body of the church, when the Cathedral was burnt during the Episcopate of Bishop Bourke.

While the Rev. Dr. Graham was the lecturer of St. Olaf's the pulpit was occupied Sabbath after Sabbath by the Rev. Richard H. Ryland. Here he made full proof of his ministry, and many found the Word preached to them a blessing to their souls.

Here also at each clerical meeting held by the Bishop of Cashel, for nearly a quarter of a century, his clergy have met at stated intervals to pray and praise, and hear the word of light and life "rightly divided" by some one of their brethren.

The following are the names of the Deans of Waterford, who have been Rectors of St. Olaf's since the Reformation. One of these became Primate of Ireland, another was created Archbishop of Tuam, and four have been made Bishops:-

1604.- Richard Boyle, M.A. brother of Michael, Bishop of Waterford and Lismore), Archdeacon of Limerick, presented on May 2. (Rot. Pat. 2. Jac 1). In the patent he is called "Richard Boyle, FitzMichael". He was at the same time Warden of the College of Youghal; but the Regal Visitors observe in 1615, that "Sir Richard Boyle has all the profits, except a small reserved rent". In 1620 he was raised to the Sees of Cork, Cloyne and Ross. In 1638 he became Archbishop of Tuam.

1620.- Henry Sutton, M.A. Chaplain in Ordinary to the Lord Deputy Grandison, and Rector of Ardrahan, in the Diocesis of Kilmacduagh, succeeded. His patent is dated November 17. (Lib. Mun. Hib). He was Rector of Birrha (Birr) in the Diocese of Killaloe, and is called by Bishop Ryder "a worthy, learned preacher". In 1621 he resigned, and was appointed Dean of Derry.

1621.- Anthony Martin, D.D. at Fellow and afterwards Provost of T.C.D. succeeded by patent dated May 18. (Ibid). He was, at different times a Prebendary of Tuam, Archdeacon of Dublin, and Treasurer of Cashel. In 1624 he was raised to the Bishopric of Meath.

1624. - Richard (or Nicholas) Jones succeeded. Patent March 26. (Lib. Mun. Hib).

1634. Thomas Gray. Patent dated May 31st. (Ibid). In the next year he was made Dean of Ardfert.

1635. James Margetson, D.D. a native of Yorkshire educated at Cambridge, was brought to Ireland by the Earl of Stafford, 1633, and was appointed to his deanery by patent dated May 25. In Oct. of this same year he

was presented by the Crown, to the rectory of Annagh, in the Diocese of Kilmore (Lib. Mun). but resigned it in 1637. (Ibid). In 1638 he became Dean of Derry; in 1639, Dean of Christ Church, Dublin; in 1661 he was advanced to the Archbishopric of Dublin; and in 1663 was made Primate.

1637. - Edward Parry, D.D. a Fellow of T.C.D., a Prebendary of St. Patrick's and Treasurer of Christ Church, Dublin was presented on March 16; with license to hold his other preferments in union. (Rolls). He was installed on March 20. In 1640 he resigned and became Dean of Lismore; He was afterwards Bishop of Killaloe. (F.F.).

1640. Gervase Thorpe, M.A. succeeded. Patent dated April (FF.). Installed July 29, He held the prebend of Wicklow, in St. Patrick's Cathedral, Dublin for some short time.

1661. Thomas Potter, D.D. Prebendary of Newchapel in the Church of Cashel. Patent dated February 6 (Ibid). In the next year he was presented by the Crown to the Rectory of Drumcannon.

1666 - Thomas Ledisham, D.D. Chancellor, a Prebendary of Emly, and St. Patrick's, Dublin. His patent is dated June 27. (Lib Mun. Hib). Admitted June 28.

1670. Daniel Burston, D.D. Prebendary of Rosduff. Patent dated June 9. (Ibid). Instituted June 14.

(1678) - Arthur Stanhope, L.L.D. Prebendary of Corbally Patent January 20. (Ibid). Admitted February 5. He was Vicar-General of the diocese; and Archdeacon of Lismore.

1685, - Thomas Wallis, M.A. Patent Nov. 27. (Lib. Mun. Hib). Admitted January 27, 1685. In 1690 he was appointed Dean of Derry.

1690. - John Dalton, M.A. Praeceptor. Patent Feb. 14. (Ibid). On Feb. 12, 1690 he obtained a faculty ~~to~~ to hold his Rectory, with the Chancellorship of Lismore and the Vicarage of Dungarvan, on account of his heavy losses during the late political troubles. (Regist Armagh).

1699. - John Eeles, M.A. Archdeacon of Lismore. Patent April 6. (Lib. Mun. Hib). Admitted May 25. In 1697 he was Vicar-General of the Diocese.

1722 - Hugh Bolton, B.A. Patent January 17. (Ibid).

He held the rectory of Knockgraffon, in the Diocese of Cabhel. He died in December, 1758, and was buried in his cathedral. Dean Bolton was son of Capt. William Bolton of Faithlegg, Mayor of Waterford, and grandson of Captain Bolton, an officer in Cromwell's army.

1759. - Cutts Harman, M.A. (grandson of Sir Thomas Harman, of Newcastle, in the County of Longford, Knight) was presented March 7 (Ibid) He gave to the cathedral its present very fine organ. He died in 1784, and was buried at Newcastle.

1784 - Christopher Butson, B.A. (D.D. in 1790), presented April 2; Instituted May 12. In 1802 he was made Chancellor of Ferns; and in 1804 was raised to the See of Clonfert.

Dr. Butson was an Englishman, and received his early education at Winchester School; from whence he proceeded to Trinity College, Oxford and afterwards became a Fellow of New College. He was a man of considerable talent and taste; was a good classical scholar; and while at the University gained much reputation by his prize poem, ("On the Love of our Country". He published, besides the above, "A Sermon preached before the Lord Lieutenant and the Association for discountenancing Vice".

8vo. Dublin 1807.

1804.- The Hon. William Montgomery Cole, M.A. (son of the first Earl of Eniskillen), presented July 14; admitted and installed August 11. He died suddenly at Florencecourt of which he was Rector, in September or October of the same year, and was buried there.

1804. Ussher, Lee, M.A. Dean of Kilmacdaugh; presented October 30. admitted and installed December 22. After holding his deanery forty-six years, he died in Waterford on August 3, 1850. in the eighty-sixth year of his age, and was buried at Kilmeaden, near Waterford.

1850. Thomas Stuart Townsend, D.D. Dean of Lismore, succeeded by patent dated October 22nd. He was almost immediately made Bishop of Meath.

1850. Edward Newenham Hoare, A.M. Dean of Achonry, patent dated November 26. after holding his Deanery 26 years he died at Sydenham, near London on Thursday February 1877.

1877 . - John Morgan, D.D. Treasurer and Sub-Dean of the Cathedral of St. Carthage, and Rector of Lismore,



being elected by the Board of Nominators to the Union of Holy Trinity and St. Olaf's was appointed by the Lord Bishop to the Deanery of Christ Church, Waterford, on the 15th day of March, 1877, and of which Union and Cathedral, he is at present the respected Rector and Dean.

St. Olaf's Lecture-Ship.

The following extract from Bishop Milles' will is recorded in the corporation books, under date -

1742. - December 21. "And whereas, I paid to the executors of my immediate predecessor, Dr. Nathaniel Foy, Bishop of Waterford and Lismore, at my first coming to the see, the sum of £533. 6s. 8d. being two-third parts of £800, said and certified to have been by him laid out and expended in repairing of the Episcopal House at Waterford, according to an Act of Parliament, made in this kingdom of Ireland, one moiety of which sum £553. 6s. 8d. viz. £266. 13s. 4d., when recovered, to be paid into the hands of the Corporation of the city of Waterford, in trust, that the yearly interest thereof shall be paid half-yearly to a clergyman who shall be nominated, appointed and licensed by the Bishop of Waterford and Lismore for the time being, to read prayers and to preach the morning and afternoon lecture on Sundays, in St. Olaf's Church, within the city of Waterford. And if it should so happen that the said lecture should drop, or that the lecturer should not be nominated, appointed, and licensed by the Bishop of Waterford and Lismore for the time being, to read to read prayers and to preach I do in this case, then give and bequeath the yearly interest of the said £266.13s.4d. to be paid half-yearly as aforesaid, by the said corporation, to the minister who shall officiate in reading of prayers and preaching, &c., in the parish church of St. Patrick, within the city of Waterford: and if the city of Waterford should refuse to accept the above sum, on the conditions before specified I then give and bequeath the said sum £266.13. 4d unto my nephew, the Rev. Richard Pocock, Doctor of Laws".

The following order was made thereupon:-

1742-3. April 21. "Upon reading a letter, dated at London, January 5th 1741, and signed Jeremiah Milles, and directed to the Worshipful the Mayor of Waterford, relating to the legacy, bequeathed by the late Bishop of Waterford and Lismore to the Corporation of Waterford It is unanimously resolved that this city will accept of said legacy of £266.13. 4d. for the use mentioned in

the will of the said late bishop, at the rate of £5 interest for each £100 yearly, the interest to commence from the day that said legacy is paid to said corporation".

In the same year, however, the following minute appears

"And whereas, the Rev. Terence Milles, the executor in the said will named, refuses to pay the said whole legacy of £266.12. 4d to this board, for the uses in the said will mentioned, insisting to deduct thereout a sum of £139. 5. 1½d. due for dilapidations to the present Bishop of Waterford. It is, therefore, unanimously resolved that this board shall, and do therefore hereby refuse and reject the receiving of the said legacy, or any part thereof, and do therefore hereby decline and refuse the taking upon them the execution of the said trust in the will mentioned".

This dispute was afterwards arranged, and the lecturer was paid by the treasurer of the corporation until 1862, and since the disestablishment of the church, the Representative body have paid the lecturer the sum of £9. 10. Od. per annum out of the private endowment fund of the Church of Ireland.

#### The Lecturers.

Several of the lecturers were men of eminent piety and great learning. The first mentioned in the Corporation Books is the Rev. Hugh Barbon, as follows:-

A.D. 1728. March 30. - Resolved - "That the salary of the Rev. Hugh Barbon as preacher of St. Olaf's be increased from ten pounds to twenty pounds per annum".

In 1716 Hugh Barbon was presented to the Prebend of Donoughmore in the diocese of Lismore. In 1729, November 28th, he was collated to the Treasurership of Lismore, which in 1735 was filled by the Rev. Jeremiah Milles, son of the Bishop. This Jeremiah afterwards became Dean of Exeter.

A.D. 1742. The Rev. Richard Wilson was appointed lecturer of St. Olaf's.

A.D. 1753. The Rev. Joseph S. Jessop was appointed by the Corporation to be lecturer at St. Olaf's.

A.D. 1764. The Corporation appointed the Rev. A. Sterling to be lecturer, with a salary of £30 per annum.

1766. September 1. The Rev. Samuel Jessop, master of the Endowed School, was appointed lecturer, and in

consequence of "his extraordinary character for piety," an additional salary of £20 per annum was allowed him. This raised the lecturership to fifty pounds per annum. Samuel Jessop, M.A. was an Ex-Scholar of Trinity College, Dublin, and celebrated for his classical attainments. In 1775, he obtained a prebendal stall in Lismore.

1774. The Rev. Doctor Gabriel Stokes Ex-Fellow of Trinity College, Dublin was appointed on the recommendation of the Provost.

The following entry appears in the Corporation Records - Resolved unanimously -

"That the Rev. Gabriel Stokes, in the said recommendation mentioned (from the Provost of Trinity College, Dublin,) be, as is hereby appointed, Master of the said Latin School and Lecturer at St. Olaf's in the room of the said Rev. S. Jessop resigned, at the yearly salary of £100 sterling in the whole, and at the usual emoluments belonging thereto respectively. Dr. Stokes was a man of great classical attainment. He was Rector of Ardtrea in the diocese of Ardagh, and a Prebendary of Lismore. He edited "Hippolytus" and "Iphigenia" in Aulide of Euripides, and published several able essays. He died Chancellor of the Cathedral of Waterford in 1806.

A.D. 1806. The Rev. John Frazer, A.B. Prebendary of Seskennan, in the diocese of Lismore, was appointed Lecturer of St. Olaf's. He died November 23rd 1815. and was buried at Killotteran.

A.D. 1816 - The Rev. William Price, was appointed lecturer. He was a man of great learning, simple habits, and earnest piety. He was an able preacher of the Gospel and a strong defender of the principles of the Reformation.

A.D. 1826. - On the untimely death of the Rev. William Price, the Rev. Hohn Graham, L.L.D. was appointed his successor. The Rev. John Graham was a most distinguished classical scholar, and a man of very considerable attainments in other respects. In the year 1836, simply on account of his fame as a classical master, he was appointed Principal of the Royal School at Portora, near Enniskillen. During the period he remained at Enniskillen his pupils invariably took the highest honours and first places in the University. The Rev. James Lawson acted as assistant.

While the Rev. Dr. Graham was the Lecturer of St. Olaf's, the pulpit was occupied Sabbath after Sabbath by the Rev. Richard H. Ryland. Here he made full proof of his ministry, and many found the word preached to them a blessing to their souls.

July 1836. The following entry is to be found in the Corporation books.:-

"County of the City of Waterford. At an assembly of the Council held in the Council Chamber of the said city, on the fifth day of July, 1836 for the purpose of electing a master to the Waterford School and Lecturer of St. Olaf's, the following resolution was passed:-

"Resolved - That William J. Price of this city, Esquire, be and is hereby elected and appointed Master of the Waterford Latin School and Lecturer of St. Olaf's in this city, at the usual salary and allowance to said offices, belonging in the room and place of the Reverend John Greham, lately resigned.

Signed, - Richard Cooke, Town Clerk".

W.J. Price, Esq., was soon after ordained. The Rev. William John Price was son of the Rev. William Price, some time Lecturer at St. Olaf's. He died in 1862, at the early age of 49. He lies buried in the French Church at Waterford, and the following inscription is on his tomb.:-

Beneath rest the Remains  
of

Rev. William J. Price L.L. D.,  
Vicar of Killelan,  
who died February 27th, 1862,  
Aged 49 years.

For twenty-five years he was  
the respected Principal of the  
Endowed School in this City,  
and during the same period

Lecturer at St. Olaf's  
He faithfully preached 'the truth  
as in Jesus' for love of which his  
Ancestor Sautell, fled from  
Tours, at the revocation of the  
Edict of Nantes".

1862. - The Rev. Thomas Gimlett, B.D. of Caius College, Cambridge, and Rector of Killotteran was appointed Lecturer and so continued until 1872, when he was appointed Rector of X Dunmore East. On his leaving the congregation of St. Olaf's presented

him with an address and purse to pay the expenses for his degrees as Doctor of Divinity, which he proceeded to in Trinity College University, Dunlin in 1874.

1868. This year an active effort was made by Rev. Dr. Gimlette and the congregation to renovate and restore this ancient Church. The handsome east window of stained glass was erected. The unsightly galleries were removed, and the whole Church refitted. The Church was re-opened for service January 10th 1869.

1872. - The Rev. John DeRenzy, A.B. Rector of Ballinakill, was appointed Lecturer. On his resigning in 1877 the congregation presented him with a handsome address and a purse of sovereigns.

1877. - The Rev. William Irwin, A.B. was appointed Lecturer but only held it for one year when he removed to Birmingham.

1878 - The Rev. William Townshend Butler, A.B. was appointed Curate and Lecturer. He was also appointed Catechist of Bishop Foy's School. Mr. Butler is the present Lecturer.

In the Churchyard of St. Olaf's are laid the remains of a dear child of Archbishop Newcome, and here also are the monuments of the Mortimers, Sargents, and others of the most respectable families in Waterford.

It is now one hundred and fifty years since Bishop Milles presented this church to the Protestant citizens of Waterford. The Gospel has been faithfully and earnestly preached within its walls. Prayer and praise have been here "wont to be made". Time has told upon those who have worshipped here, as well as upon the building itself. An active effort was made in 1879 to renovate and restore it, and it is now seen that St. Olaf's is again what it was once described to be - The fairest Church in all the Diocese\*.