Lives of the Irish Saints

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SITE OF CLONENAGH, QUEEN'S COUNTY.

LIVES

OF

THE IRISH SAINTS,

WITH

Special Festivals, and the Commemorations of Holy Persons,

COMPILED FROM

Calendars, Martyrologies, and Various Sources,

RELATING TO

The Ancient Church History of Ireland.

BY THE

REV. JOHN O'HANLON, M.R.I.A.

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LIVES OF THE IRISH SAINTS.

First Day of February.

ARTICLE I.—LIFE OF ST. BRIGID, VIRGIN, FIRST ABBESS OF KILDARE, SPECIAL PATRONESS OF KILDARE DIOCESE, AND GENERAL PATRONESS OF IRELAND.

[*FIFTH AND SIXTH CENTURIES.*]

CHAPTER I.

INTRODUCTION—AUTHOR'S PLAN AND TREATMENT—AUTHORITIES, ANCIENT AND MODERN, FOR THE LIFE OF ST. BRIGID—CRITICAL REMARKS—THE HOLY VIRGIN'S PARENTAGE—PLACE AND DATE OF HER BIRTH.

THE path of a modern biographer, while treating about the Acts of Ireland's great Patroness, is beset with difficulties of a varied nature. These arise, owing not so much to a want of materials for his task, as from the legendary, conflicting, and oftentimes contradictory accounts, so frequently met with, in several ancient tracts, relative to this holy virgin. Occasionally, however, the most exacting investigator of our traditions and antiquities will find facts or circumstances, mingled with legendary or irreconcilable narratives, deserving more than ordinary significance and having much historic importance. It can hardly admit of question, how pleasure and instruction, derivable from reading the most celebrated epic poems of ancient and modern times, should be materially lessened, if presented by their authors, in a didactic or an unimaginative style, avoiding the introduction of mythic episodes and personages, or the use of exaggerated metaphors and fancies. We must be ready to allow, that an undercurrent of historic truth sometimes sustains a superstructure of mythology, in such poems, and that it directs the interest and moral, evolved from poetic imaginings. By a parity of reasoning—although in a widely different sense—the truly religious and disciplined spirit of an enlightened and a pious Christian will not too readily reject various interesting legends, contained in the acts of our national Saints, when he is free to receive them on the weight, or set them in abeyance on the want, of sustaining evidence. Many sceptical or over fastidious critics undervalue the force of popular traditions, and regard such attested miracles as incredible or legendary; but, while those persons desire to remove cockle from the field of Irish hagiology, they possibly incur some risk, at the same time, of rooting up good seed with the tares. Our Divine Redeemer, regarding the existence of good and evil, has already observed,

in a most beautiful and instructive parable, "Suffer both to grow until the harvest, and in the time of the harvest, I will say to the reapers: 'Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.'"[1] The known application of this parable, respecting the sower and the cockle, is obvious to the mind of every well-instructed Christian. Without any unnatural perversion of meaning, it may likewise apply to topics here introduced, but in a mode somewhat different. A multitude of legends will doubtless be found interpolated, among St. Brigid's authentic acts and miracles. Such fictions create so much embarrassment, in any effort to discriminate truth and error, that it may be regarded as an utterly impracticable project, at the present day, to draw in many cases a very marked line of distinction. Perhaps, no complete biography can be presented to the reader, without running some risk of overloading it with unnecessary, and frequently with incongruous, matter. It must be observed, while depreciating an insertion of fables, as opposed to correct taste and sound historic deduction, the plan of this present biography may not warrant absolute departure from records left us by ancient writers, however traditional and unsatisfactory such accounts happen to appear; especially, when no amount of credit is claimed for their authenticity, but such as may be established, by tests of strict evidence, or by the dictates of acute judgment. Religious feeling and Christian faith do not require for their preservation and growth, the production and publication of many legends, to be found in special Acts of our national saints. Those narratives, however, were consonant with a prevalent taste, and with the sentiments of our ancestors, in past ages. Even yet, when received with due caution, and with a just, discriminating spirit, such legends may be found, not altogether devoid of edification, granting their authenticity to be very questionable. A well-regulated mind will regard them, chiefly as emanations of a former period, and as illustrations of popular opinion, national feeling or religious impressions, which widely prevailed during times, when those narratives had been written.

Entering upon the subject of our great saint's biography, it will be necessary to premise a few observations concerning its plan and treatment, before referring to authorities, on which subsequent statements are made. It is the writer's intention, to embody at least the most probable and substantial accounts former chroniclers have handed down, regarding this holy virgin, according to the best possible chronological order, and most consecutive form, consistent with the intricacy of his subject.

Wherever discrepancies may be detected, in accounts left by various writers, those differences are faithfully pointed out, either in the text or in its accompanying notes. Again, several disquisitions or comments, not claiming the character of being original, in most cases, are usually the result of attentive reading or careful enquiry; while those dissertations are placed, according to the writer's best opinion, in their most appropriate position. He has also preferred allowing the studious reader's exercise of his own sagacity and critical discrimination, rather to test the accuracy of statements made, than to assume their solution, where mistakes might so easily be introduced. The author supposes, those authorities quoted so frequently must exonerate himself from any necessity for obtruding judgments, often liable to be ill-founded. In this life, it was deemed advisable to present the fullest and most complete narrative of St. Brigid's Acts, hitherto found in the English language. Sensible of those obvious and consequent difficulties he must expect to encounter, mistakes are frequently inevitable, while the

ARTICLE I.—CHAPTER I.—[1] St. Matt. xiii., 30.

writer is almost as certain to incur censure from the learned and critical, for its many elaborations and redundancies, as for its numberless defects, and unavoidable inaccuracies.

Already several elegantly written, and tolerably correct, compendiums of Saint Brigid's Acts have appeared in an English dress. Many of these are most creditable to the literary taste and correct judgment of their respective authors. Such publications have supplied an admitted void in our popular literature. Still a critical and researchful life of Ireland's holy Patroness the writer chiefly desires to produce; and, however he may disappoint the expectations of capable students, he cannot conceal from himself the inherent difficulties of his task, and the utter impossibility of surmounting them, saving with a relative measure of success. That degree of credibility attaching to authorities or writers, treating about our great Virgin Saint, should pre-occupy the reader's mind, at the very start of our enquiry. Impartial opinions and exact methods of examination are required, when following the intricate process of inductive biographical research, where statements are often liable to mislead. In accordance with the general scope and design of this life, its authorities must first be given, after an unpretending and a simple arrangement. A brief account of the probable periods when her biographers wrote, with their respective opportunities for acquiring information, may prove desirable; even though conjecture must be substituted for more reliable knowledge, in regard to several subjects of special importance and enquiry.

We shall endeavour to enumerate the several ancient writers, who are stated to have commemorated St. Brigid's Acts and virtues, so far as known to us, while observing that exact chronological order, in which each compiler seems to have flourished, or written, or died. It may be premised, that nearly all of these writers are Irishmen, and that several are classed among our native saints. Among the earliest we must regard St. Fiech,[2] who flourished in or about the year 520, the disciple of St. Patrick and first chief bishop of Leinster. He is thought possibly to have composed a hymn in praise of St. Brigid.[3] One attributed to him, however, seems to indicate, that this holy virgin had departed from life, before it had been composed.[4] St. Fiech was her contemporary; yet, it is strange, we find no allusion to him in her Acts. Fiech does not seem to have lived, beyond the year 530.[5]

[2] See his Life at the 12th of October.

[3] It is said to commence with these words: "Audite Virginis laudes."

[4] In the "Leabhur Iomaun," or "Book of Hymns"—now preserved in the Franciscan Library, Dublin—an old scholiast prefixed the following *proemium* or argument to this hymn, and which may thus be translated into English. "St. Nennid Lamhoidhain, that is, of the Clean Hand, composed this hymn in praise of St. Brigid, or St. Fieg of Sletty; 'Audite Virginis laudes' is its beginning: or, St. Ultan of Ardbrecain composed it, in honour of St. Brigid. It comprises St. Brigid's miracles in one book: an alphabetical order is there preserved, and it is written in imitation of Nosearian metre. There are four chapters in it, and four lines in each chapter, with sixteen syllables in each line." Three points must here be noted, Colgan remarks. *First*, in the hymn he published, the number of sixteen syllables in each line is not preserved. This he says may be instanced, in the fourth and fifth lines. Yet, the Latin reader must find, on investigation, that there are sixteen syllables in these lines mentioned, as in most of the other stanzas. There are, however, five lines which either fall short, or exceed that number of syllables. *Secondly*, as published by Colgan, the hymn consists of five instead of four strophes. *Thirdly*, if what the scholiast states be true, that the words, "Audite Virginis laudes," commenced the hymn, and that there were four divisions or parts in it, two of the last must be wanting, and three other strophes, which are placed before these lines, must have been intended as a preface. Or, if we can be sure, that absolutely speaking, there were only four verses in it, the fifth which is not found in the St. Magnus' manuscript, must be an addition to the original number. See "Trias Thaumaturga." Tertia Vita S. Brigidæ, n. 80, p. 445.

[5] This Colgan endeavours to show, in his

Nearly contemporaneous in point of antiquity, we may regard St. Ninnidius,[6] surnamed Laimhiohain.[7] He is said to have treated on the virtues and miracles of St. Brigid. This is the statement of some writers.[8] As her chaplain and most intimate friend, he must have had special advantages for acquiring information on this subject; and therefore, a life of the saint, composed by him, should be regarded as one of inestimable value and authenticity. Yet, Colgan thinks, although Fiech and Nennidius, in all likelihood, wrote something concerning St. Brigid, the hymn in question should rather be attributed to St. Ultan, on account of certain reasons adduced.[9] St. Nennidius, called also Nenius,[10] administered Holy Viaticum to the illustrious virgin, when she died, about A.D. 523, and consequently he flourished early in the sixth century. St. Brendan, Bishop of Clonfert, is said to have written about the virtues and miracles of St. Brigid.[11] He flourished, likewise, after her time, and he died on the 16th of May,[12] A.D. 576.[13] St. Brogan Cloen,[14] of Rostuirk in Ossory, and who probably flourished in the seventh century, composed an Irish hymn[15] in praise of St. Brigid.[16] Of this various manuscript copies remain.[17] Besides these authors, Cogitosus,[18] who flourished probably after the sixth and before the ninth century, wrote a celebrated treatise on the life and virtues of St. Brigid. Several manuscript copies of this tract are yet to be found.[19] Again, the illustrious St. Columkille,[20] Apostle of the Picts and Scots, is thought to have written a hymn on the life, and in praise, of St. Brigid.[21] He is reputed to have composed it,[22] about A.D. 563, on his passage to Britain. St. Columkille is generally thought to have departed this life, in the year 596.[23]

Fourth Appendix to St. Patrick's Acts, and in that Catalogue of authors, who wrote biographies of our national Apostle.

[6] See his Life at the 2nd of April.

[7] Believing him to have been Abbot of Inis-Muighe-Samh, an island on Lough Erne, Colgan published his Acts in the "Acta Sanctorum Hiberniæ," xviii. Januarii, pp. 111 to 115.

[8] See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. i., p. 3.

[9] In his notes to St. Brigid's Third Life.

[10] According to the Third, Fourth and Fifth Lives of St. Brigid, as published by Colgan.

[11] The Scholiast on an Irish hymn, composed in praise of St. Brigid, and which begins with the words, "Brigid be bhithmaith," doubts as to whether the hymn, in question, should be assigned to St. Brendan or to St. Columba. But, Colgan supposed, it should rather be attributed to St. Columba's pen, as well because of a statement contained in an Irish Life of St. Brigid, as on account of a cause alleged by the aforesaid Scholiast for composing this hymn, and more nearly indicating such a conclusion.

[12] Colgan promised to say more regarding him, at that day, when his Life will be found in this collection.

[13] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209.

[14] See his Life at the 17th of September.

[15] That published by Colgan has 53 stanzas, while one, attributed to this same Brogan Cloen, among the Trinity College Manuscripts, Dublin, and classed E. 4, 2, has only 34 stanzas.

[16] In the vol. xviii., belonging to the Betham Collection of Manuscripts of the Royal Irish Academy, and written by Michael O'Longan, about the year 1760, there is a "Hymnus de Virtutibus et miraculis Sanctæ Brigidæ Kildariensis abbatissæ et patronæ," a Sancto Brigano, p. 82. It appears to have been copied from Colgan.

[17] There are seven quatrains of a poem on St. Brigid attributed to St. Brogan, and these are followed by St. Brogan's hymn to St. Brigid, published by Colgan, in vol. xli., a small 4to paper of the Betham Manuscript Collection of the Royal Irish Academy, at p. 143 and p. 144. These are written by Mr. Owen Connellan.

[18] This writer is thought to be the St. Cogitosus, surnamed the Wise, whose life occurs at the 18th of April.

[19] At Eichstaett in Germany, there is a copy of the Life of St. Brigid, by Cogitosus.

[20] See his Life at the 9th of June.

[21] Colgan supposed he had not seen any of Columba's compositions on this subject, except what had already been given through a Latin version in his second appendix to St. Brigid's Acts (cap. xxiv.), and which, in the original, begins with these words "Brigid be bhithmaith."

[22] The Scholiast on this hymn, and an Irish life of St. Brigid, attribute its composition to St. Columba.

[23] On the 9th day of June. This is shown in the fourth appendix to his Acts. See

St. Ultan,[24] Bishop of Ardbraccan, in Meath, it is believed, wrote a book on the Life of St. Brigid.[25] He also, it is said, composed a hymn, in her praise.[26] Colgan has assigned both of these tracts to the third place among his various published acts of our saint.[27] This author flourished about A.D. 580, and he is reputed to have died, at a very old age, on the 4th of September, A.D. 656.[28] St. Aleran, or Aileran, sometimes called Eleran,[29] and surnamed the Wise, was a president or chief-director over Clonard School, in Meath. He wrote St. Brigid's Life.[30] This is testified by St. Coelan, who himself composed metrical acts of St. Brigid.[31] St. Aileran's feast has been assigned incorrectly to the 11th of August,[32] and his death is set down at 664. This year of mortality, however, seems rather referable to St. Aileran the Wise,[33] whose feast is held on the 29th of December. Kilian or Coelanus, of Inis-Keltra,[34] composed St. Brigid's Life in verse.[35] This forms the sixth and last of her acts, as published by Colgan.[36] In his notes, postfixed to this metrical life,[37] the editor attempts to prove that Coelan flourished about the end of the seventh or beginning of the eighth century.[38] Animosus, who appears to have acquired the name Anmchiudh or Anmire, among the Irish, is said to have written many books of St. Brigid's acts.[39] This author, as has been thought, flourished about the year 950.[40] At a period subsequent to the time of writers already named, many others, who flourished after the commencement of the twelfth century, wrote her life. Among these authors may be enumerated, Laurence of Durham,[41] who is

Colgan's "Trias Thaumaturga," cap. iv., v., vi., pp. 483 to 486.

[24] See his Life at the 4th of September.

[25] In Harris' Ware, we read, "*Ultan Macconcubar* [*i.e.* O'Connor] Bishop of *Ardbraccan*, collected the *Miracles of St. Brigid* into one volume in alphabetical order, from whence an anonymous author, *who writ the life of that virgin in verse* hath taken occasion to preface his Poem with these lines :—

"*Scripserunt multi virtutes virginis almæ,*
Ultanus Doctor, atque Eleranus ovans.
Descripsit multos Animosus nomine libros,
De vita ac studiis virginis ac meritis.

"The Virgin's virtues many writers paint,
Ultan the Sage and *Eleran* the Saint;
And *Amchaid* in immortal works display'd
The life and merits of the spotless maid."

—Vol. ii. "Writers of Ireland," book i., chap. iv., p. 30.

[26] Stated to have commenced with the words: "Audite Virginis laudes." To it, allusion has been already made.

[27] See "Trias Thaumaturga," pp. 527 to 545.

[28] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 268, 269 and n. (d), *ibid.* In the "Chronicum Scotorum," edited by William M. Hennessy, his death is placed at A.D. 653, which is the year 657, according to O'Flaherty. See pp. 94, 95, and n. 7, by the editor.

[29] See his Life at the 29th of December.

[30] See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 27.

[31] See Ussher, "De Primordiis Britannicarum Ecclesiarum," p. 1067.

[32] See Colgan's "Trias Thaumaturga." Sexta Vita S. Brigidæ, n. 6, p. 598, and Appendix Tertia ad Acta S. Brigidæ, pp. 609, 610. This seems to confound him with St. Aireran or Ereran of Tyfarnham in Westmeath.

[33] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 276, 277.

[34] See his Life at the 29th of July.

[35] This has been edited by Father John Boland, in "Acta Sanctorum Februarii," tomus i. Vita iii. S. Brigidæ, virg., pp. 141 to 155.

[36] See "Trias Thaumaturga." Sexta Vita S. Brigidæ, pp. 582 to 596.

[37] A manuscript copy of this metrical life, kindly presented by William Eassie, Esq., High Orchard House, Gloucester, England, is in the writer's possession.

[38] See *ibid.*, nn. 1, 2, 3, pp. 596 to 598.

[39] In a prologue, prefixed to St. Coelan's metrical life, and published by Colgan, allusion is made to the three last named writers of St. Brigid's Acts. See "Trias Thaumaturga." Sexta Vita S. Brigidæ, p. 582.

[40] See *ibid.* Vita Quarta S. Brigidæ, n. 1, p. 563.

[41] An English Benedictine. He died about 1149. Besides St. Brigid's life, he wrote a Scriptural history, in Nine Books and in Latin elegiac verses. It bore the title of "Hypognosticon." He also com-

said to have composed St. Brigid's biography, about the year 1150, and in a superior style of Latinity, not commonly attempted during that age in which he lived.[42]

The most complete series of St. Brigid's ancient Acts has been already published by our national hagiographer, Father John Colgan.[43] These Acts he has admirably arranged and annotated. With certain modifications of opinion and comment, we shall briefly review them in his order.[44]

The first of Colgan's Brigidinè Lives is that Irish poem, ascribed to St. Brogan[45] of Rosstuirc, in Ossory.[46] This, according to one inference, had been written about the beginning of the sixth century,[47] soon after St. Brigid's death, if we credit the scholiast's statement.[48] However, if St. Ultan[49] of Ardbraccan advised Brogan to compose it—as the same authority states—its production is thought to be more properly referable to the seventh century.[50] The second is her life, by Cogitosus,[51] who is incorrectly considered to have been a nephew and contemporary of the holy Virgin.[52] It would appear, even from a passage in the Prologue to this Life,[53] how that Prelate of Kildare, at the time its author wrote, was Archbishop over the Leinster province,[54] while many bishops had preceded him in rule, since this See of Kildare had been first ruled by Conlaeth.[55] That this work had been written, before the removal took place of St. Brigid's relics to Down,[56] and

posed "Consolatio pro morte Amici," in Latin verse, with some other poetical pieces. See S. Austin Allibone's "Critical Dictionary of English Literature," &c., vol. ii., p. 1064.

[42] Colgan has published it, as the fifth among his acts of St. Brigid. In an appended note, the editor states, this author died about A.D. 1160. See "Trias Thaumaturga," p. 639.

[43] No less than six different Lives of St. Brigid has he comprised in the "Trias Thaumaturga," extending from p. 513 to p. 598. Then follow five elaborate Appendices, and an Epilogue, specially referring to this Virgin's Acts, pp. 599 to 640. A Summary of her Acts is likewise given, pp. 654 to 658, besides other allusions to her, in the general Indices.

[44] It will be understood, that when subsequently alluding to the numerical order of St. Brigid's Lives, we are referring solely to Colgan's arrangement.

[45] Most likely, it is said, this Poem of his had been written as an Elegy, immediately on receipt of intelligence, regarding St. Brigid's death.

[46] Near Slieve Bloom Mountains.

[47] He is said to have composed it in the time of Oilill, or Ailild, son of Dulaing, King of Leinster, and whose death is recorded in Dr. O'Donovan's "Annals of the Four Masters," at A.D. 526. Vol. i., pp. 174, 175.

[48] See Colgan's "Trias Thaumaturga." Vita Prima S. Brigidæ. Præfacio Veteris Anonymi, p. 515. Her death is usually placed between the years 518 and 525, by the greater number of those, who have written her Acts.

[49] According to Ussher, he died A.D. 657. See "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, p. 539.

[50] Ultan is placed in that age, by Sir James Ware. See "De Scriptoribus Hiberniæ." Lib. i. cap. iii., pp. 22, 23.

[51] Canisius had previously published a version of it in "Antiquæ Lectiones." Tomus v.

[52] By Messingham, who has given this Life a place in "Florilegium Insulæ Sanctorum."

[53] The version of St. Brigid's Life, by Cogitosus, which Colgan has published, was prepared especially from a Manuscript belonging to the Monastery of St. Hubert, and from a Codex belonging to the Monastery of St. Amand—both houses probably were situated in Belgium or Northern France. The version, issued by Canisius and Messingham, Colgan found to be very full of errors, and therefore he corrected several, especially using the St. Amand copy, although he did not quite restore the text to his perfect satisfaction. He also subdivided the Life into a more convenient number of chapters, than he had previously found existing.

[54] From the following passage in a Prologue to this Life, we read: "Quam semper Archiepiscopus Hiberniensium Episcoporum, et Abbatissa, quam omnes Abbatissæ Scotorum venerantur, felici successione, et ritu perpetuo dominantur."—Cogitosus' or "Secunda Vita S. Brigidæ," p. 516.

[55] His Festival occurs at the 3rd of May.

[56] This transfer happened, in Colgan's opinion, before or about the middle of the ninth century. See "Trias Thaumaturga," n. 14, pp. 565, 566.

before those ravages,[57] caused by the Danes—or even by Irish princes[58]—in Kildare, cannot be disputed.[59] Various manuscript copies of Cogitosus' work[60] have been preserved in different libraries.[61] Not the least allusion occurs in it to Kildare's having been ever destroyed, or to the spoliation of St. Brigid's and St. Conlaeth's shrines, which he represents as being very splendid and very rich. From his statement, likewise, that the city of Kildare and its suburbs were places of safety and refuge, in which there could not be the least apprehension of any hostile attack,[62] the canons of historic criticism seem to place the authorship of this tract, at some time before the commencement of the ninth century.

The Third Life of St. Brigid, as published by Colgan, is attributed to St. Ultan of Ardbraccan by the editor; although such a supposition has been contravened by other judicious critics. On the authority of some false genealogies, it is thought St. Brigid was sister to St. Ultan of Ard Breccain. It was this Ultan, who, according to another statement, collected the virtues and miracles of Brighit together, and who commanded his disciple Brogan to put them into poetry.[63] This is said to be evident from the Book of Hymns, *i.e.* "The victorious[64] Brighit did not love," &c. While comparing the Third with the First, Second, Fourth and Fifth Lives of St. Brigid,[65] it will be found, that many particulars there related concerning her are not contained in those last-mentioned tracts.[66] Again, the number of divisions it

[57] These are not known to have commenced, before the ninth century, and the first record of the foreigners having plundered and burned Kildare is referred to A.D. 835 in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 452, 453.

[58] In 831, Kildare was plundered by Ceallach, son of Bran, and again in 835 by Feidhlimidh. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 446, 447, 452, 453.

[59] In his notes to the foregoing passage, Colgan remarks, it is not to be understood, the bishop of Kildare was Archbishop over all Ireland, but that he only presided over the Leinster province. Nor did Kildare always claim the dignity of being a Metropolitan See. For, St. Fiech, bishop of Sletty, St. Patrick's disciple, at a previous period, was styled Archbishop of Leinster. This Colgan intended to show, in his Acts, which were to have been published, at the 12th of October. After his time, the metropolitical seat is said to have been translated from Sletty to Kildare. This seems to be manifest from the foregoing passage. From Kildare it passed to Ferns, as asserted in notes to the Life of St. Maidoc, at the 31st of January, and as promised to be shown, in those, to be attached to St. Moling's Life, at the 17th of June, as also to St. Molua's Acts, at the 4th of August. Thence it afterwards returned to Kildare. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 449.

[60] From MSS. Cameracen. Wibling. Treverens., it has been printed in the Bollandists' "Acta Sanctorum," tomus i., Februarii i., Vita ii. S. Brigidæ, pp. 135 to 141. It was edited from a MS., belonging to Preudhome, a Canon of Arras, collated also with MSS. belonging to "Monasteriorum S. Maximini, Treveris, Wiblingensis in Suevia; Bodicensis in Westphalia, cumque editimibus Canisii e MS. Aistadiano, et Joannis Colgani ex MSS. S. Huberti et S. Amandi."

[61] Among these may be noticed: Vita S. Brigidæ, MS. Bodl., Fell. 3 ff. 108-116 b. vell. fol. xi. cent. Also MS. Bibl. Vallicellan. ap. Romam., Tom. xxi., ff. 203-207, fol. vell. xi. cent.

[62] Thus he writes "nullus carnalis adversarius, nec concursus timetur hostium." See Secunda Vita S. Brigidæ, cap. xxxv., p. 524, Colgan's "Trias Thaumaturga."

[63] Could we only trust implicitly this statement of the O'Clery's Calendar, St. Ultan's or St. Brogan's Life of St. Brigid must be the most authentic and valuable of all her biographies.

[64] In a note by Dr. Todd, he says, at this passage, "This is the first line of the metrical life of St. Brigid, published from the Book of Hymns, by Colgan; *Trias Thaum.*, p. 515."

[65] In Colgan's work, where such differences may be noticed.

[66] Dr. Lanigan writes in his "Ecclesiastical History of Ireland," vol. i., chap. viii., § iii., n. 38, p. 388. "This Life was, I suspect, patched up in the diocese of Ardagh, and very probably in an island of Lough Rie called the *Island of All Saints*, in which Augustin Magraiden lived, who, having compiled Lives of Irish Saints, died A.D. 1405 (Ware's Writers). Colgan got one of his copies of it from the monastery of that place."

comprises exceed those in the Fourth Life, by about twenty-three chapters.[67] Its excess seems established in point of matter, if not in regard to substantial accuracy. Colgan was indebted to Father Stephen White[68] for the reception of that MS.—published afterwards as the Third Life[69]—with other erudite communications. White thought, that the author of this Third life must have been either St. Virgil,[70] or St. Erard,[71] who were Irishmen.[72] This Ratisbonne MS., we are told, had been written in Irish characters, and as supposed, in the tenth or eleventh century.[73] A fifth MS. copy of the Third Life was extant.[74] The editor of St. Brigid's Third Life, however, could not agree with Stephen White, that its authorship was attributable to either of the Saints named by him.[75] The Bollandists[76] have published the Life of our Saint attributed to St. Ultan, from a manuscript codex, belonging to the Church of St. Omer. Some manuscript copies of it are yet preserved at Oxford.[77] That St. Ultan wrote the Acts of St. Brigid, is asserted by Colgan, on authority of Ussher,[78] Ware,[79] an author of her life in Irish, and a certain Scholiast.[80] The editor also maintains, that the life written was identical with that published by him,[81] owing to the probability of some metrical lines appended being composed by the same author.[82] In the St.

[67] This is Colgan's statement. Yet, it must refer, not to the relative numerical divisions of chapters, but to additional matter in the Third Life.

[68] This learned Irish Jesuit was well versed in the Antiquities of his native country.

[69] The original manuscript was an old codex, belonging to the monastery of St. Magnus, at Ratisbonn, in Bavaria. This tract Colgan accompanied with various marginal annotations and readings. These were partly taken from a MS., belonging to the monastery of St. Autbert, at Cambray, and partly from a MS., preserved at the Island of all Saints, in Ireland. The Cambray MS. had been furnished by D. Georgeus Colvenerius, who was distinguished for his research and love of antiquities; and besides the All Saints' MS., received from Longford County in Ireland, Colgan obtained another MS. from the Carthusian collection at Cologne.

[70] His Festival occurs on the 27th of November.

[71] His Feast is assigned to the 8th of January.

[72] These flourished in Bavaria, during the eighth century.

[73] The Trinity College Manuscript classed E. 4, 10 contains, "Vita et Legenda S. Brigidæ Virginis." Ussher supposes this to have been the Life of St. Brigid, written by St. Ultan of Ardbraccan. It includes, also, various readings on the margins, copied from a more copious old MS., belonging to the monastery of St. Magnus, tenanted by the Canons regular of St. Augustine, at Ratisbon in Bavaria.

[74] This belonged to Dunensis monastery in Flanders. Colgan adds, that we may fairly infer the author must have lived at a very remote period, when most of the copies known had been traced more than five hundred years before his own time, while some were more than seven hundred years old.

[75] Colgan's reason is chiefly a negative one, *viz.*, because no writer or author had heretofore stated his having compiled her biography.

[76] See "Acta Sanctorum," tomus i., Februarii i., Vita Prima Brigidæ, pp. 118 to 135.

[77] Among these are: Vita S. Brigidæ, MS. Bodl. Rawl., B. 505, pp. 193-207, fol. vell. xiv. cent. A similar life in MS. Bodl. Rawl., B. 485, f. 134, vell. 4to. xiv. cent., is extant.

[78] See "De Primordiis Ecclesiarum Britannicarum," p. 1067.

[79] See "De Scriptoribus Hiberniæ," lib. i., cap. iii., pp. 22, 23.

[80] While it is admitted, by Dr. Lanigan, that Ultan of Ardbraccan wrote something concerning St. Brigid, this learned historian will not allow either him or any other writer of the seventh century, to have recorded the many strange fables, with which it is crammed. This work he designates as "a hodge-podge, made up at a late period, in which it is difficult to pick out any truth, from amidst a heap of rubbish." It also differs from the two former tracts, in some material points. See "Ecclesiastical History of Ireland," vol. i., chap. viii., § 11, n. 18, p. 380.

[81] This conclusion is supposed to be further warranted, by the usual clause, "Explicit Vita S. Brigidæ," postfixed to the life of a Saint coming after, and not before that Hymn, found in the St. Magnus MS., as written many ages before Colgan's time.

[82] In the opinion of White, Colvenerius and Ward.

Autbert MS., the Life comes after a "carmen,"[83] which follows the Hymn. Although the author does not give us his name, he nevertheless reveals himself as being from the Island Hibernia, and of Irish origin.[84] After the last words, in a life of our sainted Virgin, the author first places her proper Latin Hymn,[85] and then having completed the Latin lines, he pours forth prayers to St. Brigid—thus piously invoking her intercession, in the Irish idiom and character. These circumstances are somewhat remarkable.[86] That St. Ultan was its author, and consequently composer of the Third Life, seems to be established,[87] from certain remarks of an old Scholiast,[88] on the same Hymn. Even although the Scholiast doubts, whether St. Nennidius, St. Fiech, or St. Ultan, be its author, his very words are thought conclusive, in showing this latter to be the writer, both of the Life and of the Hymn; since, he is said to have composed both one and the other, in praise of St.

[83] This piece is headed "Carmen de eadem (Scil. S. Brigida) ex MSS. Autberti." Its lines are in Latin, of which we present the following English version :—

"Brigid's great name, with double lustre shines,
Brigid's great name, our love with light entwines.
A Virgin of the Lord, without, within,
Pure was her soul, preserved from stains of sin.
A Virgin of the Lord, dear brethren, she
Dead to the world and pride, for Heaven was free.
Despised she fleeting honours, wealth and pleasures,
She sought eternal joys, exhaustless treasures.
Then shield us from that future fate we dread,
When the last Trumpet wakes the buried dead,
O Virgin, loved by God, bless'd and benign,
O hear thy clients' prayers, nor cease to offer thine."

See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigidæ, p. 542, and nn. 82, 83, p. 545, *ibid.*

[84] This is indicated, in the first line. Colgan says, the Hymn which he published was found in that Irish MS., commonly called the *Leabhur Iomaun*, and in Latin, "Liber Hymnorum," by our national antiquaries. In this MS. were also contained many Hymns, composed by different Irish Saints. From it, Colgan obtained the last line, which was wanting in the St. Magnus MS.

[85] It has been concluded, that as no authority states St. Nennidius or St. Fiech to have written St. Brigid's Acts in a book, and as it could be shown from written and from other sources, that St. Ultan wrote her Acts in one book, and also a Hymn in her praise; it would seem, this latter must have been the author of St. Brigid's Third Life, published by Colgan, with the metrical lines postfixed, and that he was composer, both of the prose life and of the Hymn. See *ibid.*, n. 80, p. 545.

[86] This metrical composition is headed, "Hymnus de Brigida Virgine." The lines run in Latin; but we have ventured to render them in the following English version:—

"Those Signs, whereby her wond'rous pow'r was known
To men, in our Hibernian Isle, were shown;
Excelling through great virtues, beamed on earth
The dawning promise of her heavenly birth.
Not mighty Brigid's fame, this humble verse
Can fitly celebrate, nor half rehearse,
Our Virgin, type of Mary, myriads found
Eager to praise, and hear her triumphs sound.
She girt around her, day and night, the zone
Of chaste desires; she read and prayed alone;
She vigil spent; as the bright sun on high
Her radiance warm'd the earth, and fill'd the sky.
Hear ye the Virgin's praise! her gifts proclaim!
The victor's garland twines around that name.
No void her words and acts e'er left between
Whose vows to Christ were pledg'd and to Heav'n's Queen.
Be gracious then, O sainted Brigid, free
From earthly toils, our pray'rs ascend to thee;
Obtain for us, from God, of good the giver,
The Angel's crown of rest and joy forever."

[87] In Colgan's opinion.

[88] These comments are given in a note.

Brigid, and both were contained in one book.[89] Now, it is not rightly known, that St. Nennidius or St. Fiech wrote a life of St. Brigid, whether in one tract, or in more than one part. St. Ultan — surnamed likewise Mac Concubar — bishop of Ardbraccan, in Meath, is reputed to have been St. Brigid's relative,[90] on her mother's side.[91] Ware treats about him and his writings.[92]

The Fourth Life of our saint, as published by Colgan,[93] and by this latter writer attributed to Animosus or Animchad,[94] is contained in two books.[95] The editor of this Treatise says, the Latinized form of Animosus' name is not easily recognisable as an Irish one, although its vernacular interpretation be common. This Latin form, however, can easily be resolved into the name Anmchadh or Anamchodh. This



Kildare Ruins.

[89] The Scholiast even cites a portion of one line, taken from this Hymn, and which agrees with what Colgan has published.

[90] Ussher writes, that he was descended from the Conchabar or O'Conor family, to whom belonged, also, Brodsechain, daughter to Dallbronaig, and the mother of St. Brigid. This is given on the authority of a certain Scholiast in an Irish hymn composed in praise of Brigid. Some, however, attribute this to St. Columkille, who lived in the time of King Aed, son to Ainmirech : while others ascribe it to Ultan, Bishop of Ardbrechan, who flourished in the time of the two sons of Aed Slane. See "De Primordiis Britanicarum Ecclesiarum." p. 965.

[91] Hence, we do not find this relationship shown in the Pedigrees of St. Brigid, on the father's side, as given by Dr. Todd in "St. Patrick, Apostle of Ireland," appendix A, pp. 247 to 255.

[92] See "De Scriptoribus Hiberniæ," lib. i., cap. iii., pp. 22, 23.

[93] See "Trias Thaumaturga." Quarta Vita S. Brigidæ, pp. 546 to 563. Appended notes, pp. 563 to 566.

[94] St. Coelan, or his prologuist, enumerates Animosus, among various writers of St. Brigid's Acts. This is asserted in the following verses :

"Descripsit multos Animosus nomine libros
De vita, et studiis Virginis, ac meritis,"
&c.

See *ibid.*, p. 563. Also, "Sexta Vita S. Brigidæ," p. 582.

[95] These comprise, with a Prologue, in the First Book 52, in the Second Book 100— in all 152 chapters. As published in the

has been applied to various Irish saints of the olden time. To pass over others, there was a venerable and pious man, who died in the year 980.[96] He is called Anmchadh, Bishop of Kildare. This prelate is said to have departed at an advanced age, after the course of his virtuous life in this world had been completed.[97] It has been maintained,[98] that until some other fairer objections be advanced, these following reasons should lead us to conclude, this Anmchadh or Animosus was author of our saint's Fourth Life. In the first place, circumstances of name and locality favour such a conclusion, as no one could more appropriately or justly manifest his reverence and devotion towards St. Bridget, than a native of Kildare, especially when he was either a prelate or a monk. As it is related, an Animosus wrote St. Brigid's Acts, and as a certain prelate of Kildare bore that name, to what other Animosus than he can we more probably assign the performance of such a task? Again, it must be added, the author of this Fourth Life often insinuates, that he was a monk or prelate of Kildare, and in a Prologue to it, he addresses certain brethren.[99] It has been concluded,[100] therefore, that he must have been a monk or an abbot, before he became bishop of Kildare,[101] in accordance with a usage, common to his age and country. In the next place, the author of St. Brigid's Fourth Life indicates, that he lived so late as the tenth century, at which period Anmchod of Kildare flourished.[102] Yet, there are reasons, also, that can be advanced for a different opinion. The author of this Fourth Life appears to have written only two books of St. Brigid's Acts; whereas, Animosus is said to have written her Acts in several books. This

"Trias Thaumaturga," however, 22 of these chapters are wanting in the First Book. See "Quarta Vita S. Brigidæ," lib. i. p. 547.

[96] See O'Donovan's "Annals of the Four Masters," vol. ii., pp. 712, 713. The editor corrects the date 980 by the words, "[*recte* 981.]" See also n. (y), *ibid.*

[97] Colgan's Copy of the Four Masters adds, that he died "in loco, que Kenntar appellatur." The latter clause seems to be omitted in Mr. O'Donovan's copy. "Omnes fere Hiberniæ prælati ex Monachis assumebantur." See Giraldus Cambrensis, Opera, vol. v. "Topographia Hibernica, Dist. iii., cap. xxix. Edition by James F. Dimock, M.A.

[98] By Colgan. The town of Kildare has yet many interesting vestiges of its former religious establishments. The accompanying engraving, which represents one of these ruins, has been executed by Mrs. Millard, from a photograph of Frederick W. Mares, Dublin.

[99] This Preface runs as follows: "My mind, brethren, is filled with three emotions, viz., of love, of shame, and of fear. Love urges me to write in documents a life of the illustrious Brigid, lest that great abundance of virtues, which God's grace conferred on her, or the many miracles accomplished through her, should be hidden and unheard. I feel prevented through shame, lest, as I suppose, my very plain discourse or poor judgment, may displease my educated readers or hearers. Yet, my fear is still greater, for my weakness of mind in the composition of such a work presents a danger; since, I dread the taunts of critics and enemies tasting my very small intellectual viands. But, as the Lord ordered His poor to offer little gifts, when about to build His tabernacle, ought we not give ours to build up His church? What is she but a congregation of the just? How is a prudent life formed, unless through the examples and records of the prudent? Therefore shall I give a first place to love, I shall trample on shame, and I shall tolerate the carpers. I adjure you, O wise reader and intelligent hearer, that you overlook the text arrangement; and consider only the miracles of God and of His blessed handmaid. Indeed, every husbandman should be fed on the fruits drawn from the furrows of his own field."

[100] By Colgan.

[101] The "Vita S. Brigidæ," by an anonymous author, and from a Manuscript belonging to Hugh Ward, has been printed by Father John Boland in the "Acta Sanctorum," tomus i, Februarii i. Vita iv., Bipartita S. Brigidæ, pp. 155 to 172. Usher often cites it as the anonymous or inedited Life in two books. The author lived before 1152. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 108, 109. The writer is supposed to be Animosus, by Colgan.

[102] See Colgan's "Trias Thaumaturga," Quarta Vita S. Brigidæ, n. i., pp. 563. Also, Harris' Ware, vol. ii., "Writers of Ireland," Book i., chap. iv., p. 37.

occurred, before the time in which St. Coelan, or at least the author of that prologue to his metrical acts of our saint, wrote. Now, Colgan thinks St. Coelan wrote St. Brigid's Acts previous to A.D. 800[103] In such hypothesis, it is supposed, that Animosus, who wrote St. Brigid's Acts, must be distinguished from Animosus or Animchadh, who died A.D. 980. Again, the Irish word, Anmire, seems to have an identical meaning with Animosus. At least four Anmires are enumerated among the saints of Ireland: 1. Anmire of Alech,[104] 2. Anmire of Cluanfoda,[105] 3. Anmire of Ros-hua Chonna,[106] 4. Anmire of Rath-nuadha,[107] It may be argued, that some one of the foregoing, or another person, bearing the same name, different from the Animchod, who died in 980, had been the author of St. Brigid's Acts. The matter remains, not yet fully determined. But the author of St. Brigid's Fourth Life, whoever he may be, is deemed trustworthy.[108] Although he flourished at a comparatively late period, and wrote in a rude style, his Acts relate, in a more copious and comprehensive manner, than any other writer's, almost all St. Brigid's transactions. Also, he gives many particulars, concerning the antiquities of Ireland, which, for the most part, are either omitted or obscurely related, by other biographers.[109] The Fifth of St. Brigid's Lives, as published by Colgan, was taken from a Manuscript belonging to the Irish College at Salamanca[110] Although containing fewer Acts and miracles of St. Brigid, than most of her other Lives; yet, this biography, making allowance for many fables,[111] surpasses most of them in elegance and correctness of style, as also in its more systematic and complete arrangement.[112] For these reasons, it seems more suited for reading in the refectories of religious communities. It came into Colgan's hands, in an imperfect state;[113] yet, he thought, that not more than the first, and a part of its second chapter, had been wanting.[114] The editor endeavoured to supply such missing portions in that distinctive character, known as the Italic; while special titles are prefixed by him to the several chapters, and placed in the margin. He thinks there can be no question about the author being Laurence of Durham.[115] This, it is supposed, can be shown, from the elegant style, nationality of authorship, and the period, in which it had been written; for, in the second chapter, its author indicates his being an Englishman, and that he composed this life, after the Normans came to England. He likewise wrote it before the Anglo-Norman invasion of Ireland. Now, as he flourished after the year 1065—[116] about which date the Norman conquest of England commenced—

[103] This he endeavours to show, in his notes to "Sexta Vita S. Brigidæ," nn. 1, 2, 3, pp. 596 to 598, "Trias Thaumaturga."

[104] His feast is celebrated on the 10th of June.

[105] This saint is commemorated on the 15th of September.

[106] His festival occurs on the 25th of September.

[107] This saint's feast is held on the 20th of November.

[108] Such is Colgan's expressed opinion.

[109] So far as came under Colgan's observation.

[110] Therefore it is called by him the Salamancan Manuscript.

[111] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. ii., n. 18., p. 381.

[112] This Life has been printed in the Bollandists' "Acta Sanctorum," tomus i., Februarii i., Vita v., S. Brigidæ Virg. pp. 172 to 185.

[113] As this Manuscript was acephalous, its author's name had not been found prefixed.

[114] The following MSS. copies of this life are extant: Vita S. Brigidæ, auctore Laurentio Dunelmensi, MS. Salmanticensis, published by Colgan and Bollandus. Deficiencies in this may be supplied from the following copies in Latin: Vita S. Brigittæ Virginis a Laurentio Dunelmensi. MS. Bodl. Laud. Mis. 668 (1052) 106. vell. 4to XII. cent. Again, S. Brigidæ Vita per Laurentium Dunelmensem, prævia Epistola ad Ethelredum Dispensatorem. MS. Coll. Balliol. ccxxvi. f. 86-94. vell. fol. dble. col. XIII. cent. Tanner refers to both of these copies in his "Bibliotheca," p. 472.

[115] This writer is known to have flourished about the year 1140, and he wrote a singularly learned and eloquent Life of St. Brigid complete, in one book.

[116] Dr. Lingard assigns the battle of Hast-

and prior to the 1171,[117] when the English invasion of Ireland began; it appears probable enough, that the author of St. Brigid's Fifth Life must have been the aforesaid Laurence of Durham. The Sixth Life of St. Brigid,[118] is a long poem, written in Latin Hexameter verse. The editor supposes St. Cholian or Coelan, a monk of Inis-Keltra monastery, on the Shannon, to have been its author.[119] It was published from an old Manuscript, belonging to the library of Monte Cassino, and it had been collated, with a copy taken from the Vatican library, as also with various other Manuscript exemplars. In the first note, post-fixed to our Saint's Sixth Life, we are told, that over three months before, when Colgan had begun passing St. Brigid's Acts through the press, he received from the Rev. Father Bernard Egan,[120] a certain fragment of this biography.[121] A prologue is prefixed, commencing with "Finibus occiduis," &c. This latter is supposed to have been a composition of St. Donatus,[122] Bishop of Fesule, in Tuscany,[123] and who flourished in the ninth century. But, the life itself was marked, as having been written by a monk of Iniskeltra, in Lough Derg, and who was named Chilien. This writer Colgan conjectures to have been the same as Coelan of Iniskeltra, who was known in the eighth century.[124] But, with much apparent truth,[125] this fragment has been referred to a later period, in which it is suspected its author lived. Dr. Lanigan believes, that if Chilien lived in the eighth century,[126] it must have been in the latter part; although this historian does not think it worth while, to enter upon a long discussion regarding him.[127]

Having received this Sixth Life, from the Cassinian MS., and through the zealous Father already mentioned, three other counterpart copies of these same Acts were procured. One copy came from the Vatican Library, one from the Library of his Eminence Anthony Barberini, and a third was sent by the celebrated Franciscan Father, Luke Wadding. All these copies

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ings to the 14th of October, A.D. 1066. See "History of England," vol. i., chap. vi., p. 309.

[117] Henry II. landed at Waterford on the 18th of October, A.D. 1171. See Rev. John O'Hanlon's "Catechism of Irish History," Lesson xiii., p. 116.

[118] As published by Colgan.

[119] In Harris' Ware, Chaelian or Coelan, a monk of the Abbey of Inis-Keltra, in the diocese of Killaloe, and who wrote the Life of St. Brigid in verse, is said to have been a contemporary with Ængus Mac-Tiprait, who died 745. The festival of this Chilien is assigned to the 29th of July in our domestic Martyrologies.

[120] He was a Benedictine Abbot and an Irishman.

[121] It commences with these verses:

"Quadam forte die sanctus Patricius almus
Gemma sacerdotum synodali carmine sedit," &c.

From a hurried reading, it was then supposed, that the poem in question began with these lines, and Colgan stated as much in the common preface to St. Brigid's Acts. But he afterwards discovered his mistake, when this holy virgin's five first lives had been printed.

[122] See his Life at the 22nd of October.

[123] See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xx., p. 255.

[124] Dr. Lanigan thinks, that the circumstance of Chilien calling the mother of St. Brigid a countess seems to indicate a comparatively late period for this composition.

[125] Speaking about Donat, Bishop of Fiesole, who flourished in the ninth century, Harris observes: "He seems also to have been the author of a Description of Ireland, in Hexameter and Pentameter verse; or rather the Life of St. Brigid, containing a Description of Ireland, of which Colgan hath given as a fragment, which is prefixed also as a prologue to the Life of St. Brigid, supposed to be written by St. Chaelan." See Harris' Ware, "Writers of Ireland," vol. ii., chap. iv., p. 47, and chap. vi., p. 57.

[126] This Chilien, whether author or not of both the prologue and Life—as stated in his "Trias Thaumaturga," Sexta Vita S. Brigidæ, nn. 1, 2, 3, p. 597—was, in Colgan's opinion, the same as Coelan of Inis-Keltra, who seems to have flourished in the eighth century. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. ii., n. 18., p. 381. But, Bollandus thought him to be a different person. See "Acta Sanctorum," Februarii, tomus i. Vita S. Brigidæ. Commentaria Prævia, sec. 2.

[127] See "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. ii., n. 18, p. 381.

were diligently collated by the editor, who found them severally mutilated, worn, abounding in false emendations of librarians, or commentators, deformed with verbal transpositions and changes, to such a degree, that the sense of some verses could not be discovered, while the proper number of feet and the requisite syllabic measure were wanting, in many lines.[128] Yet, through the collector's great industry, who observed closely the discrepancy in his copies, we are indebted for the publication of this old Tract. The editor endeavoured to follow authorities he considered most authentic, in his several copies; for he observed, that in many instances, the just number and measure of the verse could be found in some particular Manuscripts, while in others they were expressed, sometimes by abbreviations, again by a transposition of words, and often by some closing or arbitrary notation. The lines were frequently found so greatly mutilated, that they bore a prosaic rather than a metrical appearance. So many omissions and licences on the part of copyists were detected, that the editor felt obliged to affix various marginal annotations to this poem.[129] Not alone through the incautiousness of copyists—a fruitful source of error in old documents—many transpositions of words had been introduced, and certain synonymous terms were substituted for others; but, besides, many abbreviations of doubtful meaning were found, while these left the sense imperfect.[130] Even unaccountable caprice and mutilations caused some of the chapters to be acephalous or truncated, while some were altogether omitted, as might be seen in the still imperfect and published Sixth Life.[131] There certain lines are subjoined from the Barberini Manuscript, and which were wanting in that of Monte Cassino, while breaks are discoverable in the narrative and structural course of the poem.[132] Although many particulars relating to St. Brigid are found in the Five first Lives, as published by Colgan, and which are missing in the Sixth;[133] yet, the editor supposes this attributable to no other cause, than to the deplorable liberties taken by scribes or librarians. Here and there have been detected many elisions and erasures. It can scarcely be doubted, that these manipulators altogether pretermitted other matters. As this old and careful writer relates, many of St. Brigid's Acts were left out by others, and as it is indicated in the Prologue, that he read her Lives written by St. Ultan, Eleran and Animosus;

[128] But for such defects, it must have been extremely valuable.

[129] He did not alter the poem in the slightest tittle, except in those instances, where noted and obvious omissions of copyists had left discrepancies between certain parts and lines, or had so crudely amended them, that it could readily be conjectured these emendations did not represent the original writer's words.

[130] It was not possible for the industry or research of either collator or editor, to repair so many mistakes, or restore so many omissions. Wherefore, Colgan only endeavoured to place in due order, those words which seemed transposed, in certain passages, and cautiously to substitute others in place of certain contracted words, doubtful in the reading, or which through the error of the copyists were put for terms having a supposed affinity.

[131] Here and there, certain elegant and glowing phrases were found, especially in descriptive and metaphorical passages; then immediately afterwards, verses were maimed in prosodial number and quantity, while they were disfigured with blots. Colgan tells us he published the poem, as he found it, changing nothing therein, with only the foregoing exceptional emendations.

[132] This is noticed by the editor in a great variety of instances.

[133] Colgan's divisions of the six lives are as follow, *viz.*: *First.* The Metrical life, 53 stanzas of four lines each, Irish with Latin translation. *Secondly.* The Second Prose life has 36 chapters, with a prologue. *Thirdly.* The Third Prose life has 131 chapters, with supplementary metrical lines. *Fourthly.* The Fourth Prose life is divided into two books—the first book containing 52 chapters, and the last 100. It is prefaced by a prologue. *Fifthly.* The Fifth Prose life comprises 58 chapters. *Sixthly.* The Sixth Metrical life contains 68 sections—more or less imperfect—with prefatory and supplementary lines.

hence, it cannot be supposed, he would have passed over so many accounts, faithfully related by various other writers, or that he would not have included several accounts, not given by them.[134]

The Lives of St. Brigid, published by Colgan, are not the only authorities available for her Acts. In the Book of Lismore, which had been written[135] for Mac Carthy Reagh, or Finghen Mac Diarmata, and which is now the Duke of Devonshire's property, there is an Irish sermon on the Life of St. Brigid.[136] This has been translated into English,[137] transcribed, and collated with a similar copy, but having varied readings, in the Leabhar Breac.[138] Besides these, there were many lives of St. Brigid, written in the Irish tongue. Four only of these, however, came into Colgan's hands.[139] There is scarcely any considerable library in which the Acts of St. Brigid will not be found. Her memory likewise has been commemorated by a Divine Office, not only throughout the whole of Ireland, but even in many Dioceses of England, Scotland, Belgium, France and Germany.[140]

A Life of St. Brigid has been inserted in the collection of John Capgrave.[141] This is taken apparently from the work of Cogitosus.[142] A certain anonymous writer edited a Life of St. Brigid, in German, and this was printed at Augusta, in 1478.[143] Another biography of the Saint had been printed[144] at Argentine.[145] Valentinus Leuctius, in his work, "De Sanctis," has special reference to St. Brigid. In addition to those tracts already mentioned, Vincentius Bellovacensis[146] wrote a summary of St. Brigid's Acts in his book.[147] St. Antoninus[148] has also treated about this illustrious Virgin.[149] Guido de Castris,[150] Petrus de Natalibus,[151] John of Tinmouth,[152] Surius,[153] in two different acts,[154] Haræus, Messingham,[155] Cornelius Grasius,[156]

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[134] Such is Colgan's expressed opinion. He supposes such omissions are attributable rather to incompetent commentators than to the original author.

[135] By Aonghus O'Calladh.

[136] At folio 53, col. 2, of this MS., there is a Gaelic entry given in J. T. Gilbert's "History of the Viceroys of Ireland," notes to chap. xi., p. 603. The following is an English translation: "Let every one who shall read this Life of [Saint] Brigid give a blessing on the souls of the couple for whom it was written."

[137] By Professor Bryan O'Looney of the Catholic University, who has obligingly lent his Irish transcript, with his English translation, to the writer.

[138] Belonging to the Royal Irish Academy.

[139] As they contained, for the most part, only particulars, which were to be found in various Acts published by him, Colgan thought it quite unnecessary to present more than an Irish Hymn, composed by St. Brogan, with its Latin version.

[140] See, "Trias Thaumaturga." Tertia Vita S. Brigidæ, n. 7, p. 543. Quarta Vita S. Brigidæ, nn. 15, 16, p. 564, *ibid.* Quinta Vita S. Brigidæ, cap. viii., p. 569, and nn. 9, 11, p. 640, *ibid.*

[141] In his "Nova Legenda Angliæ" we find "Vita S. Brigidæ Virginis," fol. xlix., l., li., Kalendas Februarii. See notices of this work and of the writer in S. Austin Allibone's "Critical Dictionary of English Literature," &c., vol. i., p. 336.

[142] Agreeing with it is the MS. Cott. Tiber., E. i., ff. 32-34.

[143] This was probably Triers, in Germany, although many towns bear a similar Latin name.

[144] A.D. 1506.

[145] Probably this was Argentan, in Lower Normandy, or Argenton, of the Orleannois, in France.

[146] Or Vincent De Beauvais, a French Dominican savant, who lived from about 1190 to 1264. See Laurence E. Phillips' "Dictionary of Biographical Reference," p. 937.

[147] See "Speculum Historiæ," lib. xxii., cap. 29.

[148] He died the 2nd of May, A.D. 1459. His feast is kept on the 10th of May.

[149] In "Cronicon," pars. ii., tit. xii., cap. 6.

[150] Abbot of St. Denis, who wrote, "De Vitis Sanctorum."

[151] Lib. iii., cap. 69.

[152] In "De Sanctis Britanniæ."

[153] See "De Probatis Sanctorum Historiis," &c., tomus i., pp. 806 to 809. Cologne Edition, A.D. 1576. In the other edition 1 Februarii, pp. 19 to 25.

[154] The first of these is comprised in fifteen paragraphs, and the second in thirty-two paragraphs.

[155] See "Florilegium Insulæ Sanctorum," pp. 189 to 207.

[156] At the 1st of February.

&c. have all made their respective commemorations of her. Robert of Gloucester[157] wrote a Biography of this venerable Virgin, and some manuscript copies of it are preserved.[158] The Right Rev. David Rothe, bishop of Ossory, published a beautiful dissertation, intitled, "De Brigida Thaumaturga."[159]

Likewise, in the "Hystorie Sanctorum," published at Louvain,[160] we have a short biography of this most pious virgin. In Lippeloo's Collections[161] the Acts of St. Brigid are to be met with.[162] Also, in the "Breviary of Aberdeen,"[163] the Life and Miracles of this holy virgin are recorded in six Lessons.[164] In a Latin translation,[165] with additions to that celebrated work of the Spanish Jesuit, Father Ribadenira,[166] the editor has placed this lily of virgins in his Flower-Garden of the Saints.[167] Canon Giacomo Certani[168] has written her Acts in Italian.[169] Lives of St. Brigid were published by Henry Adrian and Herbert Rosweyde,[170] in Flemish. A Father Robert Rochfort, formerly Rector of the Franciscan College at Louvain, wrote in English, a Life of this illustrious virgin. The Bollandists[171] have published various acts of this holy virgin. After having given a previous commentary in fourteen chapters and one hundred and fourteen paragraphs, with six lessons from an office, their First Life contains seventeen chapters and one hundred and fourteen sections; a Second Life contains eight chapters and 40 sections; a Third Life in metre has ten chapters and seventy-two sections; a Fourth Life is in two Books—the first Book containing 5 chapters and 55 sections—the second Book 12 chapters and 82 sections; while a Fifth Life of St. Brigid is comprised in 15 chapters and 93 sections.[172]

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[157] He died about 1290. See Laurence E. Phillips' "Dictionary of Biographical Reference," p. 800.

[158] Among these are written in old English a MS. C.C.C. Cant. 145, vell. sm. fol., xiv. cent., apparently by Robert of Gloucester. It commences with the words:—"Sain Bride that holi maide of Irlonde was," &c. Another copy, with some differences of reading, is a MS. Ashmole 43, ff. 15-18, b. vell. 8vo, circa A.D. 1300. Again, there is another old English Life of S. Bride, with an illumination of the saint very fairly executed. It is classed MS. Bodl. Tanner. 17, f. 12, vell. fol., xv. cent. Also, a MS. Bodl. Laud. Misc. 463 (1596), ff. 6-9, vel. fol., xiv. cent. Another Life of S. Brigid (old English) MS. Bodl. 779 (2567), ff. 127, b.—128 b. paper folio, xv. cent. The foregoing seem to be different copies of Robert of Gloucester's Life of St. Brigid, with some differences in the text.

[159] Nearly all of these tracts were issued in the Latin language.

[160] There occurs, Brigida Virgo, at fol. xx., xxi.

[161] See "Vitæ Sanctorum," vol. i.

[162] At the 1st of February, pp. 553, 558.

[163] This was first printed in 1509. The Bollandists have reprinted from it the six Lessons of St. Brigid's Office in "Acta Sanctorum," tomus i., Februarii i., Commentarius prævius, § xv., p. 118.

[164] The Breviary of Aberdeen has been reprinted, under the Editorship of the Rev. William Blew, in two vols., 4to, double cols.

[165] Published at Cologne, A.D. 1630, "apud Joannem Kinkium sub Monocerote." This translation purports to give useful notes and the festivals of recent saints. It contains a double Index of Saints, and of subjects for preachers.

[166] In the second part of the Latin version of Ribadeneira's "Flos Sanctorum," &c., we have a Life of St. Bridget, at the 1st of February, pp. 82, 83. See his biography in Rees' "Cyclopædia," vol. xxx., *sub voce* "Ribadeneira."

[167] In the Dublin edition of an English translation of Ribadeneira, the Life of St. Brigid is not found.

[168] He lived about 1670. See Phillips' "Dictionary of Biographical Reference," p. 241.

[169] His work, in a 4to volume, is intituled, "La Santita Prodigiosa, Vita di S. Brigida Ibernese."

[170] This celebrated Dutch hagiographer lived from 1569 to 1629. See Phillips' "Dictionary of Biographical Reference," p. 811.

[171] See Rees' "Cyclopædia," vol. iv., *sub voce*, "Bollandists."

[172] See "Acta Sanctorum," tomus i., i. Februarii, Vita S. Brigidæ, pp. 99 to 185. In the Addenda to this Tome are to be found two paragraphs referring to St. Brigid, pp. 941, 942.

Adrien Baillet has written her Life, in the French Language,[173] and included it in his hagiographical work.[174] Bishop Challoner[175] has inserted a Life of St. Brigide or Bride, Virgin and Abbess, at the 1st of February.[176] The Rev. Alban Butler has some brief notices of the Saint in his work.[177] Also, among the Irish Cistercian Monk's extracts from the same, an account has been reproduced.[178] A very elegantly written biography of the Virgin Abbess Bridget has been composed by the Rev. S. Baring-Gould.[179] Bishop Forbes has likewise inserted her Acts.[180]

Hardly any important collection of Manuscripts can be met with, in which we do not find some Acts or memorials of the great St. Brigid.[181] Several Lives and Hymns relating to this holy Virgin, and in the native language, are to be found among those Tracts,[182] contained in the Royal Irish Academy's Library. Among the Messrs. Hodges' and Smith's Collection of Irish Manuscripts belonging to this noble national institution, there is an Irish Life of St. Brigid.[183] Another small quarto paper Manuscript contains an Irish Life of this holy Virgin.[184] Besides these, we find a third Irish Life of St. Brigid,[185] in this collection alone. Again we meet with two paper Manuscripts—one small,[186] the other a folio[187]—belonging to the Royal Irish Academy, and containing a Life of St. Brigid in Irish. The Library of Trinity College,[188] Dublin, has another interesting collection of documents, which serves to illustrate her Acts.[189] The Irish Catholic University Library has some modern Manuscripts, relating to the Life of this Virgin Saint. Archbishop Marsh's Library furnishes an old Manuscript Life of St. Brigid.[190] English collections,[191] as among those of Oxford, Cam-

[173] At the 1st of February, in Baillet's "Les Vies des Saints," appears an account of St. Brigid, Virgin, Abbess of Kildare, and Patroness of Ireland. Tome i., pp. 24 to 26.

[174] It seems strange that an account of this is omitted, when treating about the author's other works in the "New and General Biographical Dictionary," &c,, vol. ii., pp. 24 to 27. London, 1798.

[175] His Life, written in English by his Vicar-General, James Bernard, appeared at London, A.D. 1784, in 8vo. See Feller's "Dictionnaire Historique," tome iv., p. 296. Paris edition, 1827, *et seq.*, 8vo.

[176] See "Britannia Sancta," part i., pp. 91 to 95.

[177] In Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., at the 1st of February, is entered St. Bridget, or Bride, V. Abbess, and Patron of Ireland.

[178] See "Lives of the Irish Saints," &c., pp. 9, 10.

[179] See "Lives of the Saints," vol. ii., February 1, pp. 14 to 22.

[180] See "Kalendars of Scottish Saints," pp. 287 to 291.

[181] The large folio vellum MS., in the R. I. A. copy of "Leabhar Breac," contains a Life of St. Bridget. No. 40, 6.

[182] Some compositions in Latin regarding her are also preserved. The XVIII. vol. of O'Longan MSS. in the R. I. A. contains, Hymnus de virtutibus et miraculis sanctæ Brigidæ Kildariensis abbatissæ et Patronæ a Sancto Brigano, p. 82. Vol. XLI. of O'Longan MSS. in the R. I. A. contains a copy of St. Brogan's short poem on St. Brigid, seven quatrains, p. 143. The XLI. vol. of O'Longan MSS. in the R. I. A. contains St. Brogan's Hymn to St. Brigid, published by Colgan, p. 144. The LIV. vol. of O'Longan MSS. in the R. I. A. contains a poem on St. Brigid, improperly ascribed to St. Suibne, the son of Colman, p. 176.

[183] This is numbered 12.

[184] This is numbered 165.

[185] This is numbered 168.

[186] This is classed No. 49, 4.

[187] This is classed No. 39, 6.

[188] Here are tracts: — De S. Brigida. MS. Trin. Coll. Dublin. 290. Miracula B. Brigidæ, MS. Trin. Coll. Dublin. 647. Vita S. Brigidæ, MS. Trin. Coll. Dublin. 647. This is a transcript from the Cottonian MS. Nero., E. i., No. 316. Also Vita S. Brigidæ, MS. Trin. Coll. Dublin. This is a transcript from a Ratisbon Manuscript, with emendations by Ussher. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials Relating to the History of Great Britain and Ireland," vol. i., part i., p. 114.

[189] The Trinity College MS., classed H. I. 11, contains 1. A Life of St. Brigid, according to the accounts of learned antiquarians and handed down by tradition. It begins, ꝼeaċtuꝛ oo ꝺuḃtaċ.

[190] It is classed, "Vita S. Brigidæ," Virg. vol. 3, 4, 23. MSS.

[191] The following are among these:— Vita S. Brigidæ, Scoticé-Mutila MS. Insul.

bridge, the British Museum[192] and Lambeth, as also Scotch and European[193] Libraries, are stored with different Acts of this illustrious Saint. There is an Irish Life of St. Brigid, transcribed by Michael O'Clery, and kept among the MS. records of the Burgundian Library, at Bruxelles.[194] If all these public collections could be examined and compared, there can hardly be a doubt, but much valuable matter might be evolved, to place her history in a truer light than has yet been obtained. Those documents prove, likewise, that her fame was by no means confined to Ireland.[195] Indeed, it may be said, hardly any Saint in the universal Church was more renowned during the Middle Ages, than Ireland's great Patroness; and the prodigies recorded concerning her sufficiently manifest that special devotion entertained for her memory by numberless clients and admirers. Her memorials also have been succinctly related in various Breviaries: viz. in the old Roman one, published at Venice in 1522; in that printed at Genoa, Italy; in a Breviary issued at Cornouaille, in British Armorica; in that produced at Mons, by the Canons Regular; in that published at Paris, A.D. 1622, and intended for Kildare diocese; as also in others published at Wurtzburgh, at Triers, and at other places in Germany.[196] Besides these the Breviary of Kilmoon Church, in Ireland, contained an Office for St. Brigid.[197] It appears to have consisted of Nine Lessons, with Responses, Antiphons and musical Notation, but it is very much mutilated and defaced.

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apud Claudium: Doresmieulx. See "Bibliotheca Belgica Manuscripta," p. 266. Legenda in Festo S. Brigittæ MS. Arundel 198, f. 19 b. This is a short lection and of no great value. Vita S. Brigidæ MS. Lambeth. 94, 18, f. 155. Vita S. Brigidæ MS. Bodl. Laud. Misc. 108 (1486) ff. 93 b. 94 b. vell. fol. xiv. cent. This is written in old English. Vita S. Brigidæ MS. Harl. 2800, 28, ff. 74 b. 83 b. Vita S. Brigidæ. MS. Bodl. Tanner. 15 f. 86. Vita S. Brigidæ Virginis. MS. Cott. Nero. E. i. 29, ff. 134 b. 140. Life of Brigid. MS. Phillips, 10294, 8vo paper, xix. cent. Copy of a MS. belonging to the Duke of Devonshire. Vita S. Brigidæ. MS. Eccl. Lincoln, folio. See Haenel "Catalogus Librorum Manuscriptorum," p. 799. Vita S. Brigidæ, auctore Hugbaldo monacho Elnonensi MS. Cænob. Elnonensis, 251. Vita S. Brigidæ. MS. Clarendon, 65, f. 4. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 111 to 114.

[192] Among the Clarendon Manuscripts, formerly the property of Sir James Ware, are Excerpts from "Vita S. Brigidæ," and a "Vita S. Brigidæ."

[193] In the various European Libraries we have been enabled to trace the following copies:—Vita S. Brigidæ MS. Regensburg. Vita S. Brigittæ fragmentum. We find appended, "Hujus vitæ auctor est, ni fallor, Hugbaldus Elnonensis, Monachus. MS. Bibl. du Roi. 2999, 3. olim Le Tellier vell. xi. cent. Vita S. Brigidæ Virginis. MS. Bibl. du Roi. 3788, 42. olim Colbert. vell. xii. cent. Vita S. Brigidæ, Virginis. MS. Bibl. du Roi. 3800. a. 7. olim de Bethune. vell. xiii. cent. Vita Sanctæ Brigidæ, MS. Bibl. du Roi. 5269, 21. olim Faurian. vell. xiv. cent. Vita S. Brigidæ Virginis. MS. Bibl. du Roi. 5278, 23. olim Colbert. vell. xiii. & xiv. cent. Vita S. Brigidæ, Virginis. MS. Bibl. du Roi. 5292, 48. olim Colbert. vell. xiii. cent. Vita S. Brigidæ, Virginis. MS. Bibl. du Roi. 5318, 60. olim Bigot. vell. xiii. cent. Vita S. Brigidæ, Virginis. MS. Bibl. du Roi. 5352, 1. olim Colbert. vell. xiv. cent. Vita Brigidæ, MS. Petavii in Vaticana, 507. Vita S. Brigidæ, MS. Bibl. Monast. S. Audoeni Rothomag, 104. Vita Brigidæ MS. Monast. de Becco, 128. Vita S. Brigidæ. MS. Vatican, 4872. MS. Vatican, 6074. MS. Vatican, 6075. Vita S. Brigittæ. MS. Vallicellan. ap. Rom. H. 12, f. 195. MS. Vallicellan. ap. Rom. H. 25, f. 43. MS. Vallicellan. ap. Rom. H. 28, f. 105. Vita S. Brigittæ. MS. Palatin, 863. Vita S. Brigidæ. MS. Laureatianæ Mediceæ in bibl. Florentiæ iv. 323. Cod. xx. Vita S. Brigidæ. MS. Monast. S. Gisleni in Cella. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part. i., pp. 114 to 116.

[194] Vol. xi., fol. 1.

[195] Among the Bruxelles MSS., in the Burgundian Library, there is a tract "S. Brigidæ Vita," vol. iv., part i., p. 24.

[196] See Colgan's "Trias Thaumaturga," Vita S. Brigidæ. Appendix Tertia, cap. i., pp. 609, 610.

[197] See Trinity College MS., classed B. 1, 5, at fol. 114 b.

The less remote genealogies of Ireland's kings, chiefs, and saints are found to harmonize in a remarkable manner with each other. Nor can we regard more ancient pedigrees and traditions as mere fabrications.[198] According to Cogitosus and Animosus, St. Brigid was descended from Feidlimidh Rechtmar or the Law-giver,[199] through the line of Ethach,[200] or Eochaidh[201] Finn Fothart, his son, who was brother to the celebrated Conn of the Hundred Battles, King of Ireland.[202] The family to which our saint belonged was formerly very celebrated, and a powerful one, belonging to the Province of Leinster. In Irish song and story, bards and senachies had proclaimed their renown. The genealogists of Ireland have been careful to record St. Brigid's descent,[203] which in the direct line from her paternal progenitor, Eochaidh Finn Fothart, was illustrated by holy persons, as well as by heroes.[204] The various Irish pedigrees and kalendars enumerate not less than fourteen—Colgan[205] only enters thirteen—saints,[206] who had been descended from Eochaidh Finn. Two of these named in the list are supposed, however, to have been of a different family. St. Gall, Patron of Switzerland,[207] and his brother Deicolus, Abbot of Lure[208] have been conjecturally added to the foregoing number. The following is the order of paternal descent, traced for St. Brigid. To Eochaidh Finn was born a son, named Aongus Meann. He had a son Cormac, whose son Cairpre Niadh was father to Art Corb, whose son was Conleach or Conla. To the latter was born a son, Den, the father of Bresal, who was the father of Demri.[209]

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[198] See Rev. Dr. Todd's "St. Patrick, Apostle of Ireland." Appendix to Introduction, A, p. 247.

[199] King of Ireland, from A.D. 164 to 174, according to O'Flaherty's chronology. See "Ogygia," pars. iii., cap. lvii., pp. 306 to 308. In Dr. O'Donovan's "Annals of the Four Masters," however, his reign is placed much earlier, viz., from A.D. 110 to 119. See vol. i., pp. 100 to 103. Having enacted a law of retaliation for the repression of various crimes, this king died a natural death, after a reign of nine years. Cathaeir Mor, or the Great, succeeded, according to Dr. O'Donovan's "Annals of the Four Masters." After a reign of three years, we are informed, that he was slain in the battle of Magh-h-Agha, by Conn of the Hundred Fights and by the Fian or militia of Luaighne, A.D. 122. See *ibid.*, pp. 102, 103.

[200] See "Trias Thaumaturga." Secunda Vita S. Brigidæ, cap. i., p. 519.

[201] See *ibid.* Quarta Vita S. Brigidæ, cap. i., p. 546.

[202] From A.D. 177 to 211, according to O'Flaherty's "Ogygia," pars. iii., cap. lx., lxi., pp. 313 to 318. Dr. O'Donovan's "Annals of the Four Masters" has it from A.D. 123 to 157. See vol. i., pp. 103 to 105.

[203] Among the St. Gall manuscripts likewise there is a "Genealogia S. Brigidæ."

[204] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. ii., p. 613.

[205] He remarks, that the Natales for most of those saints are found entered in the Martyrologies of Tallagh, of Marianus O'Gorman, of Cathald Maguire, and of Donegal.

[206] The following is a list of the saints and their places, with presumed days for their festivities. 1. St. Aidan, venerated on the 27th of August, or on the 4th of September, at a place called Cluain Tarbh, or Clontarf. 2. St. Berchan, also called Mobi Clairenach, venerated on the 12th of October, at Glasnevin. 3. St. Barrindus, of Achadh-Cailltin, at the 8th of November. 4. St. Colman, of Airthir Femhin. 5. St. Declan, of Ardmore, venerated on the 24th of July. But, from the life of this latter saint, which Colgan intended to publish at that day, it would seem, Declan and his brother Colman are not derived from the race of Eochad, as the author of the "Sanctilogic Genealogy" writes, but rather from the posterity of his brother Fiach Sugdhe. 6. St. Diman, bishop, who was venerated on the 9th, or on the 22nd, of March. 7. St. Enan, of Drum Rath, venerated on the 19th of August. 8. St. Fechin, of Fore, venerated on the 20th of January. 9. St. Finbarr or Fionubhar, Abbot of Inis Doimhle, venerated on the 4th of July. 10. St. Fintan, Abbot of Clonenagh, venerated on the 17th of February. 11. St. Finan, venerated on the 13th of February, or on the 4th of October. 12. St. Mochuan. 13. St. Sarnata, who was venerated on the 16th of April. See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. iii., p. 613.

[207] See his Life at the 16th of October.

[208] See his Life at the 18th of January.

[209] This accords with the Irish Life of St.

The son of this latter was Dubtach, the father of St. Brigid.[210] Thus was the illustrious virgin eleventh in lineal descent, from the renowned Feidlimidh Rechtmar,[211] or the Lawgiver,[212] King of Ireland, in the second century of our Christian era.[213] It would seem, that on our saint's maternal side, Brigid was descended from the O'Connor family.[214] The mother of this holy virgin is incorrectly called Brocea, Broca,[215] or Brocessa, by Cogitosus, and by some foreign writers. But, by most of our native authorities, she is more correctly named Brotseach,[216] or Brocseach.[217] The sister of this Brotseach appears to have been Fanchea, the mother of three holy sons.[218] The Calendar of the O'Clerys states, that Broiccseach,[219] daughter of Dallbronach, son to Aedh Meamhair,[220] was the mother of this most renowned virgin. Such a respectable pedigree is alone sufficient to disprove an assertion of certain writers recording our saint's acts, that her mother was of servile condition. Both her parents are called Christians, and they are reputed to have been of noble birth.[221] It seems probable enough, they may have been among St. Patrick's converts, when he spent some time in Louth, before returning to the North from his southern missionary travels. Besides the

Brigid, in the "Book of Lismore" and in the "Leabhar Breac" according to Professor O'Looney's copy, pp. 3, 4.

[210] Such is her line as traced in the "Sanctilogic Genealogies," chapter xv. Cormac Mac Cuillenan, in his treatise on "Genealogies of the Saints," contained in the "Psalter of Cashel," assigns the same descent on the father's side, for St. Brigid. In this particular, Dr. Geoffry Keating agrees with the foregoing authorities. See Dermod O'Connor's Keating's "General History of Ireland," part ii., p. 389.

[211] In the Fourth Life of St. Brigid, it is said, he was thus named, because he effected great law reforms in his kingdom of Ireland, while "Reacht" of the Scotic dialect in Latin is identical with "lex." In English it means "law."

[212] Colgan agrees, that the cognomen *Reachtmar* is Latinized by the words "legifer" or "legislator." Such an epithet had been bestowed on him because of his being a great lover of justice. He also says that the origin of this word "*Reachtmar*" is in accordance with our historic traditions, and the common use of the epithet. See "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. i., cap. i., p. 546, and n. 3, p. 563.

[213] The O'Clery's Calendar agrees, likewise, that St. Brigid descended from the race of Eochaidh Finnfuathairt, son to Feidhlimidh Reachtmhar, son to Tuathal Teachtmhar, Monarch of Erinn.

[214] According to Professor O'Looney's Irish Life, St. Brigid's mother was Broigseach, the daughter of Dallbronach, of the Dail Conchobhar in South Bregia.

[215] In the Third Office of St. Brigid, published by Colgan, "patre Diptoco, et matre Broca," are held to have been her parents. Her offices and other accounts make our saint a native of Leinster. This was anciently a Province of Ireland, bounded eastwards by the Irish Sea, having Munster on its south and west, with Meath towards the north. Like other great districts of Ireland, it had its own kings; subject, however, to the chief monarch of the island. Naas was the capital city during St. Brigid's period. Its metropolis for many ages past has been Dublin, which formerly had many suffragan sees within its present archiepiscopal limits. For some time past, it has only the suffragan sees of Kildare and Leighlin, Ossory and Ferns.

[216] Colgan remarks, that she should be called Brotseach, as the generality of authors—especially in old Latin codices—style her. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. ii., p. 613.

[217] Irish writers more generally, as also more correctly, write her name Brocseach, and hence Colgan prefers to adopt their orthography. See *ibid.* Quarta Vita S. Brigidæ, n. 8, p. 563.

[218] St. Ængus the Culdee, in his tract, "Mothers of the Irish Saints," relates, that Fanchea, daughter of Dalbronach, was mother of Saints Conall, Eugene, and Carbre, three sons of Neman.

[219] In the table to this martyrology, after the holy virgin's name, we find the following comment introduced, within brackets:—"[Daughter of Broicsech; her mother was Brocsecha.]" See "Martyrology of Donegal." Edited by Drs. Todd and Reeves.

[220] He is said to have been of Dalconchabhuir, in the southern part of Bregia, according to an Irish Life of St. Brigid. St. Ultan also belonged to that family. A scholiast, in his preface to a hymn, said to have been composed by St. Ultan, writes, that he composed this hymn in praise of St. Brigid: and that he was of the Daleconchabuir, to which belonged St. Brigid's mother, Brotseach, daughter of Dallbronac.

[221] See Colgan's "Trias Thaumaturga." Cogitosus' or Secunda Vita S. Brigidæ, cap. i., p. 519.

testimony of Cogitosus, referable to the Christian parentage of St. Brigid, in that metrical prologue to her sixth life,[222] Dubtach is represented as a noble, pious man, and still more noble, through his own proper spouse[223] and their holy offspring.[224] Nor does there appear to be any qualification to this eulogy, in regard to any particular portion of his life. Whether the birth of their illustrious daughter took place before or after their conversion to Christianity is not established on any reliable authority.

Our most judicious historians, Protestant and Catholic,[225] pass over in silence, or with reproof, those very incredible legends, which contradict the foregoing accounts.[226] Indeed, an exact critical analysis will only serve to render the least remarkable circumstances, attending St. Brigid's birth, more probable; while the romantic narratives can be traced to no better sources than popular traditions, so liable to be obscured by fables. No doubt, certain old Acts of the saint—we cannot be sure, however, these are the most ancient and authentic—contain the entry of such preposterous statements. Later writers, during the middle ages,[227] adopted those vain fantasies, without sufficient examination, and these again have been repeated by more modern writers[228] unreflectingly or in complete ignorance of the historic value, applicable to their sources for information. The genealogy of St. Brigid's mother—apparently drawn from remote pedigrees—shows that she was not of servile condition,[229] but through family origin, in every respect, fitted to be the lawful and respected spouse of the noble Dubtach.

The best refutation of certain strange accounts, relating to St. Brigid's birth, will probably be found in a brief statement of the legend.[230] The paternal ancestor of our illustrious virgin, and who is named Eochaidh Finn, went among the Lagenians, whose king bestowed many tracts of land on him, at different places. In that province the prince's posterity dwelt at a time

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[222] "Dubtachus ejus erat genitor cognomine dictus;
Clarus homo meritis, clarus et a proavis;
Nobilis atque humilis, mitis pietate repletus;
Nobilior propria conjuge, prole pia."
—Sexta Vita S. Brigidæ. Prologus. Colgan's "Trias Thaumaturga," p. 582.

[223] She is understood to have been Brocessa or Brotseach, the mother of St. Brigid.

[224] In those well-known acts of St. Brigid, written by Cogitosus, she is said to have been predestined for accomplishment of the Almighty's decrees, by special graces received from heaven.

[225] Such as Ussher, Ware, Lanigan, &c. The latter writer observes, that "no attention is due to what we find in two or three of the so-called Lives of St. Brigid concerning her mother having been a concubine, whom, when pregnant, the wife of Dubtach obliged him to dismiss, and of her having been purchased by a pagan poet or a magus, and how, in consequence of his taking her to Ulster, she was then delivered of the saint. This romance-like narrative cannot agree with the circumstance, that the parents of the saint were Christians. I mean such strict Christians as were then in Ireland, nor with the rank of her mother's family and her being everywhere else spoken of as the wife of Dubtach."

[226] That the illustrious St. Brigid was born in Scotia of noble and Christian parents is stated in the "Chronica Generalis Mundi," by Petrus de Natalibus, lib. iii., cap. 69, as, also, in St. Brigid's Second, Third, and Fourth Offices, published by Colgan. She is said to have been "de bona prosapia" in the First Office.

[227] See the succinct account of John Capgrave in his "Nova Legenda Angliæ," fol. xlix.

[228] Such as Harris in his edition of Sir James Ware's works, vol. ii., "Writers of Ireland," book i., chap. iii., pp. 11, 12.

[229] That she was a captive is intimated in Colgan's first published metrical acts of the saint, attributed to St. Brogan Cloen. See "Trias Thaumaturga." Hymnus, seu Vita Prima S. Brigidæ, strophe i., p. 515.

[230] On this subject, Dr. Lanigan remarks: "These stories are given in the third and fourth lives, which in very great part are mere transcripts of each other, agreeing, word for word, in many passages. The former bears every appearance of being an abridgment of the latter. Be this as it may, they form but one authority. And as to the life called the fifth, whatever it has on these subjects was evidently taken from one or other of them. Amidst other nonsense

when the author of St. Brigid's Fourth Life wrote.[231] From his race, as we are told, a celebrated and powerful chieftain, named Dubtach, was derived, who bought a female servant, named Broschach. She was very beautiful and distinguished by her great propriety of manner.[232] Immediately after follows a romantic and an incredible account, seemingly irreconcilable with this latter statement. On learning that Broschach had conceived, the proper wife of Dubtach, it is said, became very much grieved, and advised her husband to sell his slave.[233] Fear was expressed, at the same time, that Broschach's children should domineer over the family of his wife. But, the chieftain Dubtach would not hearken to the counsels of his consort, on account of a great love he entertained for Broschach.[234]

About this time, it is said, that two holy bishops[235] came from Britain,[236] and entered the house of Dubtach. One of these was called Mel or Maol, and the other Melchu or Maolchu.[237] These were disciples, we are told, of St. Patrick, the archbishop, who then preached God's word in Ireland.[238] Maol said to Dubtach's wife, "Why are you sorrowful? The offspring of thy servant, shall be exalted above you and your progeny:[239] however, love that servant equally with your own sons, because her infant shall procure blessings for your children." But, the jealously of Dubtach's wife was not appeased, and her brothers, who were powerful and brave men, earnestly urged Dubtach to sell his servant, in a distant part of the country. By a special inspiration, a poet, belonging to the Hy-Niall family,[240] came from the northern part of

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contained in these tracts a magus is introduced foretelling the future sanctity of the child, while she was still in her mother's womb."—"Ecclesiastical History of Ireland," vol. i., chap. viii., sec. ii., n. 22, pp. 381, 382.

[231] Colgan remarks, that this account furnishes no slight indication showing how the author of this life lived at a very early period, and that he flourished at least previously to the tenth century, as for many ages back, the family of St. Brigid did not live, in those places to which allusion had been made. See "Trias Thaumaturga." Quarta Vita S. Brigidæ, n. 7, p. 563. It may be asked, however, on what *data* Colgan grounds his assertion, even if the author specified those exact places? This he has not done.

[232] In the Third Life, this latter account of Brocseach's good morals—as contained in the Fourth Life—is coincidently given. See "Tertia Vita S. Brigidæ, cap. i., p. 527. Both statements appear to have been implicitly followed, in the Fifth or acephalous Life of our saint, which Colgan supplies in his own words, and in elegant Latin, apparently written to imitate Laurence of Durham's style. This narrative is paraphrased from more succinct accounts of previous writers. To supply what is wanting in his author, Colgan draws somewhat on his own imagination—a rather exceptional case with him.

[233] In the Irish Life of St. Brigid, contained in the "Leabhar Breac" and the "Book of Lismore," the account is somewhat similar.

[234] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. i., cap. i., p. 546. In closing this account of Broschach, as she is generally called throughout the Fourth Life, the author adds regarding her, "in omnibus enim moribus, illa fæmina erat perfecta."

[235] They were disciples and nephews of St. Patrick, the children of his sister Darerca. Colgan gives their acts, at the 6th of February, the day of their feast, in his "Acta Sanctorum Hiberniæ," vi. Februarii, pp. 259 to 264.

[236] In Professor O'Looney's "Life of St. Brigid," Irish and English MS., while calling them bishops of the Britons, they are said to have come from the Alps to foretel of her, pp. 5, 6.

[237] In the "Tertia Vita S. Brigidæ" they are called Mel and Melchu, as also in many other works. In the "Vita Quarta S. Brigidæ" they are more correctly named, Maol and Maolchu, or by change of the dipthong, Mael and Maelchu; for *ao*, *ae*, and *æ* were indifferently used by the Irish and other ancient people.

[238] Such is the account given, in the Fourth Life of St. Brigid.

[239] In an Irish life (chap. ii.) this wife of the chieftain is called Brectan. She is said to have borne seven sons to Dubtach, the seventh or last having been born after the birth of St. Brigid. See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, n. 10, p. 564.

[240] "Id est, de terra nepotum Neill, seu Media." The poet, in question, or the *magus*, as he is called in the St. Autbert MS., came from the territory of Hímaccuais

Ireland,[241] and bought this female slave from Dubtach, who consented to sell her, because he feared the anger of his wife,[242] and of her brothers, belonging to a noble family.[243] Yet, he would not consent to sell the child, which she then bore, because wonderful things had been predicted regarding the unborn infant.[244] In his account of these transactions, Laurence of Durham remarks, that the English, Irish, and Scotch were accustomed to deal in slaves, more than in any other kind of merchandise; and that they even considered it an honourable kind of traffic, although so much opposed to the spirit of Christianity. He says, that the mother had been known to sell her daughter, the

in Meath, and from the particular spot called Tochar-maine, as stated in St. Brigid's Irish Life (cap. v.) Although, in the Fourth Life, it is said, he was "poeta de aquilone Hiberniæ," there is nothing contradictory to be found; because relatively to Leinster, Meath lay to the north, and because a certain *magus*, or poet, belonging to the region of Conall Marthemne, in Ulster, bought the mother of St. Brigid, not immediately from Dubtach, but from the aforesaid Meathian poet. This is expressly stated, in the Irish Life. See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, n. 4, p. 542.

[241] In Professor O'Looney's MS. the poet is said to have been of the Ui Mac Uais, and to have been from Tochur Maine, pp. 5, 6.

[242] Laurence of Durham's fragmentary life starts with an announcement, that the wife of Dubtach, bitterly reproaching her husband with his infidelities, declared that henceforth he must make up his mind, either to sell his female slave, or be prepared for her own separation from him. Her persistently expressed resolution, it is said, overcame her husband's previous intention. Dubtach then placed his servant in the chariot, which enabled him to journey after the fashion of his country, to reach a place where he could find a market.

[243] By the later writers of our saint's acts, we are told, that one day the holy maiden's father and mother passed by the house of a certain magus, in a chariot. In St. Brigid's Irish Life he is called Maithginn, from whom Ross-Maithginn is denominated. He ordered the servants to inform him who were seated in it, for by the noise of this vehicle, Maithginn supposed it conveyed a king. The servants reported to their master, that the chariot contained Dubthac. The magus desired him to be called. On being hailed, the magician asked if the woman, called *ancilla*, who sat behind him in the chariot, was with child. On receiving an answer in the affirmative from Dubtach, the magician asked her the name of this unborn child's father. She replied, that Dubtach was its parent. Then the magus addressed these words to him, "Be thou a careful guardian of this woman, for the child she bears shall become illustrious." Dubtach then told the magus that his wife, who feared this child's birth, had urged him to sell his fellow-traveller, who is represented as being a slave. The magus then prophesised, that the children of Dubtach's wife should serve the family of her servant for ever. The magician also said to the servant: "Be of good cheer, for no person shall be able to injure you; the graces bestowed on your infant shall prove your protection, for to you shall be born an illustrious daughter, who will shine in this world with the brightness of the noon-day sun." Dubtach replied, "I give thanks to God, that hitherto I have had no daughter, although having sons." After these words of the magus, Dubtach regarded his female servant with greater affection; although his wife, with her brothers, urged her husband to sell his slave, in a far distant country. See "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. ii., p. 527. Vita Quarta S. Brigidæ, lib. i., cap. ii., p. 546, *ibid.* In the Fifth Life of our saint, a similar story is told substantially, but in a more improved Latin phraseology and style; a greater imaginative liberty having been taken apparently with special circumstances given in previous accounts. See Vita Quinta S. Brigidæ, cap. iii., p. 567, *ibid.* In the metrical acts of St. Brigid, the matter is thus briefly recorded:—

"Quadam namque die genetrix dum forte sedebat,
In curru prægnans, nec tunc enixa puellam,
Dumque frementis equi spumantia colla tenebat,
Pulverulenta quidem vestigia longa sonabat.
Audierat sonitum vates stridere rotarum
Dixerat; ecce venit. Rex est, qui præsidet axi.
Sed commitissa tamen carpentum sola regebat.

—Sexta Vita S. Brigidæ, sec. i., pp. 582, 583, *ibid.*

[244] In the Office of St. Brigid, printed at Paris in 1622, and in her other printed or manuscripts offices, various portents referring to her conception and early childhood are noticed, in the antiphons, hymns and responses. Also, many virtues and miracles, which afterwards distinguished her, are related.

son his father, and a husband his wife, forgetting every sentiment of nature and grace.[245] After the Normans took possession of England, slavery of this sort was happily abolished; and the English owed this happy change, rather to invaders, than to their own countrymen. This writer adds, that the Irish and Scots, having lords of their own nation, never wholly abandoned serfdom, nor yet allowed it to exist, as formerly they did.[246] However this may be, we are obliged to resume the incredible and contradictory romance, which consigns St. Brigid's mother to a state of bondage. With his newly-purchased slave, the poet afterwards returned to his own country.[247] A certain holy man paid a visit, on that night of arrival at his house. This pious guest prayed to God, the whole night. Frequently during that time, he saw a globe of fire, resting over the spot, where the bond-woman and mother of St. Brigid slept. Respecting such circumstances, the poet host was apprized in the morning.[248] Several incidents, connected with St. Brigid's birth, as related by some of her biographers, are puerile in the extreme, and unworthy the slightest degree of credit.[249] It is said, a certain infant, whose

[245] Colgan remarks, that except in the writings of this author, he could never discover elsewhere, authority for the statement of a custom prevailing in former times among the Irish, whereby a brother would sell his brother, a daughter her mother, a father his son, or any other relative his kinsman. If the sale of slaves and captives prevailed in pagan times, the mild spirit of Christianity and of religious feeling has long ago abolished all vile customs of the slave mart, in our island. We read, however, that the English and Britons, even long after their reception of the Christian religion, allowed this abominable trade in human creatures to continue. We learn, also, that to this infamous traffic in men and women, could be traced, in great part, their loss of liberty and subjection to a foreign yoke. These were regarded as just punishments and visitations of God, for permitting such abuses. See Colgan's "Trias Thaumaturga." Quinta Vita S. Brigidæ, cap. i., ii., p. 567 and n. 5, p. 639, *ibid.*

[246] Giraldus Cambrensis writes as follows on this subject, in reference to Ireland, that soon after the Anglo-Norman invasion, a council was convened at Armagh, in which it was decreed, that the English, then held as bondsmen, in various parts of Hibernia, should be set at liberty. The clergy and laity were unanimously agreed on this subject. Previously to that period, the Saxons were accustomed to sell their own children and relations as slaves to the Irish, even although not pressed to it by any necessity. Merchants and pirates were alike engaged in this nefarious commerce. The Irish, becoming purchasers of those slaves, were justly deemed as partners in such traffic, and therefore was it thought they had incurred Divine displeasure, which had been manifested by permitting their subjection, in turn, to the Anglo-Norman invaders. See "Expugnatio Hibernica," lib. i., cap. xviii., p. 258. Giraldus Cambrensis, Opera, vol. v., Dimock's edition.

[247] According to Professor O'Looney's Irish Life in MS. a Druid from the territory of Connaill repurchased the bondwoman from the poet; and brought her to his own part of the country, pp. 5, 6.

[248] See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. iii., p. 527. Quarta Vita S. Brigidæ, lib. i., cap. iii., iv., p. 546. In the Fifth Life, the foregoing accounts are greatly extended, by the introduction of imaginary discourses and circumstances. See Quinta Vita S. Brigidæ, cap. iii., iv., pp. 567, 568, *ibid.*

[249] After the account already given, the Third Life inserts a ridiculous narrative, relative to an occurrence at the infant's birth. This same narrative is given in the Fourth Life, where it is added, that the infant St. Brigid was distinguished by extraordinary beauty of features. "Vita Quarta S. Brigidæ," lib. i., cap. v., pp. 546, 547, *ibid.* As usual, Laurence of Durham greatly enlarges on the foregoing accounts. Vita Quinta S. Brigidæ, cap. v., p. 568, *ibid.* We are assured, by Colgan, that a king alluded to, and then with his queen a guest with the *magus*, was dynast of Conall Murthemne, a region mentioned, in an Irish Life of St. Brigid. In a part of this territory, designated Fochart, St. Brigid was born, according to the same authority, and to Henry of Marlborough, A.D. 468. Conchobarius in "Vita S. Monennæ," and other biographers are of accord. These are followed by Ussher, "De Primordiis Ecclesiarum Britannicarum," pp. 627, 884. But, the magian here mentioned is not identical with the Meathian, who purchased St. Brigid's mother in the first instance. He was the second purchaser and he belonged to the territory of the aforesaid Conall, as mentioned in an Irish Life. The student may refer to "Vita Tertia S. Brigidæ," n. 5, p. 543.

birth had preceded St. Brigid's by a single day,[250] died suddenly on that of our saint's nativity.[251] By some chance, Brigid, being brought near the lifeless body of this infant, touched it.[252] The child was immediately restored to life. When this miracle took place, all who were present declared, Brigid was that renowned saint, promised by the prophets.[253]

After our saint's birth, the magus is said to have brought her mother with him to Connaught, where he dwelt; and, it is also stated, that the mother of this magus had been a native of that province, while his father was born in Munster.[254] One day, when the mother of St. Brigid went some distance to milk cows,[255] she left her infant sleeping alone in the house. Suddenly, it appeared to be in flames, and all who saw ran to extinguish them.[256] On approaching the dwelling, however, these flames went out; and on entering, the people found St. Brigid sweetly smiling, with infantile innocence and beauty, her cheeks being flushed with a roseate hue.[257] All proclaimed aloud, that the child was replenished with graces of the Holy Spirit.[258]

Before we proceed further, it may be well to mention, that St. Brigid's biographers seem generally to agree in naming Fochard[259] as her birthplace. Such is the account left us in her Fourth Life. There, as we are told, the village in which she was born bore the name, Fochart Muirthemne,[260] being in the region called Conaille Muirthemhne, formerly within the Ulster province.[261] The tradition, on which such a statement prevails, is referable to a remote time.[262] At present, Faughart[263] is a small country village, in

[250] This infant is said to have been a son of the King and Queen of Conaille, who were then on a visit with a magus, the second purchaser, according to Professor O'Looney's Irish Life, pp. 5 to 8.

[251] Professor O'Looney's Irish Life states, St. Brigid was born at the rising of the sun, pp. 7, 8.

[252] In Professor O'Looney Irish Life, it is stated, that St. Brigid's breath brought the king's son to life, pp. 7, 8.

[253] This account is contained in the Fourth Life. We are told by Colgan, that it is to be found, also, in the Irish Life, where it is stated, the infant brought to life was a son to the King of Conall, and this child was born on that night, previous to St. Brigid's birth, according to the legend. See "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. i., cap. vi., p. 547, and n. 12, p. 564, *ibid.*

[254] This is accordant with a statement in Professor O'Looney's Irish Life of St. Brigid, pp. 7, 8.

[255] *Ibid.*

[256] "Sæpe etiam rutilis tectorum subdere flammis
Cernebant fabricam, parvæ et cunabula Brigidæ."—Vita Sexta S. Brigidæ, sec. ii., p. 583. Colgan's "Trias Thaumaturga."

[257] *Ibid.* "Tertia Vita S. Brigidæ," cap. v., p. 527. "Quarta Vita S. Brigidæ," lib. i., cap. viii., ix., p. 547. In the latter life, we are informed about the reason why the magician visited the province of Connaught. This he did to exercise his magic arts; for which purpose, he travelled through that district, and through other provinces, where he was received with great respect.

[258] In the Fifth Life of our saint, with its usual amplifications, we are told, St. Brigid spoke, before that natural period arrived, when infants usually articulate. Such account, however, is not contained in her other lives. Colgan refers to notes, appended to St. Fursey's Life at the 16th of January, and to other particulars, which serve to accompany that of St. Barr, at the 25th of September, for parallel instances of children, who spoke soon after their birth, and even in their mother's womb.

[259] In Wright's "Louthiana," part i., p. 9, there is a very interesting description of certain ancient remains in this locality. Dr. Lanigan, who rejects the romantic narrative of St. Brigid's birth, agrees that she was born in Fochard. He further observes: "Whether her coming into the world in that place was owing to her parents having had a residence there, or to their being on a visit at some friend's house, it is immaterial to enquire."—"Ecclesiastical History of Ireland," vol. i., chap. viii., sec. 11, p. 378, and n. 24, p. 382, *ibid.*

[260] St. Brigid was patron of that place, and in her honour a monastery of Canons had been established there, at a time when the Fourth Life had been written. See Colgan's "Trias Thaumaturga," Quarta Vita S. Brigidæ, lib. i., cap. vi., p. 547.

[261] Foughart is a parish in the diocese of Armagh.

[262] St. Bernard in his "Vita S. Malachiæ" writes; "Venerunt tres Episcopi in villam Fochart, quem dicunt locum nativitatis Brigidæ virginis," &c., cap. xxv., sec. 56.

[263] See the "Parliamentary Gazetteer of Ireland," vol. ii., pp. 197, 198, for an interesting account of this parish.

the Barony of Upper Dundalk, County of Louth, and Province of Leinster. There, too, not only a church and a cemetery, dedicated to St. Brigid, were to be seen at a time when her Fourth Life had been written; but, according to local tradition, they were situated even on the very site of that house, in which she had been born.[264] This latter statement, with a slight emendation, is probably correct. It has been remarked, that the allusion to a monastery of Canons being at Foughart shows a remote antiquity when the author of her Fourth Life flourished; for, many ages back, there had been no institute of the kind discoverable, nor any monastic house, specially dedicated to St. Brigid, at least from the period of the eleventh century.[265] The old church site of Fochard is situated between the town of Dundalk and the church of Kilslieve,[266] being about two miles distant from either place. A holy woman, known as Monenna,[267] built a church here, at a very early period.[268] The exact situation of Fochard has been misplaced in some records.[269] In the seventeenth century, this little village was called by the Irish-speaking people Fochart Brighde, or "Fochart of Brigid."[270]

In the three previous lives of our Saint[271] no mention is made concerning the place of her birth; which is also the case, in the two latter lives, viz.: the Fifth and Sixth. Admitting, however, the usually assigned place, where the illustrious virgin is said to have been born, it seems likely enough, that old circular, cone-shaped Dun,[272] which rises high[273] over the adjoining fields on the very summit of Foughart Hill, about three miles north-west of Dundalk, supported and protected the house of Dubtach.[274] A circular level on the top was 40 feet in diameter, and around the circumference appears to have extended a wide breast-work of masonry, laid with mortar.[275] At the southern sides, when broken, the foundations were clearly traceable. A deep

[264] At the rear of this church, the local habitants pointed out that identical stone, on which, it was traditionally said, St. Brigid first reposed after having come into the world. The relic was held in especial veneration by inhabitants of the adjacent country, and through its instrumentality many miracles were reported to have been accomplished.

[265] Nothing save the parish church at Fochart was known in Colgan's time to have been placed under her special invocation. See "Trias Thaumaturga," Quarta Vita S. Brigidæ, lib. i., cap. vi., p. 547, and nn. 13, 14, p. 864, *ibid.*

[266] Some ruins of a church are still remaining at Kilslieve, but these are devoid of all architectural beauty. See "The History of Dundalk and its Environs," by John D'Alton and J. R. O'Flanagan, p. 279.

[267] See her Life at the 6th of July.

[268] Conchobranus, in "Vita S. Monennæ," says, that this holy woman first built a church at Fochart, where the nativity of St. Brigid took place.

[269] The English Martyrology, at the 1st of February, and other authorities, state, that our Saint was born in the County of Kildare, and at a place called Fochart. But Fochart is not within the limits of that county. However, if it be allowed, St. Brigid had been conceived in that, or in any other Leinster county, it seems certain, she first saw light, in a certain village called Fochart, in Louth county, in Armagh diocese, and within the bounds of Ulster's ancient province. See Ussher "De Primordiis Ecclesiarum Britannicarum," pp. 627, 705, 706. Also, David Roth, in his Dissertation on St. Brigid, p. 151, and an Irish Life of St. Brigid, cap. iii.

[270] They also called that district, in which it was situated, Machaire Airgiell. See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. v., p. 617.

[271] As published by Colgan.

[272] Thomas Wright, in his day, correctly describes it as "in the form of a frustrum of a cone."—"Louthiana," book i., p. 9. There was formerly some sort of octagonal building upon the top, but whether it had been a tower or parapet breast high, there was not wall enough left to determine, a little after the middle of the last century.

[273] About 60 feet, according to Wright, but it is certainly of a lesser altitude.

[274] Two curious copper-plate illustrations of this Dun, with the shape of the upper fort-like works, are contained on Plate xiv. of book i. in "Louthiana."

[275] In May, 1874, the writer visited this spot, and found it nearly in a perfect state, except towards the south, where a portion of its sides had been removed for manure.

circular fosse surrounded the lower ascent of this high Dun,[276] from the top of which a magnificent view of the bay and town of Dundalk, with the sublime crags of the Carlingford mountains, extending far into the sea, towards the north and east, can be obtained.[277] Near this Dun, in the townland and parish of Faughart, on the very summit of a rising hill, are the ruins of St. Brigid's old church.[278] The entire length was 24 yards, and the



Church Ruins at Foughart, Co. Louth.

breadth 7 yards interiorly, in 1836; an inside gable stood at a distance of about 10 yards from the east gable.[279] This latter was demolished to within three feet of the ground, in the middle part, the sides being lower. Only a small part of the south side-wall, towards the east gable, stands.[280] The remainder, to the middle gable, was levelled with the ground. The north side-

[276] Thomas Wright states, "in all probability, it may originally have been a Funeral Monument, and in latter days formed into a Beacon or Fort, either as an out Guard to defend the said Frontier," (*i.e.*, of the old English Pale), "or signify the Approach of an Enemy."—"Louthiana," book i., p. 9.

[277] Mr. John Craig, who rented an adjoining farm, told the writer, that in the field next this Dun, while ploughing, the hoofs of a horse sunk through some flag stones. On examination of the spot, a remarkable zig-zag-shaped earth-cave was discovered. After removing some of the covering stones, he descended into it, and found it regularly walled on the sides. Barely stooping, he was enabled to pass through it for several yards, covering flags being over his head. He saw several specimens of "crockery ware," within the cave, through which his further progress was checked by its being choked by earth and stones, in one particular place. The extent of these remarkable caves, he pointed out to the writer, on the surface of the ground above, and he expressed the greatest desire that they should be carefully explored by gentlemen competent to describe them.

[278] The people in 1836 called it Teach' Full Áiṙo, "the high church," and it was also designated Teach' Full Bṙíġde na h-Aiṙde moiṙe, "Brigid's Church of the great height."

[279] This inner gable has since fallen.

[280] The accompanying engraving by William Oldham, 8 Gloucester-street, Dublin, is from a sketch by the author, and taken on the spot, in May, 1874.

wall was reduced to about 7 feet in height, east of the middle gable.[281] The western length to the middle gable was about 14 yards; the side-walls' height, in this part, is about 14 feet. On the south side-wall was a breach near the middle gable.[283] The west gable had been reduced in height to the level of the side-walls; while there is a breach on it, reaching from top to bottom, about 3 yards wide. On the north side-wall, about 7 feet from the ground, there was an opening, reaching to the top. Another opening next the middle gable, was to be seen, and about the same height.[284] This ruinous pile of masonry, at present, is in a very dilapidated condition.

The people of Foughart neighbourhood[285] preserved a tradition, that this church had been built by St. Brigid—especially the eastern part—although they knew not that here[286] was her birthplace.[287] The graveyard of Foughart is still much used for interments. The base of an old cross yet rises over the graves. This last resting-place of the dead is intimately associated with the invasion of Ireland by King Robert Bruce[288] of Scotland,[289] and by his brother Edward Bruce,[290] who prosecuted it to a disastrous issue.[291]

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[281] About a yard in length retained the original height of 14 feet towards the middle; it was lower towards the east gable.

[283] In 1836, seven feet from the ground was an opening reaching to the top.

[284] The foregoing is the substance of Messrs. P. O'Keefe's and T. O'Conor's description in a letter dated Dundalk, February 15th, 1836, taken from "Louth Letters, containing information relative to the Antiquities of the County, collected during the Progress of the Ordnance Survey in 1835-1836," vol. i., pp. 285, 286.

[285] In 1836.

[286] None of the inhabitants were able then to assign a signification for the word ꝑaṫaꝛc.

[287] A few, who read St. Brigid's Life, said that she was born within 2½ miles of Dundalk, on a green near the old road, leading from the latter town to Newry. Then tradition had it, that she founded Foughart Church, where she remained 2½ years, before she went to the nunnery at Kildare. *Ibid*, pp. 286, 287.

[288] In A.D. 1306, this heroic chieftain was forced to take refuge in the small Island of Rachlinn, off the northern coast of Antrim. In the spring of 1306, with a fleet of thirty-three galleys and about 300 men, he sailed for the Scottish coast, "and proceeded on that course of chivalrous conquest which led to the establishment of his country's independence and his own deathless renown." About 700 of the northern Irish accompanied him on this expedition, and these were led by his brothers, Thomas and Alexander. See Moore's "History of Ireland," vol. iii., chap. xxxvi., p. 52.

[289] The reader will recollect the allusion to his taking refuge in Ireland, as poetically recorded in Sir Walter Scott's "Lord of the Isles," canto iii., sec. xi.

"The scheme," said Bruce, "contents me well;
Meantime 'twere best that Isabel
For safety, with my bark and crew,
Again to friendly Erin drew.
There Edward, too, shall with her wend,
In need to cheer her and defend,
And muster up each scattered friend."

[290] The old Scoto-English poem, "The Bruce; or the Metrical History of Robert I. King of Scots," by Master John Barbour, Archdeacon of Aberdeen, contains the most detailed account of Edward Bruce's career in Ireland, in Buke Tend, Buke Eleuenth, Buke Twelt, vol. i., pp. 277 to 368. This is published from a Manuscript dated M.CCCC.LXXXIX. See "The Bruce; and Wallace;" edited by John Jamieson, D.D., with notes, biographical sketches, and a glossary. In Two Volumes. Edinburgh, A.D. 1820, 4to.

[291] That brilliant and decisive victory, achieved by the Scots over the English, at Bannockburn, in 1314, and to which allusion has been already made in the Life of St. Foilan, at the 9th of January, had awakened for a kindred people warm sympathies, while it aroused ambition among the northern Irish chieftains, to originate some effective means for obtaining national independence. Proposing to Robert Bruce the propriety of making his brother, Edward, king of Ireland, they agreed to rally round the latter, immediately on his arriving in their country. As Edward had already demanded a share in the sovereignty of Scotland, King Robert eagerly inclined to the expressed wishes of these Irish chiefs, and made every preparation to organize a military and naval expedition, destined for the coasts of Ireland. Accordingly, on the 26th of May, 1315, Edward Bruce landed on the shores of Antrim, with a fleet of 300 sail and an army of Scots, estimated at 6,000 men. Immediately on his arrival, the Irish of Ulster hastened in great numbers to fight under his standard. With united forces,

A hollow space between Faughart hill and Carrickbroad[292] is pointed out as the spot where Bruce was killed,[293] in that last desperate

the Scots and Irish overran the whole province of Ulster, within an incredibly short period. Dundalk, Ardee, with some other places in Louth, were taken and demolished by the invading forces and their allies. To oppose them, De Burgo, earl of Ulster, raised a large army, chiefly in Connaught. He formed a junction with Sir Edmond Butler, the lord justice. The Scots and Irish crossed the river Bann, when they gave battle to the Earl of Ulster, at Connor. Here the Anglo-Irish leader was defeated, and afterwards he was forced to fly for protection towards the western province. Edward Bruce, who had already caused himself to be proclaimed king of Ireland, next besieged the castle of Carrickfergus, where some of the defeated English had taken refuge. Bruce spent some time endeavouring to reduce the stronghold of Carrickfergus; yet, at last he raised the siege to proceed southwards, through the midland counties of Leinster. His advance caused the rising of various native septs; but the prevalence of famine at this time obliged the Scottish leader to retire upon Ulster. At the town of Kells, he gave battle to 15,000 English, under the command of Sir Roger Mortimer, who suffered an ignominious defeat. In 1316, King Robert Bruce landed in Ireland with a great army to assist his brother Edward, and with united forces the garrison of Carrickfergus, after a brave and protracted defence, was compelled to surrender. Robert Bruce, accompanied by a large army of Scots and Irish, advanced to Dublin, where he arrived about the close of February, 1317. The Anglo-Irish denizens were in a state of consternation, but lost no time in making energetic preparations for defence. The English and Irish appear to have been almost equally demoralized and disorganized, during the progress of these transactions. The suburbs of Dublin were burnt down by the citizens, to prevent their invaders from finding there a shelter on approaching. Richard, Earl of Ulster, now advanced in years, was arrested on suspicion of having favoured the cause of Bruce, whilst DeLacy joined his forces with the Scots and Irish. King Robert Bruce, however, on finding the metropolis so strongly fortified and so resolutely defended by its Anglo-Irish garrison, deemed it a useless waste of time and valour to attempt its reduction by the slow process of a siege. Conducting his army southwards through Kildare, Kilkenny, Tipperary and Limerick, he burned and plundered the English foundations, civil and ecclesiastical, wherever he passed. Famine, pressing sorely on this desolated country, disconcerted his plans. Although the English mustered a force of 30,000 men to surprise and harass the King of Scotland, they did not, however, venture to risk a decisive engagement with him. About the commencement of May, Robert Bruce was obliged to retreat upon Ulster. He soon afterwards set sail for Scotland, leaving his brother Edward to sustain the cause, in which his fortunes were embarked. This retreat of the Scots and Irish, into the northern province, allowed the English an opportunity for making many successful diversions around the borders of their own settlements. In the year 1318, Edward Bruce raised a small army, with which he advanced to Foughart, near Dundalk. Here he was opposed and defeated by John Birmingham, at the head of an English force, which had marched from Dublin. See the Author's "Catechism of Irish History," lesson xv., pp. 153 to 158.

[292] Some written accounts state, that Edward Bruce's body had been divided into quarters, and had been sent for exhibition all over the country. See Moore's "History of Ireland," vol. iii., chap. xxxvi., p. 71. This, however, does not appear to be confirmed on any good authority, and the local tradition is probably correct, that the headless body had been buried in Foughart graveyard. Near this cemetery, the inhabitants point out a spot, where Bruce's horse was buried, and it is said, the bones of this animal were even discovered, on digging for them.

[293] The Rev. Dr. Drummond's Poem,—of no special merit, however,—and intituled, "Bruce's Invasion of Ireland," describes the progress of the Scottish leader, and his final defeat. An idea of its measure and style may be gleaned from the following lines, relating to the mustering of Irish chiefs and tribes to his standard:—

"Blood-royal O'Connor his infantry guides
From regions beyond where the broad Shannon glides;
Great monarch of streams, that from upland and dell,
And a thousand steep mountains, his wide current swell;
By cities, lakes, forests, and fields rich with grain,
Sweeping on with his sail-covered tides to the main."

. . . . . .

"With these comes O'Mailey, well-versed in sea-wiles,
The lord of Craig-Uile, a prince of the isles;
Of th' Arrans, where health-wafting gales ever blow,
And Bovin, with fat lowing herds, white as snow.

battle, which he fought on the 14th of October, A.D. 1318,[294] at Foughart.[295] Many of his chieftains and soldiers, Irish and Scots, fell in this short but decisive conflict.[296] Although during the course of three years,[297] pending which he waged war in Ireland, Edward Bruce had encountered the English armies in eighteen successive and victorious battles,[298] their great numerical superiority at the battle of Foughart caused victory to favour the arms of England from the very first onset.[299] From the south-west corner of the church, and removed about four yards, the grave of Edward Bruce is shown.[300] The authentication, however, is only sustained by a popular tradition. About the middle of the last century, St. Brigid's Stone, having a raised work about it in the form of a horse-shoe, was to be seen at Foughart.[301] In the middle was a rough rocky flint, on which with bared knees penitents were accustomed to kneel. Raised upon two circular and concentric steps was elevated St. Brigid's pillar.[302] Only the circular stones are now noticeable within the graveyard.[303] These are singularly suggestive of having been the base of a round tower. The burial-ground is well enclosed with a fine fence and a quick-set hedge of grown hawthorns. It rises high over the adjacent fields. North-west of the old church, and within the graveyard enclosure, is shown "St. Brigid's Well."[304] It was dried up,[305] when visited

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And a thousand green islets, with foam
girdled bright,
Like gems chased in silver, and glistening
in light."

. . . . . .

"As birds to the prey that come rushing
from far,
They speed to enjoy the grand pastime of
war;
Proud Flaiths on whose helmets gemmed
coronets shine;
Proud Tanists with baldrics enriched by
the mine."

This Poem was issued in a small 12mo volume, at Dublin, in 1826.

[294] According to John Fordun's "Scoti-chronicon," vol. ii., lib. xii., cap. xxxvii., p. 271, Walter Goodall's Edition.

[295] Authors differ greatly in their account both of the numbers engaged, and of those who fell. Barbour, whose object it was to pay all possible honour to the valour of his countrymen, says that Bruce's army contained about 2,000 men, not including his Irish auxiliaries; and that they were opposed by the overwhelming multitude of 40,000. Bruce, at his landing, had 6,000 men, and he afterwards received reinforcements from Scotland. Now, though he sustained some loss from the sword, famine, and other casualties of war, it is scarcely credible that his forces were reduced to one-third. The Irish annals compute his numbers at 3,000; but Ware says that 8,274 fell in the field, and that they were opposed by only 1,324 men-at-arms. Walsingham states the number of the slain to be 5,800, besides 29 barons and knights. The Anglo-Irish army is not said to have sustained any loss beside that of Maupus. See "Bruce's Invasion of Ireland," note viii., pp. 113, 114.

[296] Relative to the issue of this battle, we are told in "The Brus," writ be Master Johne Barbour:—

"And tha that at the fichting wer
Socht Schir Eduard to get his hed
Emang the folk that thar was ded."

—Sec. CXXXII., ll. 200 to 202. The Spalding Club Edition, edited by C. Innes, p. 423. Aberdeen, 1856, 4to.

[297] An interesting account of this Irish expedition of the Bruces is given in Sir David Dalrymple's (Lord Hailes') "Annals of Scotland," vol. ii., pp. 60 to 82. Edinburgh, A.D. 1776, 1779, 4to.

[298] See Barbour's "Bruce," book xii.

[299] See Thomas Moore's "History of Ireland," vol. iii., chap. xxxvi., p. 70.

[300] In 1836, his tomb was pointed out on the west end of the grave; the remainder being concealed in the ground. Then it lay nearly horizontal, but sinking slightly to the east side. It was said to have been covered by notches, one of which was then visible.

[301] This object seems to have disappeared.

[302] Thomas Wright informs us, that the nuns of the convent used to go upon their knees on particular occasions; sometimes around the lesser and sometimes around the larger circles, as their penitence required. See "Louthiana," book iii., p. 19.

[303] Views of all the foregoing curious objects are preserved for us in Plate xx., book iii., of Wright's "Louthiana," while in addition there is a ground plan of St. Brigid's quadrangular church in the graveyard.

[304] In Irish Tobar Bríge.

[305] This, we were told, was the result of some previous desecration.

by the writer,[306] but a pyramidical structure of stone and mortar, over a square aperture, remained.[307] It is on a sloping part of the burial-ground, and surrounded by thickly-matted thorn bushes.

In the Parish of Foughart, there are five remarkable Moats. Three[308] of these are on the townland of Upper Faughart; another Moat is in Lower Faughart,[309] while one is on Roskeagh townland.[310]

All writers are agreed, that St. Brigid's birth cannot be very distantly removed from the middle of the fifth century. But authorities differ as to the exact date. Some writers—as for instance the Bollandists[311]—place it so early as the year 436 or 437.[312] The "Annals of Dublin" and the "Annals of Ross,[313] with Friar John Clynn[314] and Dr. Mere-



St. Brigid's Well, Faughart.

[306] In May, 1874.

[307] The accompanying illustration was drawn on the spot by V. George Du Noyer, and transferred to wood from his sketches in the R. I. A. by Gregor Grey, of Dublin, who also engraved it.

[308] One is called Mótа Faċaiṙ; another is denominated Mótа an t-ṙean ṽuine; while the other has no distinguishing name.

[309] This is called Ráṫ ṙaileaċ.

[310] This is styled Mótа Ráṫ ṙgeaċ. See "Louth Letters, containing Information relative to the Antiquities of the County, collected during the Progress of the Ordnance Survey in 1835-1836," vol. i., p. 294.

[311] Tillemont properly remarks, they had no sufficient grounds for their statements or conjectures. These they were obliged to adopt, because they supposed St. Brigid had interviews with St. Patrick, and that he had requested her to weave a shroud for him.

[312] This circumstance of St. Brigid weaving St. Patrick's shroud is assigned by Henschenius and Papebrochius, to A.D. 458, to make it accord with their hypothesis regarding St. Patrick's death occurring, as they suppose, in 460. Their predecessor Bollandus, who admitted the circumstance, relating to friendship existing between St. Patrick and St. Brigid ("Acta Sanctorum, Februarii," tom. i., i. Februarii), was not obliged to antedate St. Brigid's birth. For, with Ussher, he supposed the former to have lived until the year 493. "Now the successors of Bollandus, when they rejected this date, should have rejected also what has been said about the shroud, &c., and thus would not have been reduced to assign, in opposition to the best authorities, her birth to the time above mentioned, and her death to 506 or 517." See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. ii., p. 378, and n. 25, pp. 382, 383, *ibid.*

[313] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 459.

[314] See this Tract of his published by the

dith Hanmer,[315] have 439. Another calculation should make her first see the light in 443.[316] The "Annals of Roscrea" note this event at A.D. 449.[317] A judicious Irish historian considers, that including A.D. 451 and 458, St. Brigid's birth must have occurred at some time within such era. Following Ussher's computation, affixing her birth to A.D. 453,[318] Dr. Lanigan appears to concur. The "Annals of Cambria"[319] date it at A.D. 454. The "Annals of Inisfallen" give A.D. 456 in the opinion of some writers.[320] In the "Annals of Senat Mac Magnus," said to have been compiled by Charles Maguire, authors are cited for assigning the holy Virgin's birth to A.D. 457.[321] Henry of Marlborough brings this event to so late a period as 468.[322]

According to his computation, St. Brigid was only twelve years of age, when St. Patrick died, if we adopt Dr. Lanigan's opinion; and the same writer supposes, our Saint might have been known to the Apostle of Ireland, at a very early age, in consequence of her singular sanctity having become conspicuous, and as she was derived from an illustrious family. But, it is thought, she could not have become a professed nun at that time, nor have already founded any religious house.[323] During St. Patrick's lifetime, according to the most consistent and authentic acts of both Saints, the same historian remarks, that Brigid is not represented as having been a consecrated Virgin. However minute, in all matters relating to St. Patrick, his Tripartite Life only mentions St. Brigid on one occasion.[324] There it is related, that, when listening, together with a vast number of people, to a sermon of his, she fell asleep and had a vision relative to the then state of the Irish Church and to its future vicissitudes, as expounded by St. Patrick. He, knowing that she had a vision, desired her, after she awoke, to tell what she saw. The Saint replied, that at first she beheld a herd of white oxen amidst white crops, then spotted ones of various colours, after which appeared black and dark-coloured oxen. These were succeeded by sheep and swine, wolves and dogs jarring with each other.[325] There appears to be no good reason

Irish Archæological Society. "Quadringentesimo 39°. Nascitur beata virgo Brigida."—"Annales Hiberniæ," p. 4.

[315] In his "Chronicle of Ireland," p. 89. Other writers assume the same date, as in "Vetusto libro Chromelliæ," quoted by Ussher. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 459.

[316] Colgan remarks, that according to an opinion, not improbable, St. Brigid lived to be eighty years. Hence, as it is very generally supposed, she died on February 1st, A.D. 523, her birth must naturally be referred to A.D. 443. See "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. ix., p. 620.

[317] See *ibid*,

[318] See "Index Chronologicus," at A.D. CCCCLIII., p. 520.

[319] The "Annales Cambriæ," supposed by the editor, Rev. John Williams ab Ithel, to be perhaps the oldest chronicle of Welsh affairs extant, places her birth at A.D. 454. See Preface, p. ix. and p. 3.

[320] See "Annales Inisfalenses," p. 3, tomus ii. Dr. O'Conor's "Rerum Hibernicarum Scriptores."

[321] See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. ix., p. 620.

[322] So states Ussher in "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 459. However, in Henry Marleburrough's "Chronicle of Ireland," as published by the Hibernia Press Company, 4to, in 1809, we find no such notice, and there his Chronicle commences with A.D. 1285, ending with A.D. 1421.

[323] "The lowest age, which I find to have been allowed in those times in any part of the Church for taking the veil, was that of 16 or 17 years. (St. Basil, *Ep. Canonica, can.* 18.) The African Canons fixed it at 25; and this regulation became very general in the Western Church. Yet even in the countries where it was received, it might have been dispensed with in certain cases. (See Gilbert, *Corp. J. Can.*, tom. ii., p. 410)."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. 11, n. 27, p. 383.

[324] See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. iv., pp. 149, 150.

[325] See also Jocelyn's, or Sexta Vita S. Patricii, cap. xciv., xcv., Colgan's "Trias Thaumaturga," pp. 86, 87. Dr. Lanigan adds:—"In this narrative there is nothing repugnant to the ways of the Almighty, who has been often pleased to impart to

for admitting, that during the illustrious Apostle's life-time, St. Brigid had been abbess of a monastery, nor concerning her having woven that shroud, in which St. Patrick's body was enveloped after death, and at his own particular request.[326] Still more, it must be observed, that neither Cogitosus, nor the author of the first or of the fifth Life, has a single word about it. What is very remarkable, moreover, these never once mention St. Patrick, notwithstanding the care, with which they collected whatever could redound to the honour of St. Brigid. Had she enjoyed those frequent interviews, or kept up a correspondence with St. Patrick, or attended him at his death, it is scarcely possible, that those writers, who are evidently her most ancient biographers, should have been quite silent on such material points.

From her very childhood, we are told, she had been accustomed to an excellent course of instruction; and, as she grew up, this holy maiden presented each day some fresh proof of religious decorum and modesty. In all things, she conformed to the inspirations of Divine Grace. Her very name seemed pre-ordained to indicate her future spiritual state.[327] The story is told of her, that when she was a mere child, playing at holy things, she got a smooth slab of stone which she tried to set up as a little altar; then a beautiful angel joined in her play, and made wooden legs to the altar, and bored four holes in the stone, into which the legs might be driven, so as to make it stand.[328] Such legends as these—although inexactly preserved—usually attest a life of virtue, from the cradle to the grave.

CHAPTER II.

THE SCOTCH CLAIM TO ST. BRIGID'S BIRTH EXAMINED—PROBABLE ORIGIN OF THIS ERROR—REFUTATION—EARLY AND SUPERNATURAL INDICATIONS OF BRIGID'S SANCTITY—HER SPIRIT OF PROPHECY MANIFESTED—HER INFANTILE VIRTUES—HER PROBABLE ACQUAINTANCE WITH ST. PATRICK DURING CHILDHOOD—HER RESOLUTION TO LIVE A VIRGIN—HER CHARACTERISTICS AND COMPARISON TO THE BLESSED VIRGIN MARY BY THE IRISH.

IT must appear strange, at the present day, to understand, that some of the mediæval Scotch chroniclers and historians reputed St. Brigid to have been a native of modern Scotland. This idea probably arose from the fact, that ancient writers of her Acts stated her having been born, her having lived, and

little ones secrets and gifts, which He withheld from the learned and wise of this world. It was thus that while the chief priests and scribes remained in their infidelity, the children cried out, *Hosanna to the Son of David*, through a Divine impulse, as appears from our Saviour's answer to those wiseacres; '*And they said to him; hearest thou what these say? Jesus replied; Yes: have you never read, that out of the mouth of infants and sucking babes thou hast perfected praise?*' *Matt.* xxi. 16. St. Brigid might have been at that time ten or eleven years old, an age fully sufficient to render her in the hands of God, an instrument fit for displaying the wonderful effects of His grace and His knowledge of all things. If in what is called the order of nature we find so many children of extraordinary precocity in learning, so many *Enfans celebres*, what may we not expect from the omnipotence of God in the order of grace?"—"Ecclesiastical History of Ireland," vol. i., chap. viii., n. 28, pp. 383, 384.

[326] This circumstance is mentioned, in the Tertia Vita S. Brigidæ, cap. lx., p. 534; in the Quarta Vita S. Brigidæ, lib. ii., cap. xxx., p. 554; and in the Sexta Vita S. Brigidæ, sec. xlvi., p. 592.

[327] So Laurence of Durham appears to think; while Colgan remarks, that Brigh, meaning "virtue," is likely to have been the original Irish source for the name Brigida or Brigid. See "Trias Thaumaturga," Quinta Vita S. Brigidæ, cap. viii., and n. 10, pp. 569, 640.

[328] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1, p. 17.

her having died in Scotia. Yet by such term, those do not refer to any other country, except our own island. Among Scottish authors, who claim our illustrious patroness as their countrywoman, may be specially mentioned John Major[1] and Hector Boece.[2] Both Camerarius[3] and Dempster[4] assert, that she was born, and that she died, in Albania or British Scotia. It has been generally advanced by old writers, that she was of Scottish race. Thus, George Garnfeld,[5] or Garnefelt, Antonio Possevino,[6] Raphael Volaterranus,[7] Sigebert Gemblacensis[8] and Marianus[9] write. That St. Brigid was born in Scotia is an opinion formed by Antonius Sabellicus,[10] by Petrus de Natalibus,[11] and by a writer of the general Chronicles of the World. Sigebert tells us, she died in the same country at the year 578, and the Chronicle, entitled, "Rudimentum Novitiorum," has her death at A.D. 520. Her Natalis, indeed, has been observed in Scotia, on the 1st of February. This may be found among nearly all Hagiologists and Martyrologists. It is noted in the Roman Martyrology, and in the Martyrologies of Bede, Usuard, Ado, Viennen., Rodulphus Rivius, and the Carthusian Martyrology. Galesinus and many other writers, both Irish and foreign, allow, that our saint was a native of Scotia. Yet, although this be admitted, it will not follow, however, that St. Brigid was born in British Scotia, or that her ancestors were natives of that country. On the contrary, evidence is afforded, that the island known as Hibernia, had been called Scotia, by ancient writers of every condition, age, and nation.[12] We are told, that previous to the eleventh century, no one thought of calling that part of Britain, now known as Scotland, by the name of Scotia. Writers usually called it Albania. All who mentioned Scotia to the period designated understood Scotia as applicable to an island,[13] situated between Britain and Spain.[14] If all other arguments were wanting in support of such a position, various passages, found in the old acts of St. Brigid, should be sufficient to establish it. For by birth and descent, this holy virgin was evidently a native of Ireland; she died there; and she was particularly venerated in our island.

CHAP. II.—[1] See "Historia Majoris Britanniæ, tam Angliæ, quam Scotiæ," lib. ii., cap. xiv., p. 85. Edinburgh edition, A.D. 1740, 4to.

[2] See "Scotorum Historiæ, a prima gentis origine," &c., lib. ix., fol. clxiiii. Prelum Ascensianum, fol.

[3] See "De Statu Hominis, Veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., cap. iii., sec. ii. Camerarius cites many authorities, yet these only prove she was a "Virgo Scota." Among such authorities are quoted, Rodulphus de Breda; Tungrensis Diaconus "In Calendario Generali." Massæus, "In Chronico," lib. xii. Franciscus Rosier "Stemmatum Lotharingiæ," tomus iii. Gualterius, "In Chronologio." Genebrardus "In Chronico." Ribadeneira "In Vitis Sanctorum." Delrio, "Disquisis. Magic," tomus ii., lib. iv. Jacobus Gretserus in his preface to "Commentar. Exegetici in Serenissimum Jacobum Magnæ Britanniæ Regem." Theuetus "Cosmog," lib. xvi., in his description of Scotia. See pp. 140, 141.

[4] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., p. 82. Edinburgh edition, 1829, 4to. Camerarius supposes Dempster to have, "in mendicabulis repressis Hibernorum," vindicated our St. Brigid's fame for Scotland.

[5] See "De Vita Eremitica," p. 223.

[6] See "Apparatus Sacer," p. 252.

[7] Commentariorum. Ad annum 521, lib. xxi., p. 635.

[8] See "Chronicon," ad annum 518. See "Monumenta Germaniæ Historica," tomus vi., p. 314.

[9] In his "Chronicle" at A.D. 521, *ibid.*, tomus v.

[10] See "Ænead," viii., lib. ii.

[11] See "Catalogus Sanctorum," lib. iii., cap. lxix.

[12] Almost the sole exception is Dempster. With his follower Camerarius, that unaccountable chronographer and chorographer maintains an opposite opinion with a fantasy peculiar to himself.

[13] This Colgan promised to prove from ancient and modern writers, belonging to every age and nation, in a volume where he intended to illustrate solely the ecclesiastical antiquities of Ireland. This work, however, he did not live to publish.

[14] In accord with a prevailing geographical notion of the early and middle ages.

Hence, as a consequence, when ancient writers mention her country as Scotia, it is certain they must have meant Ireland.

Dempster most strangely asserts, that St. Brigid was born in Laudonia, a province of Albanian Scotia.[15] Now, by St. Columkille, Apostle of Albanian Scotia, and patron of Scotia Major or Hibernia, she is called our Saint of Lagenia. It may be objected, with Dempster, that when writers treat about St. Brigid and her parents, the word Lagenia or Lageniensis are everywhere incorrectly used for Laudenia, Ladenensis or Laudianensis.[16] But this is clearly a foolish and blind subterfuge. Can he find in this Laudenia, Kildare, Campus Leiffe, Campus Gessille, Campus Bregh, with many other Irish names and places, which as the author of her Third Life[17] relates are in St. Brigid's country, and which are well known to be situated within the Irish province of Leinster? Can he find, in his Scotia, the town Macha or Armagh, the ecclesiastical metropolis of Ireland, or the great river Sinann,[18] which turns its course from Albanian Scotia, and which from near Clanawley district, runs through the middle of Ireland, into the ocean? Both are placed by this same author in the Scotia of St. Brigid's birth.[19] Dempster falsely assigns to his Scotia these places, and others mentioned by him, such as Campus Femhin, Campus Cliach, Arx Lethglass. Moreover, very few writers, at the present day, even if ignorant regarding the situation and obscure nomenclature of the places just mentioned, will be foolish enough to claim for Scotland, all the other Irish provinces, viz. :— Media,[20] Connacia,[21] Lagenia,[22] Ultonia,[23] Mummonia.[24] So long as these are left us, we can still lay claim to Hibernia, Brigid and Scotia.[25] Again, all the circumstances related, regarding her parentage,[26] birth,[27] receiving the

[15] St. Cogitosus, in the first chapter of her life, says, that St. Brigid was born in Scotia, and descended from the good and honourable family of Ethech, her father being named Dubtach, and her mother Brocessa. By the Scotia here mentioned, it is evident, Scotia Major, or Ireland, must be intended; as well because no author who flourished before the time of Cogitosus, nor any writer who lived 400 years after him, understood that any other country save Ireland had received this name of Scotia, as also, because Ethech's family flourished in Hibernia, and not in Scotia Minor or Albania. Again, the same author mentions a celebrated church of St. Brigid at Kildare, which he greatly extols in his prologue, and most accurately describes in the 35th chapter of her Life. In this church, he tells us, St. Brigid was interred. He also names a most extensive plain of Breg, in the 27th chapter. Other bishops of Ireland are alluded to in this same life, as likewise in its prologue, when the words, Scotia and Hibernia, Scoti and Hibernienses are used as synonymous terms.

[16] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., pp. 82, 84.

[17] Attributed by Colgan to St. Ultan. See "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. xlvii., li., lii., liv., lxii., lxiv. Many other references might be made.

[18] Now the Shannon.

[19] See *ibid.*, cap. lxii., xcvii.

[20] Now Meath.

[21] Now Connaught.

[22] Now Leinster.

[23] Now Ulster.

[24] Now Munster.

[25] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. iv., pp. 614, 615.

[26] In his Life of our saint, and in the first chapter, when speaking of her father, St. Ultan tells us, that he was a certain Dubtach, *genere Lageniensis*, &c. He states, that St. Brigid's mother had been sold to a certain Magus belonging to the family of Neill and to the territory of Meath, at a time when she bore our saint in her womb (cap. 3). Animosus, or the author of St. Brigid's Fourth Life, informs us, that there was a glorious king in Ireland named Fedhlimid Reachtmar, see lib. i., cap. i., how Eochad Fionn, brother to this same king, had migrated to Leinster, and that there Dubtach, St. Brigid's father, descended from him. See *ibid.*

[27] The author of the Fourth Life of St. Brigid tells us, how a certain poet from the northern part of Ireland bought Brosaech the mother of St. Brigid, during a time when she was pregnant (cap. 4); and when treating about the place of our saint's birth, he assures us, that it was a town named Fochart Murthemne, of Conaille Muirthem-

veil, personal connexions,[28] the places she visited,[29] the houses she founded, and where she died,[30] can only have reference to Ireland.[31] Besides all this, the unanimous opinions and traditions of the Irish and of every other foreign nation tend to establish most conclusively, that the illustrious and supereminent virgin,[32] called even "the Mary of Ireland,"[33] had been ever continuously and specially regarded as a native and great patron saint in our country.

At the present day, it would prove quite superfluous to enter upon any enquiry as to the country of St. Brigid's birth; a weight of historical authority and universal popular tradition fully vindicating the claims of Ireland to this honour. Yet, it appears, Colgan thought it necessary, in his time, to devote a rather lengthened dissertation to establish a position controverted by certain writers.[34] In order to expose Dempster's misstatements, and those of other Brito-Scottish writers, he addresses many arguments, although dubious, if it would not seem diminishing the force of manifest truth by proving a self-evident proposition. In the first place, that she was of Irish descent and born in Ireland, had been established by authorities numerously cited. Foreign as well as domestic writers bear abundant testimony to the fact that St. Brigid was a native of our island. Thus Raban,[35] Notkar,[36] St.

hne district, in the province of Ulster (cap. 6). See Ussher, "De Primordiis Ecclesiarum Britanniæ," cap. xvi., p. 706.

[28] It can be shown, by referring to their descent, festivals, places, and days of veneration, that many saints, allied to St. Brigid, were Irish.

[29] The author of St. Brigid's Third Life—thought by Colgan to be St. Ultan—states, that St. Brigid was born in the country and house of a Magus (cap. 4); that this identical Magus went with the infant to Connaught, so soon as she was born (cap. 5); and, in the following chapter, he relates, how the child had been brought up in Connaught, until she had become a grown maiden. He tells us, how she returned to Lagenia, where her father lived (cap. 11); how she was called another Mary, at a certain synod, assembled in the plain of the Liffey, in which Kildare is situated (cap. 14); how, in company with her father, she left the house of this latter to visit the King of Leinster, in the Liffey's great plain (cap. 90). He relates, how she had received the veil in that land, belonging to the Niall family (cap. 18), and which is identical with Meath, as afterwards indicated (cap. 21). He also records, in the following chapters, what she achieved in different countries and provinces of Ireland, as for instance, in Theba (cap. 29); how she accompanied St. Patrick to the northern part of Ireland, called Ulster, and what she did at the Castle of Lethglass and in the town of Macha (cap. 57, 60, 61); how she went with Bishop Erc, of Munster descent, into the southern province of Ireland (cap. 71); how returning to the extreme bounds of Leinster, she entered the Labrathi country (cap. 81), and how in fine, returning to her father's house, she saved him from impending death (cap. 87). We have already seen, that in a hymn subjoined to St. Ultan's Life of our saint, she is said to have been distinguished in that island, "quæ vocatur Hibernia," &c. If St. Brigid had been born in Britain, is it not strange, that St. Ultan, in no place, speaks of her birth, education, religious profession, &c., as having occurred there, while these incidents, and special localities already mentioned, are referable alone to Ireland? Nor does he even indicate, in one single instance, that she had ever left our island.

[30] In his Life of our saint, when describing the church of Kildare in Leinster, Cogitosus tells us, that St. Brigid was buried in it (cap. xxxv.). And, towards the end of her Acts, Animosus says, that she died, and was buried in Ireland (lib. ii., cap. xcix.). Blessed Marianus Scotus, in his Chronicle, at the year 521, writes, "S. Brigida Scota Virgo in Hibernia diem clausit extremum."

[31] These reliable writers, St. Cogitosus, St. Cormac, archbishop, Animosus, Keating, and others, exhibit this fact sufficiently, when introducing her paternal and maternal genealogies.

[32] St. Ængus calls her a "bright Virgin and chief of holy Irishwomen," in his Festilogy, at the 1st of February. In like manner, Marianus O'Gorman, at the same date, styles her "Chief-Virgin or Chief of the Virgins of Ireland."

[33] Among Irish authorities may be enumerated, St. Ibar, an Irish Apostle, who calls St. Brigid, "Mary of the Irish," when she came from the house of her father Dubtach to that synod, assembled at Kildare, in Leinster.

[34] Such as Dempster and Camerarius.

[35] In his Martyrology, at the 1st of February, Raban says, "In Hibernia nativitas S. Brigidæ."

[36] In his Martyrology, St. Notkar enters at the same day: "In Hibernia nativitas

Bernard,[37] Florence of Worcester,[38] John Capgrave,[39] Francis Hare,[40] Zacharias Lippeloo,[41] Cornelius Grassius,[42] the English Martyrology,[43] Baronius,[44] Herebert Rosweyde,[45] Legends of the Brabantine Saints,[46] and a great number of other highly respectable authorities, may be cited. Various Breviaries and offices might be added.[47] Nor even do Scotch authors of respectability[48] deny this origin for the Scotian virgin, in ages now past; while none of them at present claim Scotland to have been the country of her birth, although she is there greatly venerated.

It may easily be supposed, however, that John Major[49] and Hector

S. Brigidæ, Virginis," &c.

[37] In "Vita S. Malachiæ," he speaks of Fochart, as being the birth-place of St. Brigid, while alluding to St. Malachy's acts and travels in Ireland, cap. xxiv.

[38] Florence of Worcester records, "S. Brigida Scota Virgo in Hibernia obiit," A.D. 521.

[39] John Capgrave, in his "Legenda Sanctorum Angliæ," says, "Vir quidam in Hibernia nomine Dubthacus, genere Lageniensis," &c.

[40] "Vitæ Sanctorum," at the 1st of February.

[41] "Vitæ sive Res Gestæ Sanctorum," at the 1st of February.

[42] At the 1st of February.

[43] The English Martyrology, at the 1st of February, says, "In Hibernia depositio S. Brigidæ, virginis, quæ in Comitatu Killdariensi in loco Fochart appellato nata est."

[44] At this same year, 521 Baronius says, "Hoc insuper anno S. Brigida, Scota Virgo in Hibernia diem clausit extremum. Hoc in Chronico gentilis ipsius Marianus Scotus, cui potius assentiendum putamus, quam, iis qui ante biennium defunctam ponunt."—"Annales Ecclesiastici," tomus vii.

[45] In his "Chronicle," at the year 521: "Eodem anno S. Virgo Brigida, cujus præclara vita hodie extat, in Hibernia obiit."

[46] In the "Legenda Sanctorum Brabantiæ" we read: "S. Brigida venerabilis Virgo Hibernia fuit instar suaveolentis rosæ, quæ super spinas floret."

[47] That St. Brigid was an Irishwoman and a Lagenian, both by birth and descent, will be found in her office in the "Breviarium Gienensum," when we read: "Natale Brigidæ Virginis quæ a Christianis nobilibusque parentibus orta, patre Dubthaco et matre Broca, a pueritia bonarum artium studiis inolevit, adeo ut de omnibus provinciis Hiberniæ innumerabiles populi confluentes ad ejus monasterium," &c. (cap. 2). Again, in her office, printed at Paris, A.D. 1620, Resp. I, "Felicem Hiberniam beata Lagenia declarat, Brigidæ gignans prosapiam, de qua lætitiam sumat ecclesia;" and in the hymn, "Hæc est Laurus Hiberniæ, cujus viror non marcuit," &c.

[48] James Gordon, himself a Scotchman, in his "Chronicle," at the year 521: "S. Brigida Scota moritur in Hibernia." John Bisciol in his "Epitome Annalium," A.D. 521, writes, "S. Brigida Scota Virgo in Hibernia diem clausit extremum." See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. iv., pp. 615, 616.

[49] It is strange that Major—otherwise so learned—could have fallen into so many chronological and historic mistakes, as, when citing Bede for authority, he states, that St. Columba came into Britain, while Brudeus, a powerful king, reigned over the Picts; that Garnard, the son of Dompnach, succeeded to Brudeus, and built a collegiate church at Abernethy. Afterwards, it is added, the blessed Patrick brought St. Brigid into that place; when Garnard presented certain possessions to the holy Brigid and to nine virgins, who accompanied her. These possessions the Propositus and canons held in his time. See "Historia Majoris Britanniæ," &c., lib. ii., cap. xiv., p. 85. Bede testifies, indeed, that St. Columba came from Ireland to Albania in the year 565, while Brudeus or Bridius, son of Meilochon, ruled over the Picts. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 168, 169. Garnard succeeded in the government. Now, according to Marianus Scotus and Sigebert, in their Chronicles, St. Patrick died A.D. 491, or according to other admitted accounts, in 493. Thus, he flourished many years before St. Columba and Brudeus were born, or before Garnard reigned. Wherefore, St. Patrick could not have introduced St. Brigid into Abernethy, during the time when lived any of those already named. In fine, how could St. Brigid be installed at Abernethy, about the time of Garnard, king over the Picts, if she died A.D. 521, or according to other accounts, in 523? or how could that king offer possessions to her, and to the nine virgins, accompanying her? If it be objected, Major meant that King Garnard, bestowed those possessions, not during St. Brigid's life-time but to express his great veneration for her, when she had departed from this world; why, it may be asked, does he observe, that the aforesaid church had been built by Garnard, that St. Brigid had been inducted there, and that certain endowments were made, unless St. Brigid and her virgins were living? We may remark, there is not

Boetius,[50] who advance these statements, did not voluntarily fall into error: they had even some apparent foundation whereon their opinions might have been based. The source of their mistake seems to have arisen from the indeterminate name of Brigid. Giraldus Cambrensis, too, has strangely confused her period.[51] Many other holy women bear a similar name and belong to our country, as mentioned in native martyrologies. Nay more, in Scotland, the name of Brigid was highly extolled, and several females were named after her. Among others, there was a certain saint so called, who had been buried at Abernethy[52] in Britannic Scotia.[53] Abernethy as a see was at one time superior to St. Andrew's.[54] It was even primatial,[55] but it was transferred to the latter place, in 850.[56] That Brigid, however, was quite a different person from the Patroness of Ireland.[57] As this latter, had been much more celebrated and exalted in popular estimation, she was probably considered to have been the person alluded to, by those writers mentioned; they not having known about any other Brigid, nor having weighed attentively those arguments, which might favour a contrary conclusion.[58] It is

a shadow — much less a probability — of truth, in the supposition, that St. Brigid, a Scot, and by profession a Christian, left her country and Christian friends, with a band of virgins, or betook herself to a Pagan and hostile nation, as also before its king and chiefs had been converted, establishing herself there in a royal city, where she dwelt to the time of her death. The Northern Picts, with their king, had been pagans, for more than forty years after St. Brigid's death, and until St. Columba came, from Ireland in 565, when he afterwards converted them to the faith. These facts are sufficiently clear, from the testimony of Venerable Bede. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 168, 169, and lib. v., cap. x., pp. 400 to 403.

[50] See "Scotorum Historiæ, a prima Gentis Origine," &c., lib. ix., fol. clxiiii.

[51] Thus he states, that St. Patrick, St. Brigid, and St. Columkille were cotemporaries. See "Topographia Hibernica," Dist. iii., cap. xviii., in Giraldi Cambrensis "Opera." Edited by James F. Dimock, M.A., p. 163. Father Stephen White devotes nearly a chapter to an elaborate refutation of this misstatement, and to other errors in relation to them. See "Apologia pro Hibernia," cap. xii., pp. 123 to 131. Rev. Dr. Kelly's edition.

[52] See an interesting account of this place in Fullarton's "Imperial Gazetteer of Scotland," vol. i., pp. 22 to 24.

[53] In Colgan's opinion, the St. Brigid, interred at Abernethy, should rather be considered a holy virgin, who was a disciple of St. Columba, Bishop of Dunkeld, in Scotland. She is mentioned in Capgrave's "Acta S. Cuthberti," and in Ussher's "Primordia Ecclesiarum Britannicarum," cap. xvi., p. 705, where we read, "S. Columba primus Episcopus in Dunkeld Cuthbertum puerum suscepit; unaque cum puella quadam nomine Brigida ex Hibernia oriunda retinuit, et aliquamdiu educavit." It is supposed, if the circumstances of time do not warrant such an opinion, those of place are favourable to it, for this St. Brigid had been educated in Britannic Scotia.

[54] See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon: The Ancient Church of Scotland," p. 2.

[55] *Ibid.*, p. 72. This work contains some beautiful illustrations of Scottish churches.

[56] *Ibid.*, p. 84.

[57] It is said, St. Cuthbert flourished in Britain, about A.D. 660, and at this period, Garnard lived according to Buchannan's "Rerum Scoticarum Historia," lib. v., p. 148. He died A.D. 640, the fifty-third king of the Picts. See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland." Chronological Memoirs, p. 225.

[58] In his time, John Major remarks, that St. Brigid was venerated at Abernethy. See "Historiæ Majoris Britanniæ," lib. ii., cap. xiv., p. 85. But, if this be not the identical Brigid there venerated, she might have been a St. Brigid, daughter to Neman, son of Aid, son to Loarn, son to Erc, son to Eochad, surnamed Muinreamhuir, Prince of Dalaradia. She is thought to have been venerated in Magoluinge, on the 9th of March. It is certain, this Brigid, with her three sisters Corba, Lassara, and Lemania, had descended from the line of Dalriadan princes, who were formerly most powerful chiefs both in Scotia Major, or Ireland, and in Scotia Minor, or Scotland. From this line, the kings of Albanian Scotia issued. In the same Albanian Scotia we find a locality, termed Magluinge. This appears, where the plain of Lunge is said to have been "in terra Ethica," according to Adamnan's "Vita S. Columbæ," lib. ii., cap. 15. The country, called "terra Ethica," seems to have derived its denomination from Ethech or Echodius, prince of Dalaradia, or as he is called by the British Scots Ethod.

not difficult, moreover, to discover the origin of that error, into which Hector Boetius,[59] and other writers after him, had been betrayed, when they state, that St. Brigid of Kildare was veiled in the Isle of Man, and by Bishop Machille. In some of St. Brigid's Acts, we read, that she had received the veil from a Bishop Machille, or more correctly, from a Bishop Maccalleus.[60] In certain Acts of the Irish Apostle,[61] it is stated, that Maccaldus, or more properly Macculleus, a disciple to our illustrious Irish Apostle, had been consecrated a bishop and placed over the Isle of Man.[62] Hence, it had been incorrectly supposed St. Brigid received the veil in that island, while it is evident from her Acts by Cogitosus, that she had been invested with it, not in Mannia,[63] but in Media,[64] and that it had been given to her, not by Macculleus, Bishop of Man, but by another Maccalleus, quite a different person from the first-named prelate.[65]

It will surprise the curious investigator of our glorious saint's biography, to learn on what grounds Scoto-British writers state her birth to have taken place in Laudonia, that she was veiled by Bishop Machille in Mona Island,[66] that she died and was buried at Abernethy,[67] in the Tiffa district of North Britain; especially, when we take into account, that among many writers of St. Brigid's Acts, no one of them has even stated, she was born out of Ireland, or has mentioned any other place or country in Britain having connection with her Life and labours. We can hardly take into account Dempster's ridiculous explanation, that Ladenia,[68] a province of Britain, should be substituted for Lagenia. In previous passages, it will be seen, that the most authentic accounts make St. Brigid, not only a native of Ireland, but they even assert she was conceived in Leinster, was born in Ulster, and had been educated in Connaught; they likewise state, that she assumed the veil in Meath, while her labours extended to Munster, as well as to those other provinces already mentioned. In fine, it is stated, she died at Kildare in Leinster, and afterwards she was honourably interred at Down in Ulster, having been deposited in the same tomb with St. Patrick and Columkille. Moreover, her paternal and maternal genealogy, derived through such a long line of ancestors, so many saints related to her, so many other holy Irish virgins bearing her name, and so many journeys taken by her, through Irish

[59] See "Scotorum Historiæ," &c., lib. ix., fol. clxiiii.

[60] See Colgan's "Trias Thaumaturga." Hymnus seu Prima Vita S. Brigidæ, sec. 8, p. 515. Secunda Vita S. Brigidæ, cap. iii., p. 519. Quinta Vita S. Brigidæ, cap. xxix., p. 574.

[61] By Jocelyn.

[62] See "Sexta Vita S. Patricii," cap. clii., p. 98. Colgan's "Trias Thaumaturga."

[63] The Island of Man. See "Chronicon Manniæ, or a Chronicle of the Kings of Man," supposed to have been written by the Monks of the Abbey of Russin, for an interesting account of the civil and ecclesiastical history of the island. This 12mo book, published in 1784, contains the Norwegian narrative of Olave, the Black King of Man, with other curious particulars.

[64] Or the territory of Meath. See Colgan's "Trias Thaumaturga." Secunda Vita S. Brigidæ, cap. iii., p. 519, and n. 11, p. 525, *ibid.*

[65] See "Appendix Quarta ad Acta S. Brigidæ," cap. iv., pp. 614 to 617, *ibid.*

[66] A fine old Map of Mona, with Coats of Arms, coloured, was published in folio size about A.D. 1620. In 1835, was issued at Douglas, in 8vo shape, Arch. Cregeen's "Dictionary of the Manks Language, interspersed with many Gaelic Proverbs."

[67] There is an interesting account of Abernethy (Apurnethige) in Rev. Mackenzie E. S. Walcott's "Ancient Church of Scotland," pp. 316, 317.

[68] Colgan says, he could not find any province, territory or spot, called Laudenia or Landian. If perchance, Dempster wished to understand Laudonia, most certainly in St. Brigid's time, it did not belong to the Picts or Scots, but to the more southern Britons. In the century of Venerable Bede, it appertained to the Northumbrians and English. This is proved by Ussher, in his "Primordia Ecclesiarum Britannicarum," pp. 663, 667.

towns, plains and territories, from her birth to the time of her death, prove conclusively, that St. Brigid should be specially classed among our national saints. It is not a little surprising—to say the least of it—to find Dempster[69] has not only infelicitously, but even incautiously, jumbled irrelevant circumstances, with his assertions.[70] It is incredible to suppose, that so many reliable authors, as those already cited, could egregiously and perseveringly have corrupted the names of Lagenia and Laudenia, in the manner it has pleased Dempster alone to imagine, and that without any grounds.[71] To assume that he meant Laudonia,[72] if we allow, that before Bede's time, it belonged to Albania, it certainly was never under the Scottish dominion, but solely under that of the Picts, from whom Pictland is called. If therefore, St. Brigid had been born in Laudonia,[73] it must be conceded, she was not a Scot, but a Briton, or at least a Pict, by family and birth.

To resume what we consider the more legendary accounts of our saint's early infancy, it is said, that the Magus, the mother of St. Brigid, her nurse and others, who were sitting in a certain place without the house, saw a cloth take fire suddenly,[74] and it touched the head of this holy child, who was beside them. But, when their hands were immediately stretched forth to extinguish the flame, it disappeared at once, and the cloth was even found to have escaped the ravages of this fire. Such a portent was supposed to have been an indication, that the grace of the Holy Spirit inflamed God's servant.[75] On another occasion, while this same Magus was sleeping, he had a vision of two angels,[76] clothed in white, pouring oil on the girl's head, and seeming to perform a baptismal rite in the usual manner.[77] From such account, some persons have inferred our saint had been baptized by an angel. However, this should be a false conjecture, as the Magus is merely said to have seen this apparition during his sleep, and it only indicated the future performance of the rite, as also the name Brigid was destined to bear.[78]

One of those angels said to the Magus: "Call this virgin Brigid, for

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[69] This writer remarks, St. Brigid has been called a Lagenian, whereas, she ought to be considered a Ladenian; her father, it is pretended, having been from Ladenia, denominated Landian, in Dempster's time. "Ex Ladenia nunc Landian," &c. See "Historia Ecclesiastica Gentis Scotorum," lib. ii., num. 144.

[70] These manifestly false statements obviously destroy all faith in accounts, the inaccuracy of which could not otherwise be so easily detected by a cursory reader of his works. Wilful negligence and perversion of facts are very clearly attributable to this self-constituted historian.

[71] Yet, after all, if we should institute a careful examination of the entire map of British Scotland, we shall not be able to discover the Ladenia or Landian, imagined by Dempster, no more than we could expect to find Lagenia there. Having attentively read over all the names of Albanian Scotia's provinces, territories and other particular localities, and their very accurate descriptions, as given by Hector Boetius and George Buchannan, Colgan could find no such denomination.

[72] A very interesting account of this province, Loudian, or Lothian, will be found in Chalmers' "Caledonia," vol. i., book iii., chap. vi., pp. 367 to 373.

[73] As Dempster states.

[74] In Professor O'Looney's Irish Life of the Saint, this cloth is called the covering or cap, which was on the infant's head, pp. 7, 8.

[75] See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. vi., pp. 527, 528. Quarta Vita S. Brigidæ, lib. i., cap. x., p. 547, *ibid.*

[76] The Irish Life has three angels, clothed in white garments, like clerics. Professor O'Looney's copy, pp. 7, 8.

[77] Colgan remarks, that the ministry of angels is often read, as having been employed in the administration of the sacraments to men. The Fifth Life expressly says; "aqua perfundentes totum ordinem baptismatis sicut Catholica consuevit ecclesia, super eam peregerunt." Colgan adds that a succeeding prophecy seems to have its truth confirmed from experience. See "Trias Thaumaturga." Quarta Vita S. Brigidæ, n. 16, p. 564. Quinta Vita S. Brigidæ, cap. viii., p. 569, and nn. 9, 11, p. 640.

[78] See Tertia Vita S. Brigidæ, n. 7, p. 543. Quarta Vita S. Brigidæ, n. 15, p. 564.

she shall be full of grace before God and man, and her name shall be celebrated throughout the entire world." Pronouncing such words, those angels disappeared. On a certain occasion, being awake, and studying the course of the heavenly bodies, according to a usual custom[79] during the whole night, that same Magus saw a column of fire ascending from the house, in which Brigid and her mother slept. He called another man to witness such phenomenon. In the morning, an account of this prodigy was given to many other persons.[80] We are told, that the child's stomach rejected the food of the Magus, and on endeavouring to discover a cause for such nausea, the magician was urged to cry out: "I am unclean, but this girl is filled with graces of the Holy Spirit, and that is the reason why she will not retain any sustenance which I supply to her." Whereupon, he procured a white cow,[81] which was intended to give milk, while a certain religious and Christian woman was provided to take charge of the infant. That woman milked the cow, and the milk, afterwards given to the child, was found to agree with her. Yet, while the infant suffered from weakness, her personal beauty even improved.[82] As the maid grew up, she served in menial offices about the house.[83] Whatever she touched or saw, in the shape of food, seemed to increase in a miraculous manner. It is remarked, that the Magus and his family were Pagans at the time of these occurrences. Afterwards, however, he became a Christian. A little before this latter event, the faith of Christ is said to have come into Ireland.[84] On a certain day, the infant's voice was heard praying to God, while extending her little hands towards heaven. A certain man saluted her, and to him she replied, "This will be mine; this will be mine." Hearing such words, he said; "This is truly a prophecy, for the infant says this place shall belong to her for ever." And her prediction was exactly fulfilled.[85] In course of time, a

[79] The Fourth Life has it, "suoque more astra cœli considerans," &c. It may be asked, if this passage throws any light on the supposed astronomical pursuit of the Druids?

[80] See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigidæ, cap. vii., viii., p. 528. Quarta Vita S. Brigidæ, lib. i., cap. xi., p. 547, *ibid.* As usual, the foregoing circumstances are greatly amplified in the Fifth Life of our Saint, where it is added, that the Magus and his wife took care to provide a nurse for the infant. This nurse assisted the mother in attending to its wants. It is also said, the heads of the family were very indulgent to the mother, even although they held her as a slave. Quinta Vita S. Brigidæ, cap. viii., p. 569, *ibid.*

[81] Professor O'Looney's Irish Life has a "white red-eared cow," pp. 9, 10.

[82] The writer of St. Brigid's Fifth Life remarks, that this account should not excite the incredulity—even if it might the admiration—of his readers; for, in his own day, it was possible to see a certain virgin, that dwelt in the south of England, and that she lived for twenty years in her father's house, without taking any kind of food, except the Body of our Lord, which she received on all Sundays of the year. And as the passage through the throat was of narrow compass, she could scarcely swallow Holy Communion, being obliged to take a little water immediately afterwards, in order to facilitate such an effort. On each Thursday, also, she rather tasted than drank a little water. And during such a long lapse of time, she neither eat or drank anything, besides what has been already mentioned. Nor had she even an appetite for eating or drinking. Although she was reduced to a great degree of bodily prostration, and could not walk: yet, her mental powers were unimpaired, she had the faculty of speech, and retained a great appearance of personal comeliness. This wonderful example of abstinence, it is said, could be vouched for, by more witnesses than even the inhabitants of that village, in which the maiden lived. Hence, a less remarkable instance, in St. Brigid's case, cannot be reasonably doubted. The writer then adds, that what the Almighty had effected for the virgin then living was only known to the great Author and for an undefinable reason. See Vita Quinta S. Brigidæ, cap. x., xi., pp. 569, 570, *ibid.*

[83] Professor O'Looney's Irish Life states, that she used to train the sheep, supply the birds, and feed the poor, pp. 9, 10.

[84] See Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, cap. x., p. 528. Vita Quarta S. Brigidæ, lib. i., cap. vii., p. 547, *ibid.*

[85] In "The Life of St. Brigid, 'the Mary

large parish was formed in that part of the country, and it was dedicated to St. Brigid.[86] Learning those foregoing words, some local inhabitants went to the Magus and said to him: "Do you remain with us, but let the girl, who has prophesied that our lands will belong to her, retire." The Magus replied: "I shall not leave my female slave and her daughter, but I will rather quit your country." Then the Magus, with his family, is said to have directed his course towards Munster, his native province.[87] There, also, he inherited a paternal estate.[88]

In St. Brigid's Third Life, we afterwards read of a desire entering the daughter's mind to return—in all probability—to her father's home. On learning this wish, the Magus sent messengers to Dubtach, who was informed, that his daughter could be received free. The father of our Saint was greatly rejoiced. On the reception of this message, he went to the magician's house, whence he returned,[89] accompanied by his daughter. The Christian nurse also followed her youthful charge.[90] This attendant was seized with some complaint. Our Saint, accompanied by another girl, was sent to the house of a certain man,[91] that they might procure a draught of beer for the patient. In this expectation, it appears, the messengers were disappointed; but on their return homewards, St. Brigid turned out of her course towards a particular well.[92] Here she filled the vessel borne with water, and instantly

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of Erin,' and the special Patroness of the Dioceses of Kildare and Leighlin," by an Irish Priest, the late Rev. Mr. O'Donnell of Maynooth College, the expressions of the holy infant are referred, not to an earthly, but to a heavenly, inheritance. See chap. i., p. 9. Dublin, 1859, 18mo.

[86] Colgan maintains, that from the manner in which this account is conveyed in her Third Life, by the word "parrochia," the author means a district of ecclesiastical land, dedicated to St. Brigid, according to an old custom. In Colgan's time, there was a parish church consecrated to St. Brigid, in the diocese of Elphin, within the district of Soil-mured-haigh, and in the province of Connaught. Formerly a monastery was there endowed with ample possessions. The author, in Colgan's opinion, must have flourished at a distant date; for, he says, that district was large, that a considerable tract of land was attached, and that it was St. Brigid's patrimony. For many ages before Colgan's time, the tract there was of no large extent, nor did it belong to St. Brigid's order. See "Trias Thaumaturga," Vita Tertia S. Brigidæ, n. 8, p. 543, *ibid.* However, it may still be questioned, if Colgan rightly indentified the locality, to which allusion has been made.

[87] These circumstances are also briefly related in Professor O'Looney's Irish Life, pp. 7, 8.

[88] These circumstances are related in the Third and Fourth Lives of our Saint. See Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, cap. ix., p. 528. Vita Quarta S. Brigidæ, cap. xii., p. 579. In the latter record, we find these following additional particulars related: "Cum jam crevisset quidem corpore, sed plus fide spe et charitate, sancta puella fideliter ministrabat." Then twenty-one or twenty-two chapters of the latter life are said to be missing. In a note we find remarked, that these seem to have been omitted, owing to the fault of a scribe. But their tenor may be gleaned from the ninth to the thirty-second chapter of the preceding life. See *ibid*, n. 17, p. 564.

[89] It is stated to be in Ui Failge, or Offaly, in Professor O'Looney's Irish Life, pp. 9, 10.

[90] Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, cap. xi., p. 528. In the Fifth Life of our Saint, the same circumstances apparently are somewhat differently related. After describing the virtues, which characterized the holy maiden, when absent from her paternal roof, the writer then proceeds to relate how her father impulsively thanked God for having sent him such a daughter. While leaving her mother still a captive, Brigid and her nurse were brought to his house. There his daughter was received with the most affectionate care. See Quinta Vita S. Brigidæ, cap. xiii., p. 570, *ibid.* See also "The Life of St. Brigid," by an Irish Priest, chap. ii., pp. 14, 15.

[91] In Professor O'Looney's Irish Life, he is named Baethchu, pp. 9, 10.

[92] The account runs, that she was enabled to express these words, as versified in the Sixth Life:

"Quærite cervisiam: mihi medo magna voluptas."

Then follow these lines:

"Brigida (tunc fuerat juvenis et pulchra puella)
Mittitur ad vicos quærendo quippe liquorem,

it became changed into an excellent description of beer.[93] When the nurse tasted it, she recovered from her infirmity.[94] This miracle is also alluded to in one of St. Brigid's offices.

Most of those foregoing accounts are altogether omitted, from narratives which are considered to have been the earliest and most authentic biographies of our Saint; and there is every reason to suppose them altogether legendary, and undeserving attention. Nor can we find any valid reason to question a supposition already adduced,[95] that our Saint's parents, besides being of noble family, were also Christians, and that St. Brigid herself was born in lawful wedlock. All her biographers seem agreed, however, that from her earliest youth, this illustrious maiden was remarkable for every noble and virtuous characteristic, foreshadowing the future Saint. To her Christian nurse is attributed much of that holy training, which during childhood made her a devout client of Jesus and Mary.[96] When this holy virgin grew to the years of discretion, and even from her most tender youth, she was distinguished for her extraordinary virtues;[97] especially, for that grave decorum and modesty, which bestowed dignity and propriety on her every word and action. Each day she acquired some new virtue, or increased in spiritual progress. She was early grounded in doctrines of the Christian's Faith; and she must have received, also, some secular education, corresponding with the rank of her parents. From earliest years she was distinguished for instances of extraordinary charity, especially towards the poor. An anecdote of her childhood is related.[98] The youthful virgin was bountiful and hospitable to such a degree, that she frequently distributed to the poor and to strangers large quantities of milk and butter, which her mother had committed to her charge. In consequence of this generous propensity, she found on a certain occasion, that her store was completely exhausted. Being accustomed each day to superintend the labours of her maids and of her daughter, in various departments of their industry, our Saint's mother was about to make her usual inquiries, when fearing reproof for the improvi-

Virgo Dei properans una comitante sorore.
Quidam cervisiam, quamvis velabat, habebat:
Virginibus sacris stultus donare negabat."

Further on this line occurs:

"Qui latices gelidos Lyei convertit in undas:"

to which Colgan appends this note, that in the MS. for *lyei*, or more correctly, *lyæi*, was to be found *cæliæ*. But because the author seems to allude to the change by Christ of water into wine at Cana in Galilee, *lyæi* appears to be the correct reading. See "Trias Thaumaturga," Vita Quinta S. Brigidæ, cap. xvi., p. 571; and Sexta Vita S. Brigidæ, sec. iii., p. 583, and n. 8, p. 598, *ibid.*

[93] The kind of beer alluded to was *mead*, as expressed in the metrical life. It appears to have been a favourite drink among the ancient Irish; and, most likely, it was little—if at all—impregnated with intoxicating properties.

[94] Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, cap. xii., p. 528. Such account, and all that follows in this biography, so far as the 35th chapter, are wanting in the Fourth Life. See *ibid*, n. 8, p. 543. The circumstances of this miracle are related, with certain modifications, in the Fifth and Sixth Lives. In the former, it is said, during her infirmity, the nurse suffered greatly from thirst, and that St. Brigid signed the water drawn from the well, with a sign of the cross, while those, who were present and witnessed the miraculous effect produced, admired and extolled our Saint's faith and miraculous powers. It is here said, likewise, that two girls accompanied the Saint, when she proceeded on her errand. In the Sixth Life, it is stated, that the nurse had been seized with a burning fever, so that she could scarcely articulate owing to thirst.

[95] Especially by Dr. Lanigan.

[96] See "The Life of St. Brigid," by an Irish Priest, chap. i., pp. 10 to 13.

[97] See the various published Offices and accounts of our Saint, by different writers.

[98] By Cogitosus. In Professor O'Looney's Irish Life of St. Brigid, this account is amplified, and St. Brigid's prayer is rendered into three Irish stanzas, pp. 11 to 14.

dence admitted into household concerns, Brigid betook herself to prayer. The Almighty graciously heard her petitions, and miraculously increased the exhausted store of butter.[99] When this remarkable circumstance became known to the handmaids, these admired the girl's wonderful trust in Divine Providence, and then gave praise to God, who rewarded her Faith, Hope and Charity, by the performance of this miracle in her behalf.[100]

At another time, it is related, while engaged in providing food for some noble guests,[101] she was so much moved with the whining and eager gestures of a dog, that she gave him a great portion of the bacon she had been cooking, and, afterwards, she found more than a sufficiency remaining, for the entertainment of the strangers.[102] These anecdotes serve to impress us most agreeably, with the natural kindliness and generosity of her youthful disposition.

It appears quite probable, that in her youth, the pious maiden must have been known, to the great Irish Apostle Patrick. For, it is related, in the Tripartite Life of this latter Saint, that on a certain occasion, when preaching

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[99] This account is also given in various Offices and other narratives, regarding our Saint. See likewise "The Life of St. Brigid," by an Irish Priest, chap. ii., pp. 17, 18.

[100] See Colgan's "Trias Thaumaturga," Secunda Vita S. Brigidæ, cap. ii., p. 519. Capgrave relates this miracle, as occurring at the house of the Magus. "Legenda Sanctorum Angliæ, Scotiæ et Hiberniæ," Vita S. Brigidæ, sec. 2. In the Third Life of St. Brigid, the account given regarding this miracle is substantially as follows. After stating some circumstances, that took place after our Saint had been sent back to her father, we are told, that she again returned to visit her mother, who remained with her master, the Magus; although she lived in a separate house, from that in which he dwelt. The Saint's mother had the charge of twelve cows; the butter produced from which, she was obliged to collect. But, when St. Brigid arrived on this visit to her mother, the virgin was accustomed to distribute butter each day to the poor and to the guests; in doing which, she divided it into twelve parts, in honour of the twelve Apostles. She made one portion greater than the remaining parts, in honour of our Saviour, while remarking, she saw the person of Christ in that of every guest. One day, the Magus and his wife brought a large measure to her, that it might be filled with butter. On seeing this vessel, the ready flush of her cheeks betrayed a certain disturbance of her mind; for she had only the butter of one day and a half day then collected. Visitors having entered the house, the virgin joyously began to exercise claims of hospitality towards them, and to prepare for their refection. She then retired to a private part of this house, where she poured forth her prayers to God. Afterwards, she produced the small quantity of butter then in her possession. But, the wife of the Magus, on seeing it, contemptuously taunted her on its smallness. The Saint replied, however, that there should be sufficient to fill a large vessel. Through the interposition of Divine Providence, her prediction was fulfilled. When the Magus witnessed this miracle, he told St. Brigid, that the vessel thus miraculously filled should belong to her, and likewise those twelve cows given in charge to her mother. Still the Saint declined receiving such gifts, asking instead of them her mother's freedom. The Magus then said; "Lo, I offer you your mother's liberty, as well as the gifts of this butter and those cows." We are told, that the Magus then believed and was baptized, and that St. Brigid, bestowing her gifts on the poor, returned with her mother towards her father's home. See Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, cap. xv., p. 528. Similar circumstances, for the most part, are mentioned in the Fifth Life of our Saint, with the usual amplifications. It is there reported, likewise, that she paid a visit to her mother, already alluded to, in company with her nurse and a brother. See "Quinta Vita S. Brigidæ," cap. xviii., xix., xx., xxi., pp. 571, 572, *ibid.*

[101] These circumstances are alluded to in the First, Second and Third Lives of the saint. See Colgan's "Trias Thaumaturga." Vita Prima S. Brigidæ, sec. 14, p. 516. Vita Secunda S. Brigidæ, cap. iv., p. 519. Vita Tertia S. Brigidæ, cap. xiii., p. 528. In the Fifth Life nearly the same account is given, with the addition of some immaterial particulars. See Vita Quinta S. Brigidæ, cap. xvii., p. 571, *ibid.* All accounts agree, that these occurrences took place at her father's house.

[102] In Professor O'Looney's Irish Life of St. Brigid, it is said the guests, who witnessed this miracle, would not eat the food thus increased, but it was distributed to the poor and destitute, pp. 9 to 12.

to a vast multitude of persons, Bridget formed one of the number. Then she is said to have been illustrious for her gifts of prophecy and miracles. The place, where St. Patrick is said to have preached on this occasion, we find called, the territory of Lemania. It was a rural district of Tyrone, in the diocese of Clogher, and commonly called Magh-lemna, otherwise Clossach. It is said, that St. Patrick stood on a hill, called Finn-abhuir. We are told, likewise, that the Irish Apostle preached here with great fervour for a duration of three days and three nights, while the people were so enraptured with his discourse, they did not think a single day had elapsed, pending this long interval.[103] While listening to him, she was transported into such an ecstacy, that the people thought she had fallen asleep. During this time, Brigid had a vision, regarding that present, and a future state of the Irish Church. Then on awaking, St. Patrick desired her to relate what she had seen. She told him, at first, that she had seen a herd of white oxen amid white crops; then, she beheld spotted animals of different colours; and after these appeared black and darkly-coloured cattle. Afterwards sheep and swine were seen; lastly dogs and wolves worrying each other.[104] Yet while Brigid seemed to sleep, St. Patrick would not allow the congregation to awaken her, until she came to a state of consciousness of her own accord. The Irish Apostle afterwards told the people, that her vision referred to that present and to a future state of the Church in Ireland.[105]

In his Fourth[106] and Sixth[107] Lives, it is related, that St. Brigid wove a shroud to cover the remains of St. Patrick, after his death. Dr. Lanigan calculates, that the Irish Apostle did not live nearly so late as A.D. 493,[108] when St. Brigid's reputation was spread far and wide.[109] At the time of his decease, the holy virgin is thought to have been a mere child. Besides the earlier writers of St. Patrick's Acts have no mention of St. Brigid having woven the shroud. With special minuteness, Fiach's hymn, the Scholiast, Probus, the Tripartite, and the third Life give an account of the last days of St. Patrick, his death and obsequies. They specify the name of that bishop who attended him, although otherwise he was scarcely known. Strange, indeed, would be their omitting to mention so celebrated a saint as Brigid had she attended with the shroud at his exit. If those circumstances, reported by later writers concerning her transactions with St. Patrick, had really occurred, it is impossible they could have been overlooked by those authors, who lived nearer to their occurrence. Perhaps Brigid wove a pall or some sepulchral ornament to be spread over his grave, and hence might have arisen the idea, that she had done so during his lifetime.[110] Such a circumstance might easily give origin to the rumour of her having assisted at St. Patrick's obsequies. People about Dundalk, however, have a tradition, that

[103] See Colgan's "Trias Thaumaturga," Jocelyn's or Sexta Vita S. Patricii, cap. xciv., xcv., pp. 86, 87.

[104] See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. iv., pp. 149, 150, and n. 11, p. 184.

[105] See "The Life of St. Brigid," by an Irish Priest, chap. iii., pp. 31 to 33.

[106] See Colgan's "Trias Thaumaturga," Quarta Vita S. Patricii, xciii., p. 47.

[107] See *Ibid.* Sexta Vita S. Patricii, cap. clxxxviii., clxxxix., p. 107.

[108] In "The Life of St. Brigid," by an Irish Priest, the author seems inclined to adopt this date for St. Patrick's death. See chap. iii., p. 31.

[109] In her exertions for forming congregations of holy virgins and establishments for them—which coincided so well with the views of our Apostle—she would and should have acted under his guidance, were he alive. Accordingly there must have been frequent communications between them, concerning which the ancient writers could not have been totally silent. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. ii., n. 29, pp. 384, 385.

[110] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., cap. viii., sec. ii., n. 29, p. 384.

St. Brigid lived in the year 432, when St. Patrick first preached in Ireland, and that she survived him thirty years.[111] As St. Brigid approached the years of puberty, her parents thought of procuring her a partner for life; and they wished to espouse her to a husband of their own selection. But, this holy virgin had long before resolved, on consecrating herself to the service of God, to whom she had already devoted herself, by those chaste dispositions of soul, and by those ardent inspirations of piety, which so much distinguished her childhood. To her declarations thus made, it would appear, that her parents interposed no serious objections. She was in the bloom of maidenhood, when she resolved on entering the religious state. An opinion has been advanced, that she was only fourteen years of age, at the time of making her vows;[112] but one better weighed may be more deserving our regard, that she was not a consecrated virgin, during the life-time of St. Patrick, and that she must at least have attained the sixteenth year of her age, to have been canonically eligible for this state.[113]

Before we arrive at this event in her life, there are other circumstances mentioned, regarding the holy virgin, in what are considered to be among the most questionable of her recorded acts. It may not be irrelevant, however, to introduce them. While at her father's house, and before she returned to see her captive mother, it is related, that a certain religious widow,[114] who lived in an adjoining village, asked our Saint's father to allow her Brigid's companionship to a Synod,[115] then held in the plain of the Liffy.[116] To this request her father assented; and while both proceeded on their way, a certain holy man,[117] who was present at the Synod,[118] slept. He had a vision, at the same time. On awaking from sleep, he said; "I have beheld Mary, and a certain man standing with her, who said to me, 'This is holy Mary, who dwells amongst you.'"[119] When the venerable man had mentioned this in the Synod, St. Brigid and her companion arrived. Then the same holy man cried out; "This is the Mary, whom I have seen, for I know with certainty her appearance." All, who were present, rendered their acknowledgment to St. Brigid,[120] beholding in her a type of the Blessed Virgin Mary.[121]

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[111] See "Louth Letters containing Information relative to the Antiquities of the County, collected during the Progress of the Ordnance Survey in 1835-1836," vol. i., p. 287. Letter of Messrs. P. O'Keefe and T. O'Conor, dated Dundalk, February 15th, 1836.

[112] Such is Ussher's statement, founded on the questionable authority of Hector Boece.

[113] This is Dr. Lanigan's conclusion. "The Life of St. Brigid," by an Irish Priest, states, that about her sixteenth or seventeenth year was that of her profession, the date being *circiter* 469. See chap. iii., p. 28.

[114] In an Irish Life of St. Brigid, this woman is called a Virgin. In Professor O'Looney's Irish Life she is simply designated "a religious woman," pp. 11, 12.

[115] An Irish Life, quoted by Colgan, states, at cap. xii., that this Synod was held at the spot, afterwards known as Kildare.

[116] Called Magh Liphe in Professor O'Looney's Irish Life, pp. 11, 12.

[117] The Irish Life calls him Hibar or Ibar. In Professor O'Looney's Irish Life his name is written Ibar, pp. 11, 12.

[118] In an Irish Life, it is called a Synod of the Leinster Seniors.

[119] See "The Life of St. Brigid," by an Irish Priest, chap. ii., p. 16.

[120] This is somewhat differently related in an Irish Life of St. Brigid, cap. xii., as quoted by Colgan. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xii., p. 622.

[121] See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xiv., p. 528. In n. 9, p. 543, *ibid*, with the usual typographical errors of his works, we are referred by Colgan to the sixteenth chapter of St. Brigid's Irish Life, where the holy man alluded to is St. Iber, bishop; and for the eulogy pronounced on her, whereby she receives as a title "the other Mary of the Irish," we are to examine, not the Third, but the Twelfth chapter, in his Fourth Appendix to our Saint's Acts. There we have a different version of the story, related in the text, and regarding the consideration in which our Saint had been held by the ancient Irish. These called her another Mother of God, or another Mary.

Thenceforth, this holy virgin was called "the Mary of the Gaedhels."[122] The learned Dr. Todd observes, commenting on this title: Here when it is said that Brigid was "in the type of Mary," the meaning, perhaps, may be, that she resembled in form and figure the person of the Blessed Virgin; not that she was actually the Blessed Virgin, reappearing upon earth, but that, from the close resemblance of her features to those of Mary, and from her having been seen in the vision as Mary, and called by the Angel as "Holy Mary, that dwells amongst you," she was saluted by the assembled Synod as Mary, and was thenceforth regarded as "the Mary of the Irish."[123] Other panegyrists call St. Brigid, the "Mother of Christ," "The Mother of my Lord," &c., thus bestowing upon her attributes, belonging especially to the Blessed Virgin Mary.[124] St. Columkille, it is stated, composed a certain Hymn in praise of St. Brigid.[125] This was a short metrical Irish composition, which has been rendered in a Latin version by Colgan,[126] and there St. Brigid is called "The Mother of Christ."[127] In the panegyrical poem of St. Brogan Cloen,[128] which Colgan has printed, the same exalted praise is bestowed upon St. Brigid. Dr. Todd takes quotations from the original Irish, as Colgan's printed text is full of typographical errors. Omitting the Irish extracts, these following passages are submitted:[129]

> "Brigit, mother of my Lord,
> Of heaven, a sovereign the best born."

On these passages, the learned commentator remarks, that Brigid is strangely spoken of, not as resembling the Virgin Mary in feature, or even in purity and sanctity, but as partaking with her, in some mystical sense, of the prerogative of being Mother of Jesus, "Mother of my Lord of heaven." Nevertheless, it is certain, that the idea of a reappearance of Mary, in the person of St. Brigid, which should make them one and the same person, was not in the minds of those writers, notwithstanding the extravagance of their language.[130] Yet, it is clear, that Mary and Brigid are spoken of as two distinct

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[122] According to Professor O'Looney's Irish Life of St. Brigid, pp. 11, 12.

[123] See the "Liber Hymnorum," Fasciculus I. Edited with notes, by Dr. James Henthorn Todd. Note B, pp. 65, 66, and nn. (f.g.) *ibid.* There we find a like account, under the heading, "*St. Brigid, the Mary of the Irish.*"

[124] In the Third Life the language is: "Hæc est Maria (without the explanatory altera) quæ habitat inter vos;" and these are there given, as the words, not of the saint who saw the vision, but of the Angel seen in the vision, who stood with the Virgin Mary, and said, not of St. Brigid, but of the B. V. Mary herself, "Hæc est Maria quæ habitat inter vos," thus strangely confounding the person of Mary and Brigid. It will be observed, however, that this extravagance is avoided in the Office printed in 1622. See "Liber Hymnorum," Note B, n. (n.), pp. 68, 69.

[125] A portion of the original Irish of this Hymn, with an English translation, is given by Dr. Todd, in the work already quoted: and it is taken from the MS. "Liber Hymnorum," p. 32. In the preface, it is said, that St. Columkille is supposed to have been the author. The Scholiast also adds, "or it was Ultan of Ardbreecan who made this Hymn."

[126] In one of these lines, St. Brigid is alluded to thus—

> "Hæc Christi mater."

[127] There is still some undefined belief—notwithstanding the chronological discrepancy—among the Irish people, that St. Brigid was a sister of our Blessed Lady. A legend prevails, that St. Brigid advanced before the Mother of our Lord to the temple, and by an ostentatious exhibition, or "praisga," of herself, carrying lighted candles on her head, she wished to divert attention from the modest Mother-Virgin. Although the day was stormy, none of the candles were extinguished. Hence, our Blessed Lady enjoined St. Brigid's feast to be celebrated before that of the Purification. This account was furnished to the writer by Rev. David B. Mulcahy, C.C., Loughguile, Co. Antrim, in a letter, dated April 26th, 1875.

[128] His composition is also found in the "Liber Hymnorum," p. 33.

[129] As translated by Dr. Todd.

[130] St. Brogan Cloen afterwards says —

beings, and the notion of reappearance of the former in the person of the latter is excluded.[131] Our Lord has said, that whosoever shall do the will of God, the same is his brother, and sister and *mother*,[132] and this perhaps may be all that is meant by St. Brigid's pledging herself to be the Mother of Christ, and making herself so by words and deeds. According to another explanation, she who by continual elevation of mind, and fixed intention, keeps her thoughts ever upon Christ, may be said to travail with Christ, and figuratively to be the mother of Christ, and so to be, as it were, another Mary.[133] Colgan has interpreted this prerogative of St. Brigid to be "the Mary of the Irish," because of the honour and veneration our people entertained for her over every other Saint—the Blessed Virgin only excepted—and because of her having had some similar kind of religious deference in comparison with the Holy Mother of God.[134]

The account of that supposed Synod, at Kildare—but in a somewhat modified form—is retained in an Office of St. Brigid, which has been printed in Paris.[135] This Office, containing some minor variations, is also to be found with full musical notation, in the Antiphonary of Clondalkin, a MS. of the fourteenth century.[136] It has also been reprinted by Colgan, and has

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"The veiled Virgin who drives over the Currech
Is a shield against sharp weapons;
None was found her equal, except Mary,
Let us put our trust in my strength."

In the last line there is a play upon the name of St. Brigid, and the Irish word *Brigi*, "strength." And again:—

"Every one that hears; every one that repeats [this poem],
The blessing of Brigid be on him;
The blessing of Brigid and of God
Be upon them that recite it together.

"There are two Virgins in heaven,
Who will not give me a forgetful protection,
Mary and St. Brigid,
Under the protection of them both may we remain."

[131] To passages taken from this Irish Hymn of St. Brogan Cloen, Dr. Todd appends the following notes. The Currech—*i.e.*, the Curragh of Kildare. The Scholiast in a gloss on this word says, "cuppech a cursu equorum dictus est;" a curious proof of the antiquity of its use as a race-course: to which, perhaps, some allusion may be intended in the description of St. Brigid, as "the Nun (or veiled Virgin) who drives over the Currech." And again: *Two Virgins.*—The word caillech, here used, signifies a veiled or consecrated virgin, a nun, derived probably from the Latin *cucullus.*" The learned editor of the "Liber Hymnorum" thus continues his remarks: "The words of the supposed stanza of the Hymn in the text (taking the corrected reading of *autumata* for *aut amata*) are also remarkable: *Christi matrem* se spopondit; 'She promised or pledged herself to be Christ's mother,' and made herself so by words or deeds, Brigid, who is esteemed the Queen of the true God." The Hymn itself, however (v. 8), is content with the statement that she was a virgin like to Holy Mary, "Mariæ Sanctæ similem."

[132] St. Matt. xii. 50.

[133] This seems to be the idea, presented to the mind of the author, supposed to have been St. Ultan: "Christi matrem se spopondit, dictis atque factis fecit."

[134] Dr. Todd here remarks: "This is certainly softening the matter as much as possible, seeing that the ancient authorities place her on an equality with the Blessed Virgin, giving to her also the seemingly incommunicable title of Dei Genetrix, and the still more unusual one of 'Queen of the true God.' And, moreover, they state expressly that she was called the Mary of the Irish, and was recognised as such by an assembled Synod, in consequence of her personal resemblance to the B. Virgin Mary, whilst still a child, and therefore before she was known to the Irish people, or could have received any honour or veneration from them." We are then referred by Dr. Todd to some learned and curious remarks on this subject in Mr. Herbert's *Cyclops Christianus*, p. 113, seq., p. 137, p. 141-2. See the "Liber Hymnorum," Note B, pp. 65 to 68, and nn. (f,g,h,i,j,k,l,) *ibid.* Also Colgan's "Trias Thaumaturga," Appendix Secunda ad Acta S. Brigidæ, sec. xxiii., p. 606, and Appendix Quarta ad Acta S. Brigidæ, cap. xii., p. 622, *ibid.*

[135] A.D. 1622. Noct. ii., Lect. v., Colgan's "Trias Thaumaturga," p. 600.

[136] This latter is preserved in the Library of Trinity College, Dublin. It is classed in a Catalogue of MSS. there preserved, B. I. 3.

been republished by him, in common with various lessons and prayers, relating to our Saint, as found in other Breviaries.[137] In the same Office, there is a Hymn at Lauds, the two first stanzas of which evidently paraphrase the verses commencing with "Christus in nostra insula."[138] The Irish Life of Brigid[139] relates, that after returning from the Synod, she went to visit her mother who was in bondage.

Some great characteristics of our holy virgin are thus alluded to in an ancient biography. "It was her anxious care to comfort the poor, to banish all distress, to relieve all wretchedness: there was no one more modest, more righteous, more humble, or more chaste; she never looked in the face of man; she was abstinent, she was spotless, she was prayerful, she was patient, she was joyful in the commandments of God. She was a consecrated shrine to receive the Body and Blood of Christ: she was the temple of God: her heart and her mind were an abiding throne for the Holy Ghost. She was bright in miracles; her type among creatures is the dove among birds, the vine among trees, the sun amidst the stars. It is she that relieves all who are in distress and danger; it is she that subdues disease. It is she that restrains the angry fury of the sea. She is the Mary of Ireland."[140] This is not the sole highly-coloured panegyric found in our ancient literature. A very old book of vellum, in which is found the Martyrology of Maelruain of Tallagh, and also the saints bearing the same name,[141] with the names of many mothers of the saints, states, that Brighit was following the manners and the life, which the holy Mary, Mother of Jesus, had practised.[142] Such was her aptitude for devotional feeling, that she possessed every virtue which could adorn a child of Mary, or which could endear her to those who were around her.[143]

CHAPTER III.

STATEMENT REGARDING ST. BRIGID'S PARENTS—HER PERSONAL AND MENTAL ATTRACTIONS DURING HER EARLY YOUTH—ALLEGED TREATMENT BY HER PARENTS—HER GREAT CHARITY TOWARDS THE POOR—BROUGHT BEFORE DUNLAING, KING OF LEINSTER—HIS ADMIRATION OF HER VIRTUES—HER RESOLUTION TO EMBRACE A RELIGIOUS LIFE—A SUITOR PROPOSES MARRIAGE WITH ASSENT OF HER FAMILY—SHE REJECTS THIS OFFER—HER RELIGIOUS PROFESSION, AND OPINIONS ADVANCED RELATIVE TO IT—PROBABLE TIME AND PLACE—ESTABLISHMENT OF ST. BRIGID'S FIRST RELIGIOUS HOUSE—SHE SELECTS THE BEATITUDE OF MERCY FOR HER SPECIAL PRACTICE—HER MIRACLES.

A SINGULAR statement has been made,[1] that the parents of Brigid ruled over

[137] See "Trias Thaumaturga," Appendix Prima ad Acta S. Brigidæ, pp. 599 to 602. In this Office, the following is a portion of the Fifth Lesson: "Religiosa quædam fæmina postulavit a patre suo, ut S. Brigidæ secum exiret ad synodum quæ collecta erat in Campo Liffæi, et a pater permittitur. Tunc vir quidem sanctus in synodo dormiens vidit visionem et surgens ait. Hæc altera Maria, quæ habitat inter nos. *Respons.* Virgo deportatur, honor ei amplius cumulatur: Synodus instabat, nova Brigida stella micabat. Sacra cohors plaudit, quia signum cælitus audit. *Vers.* Presbyter hanc aliam denunciat esse Mariam. Sacra cohors plaudit."—*Ibid*, p. 600.

[138] These stanzas are as follows:—

"Christo canamus gloriam,
Qui per beatam Brigidam
Decoravit Hiberniam,
Vitam dans ejus lucidam.

"Hæc speculum munditiæ,
Quæ mundo late clamit,
Hæc rosa temperantiæ
Cujus virtus non languit."

[139] Professor O'Looney's Copy, pp. 11, 12.

[140] From "Life of St. Brigid," in the "Leabhar Breac," and "Book of Lismore."

[141] By some called *Homonymi*.

[142] See "The Martyrology of Donegal," edited by Rev. Dr. Todd and Rev. Dr. Reeves, pp. 34, 35.

[143] See "The Life of St. Brigid," by an Irish Priest, chap. i., p. 13.

CHAPTER III.—[1] By Camerarius.

the Orkney islands,[2] and had their residence in the province Cathensia[3] in Scotia. Under King Congall,[4] they helped to prevent Hengist and the Saxons[5] taking possession of those islands, according to the same ill-instructed ecclesiastical historian.[6] Several particulars, regarding our Saint's early youth, are supplied by Laurence of Durham, but, these are wanting in her other Acts. It is not easy to pronounce, whether some of those accounts are furnished by his own fertile imagination, or from authors, who wrote before his time. In various instances, however, they present a pleasing picture of virtues, that early adorned our Saint. We are told, as Brigid grew in age, she increased also in grace. Her natural endowments were likewise remarkable. She received an excellent education. To her, the Almighty granted personal gifts, which to others are often the occasion of danger, in a spiritual sense. Whilst a mere child, her countenance was radiant with smiles, but her looks were truly angelic. These even betokened her future exalted sanctity. Her figure was moulded with a peculiar gracefulness, while her natural intelligence caused the pagan master of her mother —for we are still left in the mirage of legend—to furnish his bond-woman's daughter opportunities for acquiring some special culture. Each day added effulgence of beauty to Brigid's mental faculties, and to her natural bodily endowments; while, owing to her individual merits, a blessing seemed to fall on the Magus himself, who began to grow rich in possession of this world's goods. From the very period of our Saint's infancy, it was surprising to find, that she exhibited little youthful levity. Her thoughts and actions were characterized by sound discretion, and while her lovely features beamed with a matronly reserve, she abhorred the follies of old dotards, as much as she did the amusements of young persons. All admired her justly-regulated mind, her propriety of speech, her dislike of merely terrestrial and transitory things, and her perseverance in holy practices. Worldly-minded men wondered, that she avoided all companionship with them, and women of light character could not but feel mortified, when the holy virgin regarded them with horror; while those pious females, who devoted themselves sincerely to God's service, felt rejoiced, when our Saint sought their company and con-

[2] These are twenty-eight in number, and they lie directly north from Caithness. They are partly in the Northern and partly in the German Ocean. In the old Pictish language, they are said to have been called Ar Cath, or the Tail of Caithness. Hence, classic writers have their denomination, Orcades. These are divided into the North and South groups of Islands. Some of these are called Skirrachs—corresponding with the Irish word Skerries—which are chiefly barren rocks, often covered by the salt-water. Others, which abound in pasturage, are designated Holms.

[3] Now Caithness, a district in the extreme north-east of the mainland of Scotland. See an interesting account of it in Fullarton's "Imperial Gazetteer of Scotland," vol. i., pp. 218 to 222.

[4] King Congall I., who was the forty-fourth monarch of Scotland, according to Buchanan, succeeded Constantine I. After a reign of twenty-two years, King Congall I. died A.D. 501. See "Rerum Scoticarum Historia," lib. v., pp. 133 to 135. In the list of Pictish Kings, as furnished by Rev. Dr. J. F. S. Gordon, we find no such name. See "Scotichronicon," vol. i., pp. 5, 6.

[5] Hengist invaded Britain in 449. See Dr. Lingard's "History of England," vol. i., chap. ii., p. 63. This happened, while Eugene or Evan, the forty-first Scottish king, was on the throne. He died A.D. 452. See Buchannan's "Rerum Scoticarum Historia," lib. v., pp. 125 to 131. The Picts and Scots had made so many inroads on the more southern Britons, after the Romans abandoned Britain, that King Vortigern invited the Saxons, under Hengist and Horsa, to make head against their enemies. This success, however, resulted in the final subjugation of the ancient Britons to the Saxon power, yet not without a prolonged and vigorous resistance. In some parts of Wales and Scotland, notwithstanding, the Britons seem to have held not inconsiderable territories. See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland." Book i., secs. XLIX. to LIII., pp. 88 to 95.

[6] See "De Statu Hominis veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., cap. iii., sec. ii., p. 141.

versation. This most amiable child, from her earliest years, began to understand, that modesty should be the companion and guardian of all her other virtues; while, her most earnest desires were directed to cultivate this lily of female perfection. In her angelic countenance, in her words and her motions, in her gait, gestures, dress and actions, she exhibited that greatest adornment of her sex; but, those exterior appearances were supplied from the deep springs of her stainless soul, which would not admit there a single trace of impurity to leave any impress. She conceived herself, as bound to remove from the gaze of men, whatever might be calculated to afford them occasion for sin; and she knew, that the Almighty diligently searches the secrets of hearts, to judge how far the roots of evil passion make progress. A virgin, not alone in name, but in truth, Brigid left nothing undone to increase her merits in God's sight, while she desired nothing, which a true Christian should avoid procuring.

All these virtues, however, did not screen our Saint from the envy and persecution of her father's wife—thus runs the fable—when, with her nurse, she had been sent to her first home by the Magus. It usually happens, either through himself or through his instruments, the Devil pursues with malignity those most loved by God, and principally, with a view to pervert their understanding. Hence, our Saint's step-mother was accustomed to find fault with everything said or done by this unoffending child. Often were injurious words and even cruel stripes inflicted on the innocent creature. Not content with such a tyrannical course of conduct, by her incessant and secret denunciation, that wicked woman excited the Saint's father to adopt a like treatment towards a daughter he had heretofore so much loved. Thus, instead of finding a natural protector in the person of her parent, Brigid found a tyrant: from being much attached to his daughter, her father became a persecutor; his love was changed to dislike, and his kindness into the grossest injustice. However, his wife could not urge him to sell his daughter, as a slave; yet, she endeavoured to render the girl's position almost as intolerable, by directing her to engage in most servile and laborious offices. It is said, that moved by his wife's persuasions, her father imposed an obligation of tending swine upon his young daughter.[7] Without a murmur, she accepted such a humiliating employment, to become reconciled under those injuries inflicted by her father, and partially to escape from the malevolent attempts of her step-mother. The young maid frequently meditated on Christ's passion, and thence derived most salutary thoughts. She considered, that the sufferings of this life are not worthy of being compared to the glories of that kingdom, which Christ shall reveal to His perfect ones. So, spending much time out-of-doors, while engaged at an humble employment, she did not neglect her duties to God. When at home, she was either occupied in prayer, or in relieving the wants of the poor.[8] During a time thus spent, it chanced that her herd of swine dispersed while grazing, so that some escaped the supervision of their young guardian. At this moment, two thieves who were passing observed the opportunity afforded them to make a seizure. Accordingly, these men drove away two of the swine as a prey. But, it so happened, that Dubthach was distantly seen by the robbers approaching them; whereupon, fearing merited punishment, they betook themselves to flight. On coming to that spot, where his swine had been abandoned, the master soon discovered, that these were a portion of his herd.

[7] See "Life of St. Brigid," by an Irish Priest, chap. ii., p. 15.

[8] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1, p. 16. Likewise, Mrs. Anastasia O'Byrne's "Saints of Ireland," part ii., p. 14.

Having concealed them for a moment, he proceeded to the place where his daughter was. Meantime, at first concealing his anger, under an affected hilarity and in words calmly expressed, soon he changed this assumed countenance and tone, by asking his daughter, if she could account for the entire number of swine entrusted to her care, without the loss of a single animal. The holy maiden, having full faith in Almighty power, entreated her father to examine and see if he had the full number. Carefully counting the herd, Dubtach found included those swine he had concealed. Astonished at such a result, the chieftain then returned to his home.[9]

Our pious maid bore her trials with patience and constancy; while humility induced her on all occasions to refer her meritorious actions entirely to God, as she knew that all human virtues have their origin in the bestowal of Divine Grace. And, as she had not received these heavenly gifts in vain, Brigid zealously co-operated with them. She advanced each day towards the highest degree of perfection. The more humility endeared her to the Almighty, the more was His glory manifested through her, in the miracles which were wrought. Brigid's virtues are greatly extolled by her panegyrists.[10] All these good dispositions, however, were not a sufficient protection from her step-mother's enmity. This woman even took occasion to find fault with the girl's excellent qualities, for she envied that good repute, which was justly due to our Saint's merits.[11] Such malignity seemed to increase each day, and reproaches were redoubled, when it had been reported miracles were wrought, on occasion of that theft which had been committed, and at the time of her nurse's infirmity. Thenceforward, envy began to assume the characteristics of a fixed hatred. All the efforts of a wicked woman's malice were directed towards the further persecution of an innocent child, on whom a variety of laborious occupations were imposed. Not only was the virgin employed as swine-herd, but she was obliged to bake, to cook, to weave, to tend sheep and to engage in harvest labours. Still more humiliating and onerous offices were exacted from her. These must have been sufficient to break the spirit and constitution of any child, even less eminently gifted and constituted than our Saint. Yet, Brigid considered no work more servile, than that of sin; and, therefore, she patiently commenced, prudently continued, and admirably executed, her various heavy tasks. The legend proceeds to state, that the hatred and envy of St. Brigid's step-mother, once aroused, could not easily be dispelled; and, as the holy virgin's own mother had become a free woman, efforts were made to reduce her innocent daughter to a state of servitude. As some plausible pretext was even wanting for this purpose, after an anxious scrutiny into the maiden's life, no single word or action of her step-daughter being open to reproach, resort was had to calumnies and intrigue.[12] The whole tenor of this sweet child's life was one of blameless virtue; yet, it was sought to give a false colouring to her good actions, and to represent them as worthy of blame and punishment. It was said, although possessing no property of her own, that Brigid notwithstanding bestowed large alms on the poor, and hence she must have stolen, what she did not rightly give away. To her husband, the step-

[9] This is more briefly related in Professor O'Looney's Irish Life, pp. 9, 10.

[10] These are specially enumerated in the Hymn of St. Brogan Cloen. See Colgan's "Trias Thaumaturga," Vita Prima S. Brigidæ, secs. 3, 4, 11, 12, p. 515.

[11] The Count de Montalembert, whose fancy leans to the legend of Brigid having been the daughter of a bard and of a beautiful captive, tells us, the latter was chased, like another Agar, by her master, and at the suggestion of his wife. See "Les Moines d'Occident," tome ii., liv. ix., chap. i., p. 462.

[12] See "Life of St. Brigid," by an Irish Priest, chap. ii., pp. 15, 16.

mother represented a probability of his house being robbed by his own daughter, as she abstracted all the value it contained to enrich others, and this under the guise of piety. Thus, it was urged, while the maiden extended her bounty towards strangers, her own father was likely to be reduced to great poverty, unless he took suitable precautions against such a result. Hence, the step-mother reasoned, that prevention being better than cure, her husband should obviate this state of things, as it must prove vain to mend matters, when he must be in actual need. In order to prevent the absolute poverty of his family, advice was given to sell his daughter as a slave, and if he rejected this counsel, it was represented, he must soon experience those difficulties, attendant on a complete loss of property. By these and similar arguments, the insidious woman wrought on her husband's mind, and in a short time, effecting the estrangement of his affections from the holy maiden, she excited prejudices against Brigid. As it formerly happened, when the enemies of Daniel the Prophet represented him praying to God, in opposition to the king's edict;[13] so was it now said, that the Saint gave alms for God's sake, but at the expense of her father. And, as Daniel had been delivered to the jaws of lions to be devoured, so was Brigid about to be sold as a slave to strangers; yet, since both were found faithful to God, therefore did the Almighty liberate them from a fate to which they had been respectively doomed. Brigid's father, however, would only consent to sell his daughter to a king or chief, as being herself of noble birth. With this view, a chariot was prepared, which Dubtach drove to the neighbouring castle, where his king, named Dunlang, then dwelt.[14] When he had arrived at this place, Dubtach left his daughter in the chariot without, while he entered the castle to pay his liege respects. After discoursing awhile on state affairs and things of moment, their conversation was directed to less important topics. Dubtach then added, that he had with him a virgin, who was to be sold, and that if it pleased the king to purchase her, there was every reason to believe she should not occupy the lowest place in his estimation among his other female servants. In reply to the king's inquiries, Dubtach acknowledged, also, that she was his own daughter. The king asked his reason for selling her, and was told, that her parents feared she should make him a poor man, since she abstracted all his worldly substance to bestow it on the poor.[15] Thereupon, those who attended the king said: "The good report of this your daughter has reached all parts of Ireland, and raised her immeasurably in our estimation; and, it is very strange, that you her father should accuse her of being guilty, when all strangers concur in praising her." Whereupon, the king commanded her to be brought into his presence. We are told again, while Brigid's father delayed within his dynast's castle, a poor man came to ask alms from the daughter, when she presented him with her parent's sword.[16] Her father afterwards introduced Brigid to the king, but, on learning what she had done, Dubtach felt greatly concerned at the loss of his sword. This was one of great value, and the more prized, as it had been a present from the King of Leinster, whom he then visited. Dubtach ordered the mendicant to be followed, that his sword might be recovered. Then conducting his daughter to the king, the chief angrily complained about the loss he had

[13] Daniel vi.

[14] In a note, we are told by Colgan, that the king, whom her father visited, was Dunlang, King of Leinster, as appears from an Irish Life of St. Brigid, cap. xiv. See "Trias Thaumaturga," n. 10, p. 543.

[15] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1, p. 16.

[16] We can easily arrive at the legendary character of this whole narrative preceding; for, our Saint is there represented as confounding ideas of charitable actions in practice with actual sins of injustice, not creditable to her moral or religious perceptive faculties. These are not the sole objections that may be taken, against such an incongruous and incredible story, under all its laboured and inventive characteristics.

sustained through her. Looking upon the young maid, the king greatly admired her candour and gravity of countenance, her habit and deportment, before asking why she gave that sword to a beggar, which he had presented to her father. Our Saint answered, "Do not wonder that I have bestowed what was in my keeping on the poor, since, were it in my power to do so, I should give all possessed by you, O king, and by my father, to them; for, the Almighty will confer eternal rewards on those, who for His sake give temporal riches."[17] Then turning to Dubtach, the king exclaimed: "This virgin is too holy and exalted to be either bought or sold, and I have not even means for purchasing her, because she is more precious than any amount of silver or gold.[18] As for that good sword which she gave to the poor man, I shall present you with one equally valuable; and, if you abide by my advice, you will allow her to follow the bent of her own inclinations."[19] Approving this advice, and being honoured with gifts, Dubtach returned home with his daughter, whose freedom was thus assured.[20]

In continuation of this same narrative, it is stated, that having thus obtained her freedom, the virgin of Christ could conceive no state of servitude worse than to abuse her liberty. Wherefore, her human was exchanged for a Divine service. She consecrated herself by vow to Jesus, the Spouse of Virgins,[21] and being now more at leisure to indulge the bent of her inclinations, she considered all former religious exercises of too little value in the sight of God. She macerated her body with increased vigils and fasting. Her mind began to soar with greater ease and fervour to pious contemplation and Divine love. She imitated the industry of the bee, which, wandering through pleasant gardens, collects their sweet juices from various flowers, in order to produce a still more luscious essence, in the loaded hive. The holy girl is said to have visited the houses of pious virgins, and to have culled admirable practices of virtue from the conduct of each, with a view of adapting them to her own spiritual improvement. Such was her charity, and indefatigable zeal in visiting the sick, that whenever she heard about any of those holy women being confined to a bed of illness, Brigid immediately hastened to afford consolation to the invalid. Nor did she leave the patient, until this latter had either been restored to health, or had terminated a mortal career.

In various accounts, it is related, that Brigid had been sought in marriage from her parents.[22] Her great wisdom, not less than her personal attractions, caused a general admiration.[23] A bard suitor, called Dubthach, the son of Luguir, is said to have proposed for her in marriage. This man had been very celebrated for his learning[24] and innocence of life.[25] He was

[17] This anecdote is related in L. Tachet de Barneval's "Historie Légendaire de l' Irlande," chap. viii. The writer adds, that as St. Patrick represented Christian and apostolic perfection, St. Brigid personified mercy and charity. See p. 75.

[18] The foregoing narrative is found related in Professor O'Looney's Irish Life, where Dunlaing is called the son of Enna. See pp. 15, 16.

[19] See "Life of St. Brigid," by an Irish Priest, chap. ii., pp. 21 to 23.

[20] See Colgan's "Trias Thaumaturga." Quinta Vita S. Brigidæ, cap. ix., xii., xiv., xv., xvi., xvii., xxii., xxiii., xxiv., pp. 569 to 573. Some of those circumstances are also briefly related in the Third Life.—*Ibid.* Vita Tertia S. Brigidæ, cap. xvi., p. 528.

[21] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1, p. 16.

[22] See "Life of St. Brigid," by an Irish Priest, chap. ii., pp. 23, 24.

[23] See Le Comte de Montalembert's "Les Moines d'Occident," tome ii., liv. ix., chap. i., p. 462.

[24] He is generally known as one of Ireland's chief poets, in the fifth century. Some of the Poems, attributed to him, have been published in the Rev. John Shearman's "Loca Patriciana," No. vi. "Journal of the Royal Historical and Archæological Association of Ireland," vol. iii. Fourth Series, No. 19, July, 1874, pp. 183 to 196.

[25] Such account is contained in the Irish Life of St. Brigid, chapter xv., as quoted by Colgan.

among the foremost of Leogaire's courtiers[26] to render public honour to St. Patrick, and to believe in Christ, as may be seen in the Life of our Irish Apostle.[27] Various versions of St. Brigid having been sought in marriage survive in popular belief.[28] An Irish Life of the Virgin simply states, that her suitor was a man of good family,[29] which indicates—if the narrative be accepted—that her own birth was respectable, both on her father's and mother's side. This proposal is stated to have been acceptable both to Dubtach and to his sons.[30]

On a certain day, while she hastened on some errand of mercy, we are informed, that Brigid met her brothers on the way. These were four in number. One of them, named Baithen, seems to have inherited the persecuting disposition of his mother, and he is said to have addressed the others in these terms: "I know not what sort of superstitious vanity urges our sister to travel from place to place; she avoids all familiarity with men, moreover, obstinately living and seeming disposed to persevere in a state of life repugnant to natural feeling. She will not gratify father or brothers with any hope of her bearing children; but, preferring her own will to that of the Almighty, and her own laws to those of nature, she loves a state of virginity, with our family dishonour and privation, to the more honourable condition of becoming mother over a numerous offspring. But, my brothers, let us put an end to this egregious folly, and consulting our family interests, we must overcome her designs, seeking for some noble, as a suitable husband for her. This, I have no doubt, can easily be accomplished. Thus, shall he become the son-in-law of our father, as also a friend and an ally to ourselves." But, the other young men interposed on her behalf and said: "It is neither manly nor brotherly to persecute our young sister, especially as she has made the better choice, while resolving to leave terrestrial for heavenly things, and as she hath chosen Christ to be her spouse, rather than man. Would it not be base for us, and dishonourable as brothers, to divert our sister from her holy purpose, even if we could effect such an object? Should we fail to do so, must it not be equally disgraceful to make an attempt, over which her constancy must prevail, thus showing that a single

[26] Colgan remarks, however, that when Brigid had arrived at a marriageable age, this Dubthach must have been advanced in years. See "Trias Thaumaturga," Tertia Vita S. Brigidæ, cap. xvii., and n. 11, pp. 528, 529, 543.

[27] The Sixth Hexameter Life of our Saint commences its narrative of the foregoing circumstances with these lines:—

"Proximus huic fuerat juvenis, qui jura parentum
Unica cura fuit; pulsabat virginis aures
Per se, perque patrem, per fratres atque sorores,
Munera muneribus promittens addere plura,
Auribus purpureas, argenti pondera, vestes,
Divitiasque domus, millenos prædia, servos."

[28] Thus, the people about Faughart have a tradition, that while St. Brigid and her sister lived in a church at this place, the holy virgin was obliged to shun the importunities of a young marriage suitor, by setting out one night for Castletown Church, which, it is said, was also called Cill bpóin. She passed by a small river, taking its rise at Sliabh Guilenn, and running in a south-east direction, between Faughart Hill and Castletown, falling into the bay of Dundalk. She knelt by the banks of this stream, and escaped her pursuer. At the place, where this happened, a much frequented station used to be held, until the landed proprietor cut down certain bushes by the stream, and altered the whole local appearance. It is said, that after this circumstance, St. Brigid remained at Cill bpóin, while her sister continued to live at Cill Muipe, or Faughart. See "Louth Letters containing Information relative to the Antiquities of the County, collected during the Progress of the Ordnance Survey in 1835-1836," vol. i., pp. 287, 288.

[29] Such is the account in Professor O'Looney's MS. Life of St. Brigid, pp. 15, 16.

[30] *Ibid.* See, likewise, Bishop Forbes' "Kalendars of Scottish Saints," p. 288.

girl may obtain a victory over four men? Let our sister serve God in the way she purposes, and, by our goodness towards her, let us seek her happiness, for if we attempt to disturb it, the guilt will rest on our souls." This discussion became exceedingly animated as the subject of it approached. A quarrel seemed likely to ensue, when the holy virgin, who had come up to them, besought the Almighty most earnestly to restore peace among her brothers, and to manifest His Providence in her regard.[31] Immediately, as the legend relates, one of her eyes became distempered, and it disappeared.[32] So shocking an occurrence, attended with a consequent deformity of features, which before had been so singularly beautiful, caused that brother, who had so anxiously sought to engage her in a married state to change his intentions. Her other brethren, who had contended for our Saint's freedom of choice, on seeing her beautiful features thus sadly disfigured and injured, felt the greatest compassion for her. They cried out, that this privation could not have happened, if she had not been opposed in her desire of leading a single life.[33] They lamented, likewise, no water was near, to wash stains of blood, which trickled from her face, thus to assuage her pain, if they could not repair that injury, endured by their beloved sister.[34] But, the Virgin of Christ, knew that her holy Spouse would be her protector. That she might not leave her brothers anxious and inconsolable on her account, Brigid desired them to dig the ground where they stood. With full reliance in the Divine clemency, our Saint offered her prayers to heaven, when He, who formerly produced water from the desert rock, at the stroke of His prophet,[35] now brought forth a stream from the dry soil, to reward the confidence of His favoured child. Her three friendly brothers, amazed at this miracle, and full of fraternal affection towards their sister, at once began to apply that water to wash her bleeding face, when to their still greater astonishment, both her eyes seemed perfect, as before the late privation.[36] Full of joy at this discovery, they gave thanks to God. But, the brother, who inherited his mother's malignant and intractable nature, made use of reproachful expressions towards them and towards our Saint. For such reproaches, however, he was miraculously punished, by the instant loss of one of his eyes. This chastisement humbled him so much, that henceforward no serious obstacle was interposed to prevent his sister from following the bent of her inclinations, and that course of her life, decreed by heaven.[37]

The whole course of Brigid's career was destined to be traced out by signs from heaven. In the most recently written lives of our saint,[38] we are

[31] In Bishop Forbes' "Kalendars of Scottish Saints," it is stated, St. Brigid asked the Lord to send her some deformity, so as to avoid the importunity of her parents. See p. 288. Also, Supplementum Breviarii Romani pro Hibernia, Lect iv.

[32] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1, p. 16.

[33] See "Life of St. Brigid," by an Irish Priest, chap. ii., pp. 23 to 25.

[34] In the life of our Saint, by Cogitosus, it is merely said, that her parents "more humano viro desponsare vellent, illa cælitus inspirata," &c.—*Ibid.* "Secunda Vita S. Brigidæ," cap. iii., p. 519. And, in the succeeding life, it is stated, that a certain honourable man visited Dubtach, to ask his daughter in marriage; but, although his suit was favoured by her father and brothers, it would not be entertained by Brigid. When earnestly pressed to yield on this point, the Saint prayed the Almighty to inflict on her some corporal deformity, which would free her from man's solicitations. Then one of her eyes melted in her head. Still the virgin, preferring loss of corporal beauty to that of her soul's virtue, felt satisfied with this privation. Her father knowing this permitted her to assume the veil, at which time her lost eye was restored.

[35] See Exodus xvii.

[36] These incidents are somewhat differently yet more briefly related in Professor O'Looney's Irish Life, pp. 15 to 18.

[37] See Colgan's "Trias Thaumaturga," Quinta Vita S. Brigidæ, cap. xxv., xxvi., xxvii., p. 573.

[38] As published by Colgan.

told, that seven holy virgins[39] proposed to themselves a course of spiritual discipline under St. Brigid's rule, being animated with a like spirit, and wishing to effect their sanctification, through the instrumentality of this pious lady.[40] For, it was now universally acknowledged, that the Holy Spirit wrought many wonderful works through our saint, and that all her designs prospered, through Divine inspiration. The illustrious virgin considered and approved their purposes and wishes. With the greatest readiness and pleasure, thinking that she could best promote their spiritual interests and her own, she resolved to take the veil with them, and to lead a life, directed by conventual rule. No sooner had their project been mutually agreed to, than it was deemed proper to hasten without delay to a certain bishop, named Maccalle,[41] and by others, Macculleus.[42] Full of pious fervour, the postulants sought his benediction, and requested through his offices, they might be consecrated to Christ. But, this bishop,[43] not knowing their previous course of life, and fearing those tender virgins were urged through some impulsive motive, rather than by an inspiration of the Holy Ghost, refused to comply at once with the prayer of their petition. For he knew, with the Apostle, that episcopal hands should not be lightly imposed on each person applying,[44] nor should it be supposed, that every spirit was from God,[45] until a sufficient probation took place. When St. Brigid found this natural hesitation on the part of the bishop, with a firm trust, she betook herself to the oft-repeated expedient of prayer.[46] She besought the Holy Ghost, as she had been inspired to undertake a course chosen, that she might also have the consolation to achieve its desired results. The Almighty never fails to sustain those, who worship him in spirit and in truth. That the interior fervour of this holy virgin might be manifested by exterior signs, while she and her companions prayed in the church,[47] a column of fire shone above her head, and extended even towards the roof of that sacred edifice, to the great joy and astonishment of those, who chanced to be present.[48] In admiration at this miracle, the bishop made diligent enquiries about our saint's

[39] In Professor O'Looney's Irish MS. Life, the number is not specified, pp. 17, 18.

[40] A certain writer of our saint's Acts says she had only three companions when professed. "Et assumptit secum tribus puellis perrexit ad Episcopum Machillan, Sancti Patricii discipulum."—Capgrave's "Vita S. Brigidæ," sec. 4.

[41] This seems the more correct form of title; as evidenced by the Festilogy of Ængus, the Martyrologies of Tallagh, of Cashel, of Marianus O'Gorman, of Charles Maguire, and of Donegal, at the 25th of April. The same title will be found in St. Ultan's Life of St. Brigid (cap. 18), and in all her Irish written acts.

[42] The Acts of this saint will be found at the 25th of April. In the edition of Cogitosus, by Colgan, the name is written *Macchille* and in that of Messingham and Canisius, he is called *Macca*. In the First Life of our saint, by Brogan Cloen, he is called Maccaille. In a MS. of St. Hubert, he is designated, *Mackelle*, and in one belonging to the Monastery of St. Amand, *Macciile*, while in Surius, the name is written, *Machillus*.

[43] Called Macchille by Cogitosus. See Colgan's "Trias Thaumaturga." Secunda Vita S. Brigidæ, cap. iii., p. 519. The First and Fifth Life name him Maccaleus. See *ibid.* Vita Prima S. Brigidæ, strophe 8, p. 515. Vita Quinta S. Brigidæ, cap. xxviii., p. 573.

[44] See 1 Tim. iii.

[45] See 1 Cor. xiv.

[46] In Professor O'Looney's Irish Life, it is stated, that St. Brigid, through humility remained last of her companions to receive the veil from Bishop Mel, until a column of fire arose from her head towards the church-roof, pp. 17, 18.

[47] In one instance, the Third Life states, she had eight companions, who received the veil with St. Brigid. There, too, it is written, when she had read prayers and touched the wooden step of the altar with her hand, it became, as it were, green wood, and it continued without decay to the writer's time. St. Brigid's eye is said to have been healed, when she received the religious habit. See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. 18, p. 529.

[48] See "Life of St. Brigid," by an Irish Priest, chap. iii., pp. 25, 26.

parents and her manner of living, from the time of her infancy. One of his clerics informed him she was Brigid, the wonder-worker, and a daughter to Dubtach. Hearing this, the bishop was most anxious to comply with the desires of our saint, whose good fame seemed to herald her future career of usefulness in the Church. He placed a veil on the heads of herself and of her companions,[49] as he knew heaven had already, in a miraculous manner, decreed approval of this ministerial agency. It happened, at the same time, while sacramentary rites of benediction took place,[50] our holy virgin applied her hand to the wood which sustained the altar,[51] and which appeared quite dry and seasoned,[52] as it had long being stripped of its leaves and bark.[53] It is said, immediately upon being touched by St. Brigid, that it became virescent.[54] On a subsequent occasion, when the church, where such occurrence took place, had been consumed by fire, that particular portion escaped the flames.[55] Thus, as he had formerly wrought great miracles under the Old dispensation, Almighty God would chose to continue his works under the New, through all time loving His elect and affording His protection to them. While the children of Israel journeyed towards the promised land, He preceded them by a pillar of fire ;[56] and while St. Brigid directed her course towards the heavenly country of her adoption, by the column of fire ascending heavenwards, He directed her thoughts from a terrene to a celestial ambition. The Third Life relates, three virgins[57] accompanied her, on their visit to Bishops Mel[58] and Melchu. An Irish Life

[49] In the Third Life of our saint, it is related, how she took with her three virgins, with whom she went to the territory of the sons of Neill, and to the saints, Bishops Mel and Melchu. These are stated to have been disciples of St. Patrick, and to have had a disciple named Macaille, who said to Mel: "Lo, the holy virgins are without, who wish to receive the veil of virginity at your hands." When he had introduced them before Bishop Mel, and while the latter was looking at them, on a sudden, a column of fire seemed to surmount the head of Brigid.

[50] The Fifth Life of our saint has it, "inter ipsa benedictionum sacramenta," &c. We are not to understand, that the profession or clothing of a virgin is to be classed amongst the *sacraments* of the Church, properly so called ; but, it is assigned to the *sacramentalia*—distinguished from the *sacramenta*. By *sacramentalia* are understood a variety of benedictions and consecrations, which do not confer sacramental graces, peculiar to the effective administration of the seven sacraments. See, in reference to this distinction, Devoti's "Institutionum Canonicarum," libri iv., tomus i., lib. ii., tit. ii., sec. i., pp. 365, 366. If the word *sacramenta* be found in Laurence of Durham's original MS., it seems to have been improperly introduced for *sacramentalia*. However, such verbal introduction may have been the error of a copyist.

[51] See Camerarius, "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., cap. iii., sec. ii., p. 140.

[52] See the "Life of St. Brigid," by an Irish Priest, chap. iii., pp. 27, 28.

[53] In the following Latin verses, R. P. Bandinus Gualfredutius, S.J., has recorded this miracle :

"Arida quod tenero revirescunt robora tactu,
Inque suo vivit stipite vita redux ;
Virgineæ memoranda colas miracula dextræ ;
Urentes nunquam senserat illa faces."

—Lib. i., "Sacrorum Mensium," pars. i.

[54] Here there is a comparison between the wood becoming green, to show the purity of those holy virgins present, and between the rod of Aaron, putting forth leaves and fruit. A writer adds: "quia illa quæ per eandem virgam præsignabatur, et virgo simul et mater fuit." See Colgan's "Trias Thaumaturga." Vita Quinta S. Brigidæ, cap. xxviii., xxix., pp. 573, 574. Also, *ibid.* "Vita Prima S. Brigidæ," secs. 8, 9, p. 575. "Vita Secunda S. Brigidæ," cap. iii., p. 519.

[55] This is alluded to in our saint's various offices, and it is generally stated, such a miracle reconciled her parents to that happy choice of life she had made. Also, it is related, in the "Chronica Generalis Mundi," and by Petrus de Natalibus.

[56] See Exodus, xiii., 21, 22.

[57] Numerical accounts vary. Colgan observes, that in the Irish Life of our saint, cap. xiii., in the Fifth Life, even in this same Third Life, and in every account of St. Brigid, seven other virgins are described as having been veiled with her.

of St. Brigid states, that she was veiled in the territory of Feratulach ;[59] while Mel and Melchu lived in a town of Medi or Midio.[60] Regarding the foregoing incidents of our saint's life, in rather a different manner, the Sixth or Hexamater Life of this holy virgin presents us with another narrative.[61] However, notwithstanding apparent inconsistencies, Colgan is of opinion, that the latter may also be reconciled with former statements ; for, as this illustrious virgin was to be espoused to Christ, might not St. Patrick have entrusted the charge of such an office to his disciple and nephew, Bishop Mel,[62] and might not the latter have deputed it to his disciple St. Maccalleus? Thus, to each of them might be attributed a part in the ceremony of veiling, although it be immediately and properly referable to the ministry of St. Maccalleus.[63]

Some modern Anglo-Scottish writers, taking Hector Boece[64] as guide, relate, that our St. Brigid of Kildare was veiled by St. Macchilla, Bishop of Sodor, in the Isle of Mona,[65] or Man, about the year 443. But, the casual affinity of name seems to have occasioned this error. As already seen, the bishop who veiled St. Brigid was called Maccalle or Maccalleus ; while, the Bishop of Sodor—that being the episcopal see of the Isle of Man—is called Machaldus and Magiul, by Joceline,[66] Mac-fill by Probus,[67] and Mac-Cuill in an Irish MS. of the Life of St. Patrick.[68] Although both of those persons alluded to had been bishops and flourished in St. Patrick's time ; it is certain, that this Maccullius or Macaldus, Bishop of Sodor or Man, was altogether different from St. Maccalleus,[69] the consecrator of St. Brigid, not only in reference to time, place and acts, but, even as regards the name. Differences between them in point of time show that they must be distinguished. For St. Maccalleus,[70] the consecrator of St. Brigid, was bishop before he veiled

[58] In Professor O'Looney's Irish MS. Life, not only is it stated, that St. Brigid went to take the veil from Bishop Mel, but it is even asserted, he bestowed on her the honour of a bishop, "above all other women, so that it is the honour of a bishop the men of Erin give to the successor of St. Brigid ever since," pp. 17, 18. Such account indicates great antiquity for this Irish Life. However, it must be remarked, that St. Brigid received confirmation from St. Mel, and hence probably arose some confusion between his having conferred orders and the veil on this pious virgin, as stated by some old writers. See "Obits and Martyrology of the Cathedral Church of the Holy Trinity," edited by John Clarke Crosthwaite and Dr. James Henthorn Todd. Introduction, p. xcviii., and n. (y), *ibid.*

[59] In Professor O'Looney's Irish MS. Life it is called Tealach Midhe, pp. 17, 18.

[60] By this is probably to be understood, the district of the Methians in Ultonia. See "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xviii., and nn. 12, 13, pp. 529, 543.

[61] The Irish Life of St. Brigid in the Leabhar Breac likewise renders some portions of it different from that in the Book of Lismore. In the latter we read from Professor O'Looney's English translation : "On the eighth hour Brigid was born, and on a particular Wednesday in the eighteenth [year of her age] she took the veil, in the eightieth [year of her age] she went into heaven. On the eighth, Brigid was consecrated under the eight beatitudes [foods] of the Gospel, which she fulfilled, and the food of mercy is what Brigid used to call them," pp. 17, 18.

[62] See on this subject, Rev. James Henthorn Todd's "St. Patrick, Apostle of Ireland." Introductory Dissertation, pp. 11 to 14.

[63] As the native word *mac* signifies a *son*, hence Tirechan, who wrote St. Patrick's Acts a thousand years before Colgan's time, when speaking of a certain church founded by the Irish Apostle, in the southern part of Meath, observes, "in qua S. Brigida pallium cæpit sub manibus filii Caille in Uisnech Midhe."

[64] See "Historia Scotorum," lib. ix., fol. 158.

[65] According to Camerarius, the sepulchre of the Scottish kings was in the Island of Mona. See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ ;" lib. i., cap. iii., sec. ii., p. 141.

[66] See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. cli. p. 98.

[67] See *ibid.* Vita S. Patricii, lib. ii., cap. x., p. 53.

[68] Lib. iii., cap. 35.

[69] He was a disciple to St. Mel and to Melchu, the nephews of St. Patrick.

[70] He lived, died and was venerated in a part of Leinster, called Ifalge, in a place

her,[71] and he died in the year 489.[72] But, St. MacCuill or Maccaldus, afterwards Bishop of Man, it is stated, does not seem to have been baptized, much less consecrated as bishop, when St. Brigid had been veiled.[73] Besides, circumstances of their lives and deaths, their acts and the places in which they flourished, evidence their non-identity.

Brogan Cloen states,[74] that Maccalleus placed the veil over St. Brigid's head;[75] while the Calendar of Cashel and Maguire[76] corroborate such an account. By both the latter, too, are we informed,[77] that this holy man had been venerated at Cruachan Brigh-eile,[78] now Croghan Hill,[79] in the former territory of Hy-Failge or Offaly.[80] In like manner, Tirechan and Cogitosus[81] assert, that the virgin received her religious dress, at the hands of Bishop Maccalle.[82] To one well versed in the Irish language, it will be found, that both names, Maccalle and Macald are distinct, although from their ambiguity, or supposed affinity, they have led writers to confound St. Maccalleus with St. Maccaldus.[83]

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called Cruachan, as appears from several Lives of St. Brigid, published by Colgan. In no writer do we read of his having been a robber, in any part of Ulster, called Maginis, or that he there exercised his vocation, after St. Brigid had been veiled and rendered renowned by her miracles, or after St. Patrick traversing Munster had returned to Ulster.

[71] While Ussher assigns this veiling to A.D. 467, Dr. Lanigan thinks it may be admitted, that she was professed in the year 469. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iii., p. 386.

[72] As the "Annals of the Four Masters" have it from those of Senat-mac-magnus, of Clonmacnoise, and of the Island.

[73] By Ussher, Maccaille has been confounded with Maguil or Maccaldus, Bishop of Man. In this island, it is said, likewise, our saint was veiled. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iii., and nn. 39, 40, pp. 386, 388.

[74] See Colgan's "Trias Thaumaturga." Hymnus, seu Prima Vita S. Brigidæ, p. 515.

[75] Regarding St. Brigid's virtues and miracles, a short time after this holy virgin's death, we find the following Latin version of his Irish Hymn :—

"Posuit avibas Maccalleus velum
Super caput Sanctæ Brigidæ
Clarus est in ejus gestis;
In cœlo exaudita est ejus petitio
Deum precor in omnibus adversis,
Modis omnibus, quibus valet os meum,
Profundiorem pelago, magnifice prædicabilem.
Trinum et Unum. Veridica narratio."
—*Ibid.*

[76] Commenting on St. Ængus' "Festilogy," he calls it "the white veil."

[77] At the 28th of April.

[78] In a letter, dated Tullamore, January 4th, 1838, John O'Donovan identifies Cruachan Bri Eile with the present conspicuous Hill of Croghan, in the parish of Croghan, and in the barony of Lower Philipstown. It lay within the ancient territory of Ofalia. It rises on the confines of ancient Meath and Leinster. See "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837," vol. i., pp. 104 to 115.

[79] On the very summit of Croghan Hill is a small moat or sepulchral *tumulus*. This seems to have been the monument of Congal, alluded to in the "Laoidh na Leacht," or Poem of the Monuments.

Leacht Congail,
For bru Eile fo roenta.
—*Ibid.*, p. 110.

[80] From the top or moat on Croghan Hill, the whole level plain or clár of Ofalia and its natural boundaries may be seen at a glance. It stretches, nearly as level as a lake southwards, to the foot of the Slieve Bloom Mountains, and to the Sugar Loaf shaped Hills, at Killone, in the Queen's County, and eastwards to the Hill of Allen, in Kildare county. See *ibid.*, p. 112. Dr. O'Donovan describes the extent of this territory, which he illustrates with hand-drawn maps from pp. 24 to 47, *ibid.*

[81] He calls it "a white one." See Colgan's "Trias Thaumaturga." Secunda Vita S. Brigidæ," cap. iii., p. 519.

[82] We have already seen, that the Irish Martyrologists name the saint venerated at the 25th of April *Maccaille, i.e.*, filius *Caille*. Colgan remarks, that *Mac* signifies son, and *Caille* is either the proper name of a man, or if it be appellative, it has the signification of *a veil:* so that in Latin, *Mac-caille* could be rendered *filius veli*, he having obtained such a name perhaps, from the circumstance of his having veiled St. Brigid.

[83] The Bishop of Man, in St. Patrick's Irish Life and elsewhere, is called Maccuille; by Probus *Mac-fill* or *Macfail;* and by Joceline he is named Macaldus, in Latin; thus by use of the single c, it seems to be supposed, that in Irish, he was called *Maccaill* or *Mac-aild*. The Irish word *Call*, which in the genetive case becomes *Cuill*,

The profession of St. Brigid is held to have occurred A.D. 467,[84] or possibly A.D. 469.[85] That our Apostle St. Patrick[86] officiated on this occasion[87] has been affirmed by such writers as John Brampton[88] and Henry of Marlborough.[89] According to another account,[90] she was veiled by two holy bishops, who were disciples of St. Patrick. In his Life of the saint, Ultan relates, that she received the veil from Bishop Mel,[91] a disciple of St. Patrick;[92] and the same statement is to be found among her other acts, in the Irish language. This representation has been adopted by Harris.[93] However, the story about St. Mel of Ardagh having veiled her is contradicted by the best authorities, and it is not even worthy of refutation, in Dr. Lanigan's opinion.[94] It is to be regretted, that we have not on record the exact name of that church,[95] in which St. Brigid made her religious profession. Cruachan Brigh-eile it is usually called.[96] From the account left us by Cogitosus, that church[97] would seem to have been renowned for religious pilgrimages in his day, and to have been the scene of numerous miracles, wrought on behalf of the devout clients of our saint. Still, this unnoted church has possibly been identified.[98] It is thought to have been on the eastern side of the conspicuous Hill of Croghan,[99] near Tyrrell's Pass, on the confines of

has the same signification as *nut;* and the word *Caill*, the same as *wood;* the word *faol* as *wolf;* whilst *all*, *ald* or *alt* means a *forest*. Wherefore, *Mac-cuill*, *Mac-caill*, *Mac-aill* or *Mac-aild* may have the signification of *filius nucis*, *filius sylvæ*, *filius lupi*, or *filius saltus*, in Latin; as if the name had been bestowed on him, "ex eo quod in sylvis et saltibus latrocinia exercebat." Colgan adds, that these notices are given by him, not because he would assert, that he had furnished the right origin for such proper names; but, because they show differences existing between them, and may be adopted, until better interpretations or derivations are offered. With those two names of the saints in question, and from many appellatives of saints in Ireland, which commence with *Mac*, scarcely one—at least adopting its etymological origin—can be considered a name proper to whom it may be applied, but many are conventional.

[84] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 336. Also, Index Chronologicus, A.D. CCCCLXVII.

[85] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., section iii., p. 386.

[86] Joceline relates, that St. Brigid was present at a sermon of St. Patrick, in a place called Finnabhair. Afterwards, St. Patrick went to Munster, where, as well as in other Irish provinces, he spent nine years. See Sexta Vita S. Patricii, cap. xciv., xcv., pp. 86, 87. Colgan's "Trias Thaumaturga."

[87] Some writers place St. Patrick's death so early as A.D. 458, while others say that he lived until A.D. 493. See "Life of St. Brigid," by an Irish Priest, chap. iii., p. 28.

[88] See "Historia Joronalensis," ad ann. 1185.

[89] In his "Chronicle," at A.D. 493.

[90] See "Hystorie plurimorum Sanctorum noviter et laboriose ex diversis libris collecte." Louvanii, A.D. 1485, 4to.

[91] See, in reference to this account, "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity," edited by John Clarke Crosthwaite and Rev. James Henthorn Todd. Introduction, pp. xcvi. to cii., with accompanying notes.

[92] See Colgan's "Trias Thaumaturga." Tertia Vita S. Patricii, cap. xviii., p. 519.

[93] See Harris' Ware. Vol. iii., "Writers of Ireland," book i., chap. iii., p. 12.

[94] He adds: "It is to be found in the Third Life (cap. 18), with the author of which Mel appears to have been a great favourite. . . . . Yet, however partial to Mel, it mentions Maccaille, but makes him a disciple of Mel, and represents him as introducing St. Brigid to him."—"Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iii., p. 388.

[95] In the Second Life, it is stated, while the saint made her vows to heaven, she touched a wooden support, on which its altar rested. Cogitosus says, in his time, this wood was still green, as if it had not been cut down and barked, but had yet remained attached to its roots and growing.

[96] Bri Eile or Croghan was the church of St. Maccaille. See "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837." John O'Donovan's letter dated Tullamore, January 4th, 1838, p. 112.

[97] This was "in the city Medi." See Bishop Forbes' "Kalendars of Scottish Saints," p. 288.

[98] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (m), p. 152.

[99] The parish of Croghan is described on the "Ordnance Survey Townland Maps for the King's County." Sheets 3, 10. On

the King's County and Westmeath. No church at present marks this site, but a frequented graveyard is to be seen on the spot indicated. The place itself is elevated and greatly exposed to the action of passing winds. It would seem, according to another opinion, that our saint received her religious habit at Huisneach Midi,[100] usually supposed to have been identical with Usny Hill.[101] According to Tirechan, Maccaille was then at this place,[102] which, although not his usual residence, was probably comprised within his ecclesiastical district.[103] Likely, also, the church had been built of wood, and had not suffered from fire, down to the time, in which Cogitosus wrote. This accident occurred, however, before the Latin Hexameter or Sixth Life of our saint had been composed. Allusion is there made to the miraculous circumstance regarding that portion of the altar, touched by the holy virgin, having escaped conflagration.

Although certain writers have assumed, that St. Brigid made her religious profession so early as her fourteenth year;[104] yet, nothing has appeared in evidence to sustain this opinion. It is true, before the passing of a decree, at the Council of Trent, that age was deemed sufficient for receiving the veil. Hector Boece[105] seems therefore to have inferred St. Brigid's earliest acceptance of her privilege.[106] On this subject, a more reliable authority declares, St. Brigid must have been at least sixteen years old, at the period of her consecration, as in those times, that was the earliest age, compatible with the performance of such a ceremony. It is probable, she had attained this latter age, at least, as her parents considered her marriageable, at a time she expressed her preference for the state of virginity. In the early ages, consecrated virgins lived with their friends, and discharged the ordinary household duties. Afterwards, it was found more desirable they should live in community. Strict enclosure was of a later date, and it was gradually introduced among the religious houses. It is needless to state, how much it has conduced to promote sanctity in such holy institutions.[107]

Maccaille is said to have clothed her with a white cloak[108] and to have placed a white garment or veil over her head. Relating like circumstances, Tirechan says, that she received the pallium from Mac-Cuille or Maccaille. It is worth while remarking, the dress of ancient nuns was white; nor were there any distinct orders of religious females in Ireland, until some centuries after St. Brigid's time, as all consecrated women followed the same rule she had observed.[109]

A learned Irish ecclesiastical historian[110] will not have it inferred, that

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the latter may be traced the curious antiquities adjacent to the ruined church on Croghan Hill.

[100] In Professor O'Looney's Irish Life, the place of her profession is said to have been at Tealach Midi, where Bishop Mel was then living, pp. 17, 18. In other words, this place may be rendered Tulach Midi, or the Hill of Meath.

[101] In the present county of Westmeath.

[102] According to Ussher.

[103] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sec. vi., p. 335.

[104] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1., p. 17.

[105] Ussher and other writers drew similar accounts from him.

[106] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iii., and n. 41, pp. 386, 388.

[107] See "The Life of St. Brigid," by an Irish Priest, chap. iii., pp. 33, 34.

[108] The white garment of St. Brigid is mentioned in her Third Life. See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. 108, p. 540.

[109] Such is the opinion of Dr. Lanigan, who adds: "We find nothing about cutting of hair, which was not practised in the profession of holy virgins as early, or, at least as generally, as the regulation for their wearing a particular habit."—"Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iii., n. 34, p. 387. He quotes Tillemont's "Memoires pour servir a l'Histoire Ecclesiastique," tomus x., pp. 84 to 302; and Bingham's "Ecclesiastical Antiquities," book vii., chap. iv., sect. 6.

[110] Dr. Lanigan.

our saint's father resided in the ancient province of Meath, as he is constantly called a Leinsterman. According to the same writer, he seems to have lived not far from Kildare, where Brigid afterwards founded her nunnery.[111] The reason why she had recourse to Maccaille was probably, because he was then the nearest bishop to her father's house; and, as the consecration of virgins was reserved to the episcopal order, a priest could not receive her profession. It is a matter of considerable difficulty to determine the place, where the holy virgin first established her religious house. According to a local tradition, we find it stated, St. Brigid and her sister lived in Faughard Church.[112] This, however, is unreliable. Another opinion has been offered,[113] that our saint founded her first religious establishment in that part of the King's County, which formerly belonged to the ancient province of Meath, as may be conjectured from its having been not far from Usneach or Usny hill,[114] where Brigid received her veil. The place is spoken of, as being surrounded by the towns of Meath.[115] Usny hill[116] is not far distant from the present King's County.[117] There Maccaille seems to have usually resided. In Fearcall, formerly a part of Meath, now the baronies of Ballycowen and Ballyboy,[118] in the King's County, there was a place called Rath-brighide, *i.e.* Brigidstown.[119] Dr. Lanigan supposes, St. Brigid's dwelling was either about that district, or in an adjoining one of

[111] "In the Fourth Life (L. 2 c. 3) it is said that after an absence of some duration, she returned to her own country, that is, to the district where her relatives resided, and that *in said tract* a place was assigned to her for erecting a monastery for holy virgins, afterwards called Kill-dara."—"Ecclesiastical History of Ireland," chap. viii., § iii., and n. 37, pp. 385, 388.

[112] Tradition states, that it is likewise called Cill Muire, or "the Church of Mary." See "Louth Letters, containing Information relative to the Antiquities of the County, collected during the Progress of the Ordnance Survey in 1835," vol. i., p. 287.

[113] By Dr. Lanigan.

[114] It lies about four miles north-west from the Castletown station of the Midland Railway, and in the county of Westmeath. The hill is a long swelling green eminence, lying east and west. It has never been submitted to the plough. It has two summits, and the eastern one is occupied by an ancient cemetery. A broad avenue formerly led to it from the south, and the lines of this are still traceable on the green sward. With the exception of the Cat Stone, and some smaller earth-works, on the lower part of its eastern slope, no other structural works remain on the hill. See "Proceedings of the Royal Irish Academy," second series, vol. i., No. 7. A paper (xvii.) read by Samuel Ferguson, LL.D., Vice President, February 26, 1872, "On Ancient Cemeteries at Rathcroghan and elsewhere in Ireland (as affecting the question of the Site of the Cemetery at Taltin)," p. 118.

[115] See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xxi., p. 529.

[116] Interesting engravings, representing a ground plan of Usneach cemetery, and a sectional part of its upper surface, are presented by Dr. Ferguson, in the paper to which allusion has been already made. The principal cemetery enclosure is an irregular circle, or rather a square, with the angles rounded off, being about 250 feet in diameter. Subsidiary to this, there is on the western side an *annexe* of the same general outline. This is about 180 feet in diameter. There appears to have been a five-fold partition in the enclosures. Each division contains *tumuli*, and some of these seem to have been erected on the intersection of demarkation mounds. All have been opened. In the western division, the mouth of a cave has been exposed. Other holes in the surface show where the roofing stones have filled up passages. These mounds and *tumuli* are exhibited on the ground plans. See pp. 119, 120.

[117] In his account of the parish of Conra, Dr. O'Donovan gives some notices of Cnoc Uisnigh, or the Hill of Usneach, on which the pagan monarch Tuathal Teachtmhar erected a *longphort* in the second century. See "Letters containing Information relative to the Antiquities of the County of Westmeath, collected during the Progress of the Ordnance Survey in 1837," vol. i. Letter of John O'Donovan, dated Ballymore, Lough Sewdy, September 17th, 1837, pp. 117 to 125.

[118] This place has been improperly confounded with St. Brigid's Town in "The Life of St. Brigid," by an Irish Priest, chap. iii., p. 34.

[119] This conjectural statement of Dr. Lanigan has been unreservedly adopted as a correct one, in "The Life of St. Brigid," by an Irish Priest, chap. iii., p. 34.

Westmeath.[120] As in the immediately subsequent events of St. Brigid's career, the great central territory of Teathbha, or Teffia,[121] is frequently mentioned, it seems likely enough, her first religious house was situated either within that district, or at least in a not very remote situation from it. Perhaps, owing to the recorded intimacy and friendship between herself and Bishop Mel, her community, at first, was under his supervision and guardian-



Old Church Ruins at Ardagh.

ship, and it may have been at Ardagh, where at present a very ancient ruined church is shown.[122] It is one of the most cyclopean and archaic type.[123] The door-way was perfect, but remarkably low.[124] Also, it must be observed, that a very prevailing popular tradition associates St. Brigid with St. Mel, as a chief patroness of the Ardagh diocese,[125] and a holy

[120] He adds, that we may find a Teghbrighide, or Brigid's house, in Kinel-fiacha *i.e.*, the country about Kilbeggan. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iii., and n. 47, pp. 386, 389.

[121] This territory, called Teffa, in Certani's Life of the Saint, lay north and south of the Ethne or Inny river. The former, in St. Patrick's time, included the greater part of the present County Longford, and the latter the western half of Westmeath County. See "The Topographical Poems of John O'Dubhagain and Giolla na naomh O'Huidhrin." Edited by John O'Donovan, LL.D., p. ix.

[122] The greater number of its stones are eight feet long. These ruins are to be seen at the south-east angle of a modern graveyard. See letter of John O'Donovan, dated Edgeworthstown, May 18th, 1837. "Letters and Extracts containing Information relative to the Antiquities of the County of Longford, collected during the Progress of the Ordnance Survey in 1837," p. 39.

[123] This has been sketched by George De Noyer, and it is to be found among the folio drawings in the Royal Irish Academy's Library. It has been thence transferred to the wood and engraved by Mr. Gregor Grey of Dublin for this work.

[124] In 1837. The church itself was never very large.

[125] Such information the writer has received from Very Rev. Thomas Canon Monaghan, P.P., Loughduff, in the Diocese of Ardagh.

well[126] dedicated to her is to be seen near the town of Ardagh.[127] In one of our saint's lives, we are told, that the bishop,[128] who received her religious profession, prepared a suitable place for her monastic habitation,[129] and presented her with so many cows, as there were members in her community.[130] When she and her sisters took possession of their dwelling, St. Brigid applied herself anew to labours, to vigils, to fasting, to prayer and to divine contemplation. Thus, she endeavoured to advance in the narrow paths of perfection, on which she had already entered. Although excelling others, in station and merits, yet would she manifest her humility, by claiming to be an associate merely in that society she had founded. By her example and encouragement, she induced many ladies to embrace the most sublime practices of a religious profession.[131] The bishop and people of the district, in which she lived, felt delighted with her sojourn in that place. Even they showed themselves more desirous of contributing to relieve the corporal wants of the community established, than these religious were to receive their gifts. If any superfluities remained, these were bounteously bestowed on the poor, by the holy superioress, and according to the measure of their necessities.[132]

On a certain day, Maccaille invited St. Brigid and her nuns to a banquet. But, when the table had been laid, and the viands placed thereon, the holy virgin entreated that bishop to refresh the minds of his guests with spiritual, before they should partake of corporal, food. To this request he willingly assented, and exercised his eloquence, by taking as the subject of his discourse our Divine Lord's exhortation from the mount. He dwelt on the various virtues of a Christian, and especially on those eight Beatitudes, by which the kingdom of heaven is secured. At the conclusion of his discourse, St. Brigid said to her nuns: "My dearly-beloved sisters in Christ, we are in number eight virgins, and eight virtues are proposed to us for your observance and sanctification. Although, whoever has one virtue, in a perfect degree, must necessarily possess many other religious excellencies, as every

[126] There is no well in the parish of Ardagh dedicated to St. Mel, and it is strange that St. Brigid is the patron. Her holy well, called Toberbride, lies in the townland of Banghill. See John O'Donovan's letter, dated Edgeworthstown, May 18th, 1837. "Letters and Extracts containing Information relative to the Antiquities of the County of Longford, collected during the Progress of the Ordnance Survey in 1837," pp, 38, 39.

[127] This well and the old church are noted on the "Ordnance Survey Townland Maps for the County of Longford." Sheet 19.

[128] See the "Life of St. Brigid," by an Irish Priest, chap. iii., p. 35.

[129] In the Third Life, it is stated, that the eight virgins, veiled with St. Brigid, and their parents, said to her, "Do not leave us, but remain with us, and occupy a dwelling in this place." Then, we are told, Brigid remained with them. See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. 18, p. 529.

[130] The distinctive number of holy women, that first joined St. Brigid, has been thus reconciled. "The Fifth Life (*cap.* 28, *seq.*) has seven; the third (*cap.* 18) mentions eight, although a few lines before it states that St. Brigid set out from her father's house with only three of them. It seems that when they arrived at the place where the bishop was, they met four or five other postulants."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iii., n. 44, pp. 388, 389.

[131] "In the first ages of Christianity in Ireland, circumstances did not warrant the strict enclosure, nay, it was not enforced in any part of the Church; and consequently Brigid and her companions lived in community, under a certain rule, without being bound to remain within the precincts of their convent."—"The Life of St. Brigid," by an Irish Priest, chap. iii., p. 34.

[132] See Colgan's "Trias Thaumaturga." Quinta Vita S. Brigidæ, cap. xxx., p. 574. In the Breviary of the Canons Regular of Lateran, it is said, so many virgins were induced to imitate St. Brigid's example after her profession, that in a short time Ireland was filled with religious houses of nuns, while the house in which our saint lived was the principal one on which all the rest were dependent.

single virtue is bound up and connected with one of a different kind; however, let each of you select whatever particular beatitude you may desire for your special devotion." This injunction pleased all the holy sisterhood, and they asked their superioress to make her first choice of a virtue, as she held a first position among them. Without a moment's hesitation, St. Brigid selected Mercy for her particular practice. However, although she cultivated this beatitude, because she considered without it, that all other virtues must be inefficacious or of little account; yet, day and night she ceased not the performance of other meritorious actions, connected with her high vocation. Her religious sisters also applied themselves with constancy and fervour to their sanctification, through that virtue of their special choice; nor did they relax in their efforts, until rewards promised for their holy ambition were received. Having thus refreshed their souls with aliment of the Divine word, on invitation of Bishop Maccaille, they partook of those viands placed before them. Thenceforth, it was the constant habit of St. Brigid, during the whole course of her life, never to take corporal refreshment, until she had first fortified her soul with God's holy word.[133]

As a light placed in a candelabrum cannot be hidden, so the frequent recurrence of miracles caused Brigid's fame to be diffused, through all parts of Ireland. Innumerable holy virgins and widows, embracing a rule of life under her direction, and resolving to abandon all things for Christ's sake, flocked to her religious fold. Thus God's pious servants became greatly multiplied. Still the holy abbess was particularly solicitous that virtues and merits should be increased. Although moral goodness does not usually abound to a very exalted degree, except in large religious communities, yet, virtue consists not in having many together so much as in a store of merit; and a numerous sodality is not so much to be admired as a fervent one. Neither should it be a desirable object, for many to live in community, unless they are sanctified by the practice of distinguished virtues. Through her illustrious example and precepts, our holy abbess urged her sisters to advance from one grade of perfection to another; with argument, by entreaty and by the exercise of authority, she withdrew those who were frail from their errors; while she manifested the liberality of her disposition, in a care for the poor. She even deprived her monastery of means necessary for the support of its inmates, with a view of releasing from want many suffering members of Jesus Christ.[134] On a certain day, three religious pilgrims visited St. Brigid and her nuns. These were regaled with bacon and other food. Yet, not wishing to eat the three different portions of bacon set before them, they secreted this meat, while partaking of other refreshments. On the succeeding day, St. Brigid saluted them, and requested them to see that food they had concealed. Then they found, that their three portions of flesh meat had been changed into so many loaves of bread. At another time, two of those men were about to engage in manual labour, while the other, and the youngest, remained in the house. St. Brigid asked this latter man why he did not go out of doors to work with his companions. The stranger replied, that he wanted the use of one hand. On examination, Brigid found such to be the case. Immediately she restored it to a condition, which enabled him to engage with his comrades in their out-door employment.[135] The Acts of this holy woman abound in such wonders.

[133] *Ibid.*, cap. xxxi., p. 574.

[134] *Ibid.*, cap. xxxii., p. 574. See, also, Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Terzo, pp. 170 to 176.

[135] See Colgan's "Trias Thaumaturga.' Vita Tertia S. Brigidæ, cap. xix., xx., p. 529.

CHAPTER IV.

REMARKABLE MANIFESTATIONS OF PROVIDENCE IN ST. BRIGID'S REGARD—SHE CURES MANY DISEASED AND AFFLICTED PERSONS—HER BOUNTIES AND HOSPITALITY—SHE VISITS ST. IBAR—BISHOP MEL'S RELIGIOUS INTIMACY WITH ST. BRIGID—HER MIRACLES IN THEBA OR TEFFIA—SAID TO HAVE MET ST. PATRICK AT TAILTIN—HER POWER OVER DEMONS.

THE incidents of St. Brigid's life are differently arranged by her various biographers, so that it is almost impossible to trace them out in succession, or place them in any exact chronological order.[1] By different writers of our Saint's Acts, there are various miracles ascribed to her; but, as the periods and places in which these occurred are not usually particularized, it may be proper to comprise within circumscribed limits the recital of such supernatural occurrences. However, some of the miracles attributed are of such a vague and an improbable nature, that their relation may rather tend to obscure than to illustrate her history, and further to crowd it with unauthentic statements.

In her Life, as written by Cogitosus, we are told, that on a particular occasion, when St. Bridget was visited by some Bishops, who were her guests, she found herself at a loss to provide in a certain respect, for their entertainment. Having only one cow to supply their wants, contrary to her usual custom, she was obliged to milk this animal, three different times during the same day.[2] She found, notwithstanding, as great a quantity of milk had been furnished by this animal, as the three best of cows usually produced.[3] Perhaps then, or at another time, a band of thieves, coming from a certain province, passed over a river and stole some oxen, belonging to our Saint. But, on their return, the river became swollen within its banks to such a degree, that in attempting to cross it, those freebooters were drowned, and their bodies were swept down its course; while, the oxen, escaping to its banks, returned to the herd with those reins, by which they were secured, hanging to their horns.[4]

During the time of harvest, a day being appointed for reapers to assemble, in order to cut down some corn, which was ripe, and which belonged to the Saint; it so happened, clouds began to darken, and afterwards these dissolved in torrents of rain. Throughout a whole district, harvest labours were necessarily suspended, during the continuance of those heavy showers; still, our Saint's labourers exercised their vocation a whole day, from the rising to the setting sun, without even the least impediment. Yet, in all the neighbouring districts, rains poured down without cessation, flooding the whole country with ponds and rivulets of water.[5]

CHAPTER IV.—[1] See "Life of St. Brigid," by an Irish Priest, chap. iv., p. 48.

[2] This narrative seems somewhat inconsistent with an account previously given, that she received a cow for each religious sister in her convent. Yet, her bountiful disposition and her necessities might have diminished the number of cattle she then owned.

[3] See "Secunda Vita S. Brigidæ," cap. vi., p. 519. Also, "Vita Quinta S. Brigidæ," cap. xxxvii., pp. 575, 576. This miracle is also given in the "Prima Vita S. Brigidæ," sec. 16, p. 516. Colgan's "Trias Thaumaturga."

[4] See Colgan's "Trias Thaumaturga," Cogitosus, Vita S. Brigidæ, cap. xvii. Also, "Vita Prima S. Brigidæ," sec. 27, pp. 516, 520. This circumstance appears to be related in a different manner by Capgrave, in that Life of St. Brigid, which is contained in the "Legenda Sanctorum Angliæ Scotiæ et Hiberniæ," cap. xiv.

[5] When celebrating the Virtues and Miracles of St. Brigid in his Irish Hymn, St. Brogan Cloen has this incident recorded. See "Prima Vita S. Brigidæ," sec. 15. Colgan's "Trias Thaumaturga," p. 516. Cogitosus' or "Secunda Vita S. Brigidæ," cap. v., p. 519. "Tertia Vita S. Brigidæ,"

St. Brigid wrought many miracles, in favour of persons afflicted with leprosy and other diseases.[6] Those were relieved from their various infirmities.[7] She restored to sight, by her prayers, a man who was born blind.[8] The lame and infirm were likewise cured, through intervention of the holy virgin.[9] An instance is recorded regarding a woman, with her daughter—only twelve years of age and born dumb—coming to visit our Saint; the latter, stooping down with great humility, kissed the child, who exhibited by her looks and gesture an affectionate reverence of manner, which the virgin's virtues so well merited. Ignorant concerning that defect of speech, under which the child laboured, Brigid took her by the hand, and addressed some affectionate and pious inquiries, as to whether she designed taking the veil or embracing another mode of life. Her mother declared, the daughter could give no answer. Brigid replied, she should not relinquish that child's hand, until an answer had been given. Being asked the question a second time, the girl said, "I desire to do only what you wish me." And from that time forward, she spoke without the least impediment.[10] Afterwards, she remained in a state of celibacy, to the very hour of her death.[11] According to other accounts, St. Brigid had been approached, in the first instance, through the medium of another pious female, named Darlugdacha—most probably one of her own nuns, and her immediate successor in the government of her institute at Kildare.[12] The mute girl's mother had secured the good offices of this Darlugdacha, or Durlaghacha,—as we also find her called—on behalf of the afflicted daughter. The restored girl afterwards remained under care of St. Brigid.[13]

Our Saint possessed the gift of multiplying in quantity various kinds of food and drink, which she either touched or blessed. Thus, we are told, when the Paschal or Easter day was near, on a certain time, Brigid wished to prepare a banquet for all the Meathian churches,[14] in various towns[15] of that province, surrounding her own establishment. There was a scarcity of corn prevailing in this particular district at the time, and she had only very limited means at command to enable her to effect such an object. The small quantity of beer she possessed was contained in two tubs,[16] as she had no other vessels to hold it; but, this beverage was divided into measures,

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cap. c., p. 540. "Quarta Vita S. Brigidæ," lib. ii., cap. lxvii., p. 560. "Quinta Vita S. Brigidæ," cap. xli., p. 577, *ibid.* Capgrave also states, that from the rising to the setting of the sun, not one drop of rain fell on St. Brigid's reapers. See "Legenda Sanctorum Angliæ," &c., in Vita S. Brigidæ, cap. xxiii., and also Messingham's "Florilegium Insulæ Sanctorum." This account is contained, likewise, in Petrus de Natalibus, in Camerarius, in the "Chronica Generalis Mundi," and in many of St. Brigid's Offices.

[6] See the Lections of her ancient Office, contained in the Breviary of Aberdeen. Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[7] See, likewise, Officium S. Brigidæ, ii. Nocturno, Lect. v. De Burgo's Officia Propria Sanctorum Hiberniæ," p. 12. Also, at the same day, Supplementum Romani Breviarii, as used in the Irish Church, Noct. ii., Lect. vi.

[8] See Colgan's "Trias Thaumaturga," Prima Vita S. Brigidæ, sec. 21, p. 516. Secunda Vita S. Brigidæ, cap. xii., p. 520, *ibid.* Also, Camerarius, p. 140.

[9] See Capgrave's "Vita S. Brigidæ," cap. xviii.

[10] See "Trias Thaumaturga," Vita Prima S. Brigidæ, sec. 22, p. 516. Cogitosus, or Secunda Vita S. Brigidæ, cap. xviii., p. 520, *ibid.*

[11] See Capgrave's "Vita S. Brigidæ," cap. xxv.

[12] In such case, her festival occurs, also, on the 1st of February. Her acts may be seen immediately succeeding those of St. Brigid.

[13] See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigidæ, cap. cxxvi., p. 541. Quarta Vita S. Brigidæ, cap. xci., p. 562, *ibid.*

[14] This seems to indicate her living, with her religious, in the province or diocese of Meath—most likely in its western part.

[15] From this statement, we may infer, how populous that district had been.

[16] In one barrel, according to Lections of St. Brigid's Office in the Breviary of Aberdeen. See Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

and distributed among eighteen neighbouring churches or monasteries. It served for the abundant refreshment of those in attendance there, during Holy Thursday, Easter Sunday, and the week following.[17] At another time, according to custom, Bishop Maccaille paid the Saint a visit, being accompanied, however, with an unusual retinue of clerics. Brigid joyfully and hospitably received them. Having heard the word of God proclaimed by them, she prepared to minister in turn for the corporal refection of her guests. She placed whatever viands she could procure on the table; yet, with the exception of a very small quantity of beer, contained in a vessel, she had no other kind of drink than water.[18] However, presuming on God's goodness, she made a sign of the cross over the beverage, when it was miraculously increased, so as to satisfy more than the wants of all her assembled guests. And, we are told, that several vessels were filled, with the contents of this particular measure, through the holy virgin's merits; as formerly the Almighty had filled the widow's cruise of oil, through the Prophet Elias.[19] The bishop and his clerics departed, after having experienced the hospitality of their pious hostess, and even more gratified because of her merits and the miracle she wrought, than with any corporeal entertainment she afforded them.[20]

It happened, that a scarcity of corn prevailed in the Liffey's plains, on a certain occasion, and St. Brigid was requested by her nuns to visit St. Ibar[21]—a bishop who then dwelt in the plain of Gesille[22]—to ask him for corn. Our Saint assented, and on her arrival, she was joyfully received by this holy bishop. However, when Brigid and her companions came, he had nothing for their entertainment, but stale bread and some bacon. Although this visit took place in Lent, both saints partook of such fare; but, two of the nuns, who accompanied our Saint, refused to eat portions of bacon set before them. A miraculous occurrence, however, reproved their recusancy. St. Brigid heard of it, and she greatly blamed her nuns in St. Ibar's presence. She ordered them, at the same time, to go out of doors, and to commence a penitential fast. Then said Brigid: "Let us fast with them, and pray to God." The Almighty heard their prayers, and soon afterwards a second miracle was wrought. Bread was set before them, and when blest, it was partaken of by the saints.[23] Bishop Ibar asked Brigid the cause for this her

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[17] See Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, cap. xxi., p. 529. It is said, that the quantity supplied "ad clausulam Paschæ." This seems to mean, to the following Sunday, or "Dominica in Albis," which closes the Easter Octave. *Ibid*, n. 15, p. 543. During the same Easter, it is stated, that a certain leper came to her, and demanded the gift of a cow. But, not being able to afford him this present, Brigid asked, if she should pray to God, that he might be healed from leprosy; when the leper replied, that he would esteem such favour as the greatest of all gifts. The Saint then blessed some water, with which she sprinkled the leper's body, and he was immediately cured of his disease. He gave thanks to God, and remained with St. Brigid, to the time of his death.—*Ibid*, cap. xxv., p. 529. This seems to be the same miracle, which is a little more diffusely and differently related, in the "Vita Quinta S. Brigidæ," cap. xxxiii., pp. 574, 575, *ibid.*

[18] This account is also briefly given in Professor O'Looney's Irish Life of St. Brigid, pp. 19, 20.

[19] iii. Kings xvii. 17.

[20] See Colgan's "Trias Thaumaturga," Vita Quinta S. Brigidæ, cap. xxxvi., p. 575.

[21] For further particulars, on this subject, Colgan refers to the Life of St. Ibar, which he intended to have published, at the 23rd of April.

[22] This "Campus Gesilli," called *Maggesille*, in Irish, was situated in the district of Hi Falgi or Offaly, not far from the Liffy's plains. It was connected with a tragic and unnatural incident, in our early history; for old chronicles state, that Heremon, King of Ireland, there slew his brother Heber, when contending about the respective boundaries of their provinces. See Miss M. F. Cusack's "Illustrated History of Ireland," chap. v., and n. 7, p. 78.

[23] In the Third Life is mentioned a very wonderful transformation "in duos Eucheas

Lenten visit. Then she told him her desire to obtain a supply of corn. The bishop smiling said: "O Brigid, if you had seen and known the quantity of corn in our possession, you should find, that the amount of our gift to you must be small." The virgin replied, "This is not the case, at present, for you have twenty-four waggon-loads of grain in your barn." Although the bishop had only a very small quantity at first, yet on enquiry, he found the prediction of the holy abbess verified. He gave thanks to God, and then he divided the heaps. Ibar retained twelve waggon-loads for his own use, reserving the remaining twelve for Brigid and her sisterhood.[24] It would seem, that this visit of the Abbess had been returned by Bishop Ibar, for in the Sixth Life of our Saint it is related, how he then celebrated Mass in a solemn manner for all the people[25] who were there.[26] In the Third Life of our holy Abbess of Kildare, we find the following recorded miracles. One of her nuns had been afflicted with a severe illness, and this patient asked for a little milk.[27] But, Brigid's community had no cow to afford it; when, the Saint told a companion to fill with cold water, and then to give the vessel to the sufferer. Such an order having been complied with, it was found replenished with milk, and warm as if this had been just drawn from the cow.[28] When the sick nun tasted this beverage, she recovered. Two females, belonging to her own family, and who were paralysed, lived near St. Brigid. These asked the holy abbess to visit and heal them. She complied with their request. When she arrived, having blessed salt and water, of which those women partook, both were soon restored to health. Afterwards, two Britons, who were blind, had been conducted by their servant, a leper, to the gate of that church, near which the Saint dwelt. They asked her to heal them. She then told them to enter the refectory and to eat, while she should pray for their salvation. They indignantly cried out, "You heal the sick of your own family, but you neglect strangers and attend only to prayer."

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in pascha & in natalitiis Domini." But, in a note on this passage, Colgan remarks, that the text is here vitiated; for, in the Book of the Island, "oblatas panis" is read for "duos Eucheas," and in the Fourth Life, lib. ii., cap. xxii., "in duos panes;" while in both these Acts are wanting the words, "in pascha & in natalitiis Domini." The author of the Third Life would seem to insinuate, in Colgan's opinion, that those miraculously transmuted portions of bread were usually exhibited on the festivals of Easter and of the Nativity, for a commemoration. And, by the term "Eucheas" may be understood the Eucharistic breads, not sacramentally consecrated, or perhaps only blessed bread, or resembling the Eucharistic species. However, that account in the Fourth Life, as given in the text, seems to controvert his opinion, regarding their preservation, for any popular exposition.

[24] See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigidæ, cap. liv., pp, 552, 553, and nn. 27, 28, p. 543, *ibid.* Quarta Vita S. Brigidæ, lib. ii., cap. xxiii., xxiv., p. 553, *ibid.* The foregoing incidents are somewhat differently given in the Fifth Life, where we are told, Ibar had not more than four or five measures of corn in his barn, when Brigid first arrived. The reason, why both saints partook of meat, during Lent, was owing to a prevailing scarcity of other prescribed food, and owing to a dispensation from usual Lenten observances. The nuns of St. Brigid, rejecting their permission, seem to have given way to a species of vain glory, preferring to obedience the practice of their customary Lenten mortifications. See "Quinta Vita S. Brigidæ," cap. li. lii., p. 580, *ibid.* See, also, an account of this miracle in the "Vita Sexta S. Brigidæ," sec. xlvii., p. 592, *ibid.*

[25] "Ibarus ad cellam vir sanctus venerat alma
Dicere missarum populis sollemnia cunctis."

[26] Immediately after the lines previously quoted, Colgan says, that certain portions of the Poem seem to be missing. The last line is marked, as if for a note, which, however, has been omitted in the proper place. See "Vita Sexta S. Brigidæ," sec. lii., p. 593. "Trias Thaumaturga."

[27] In the Lections in St. Brigid's Office taken from the Breviary of Aberdeen, we find a similar statement made in reference to this remarkable recovery. See Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[28] In Professor O'Looney's Irish Life this account is given, pp. 19, 20.

She received this reproof by meekly going out from the church, and taking blessed water to them. When she had sprinkled them with it, the leper was cleansed and the blind men saw. All three praised God, and returned thanks for such benefits as He there bestowed on them.

A woman came one day to St. Brigid. That visitor drove a cow, with its calf, which had been intended as an offering for the abbess. However, the calf strayed away into a very thick wood. Finding she could not drive the cow without it, the woman called out with a loud voice, that Brigid might assist her. Immediately, the cow went gently with her conductor, and direct to the virgin's house. Brigid then told the woman to feel in no way concerned about the calf, which should soon follow in the traces of its dam. Another day, when the Octave of Easter had closed,[29] Brigid said to her nuns, "Hath that beer reserved for our Easter solemnity been given out, for I am solicitous regarding Bishop Mel, and the guests of Christ?" The nuns replied, that God would send them a sufficiency. Then they brought on their shoulders a vessel filled with water to the Saint, that she might bless it, according to her usual custom. Supposing it to be beer, their abbess said, "We give thanks to God, who hath reserved this for our bishop." On examination, it was found, that water had been changed into such a beverage, as had been mentioned by the Saint.[30] At a certain time, likewise, she suffered from sore eyes; and on hearing about her affliction, the same Bishop Mel sent a message she should visit him, so that both might seek a physician to heal her. Brigid said, although not desiring to visit a corporal physician, yet she would act as the bishop directed. It so happened, the Saint fell from her chariot, into the ford of a certain river,[31] whilst on her way with the bishop to seek the practitioner. Her head struck against a stone, and a great quantity of blood began to flow from her wound.[32] After such an accident, that medical professor whom they sought, met them on their way.[33] Placing his hand on the Saint's head, he cried out: "O holy virgin, a physician infinitely superior to me hath healed thy head, and always seek that physician, who is able to expel all manner of disease from thee." Bishop Mel then said to her: "I shall never again advise you to seek any human physician."[34]

The fame of Brigid's holiness, in a short time, caused this wonder-worker to be known and universally admired by the bishops, clergy, religious, and people of Ireland. Her miracles had most beneficial effects on the newly-converted Christians, while they caused a great many conversions among the Pagans. St. Mel and other distinguished prelates held with her frequent spiritual conferences and took her counsel.[35] After the foregoing occurrences, as related by her biographers, Bishops Mel and Melchu, with St. Brigid,[36]

[29] This account occurs in Professor O'Looney's Irish Life of St. Brigid, pp. 19, 20.

[30] This miraculous occurrence is more minutely detailed, in the Fifth Life, chap. xxxvi.

[31] This is briefly stated in the Lections of the Breviary of Aberdeen for St. Brigid's Office. See Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[32] The Third Life adds, that when it was mixed with water, two mute women were restored to the use of speech.

[33] These accounts are also given in Professor O'Looney's Irish Life of St. Brigid, pp. 19 to 22.

[34] See Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, cap. xxvii., xxviii., p. 529. See, also, Vita Quinta S. Brigidæ, cap. xlvii., xlviii., and n. 12, pp. 578, 579, 640, *ibid.* In the latter Life, it is stated, St. Brigid suffered from a pain in her head. That physician, to whom Mel sent her, was Bishop Echeus, Echenus or Echianus, of whom it is said, he was skilled in the knowledge and practice of various diseases, and in the remedies for their cure.

[35] See "The Life of St. Brigid," by an Irish Priest, chap. iv., pp. 39, 46.

[36] From the poetical description in our Saint's Sixth Life, it would seem, that this journey had been undertaken in the middle of the Summer season, and with a view of

proceeded towards the plain of Theba,[37] or Teffia, where the aforesaid prelate, Mel, had a large monastery.[38] During this journey, the favoured virgin wrought many miracles.[39] The ancient principality of Anghaile[40] seems to have been their point of destination. While the Virgin and her companions dwelt there, the King of Theba[41] gave a banquet, at some distance from their dwelling. An awkward servant, on approaching the royal table to remove a precious vessel of priceless material and workmanship,[42] chanced to let it fall, when it was immediately broken in pieces.[43] Full of anger, this king arbitarily ordered him to be bound and put to death. But, on hearing about such a cruel and an unjust sentence, Bishop Mel sought the king to intercede for that captive. The chief, however, would not grant his petition. Then Mel gathered up the fragments of the broken vessel, and brought them to St. Brigid. He asked her to repair it, and she effected this task.[44] The captive was subsequently liberated; while the fame of such a miracle diffused itself throughout that part of the country.[45]

Near this place, St. Brigid was asked to visit another pious virgin,[46] called Briga,[47] and at the house of this latter. Her house was at a place called Kilbrige.[48] Our saint accepted such an invitation at the time, as she had often done on similar occasions. Arriving at the house, she was received with great joy and honour. According to the usual custom of treating guests, her feet were washed; and, after the water had been removed, it cured another nun, whose feet were

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assisting at a council held by St. Patrick. At this Synod, many prelates were present, from remote places. Regarding those bishops and our Saint, it is added :—

"Cum quibus illa suis perrexit sancta puellis;
Tempore quo rutilus torrentia sol geminorum
Sidera perlustrat; ardent confinia Cancri,
Fit calor in terris, fervet sol igneus astris."

[37] Colgan says of Thebe or Theba, that it was a plain known as Teffia or Teffa, otherwise called Anghaile, in the county of Longford. See "Trias Thaumaturga," Vita Tertia S. Brigidæ, n. 16, p. 543.

[38] This monastery was Ardagh, which afterwards grew into an Episcopal See.—*Ibid*, n. 17.

[39] In favour of the blind, lame and afflicted. We are told, also, that during the progress of herself and of her companions,

"rectis properando gressibus ibant
Fluminis ad ripam cujusdam nomine Bannæ."

It seems more probable, however, that Baruæ should be the reading, as probably the River Barrow is meant.

[40] The Muintir-Fearghaill or family of the O'Ferralls were its chief lords for many centuries, although in point of genealogy, the O'Quinns of the same race were their seniors. They had sometimes sovereignty over that sub-section of Fergus's race, on the east side of the Shannon. Still, they never ruled over the whole race of Fergus, who had large territories in Connaught, as likewise in Thomond and Kerry. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." Edited by Dr. O'Donovan, n. 277, p. xxxviii.

[41] The King of Longford, he is rather inexactly called in the "Life of St. Brigid," by an Irish Priest, chap. iv., p. 41.

[42] The writer of her Third Life says, this vessel among our ancestors was called "Septiformis Calyx." It might be a curious subject for enquiry, to ascertain the exact form and material of this cup or chalice. Have we amongst our ancient vessels any of a peculiar shape, to which this and the following description might apply? The many-sided mether, or drinking cup of the ancient Irish, may have been one of its class. It is said to have been "a richly ornamented vessel" in Professor O'Looney's Irish Life of St. Brigid, pp. 21, 22.

[43] From this account, we may infer, that the material was either glass or pottery-ware.

[44] This account is contained, but in a brief way, in the Lections of the Breviary of Aberdeen. See Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[45] See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigidæ, cap. xxix., pp. 529, 530. Sexta Vita S. Brigidæ, secs. xxvi., xxvii., pp. 587, 588.

[46] She is called Brigid the daughter of Conaille [Congal] in Professor O'Looney's Irish Life of the Saint, pp. 21, 22.

[47] This Briga or Brigh is supposed to have been venerated at the 21st of January, or again her feast may be found at the 9th of March.

[48] See "The Life of St. Brigid," by an Irish Priest, chap. iv., p. 42.

crippled.[49] One day a woman came to our saint, with a present of apples,[50] while Brigid dwelt in the plain of Theba. Before that woman left the place, some lepers came up demanding alms. Brigid told the woman to divide this fruit with them. Then her visitor replied, "I brought these apples, not for lepers, but for yourself and for your nuns." Such a remark displeased our saint, and she rebuked that woman for her want of charity, telling her at the same time, her trees should never afterwards bear fruit.[51] On returning to her house, the woman found not a single apple remaining in her orchard; although, only a short time before, her trees were bending with fruit. Thenceforward, her garden remained barren, according to St. Brigid's prediction.[52]

At another time, St. Brigid journeyed through the plain of Thebe in her chariot, when, with many cattle, she saw a man, his wife and whole family, labouring and bearing heavy burthens. These greatly wearied them, as the heat of summer was then excessive. Compassionating these people, our saint gave them the horses, which were under her own chariot, to assist their efforts. At this time, with her nuns, she sat down on the way-side. Brigid then said to her religious daughters, "Dig beneath the sod which is near, that a well of water may be produced, for some persons shall come hither, who although having food, shall require drink." Having obeyed her orders, and dug a few feet, a fountain immediately sprung up in the place.[53] After some short time, with a great number of persons on horse and foot, accompanying him, a certain chief came to the place. Having learned, that St. Brigid had given away her horses, he presented her with two untrained ones. These became as tractable under her management, as if they had been accustomed to the traces of her chariot.[54] Afterwards, some of St. Patrick's disciples and family are related to have passed the same way. These said to Brigid: "We have laboured on our journey, having food, but no drink." The sisters of our saint replied, that running water had been prepared for them to drink, and that the abbess had predicted their arrival. Then all eat and drank together, while the fame of our saint was extolled. Thanksgiving was likewise returned to the Almighty, for such a blessing.

While St. Brigid was travelling, with a great crowd, two lepers followed her, and according to her usual custom, she kindly received them. However, these miserable creatures quarrelled with each other, and proceeded to blows. Meantime, the arm of that man, who struck first, became curved, so that he could not lift it; while, the right hand of his opponent, which had been raised, could not be moved again to its natural position. The hands of these lepers remained in the condition described, until St. Brigid on coming up healed them. Then they repented.[55] At another time, our saint's chariot was brought to carry a sick man, who was at the point of death. About even-tide, he was conveyed to the place, where our saint resided; and, on that very night, his recovery set in, so that by morning he was able to walk. On finding this to be the case, some lepers asked for her

[49] See, Tertia Vita S. Brigidæ, cap. xxx., p. 530. Vita Quinta S. Brigidæ, cap. xlv., xlvi., p. 578. Vita Sexta S. Brigidæ, secs. xiv., xviii., pp. 584, 585.

[50] This anecdote is contained in Professor O'Looney's Irish Life of St. Brigid, pp. 23, 24.

[51] This anecdote is more briefly related in the Lections of St. Brigid's Office in the Breviary of Aberdeen. See Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[52] See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xxxi., p. 530. Vita Sexta S. Brigidæ, sec. xxx., p. 586, *ibid.*

[53] See "The Life of St. Brigid," by an Irish Priest, chap. iv., p. 45.

[54] The foregoing circumstances are related, with more prolixity, in the Sexta Vita S. Brigidæ, secs. xxxi., xxxii., xxxiv., pp. 588, 589. Colgan's "Trias Thaumaturga."

[55] The same account is given in Professor O'Looney's Irish Life of St. Brigid, pp. 23, 24.

chariot. This vehicle, with her horses, the virgin is said to have bestowed on them.[56]

Being invited, St. Brigid went to a certain nunnery, in the territory of Theba, to celebrate Easter. The pious abbess[57] of the place, on Holy Thursday,[58] asked all her sisters, who would wish to wash the feet of certain infirm nuns.[59] All seeming to feel repugnance for this office, St. Brigid declared her willingness to assume such a task; and the abbess was pleased with a compliance, which she knew to have been inspired by heaven. Four of the nuns were then infirm; one was a paralytic, another had been subject to epileptic fits, one was a leper, and another had been blind.[60] Our saint first began to wash the paralytic, who said to her: "O holy mother, pray to Christ for me, that I may be healed." Brigid prayed for her, and she was instantly restored to health.[61] While our saint remained in this part of the country, she occupied a cell for some days, and it chanced, also that a boy who had been mute and a paralytic[62] was there, although St. Brigid was ignorant about his infirmities. Some passengers arrived, who asked for food.[63] Our saint enquired from this boy, if he knew where the cellar key was to be found. He immediately spoke and said "I do." Brigid replied, "Go, and bring it to me."[64] The paralytic, hereupon, arose cured, and presented the keys, whilst, afterwards, with the holy virgin, he ministered food to the guests, after the Scottish manner.[65] When returning home, this boy's friends were greatly astonished on finding him both walking and speaking. The boy told them circumstantially how he had been healed; and all who heard his account gave thanks to God and praised His holy servant.[66] At a time, the holy bishops Maol and Maolchu[67] came to St. Brigid. They asked, if she would accompany them on a visit to their sanctified patron, Patrick, then dwelling in the plain of Bregh.[68] Our saint replied, that she very much desired to do so, as she wished to obtain his blessing. Then those holy bishops set out on their journey, with Brigid and her companions. A certain cleric, who had a large family, with cattle and two waggons, asked

[56] See, also, "Trias Thaumaturga." Sexta Vita S. Brigidæ, secs. xxxviii., xxxix., p. 590.

[57] She had probably been the subject of St. Brigid, in an affiliate house.

[58] See "Life of St. Brigid," by an Irish Priest, pp. 43, 44.

[59] This account is varied in the Lections of St. Brigid's Office as found in the Breviary of Aberdeen. See Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[60] In the Irish Life of St. Brigid, belonging to Professor O'Looney, we are told instead, that "there were four diseased persons in the house, viz., a man in a decline, a maniac, a blind man and a leper," pp. 23, 24.

[61] This miracle is also recorded in the "Vita Sexta S. Brigidæ," sec. xix., p. 585. See "Trias Thaumaturga." There, however, it is stated, in addition, that the other three afflicted persons were healed by St. Brigid, after praying her to interpose on their behalf.

[62] Relating this incident, "The Life of St. Brigid," by an Irish Priest, calls him "a deaf and dumb child." See chap. iv., p. 44.

[63] This anecdote is somewhat differently related in Professor O'Looney's Irish Life of St. Brigid, pp. 23, 24.

[64] This is somewhat differently related in the Lessons of St. Brigid's Office in the Breviary of Aberdeen. See Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[65] Colgan has appended a note, to the corresponding Latin passage, in which he proceeds to show—a question not so much debated now as in his time—that the Irish were anciently called Scots, as St. Brigid is remarked to have dwelt then, in the country of Theba, near Meath, and that the author of her Fourth Life must have lived at a remote period, the Irish having been commonly called Scots, in his time. See "Trias Thaumaturga." Quarta Vita S. Brigidæ, n. 18, p. 564.

[66] This miracle is also related, in the Quinta Vita S. Brigidæ, cap. xlix., p. 579. See "Trias Thaumaturga."

[67] So called in the Fourth Life of our saint. In the Third Life, they are named Mel and Melchu.

[68] Probably Breaghmhagh, a transposed form of the name Magh-Breagh, a famous plain in East Meath. See "The Topographical Poems of John O'Dubhagain and Giolla na naomh O'Huidhrin." Edited by John O'Donovan, LL.D., p. xv., n. 63.

permission to accompany the saints, that he might minister to their wants on the journey; but, the bishops would not consent, lest their travelling might be impeded by the number of beasts and the amount of baggage. Then, St. Brigid said to the bishops; "Proceed you before us, I shall remain, and assist those people."

The bishops obeyed her, and the saint, remaining with the cleric's family, asked why they did not put their baggage in the waggons. She was informed that two infirm persons, a paralytic man, and a blind woman, occupied them. The fellow-travellers of Brigid refreshed themselves and slept for the night, while she fasted and kept vigil. On the following morning, this spouse of Christ blessed some water.[69] Pouring it on the paralytic and on the blind woman, both were restored; one to the use of his limbs, the other to her eyesight. Then, according to our saint's orders, their baggage was placed in the waggons, while prosecuting their journey and giving unfeigned thanks to God. With their permission and blessing, our saint and her companions parted company, in order to hasten progress.

On seeing a certain rustic greatly concerned regarding his cattle, and being near the house in which our saint lived, Brigid told her nuns to enquire about the cause of his grief; when he replied, that his whole family, consisting of twelve persons, lay sick at home, and there was no woman found to milk his cows. Our saint told her nuns to perform this kindly office. Having complied with her order, the religious sisters were invited by that man to partake of some refreshment. With this request they complied, while their holy abbess fasted. All having dined, the saint of God blessed some water, with which she sprinkled the house and its sick inmates. The holy virgin's presence and her ministrations restored all those infirm persons to health. Then they gave thanks to God, and invoked blessings on his glorious servant. Subsequently, in a direct course, St. Brigid and her companions[70] proceed to a place called Tailten,[71] where St. Patrick, with an assembly of holy bishops and saints, held a council.[72] Brigid was received by the assembly with becoming honour.[73] Here she is related to have vindicated the character of Bishop Bron[74] in a miraculous manner.[75] Tailten has been identified[76] with the modern Telltown,[77] a parish[78] in the barony of

[69] Thus, the circumstance is related, in her Fourth Life. In the Third, it is said, our saint used the "morning dew," as *materies* for their restoration.

[70] According to Professor O'Looney's Irish Life of St. Brigid, one of these was Bishop Mel, pp. 25, 26. Melchu is also named as one of them in "The Life of St. Brigid," by an Irish Priest, when alluding to this narrative. See chap. iv., pp. 46 to 48.

[71] This place was situated in the northern part of Meath. In ancient times, it was greatly celebrated. See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, n. 19, p. 564.

[72] It is called a "Convocation of the men of Erin at Tailtin," and "the Synod of Erin," in Professor O'Looney's Irish Life of the saint, pp. 25, 26. A very interesting description of Telltown, identified with Tailtean, is given in Sir William Robert Wilde's "Beauties of the Boyne and its Tributary the Blackwater," chap. vi., pp. 149 to 154.

[73] In the Fourth Life of our saint, we are told, on this occasion, St. Brigid received St. Patrick, the Apostle of Ireland, as her father, and that, in turn, he adopted her as his daughter. It is also said, that for the first time, these two great saints saw each other there; and from this date forward, common consent allowed St. Brigid to be the greatest of all the Irish saints, after St. Patrick.

[74] See his acts at the 8th of June.

[75] See the Lections of St. Brigid's Office in the Breviary of Aberdeen. Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[76] John O'Donovan has given an account of ancient Tailten—which he identifies with Telltown—in letters, dated Keannanus, July 12th, July 13th, July 14th, 1836, pp. 6 to 16, in "Letters containing Information relative to the Antiquities of the County of Meath, collected during the Progress of the Ordnance Survey in 1836."

[77] A townland of 626 acres so called contains a remarkable eminence called Rath Oubh or Black Rath. It is about sixty perches northward from the Blackwater River.

[78] It is also called Killalton Parish,

Upper Kells, county of Meath.[79] Yet, another opinion has been advanced with much ability,[80] that the remains of the celebrated Royal Cemeteries of Tailltin should be sought for on the Lough Crew Hills,[81] at Oldcastle, in the same county.[82] Here an annual meeting of the people, called in Irish Oenach, "a fair," had been held in ancient times, on "the fair-hilled Taillten," which seems a term inapplicable to Telltown, which lies in a low situation, and which is singularly destitute of hills. It is probable, St. Patrick took advantage of the popular gathering there to hold a synod or to give a public mission. It is said, the fair was held with great pomp,[83] and that it was celebrated for national games, which commenced on the 1st of August each year, although occasionally interrupted or prevented, owing to civil discords or to other causes. When the day, on which the foregoing occurrence took place, drew to a close, on seeing the miracles which our saint wrought, a certain man asked her to visit, with her virgins, a house lately built, and which he wished should be consecrated by her presence. She went according to his request, and was received by her host, in a hospitable and respectful manner. When food had been placed before the nuns for their refreshment, Brigid said to her sisters, with a prophetic spirit; "The Lord hath now shown me, that this man is a Gentile, and as he will not be baptized, we should not partake of his meats." One of her nuns replied: "You speak truth, for I have heard, that of all others, he hath most resisted St. Patrick's preaching and hath refused to receive baptism." St. Brigid then told her host, that they could not eat with him until he had been first baptized. Immediately afterwards, the Lord touched this man's heart with compunction for his sins, and he believed, together with his whole family. Bishop Bron, St. Patrick's disciple, who accompanied our saint, administered the baptismal rite. On being informed about these circumstances the following day, St. Patrick told the holy virgin, that henceforth she should not journey,[84] without having a priest to accompany her.[85] Then, the illustrious bishop ordained a priest, named Natfroich,[86] who during the whole course of

[79] See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 600.

[80] See some admirable investigations, relative to this matter, which were presented by Eugene Alfred Conwell, M.R.I.A., in a series of communications to the Royal Irish Academy on the 23rd of May, and on the 14th of November, 1864; as also on the 26th of February, 1866, and on the 12th of February, 1872. These were published in "Proceedings of the Royal Irish Academy," vol. ix. First series, pp. 355 *et seq.*, and vol. i., second series, pp. 72 *et seq.*

[81] The pre-historic monuments here were first discovered by Eugene Alfred Conwell, M.R.I.A., on Tuesday, the 9th of June, 1863. See "Proceedings of the Royal Irish Academy," vol. ix., p. 356. "Examination of the Ancient Sepulchral Cairns on the Loughcrew Hills, County of Meath."

[82] Mr. Conwell has issued in book form, thin 8vo, an interesting account of this locality. This is intituled "Discovery of the Tomb of Ollamh Fodhla (*Ollav Fōla*), Ireland's famous Monarch and Law-Maker upwards of Three Thousand Years Ago," Dublin, 1873. It contains several interesting illustrations, pertinent to the subject. The same writer proposes to publish a very valuable contribution to our ancient history and antiquities, intituled, "Taillten and Brugh: in the County of Meath: being an account of the present condition of two of the Royal Cemeteries of Ireland in Pagan Times." Illustrations, from correct drawings, are designed for this work.

[83] Here "games similar to the Olympian are described to have been held for 15 days before, and 15 days after, the 1st of August, and the time appointed for this grand festival was also that commonly chosen for giving young people in marriage."—Thomas Cromwell's "Excursions through Ireland," vol. ii., p. 125. London, 1820, 8vo.

[84] See "Life of St. Brigid," by an Irish Priest," chap. iv., p. 48.

[85] In the Irish Life of St. Brigid, belonging to Professor O'Looney, the foregoing occurrences are noticed. We are informed, moreover, that St. Patrick's injunction to St. Brigid "caused Natfraech to take Holy Orders," pp. 25, 26.

[86] This priest was afterwards numbered among our national saints, and according to Marianus O'Gorman and the Martyrology of Donegal, he was venerated on the 11th of

her life attended St. Brigid, in quality of guardian, while on her travels.[87] Having taken leave of St. Patrick, the holy abbess returned to her nunnery. About this time, also, a certain man[88] came to the saint, and bore his mother, a paralytic, on his shoulders. When he had arrived in our saint's presence, placing his mother on the ground, under the holy virgin's shadow,[89] no sooner had the infirm woman been set in this position, than she arose and cried out: "I give thanks to God, because the moment I touched your shadow, O saint, I was healed, and felt no more pain." Then audible exclamations of praise to the Almighty issued from the lips of all present.[90]

After some interval of time, a certain demoniac, bound with strong chains, was about being brought to St. Brigid; but, on learning to whom he was being conducted, he cast himself on the ground and persistently declared, they should never bring him to her. The conductors told him, that he neither knew where Brigid was, nor the purpose they had in view; still, he replied, he well knew their object, and the place where our saint dwelt, which he named. Finding they could not move him from the spot where he lay, his guardians were of opinion, that a message should be sent to Brigid, requesting her to visit him there in Christ's name. The holy virgin assented to their request; and, on her approach, a demon fled from that man, whilst as yet she was at some distance. This was a marked privilege our saint possessed, for she caused devils to fear and to fly her approach, wheresoever she came. On the instant, this man's reason returned, and he gave thanks to God.[91]

CHAPTER V.

AT ST. LASARA'S CONVENT ST. BRIGID WORKS MIRACLES—HER EXCURSION TO MUNSTER WITH BISHOP ERC—THE HOLY ABBESS VISITS CONNAUGHT—HER LABOURS AND AUSTERITIES WHILE THERE—THE PEOPLE OF LEINSTER REQUEST HER TO RETURN—SHE COMPLIES, AND RE-CROSSES THE SHANNON—SHE RESOLVES ON BUILDING HER GREAT ESTABLISHMENT AT KILDARE.

WHILE some legendary writers of the illustrious saint's acts intersperse them with fantastic recitals, others recount the daily wonders of her life, and the benefits her charitable solicitude everywhere spread around in providing, not only for the wants of the clergy and religious with whom she associated, but even for those of the poor and humble.[1] At a certain time, Brigid, with her companions, was entertained by a St Lasara or Lasrea, at the church of this latter virgin. It has been conjectured she was the daughter of Ferguss,[2]

December. An Irish Life of our saint, in Colgan's possession, mentions him in the fourteenth chapter. See "Trias Thaumaturga." Vita Tertia S. Brigidæ, n. 20, p. 543.

[87] See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. ix., p. 87.

[88] He is said to have been from Northern Bregia in Professor O'Looney's Manuscript Life.

[89] In the Irish Life of St. Brigid, Professor O'Looney renders this passage "the shelter of Brigid," pp. 25, 26.

[90] See "Vita Sexta S. Brigidæ," section xvi., p. 585, *ibid.*, for an account of the foregoing miracle.

[91] The foregoing miracles are copied, with little variation, from the Third and Fourth Lives of St. Brigid. See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xxxii., xxxiii., xxxiv., xxxv., xxxvi., xxxvii., xxxviii., xxxix., xl., xli., xlii., xliii., pp, 530, 531. Vita Quarta S. Brigidæ, lib. i., cap. xxxiv., xxxv., xxxvi., xxxvii., xxxviii., xxxix., xl., xli., xlii., xliii., xliv., xlv., pp. 547, 548, 549. In many, if not in most, of these chapters, one life seems to be almost a verbal copy or transcript of the other.

CHAP. V.—[1] See L. Tachet de Barneval's "Historie Légendaire de l'Irlande," chap. viii., p. 82.

[2] The Martyrologies of Marianus Gorman,

son to Fethlemid, son to King Leogaire.[3] This identification, however, is not well ascertained.[4] Her place is called Kill-Laisre,[5] or "Laisre's Church;"[6] although it is difficult to identify the foundress,[7] among the many recurring and similar names inscribed on our calendars.[8] While resting at this retreat, on the evening of a particular day, accompanied by a great multitude, St. Patrick, it is said, came to demand hospitality. Then, the nuns of St. Laisre's church,[9] being concerned about the poor provision made in that place for entertaining such a number of persons, manifested their inquietude to St. Brigid. She enquired, what store they possessed. Being told, they had only twelve loaves, an egg, and a little milk,[10] which were prepared for herself and her sisters, our holy abbess replied, that these should prove sufficient for a great number of persons, through God's bounty. She then required the Sacred Scriptures to be read, so that their corporal necessities might presently be forgotten. St. Brigid and St. Patrick afterwards partook of some food, which had been prepared. The quantity of provisions greatly increased, even when their repast concluded. St. Lasrea then offered her place to God and to St. Brigid, for ever.[11] This account seems to indicate, that previously, it had been a convent and not subject to her jurisdiction.

Our Divine Redeemer proclaimed, "Blessed are the peace-makers, for they shall be called the children of God."[12] While holy Brigid remained at the nunnery of St. Lasara, a certain man, whose wife bore him some unaccountable aversion, came to the virgin. He entreated, that she should employ her pious offices for the restoration of a connubial love, which ought to exist between himself and his companion. Then, Christ's holy spouse, blessing some water, ordered the man to sprinkle his house with it, in God's name.[13] This order he obeyed. During the absence of his wife, food and drink, with his bed, were aspersed by him. When she returned home,[14] her

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Tallagh, and Cathal Maguire treat concerning her at the 18th of February, and at the 29th of March, in the opinion of Colgan. See "Trias Thaumaturga," n. 21, p. 543.

[3] About the year 520, his great-grand-daughter, St. Lasre, flourished, on the borders of Meath and Leinster. She was a disciple to St. Finnian of Clonard, as may be seen in the twenty-second chapter of his life, and also in the sixteenth chapter of the Life of St. Kieran of Clonmacnoise.

[4] The Abbate D. Giacomo Certani assumes it as established, in his work, "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, p. 265. For the use of this very rare work, the writer is indebted to its learned and courteous owner, Jasper Robert Joly, LL.D., 38 Rathmines, Dublin.

[5] In an Irish life of our saint, at chapter xxviii.

[6] In Latin "Cella S. Lassaræ."

[7] The time and place are thought by Colgan to favour such identity.

[8] There are at least fifteen or sixteen holy virgins, called Lassara, Lassar or Lasrea, in our Irish mænologies. Marianus Gorman, the Martyrologies of Tallagh, of Cathal Maguire, and of Donegal, name them at the dates of their respective festivals, which are enumerated at the 6th of January, where the first of these occurs.

[9] There are many churches bearing such a name in Ireland. One of these was in Ulster, during Colgan's time. It was a parish church of Clogher diocese, and situated on the banks of a lake called Lochmacnen. Allusion has been made to it, in the notices of St. Lassar of Achadh-foda. There was another in the diocese of Lismore, in Munster. A third was in Elphin diocese, in the territory Oirecht Hymainnin; while, a fourth was in the diocese of Achonry, and within the territory of Lugny: both these latter being in the province of Connaught. But, from circumstances of this relation and place, none of the aforementioned churches seem to be here alluded to.

[10] In Professor O'Looney's Irish Life of St. Brigid, "a sheep" is added to these resources, pp. 25, 26.

[11] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. i., cap. xlvi., p. 549. Vita Tertia S. Brigidæ, cap. xliv., p. 531. *Ibid.*

[12] St. Matt. v., 9.

[13] In his usual erudite and fanciful manner, Abbate D. Giacomo Certani has amplified his narrative of this incident. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 269 to 272.

[14] This was at Killassair, according to

heart filled with affection towards her husband, while their mutual harmony and love continued so long as they lived.[15] At this time, also, St. Brigid was visited by a certain virgin, descended from the race of Guais or Guassius.[16] Their district was in Meath, where they were known as the Hi Mac Huais.[17] This virgin sought alms from every house in the kingdom. Brigid said to her: "I will give you either my cloak, or a heifer lately presented to me.[18] The religious told our saint, that neither of these gifts could profit her, for way-side robbers might deprive her of them. Brigid then asked her visitor, if she would receive a girdle, worn by herself, and which should heal several kinds of diseases, prevailing in that part of the country, provided this zone were immersed in water, the name of Christ being also invoked. The virgin[19] received this gift from our saint very thankfully. Taking the girdle, she first went to a certain boy, who was sick, and who was greatly beloved by his parents. The Almighty was pleased to restore him to health, through the instrumentality of this Brigidine relic.[20] That virgin in like manner was enabled to heal many, who were sick, so long as she lived.[21] According to St. Brigid's prediction, she even received several presents in return for such services. With the gifts thus acquired, she bought lands, giving all the wealth she possessed to the poor. While living a chaste and holy life, she became a distinguished saint.[22] Her name, however, does not appear to have been recorded.

Another time, St. Brigid went into the district of Feara Ross.[23] Having been requested by some persons, the Abbess visited a king, living in the plain of Breagh,[24] that she might obtain a certain man's liberation. This person had been held as a prisoner by the dynast. Our holy virgin promised a

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Professor O'Looney's Irish Life of St. Brigid. An additional incident is added to prove the affection, which the wife evinced for her husband, pp. 27, 28.

[15] This miraculous renewal of affection between the parties is related in the sixth metrical life of our saint, with some additional particulars. The following line concludes this narrative:—

"Virginis ob meritum Christus firmavit amorem."

—Colgan's "Trias Thaumaturga." Sexta Vita S. Brigidæ, sec. xl., p. 590.

[16] Thus found in the Third and Fourth Lives of our saint. In a note thereon, postfixed to the Third Life, Colgan writes an emendation, that in the Irish idiom this family should be named the Mac-Huais. This tribe's name they took from an old and respectable stock, descended from Colla Huasius, who is numbered among the Irish kings. See "Trias Thaumaturga," n. 22, p. 543.

[17] The Abbate D. Giacomo Certani has it "Ella era d'vna Regione della Media, che allora chiamausi Nac-Hunis, et oggidì vien detta Hi Machunis."—"La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quarto, p. 272.

[18] This narrative is somewhat differently presented in the Lections taken from the Breviary of Aberdeen. See Bishop Forbes' "Kalendars of Scottish Saints," p. 289.

[19] This person is said to have been in great misery, before St. Brigid bestowed on her the gift. Professor O'Looney's Irish Life of St. Brigid, pp. 27, 28.

[20] This same miracle seems the one alluded to, in the metrical life of our saint; but, in this life, it is said, that a poor man was the recipient of St. Brigid's girdle.

[21] It is stated, in the Sixth Life, that by means of this girdle, many miracles, in favour of the sick and afflicted, had been wrought, throughout the districts around Kildare. These miracles are said to have been continued, after it had been brought to the recipient's country. See Sexta Vita S. Brigidæ, sec. xxv., pp. 586, 587.

[22] See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xlv., xlvi., and Quarta Vita S. Brigidæ lib. i., cap. xlvii., xlviii., pp. 531, 549.

[23] Which means "the men of Ross." Professor O'Looney's Irish Life of St. Brigid, pp. 29, 30. This was a tribe and territory, comprising the country around Carrickmacross, in the County of Monaghan, and a part of Louth County. See "Three Fragments, Copied from Ancient Sources, by Dubhaltach Mac Firbisigh," edited with a translation and notes, by John O'Donovan, LL.D., p. 72, n. (b.)

[24] Otherwise, Breaghmhagh, or Bregia, the great plain of Meath, in which Tara is situated. See "The Irish Version of the Historia Britonum of Nennius," edited with

ransom to him for that captive. But the king would not consent to release his prisoner.[25] He even vowed, this man should be put to death on the same day; and the utmost concession, our saint could obtain, was a delay of execution, until the ensuing night. Accompanied by the kindred and friends of that captive, Brigid went at night to the place where he was confined; and while her companions slept, she alone remained awake. The dynast's friends said to him: "Unless, O king, thy captive be put to death, during this night, no person can deprive him of life on to-morrow, for St. Brigid will liberate him. We have held a council amongst ourselves, resolving to take him away by violence, and to kill him, independently of your wishes. This course, we trust, will serve to your being considered inculpable." But the holy virgin was miraculously admonished, regarding this plot. During the first night-watch, a vision appeared to the chained man. He saw Brigid standing near him, and he heard her pronounce these words: "Behold, evil men are intent on killing thee this night, but when thou art dragged to death, thou shalt often call on me by name. And when the chain shall have been removed from thy neck, that they may proceed to murder thee, slip away from thy executioners, on the right side, and thou wilt safely escape from them to your friends." After this announcement, and while the captive remained awake, his executioners came. Removing him without the door of the king's castle, they unbound that chain which confined him. We are told, this man immediately escaped from their hands, and without molestation, he came to St. Brigid; his enemies, meantime, thinking they had killed him and had cut off his head. On the following day, however, neither his head nor body could be seen, and this man's enemies were astonished at the result of their search. In the early part of that same day, Brigid sent a messenger to the king, with a true account concerning the transaction. Hearing this, the dynast repented of his evil intentions, and dismissed all inimical thoughts towards the man, on account of that veneration he entertained for holy Brigid.[26]

One of the holy men, who had been distinguished owing to his virtues in St. Brigid's time, was Bishop Erc or Ercus of Slane.[27] He was an early convert and a disciple of St. Patrick.[28] This Bishop Erc's immediate progenitors and family lived in Munster; although, he descended from Fergus Rogius,[29] and the royal line of Ulster kings.[30] His hermitage was at Slane,[31]

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a translation and notes by Dr. James Henthorn Todd and by the Hon. Algernon Herbert, p. 124, n. (q.)

[25] The account is more fully given in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quinto, pp. 354 to 359.

[26] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xxxix., p. 556. Also, Vita Tertia S. Brigidæ, cap. lxviii., p. 535. *Ibid.*

[27] His festival occurs at the 2nd of November.

[28] In addition to this, D. Giacomo Certani makes him, absurdly enough, a Canon Regular of St. Augustine. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quinto, p. 362.

[29] His son was Corb, surnamed Ulom. Eight sons of this Ferguss, with their posterity, held large tracts of land, in different provinces of Ireland, viz., in Ulster, Connaught, and Munster.

[30] From this line descended St. Brendan of Birr, St. Caiman, St. Leathan, St. Erc, bishop, and the holy sisters Criada, Derusia, and Sincha, daughters of Ernan. According to the "Sanctilogic Genealogy," chap. 30, these were near relatives of St. Brendan. In this old record, the several holy persons enumerated are derived from their common progenitor, Corb. See "Trias Thaumaturga." Vita Tertia S. Brigidæ, nn. 42, 43, p. 544.

[31] In the "Diocese of Meath, Ancient and Modern," vol. i., chap. xxxix., p. 297, the Rev. Anthony Cogan writes in sympathy with his subject. "The Rev. Mervyn Archdall, Protestant Rector of Slane, the distinguished author of the *Monasticon Hibernicum* and of the *Peerage of Ireland*, is buried in the Protestant churchyard of Slane. He

on the banks of the Boyne, and it stood in a most charming locality.[32] Here too, at the present time, may be seen some most interesting relics of our



Franciscan Abbey Ruins, at Slane.

ancestors' piety.[33] Beside that romantically situated cell of the holy man,

was an indefatigable compiler, and to his valuable labours we are all indebted for much interesting information. Over his remains a monument has been erected, with the following inscription :—

'We shall also bear the image of the Heavenly.'

Sacred to the Memory
of
MERVYN ARCHDALL, A.M.,
Rector of this Parish,
Who died the 6th August,
1791.
Aged 68 years."

[32] A very interesting history and description of Slane—so associated with early and closing scenes of the amiable and learned writer's life—will be found in the Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. ix., pp. 58 to 64, and chap. xxxix., pp. 283 to 297. The lamented deceased was a native of Slane, where he was born in the year 1826. He was ordained a priest A.D. 1850. As a lecturer and pulpit orator, he was highly distinguished. By the admirable work he published in three octavo volumes, an incalculable service was rendered to the diocese of Meath. Attached as dean to the Diocesan Seminary of Navan, he won all hearts by his goodness and gentleness. His collegiate duties were faithfully discharged; while his literary labours were of a peculiarly arduous nature, and must, no doubt, have greatly tended to undermine his constitution. In his preface to the first volume the author says: "I went from churchyard to churchyard, taking the dimensions of the existing ruins, deciphering the tombs of priests, transcribing the inscriptions on the pedestals of old chalices, searching the registers, gathering old documents and letters of the deceased pastors, examining the lists of subscribers catalogued in old books, visiting the old crosses and the holy wells, and taking notes of every surviving memorial of the faith and piety of the people," p. viii. In declining health, "It is strange," he often observed to his friends, "I believe that I had a vocation to write this work, and I should not be surprised if God would call me soon, since I have finished my labours." He departed this life on Saturday, January 28th, 1872, at Slane, with his relatives so dearly loved by his bedside, at the comparatively early age of 46. He was buried on the following Monday, in the Parish Church of Slane, where a handsome public monument has been erected to commemorate his worth and services.

[33] The accompanying engraving, by Mrs.

yet visited by so many pilgrims of taste, who delight to wander along the winding waters of the Boyne, some towering and extensive abbey ruins[34] crown a magnificent height, which presents a vast view over one of the most lovely landscapes in Ireland.[35] A fine, lofty, and nearly perfect abbey-tower dominates over the deserted and ruinous cloisters beside it.[36] A much frequented graveyard surrounds the ruined Franciscan monastery, that had been founded here A.D. 1512.[37] The pious and noble Flemings'[38] pile of buildings was soon diverted to secular purposes, while the church and monastic portions gradually fell into decay, It is said, that several fragments of St. Erc's ancient hermitage and some ornamental details were taken from the older ruin, and inserted in the more modern erection.

With blessed Erc, the great St. Brigid was specially intimate and bound by ties of holy friendship. This appears from her Acts, and it is supposed,[39] that about the year 484, she was his travelling companion to his native province.[40] Such tour of the holy abbess possibly preceded one she made to Connaught;[41] although, indeed, this matter has not been very clearly established.[42] St. Brigid entertained a great inclination to see certain consecrated places and holy persons in Munster; but, according to another account, her visit there was induced, through a desire to accompany St. Erc on a visit towards that country, where his relatives lived.[43] One day, while prosecuting their journey, St. Brigid said to the bishop, "O venerable father, point out to me the quarter of Munster, in which your family resides." When the bishop had complied with her request, the holy virgin exclaimed in continuation, "At present, a war is there waging, between your tribe and another clan." The bishop replied to her: "O holy mother, I believe what thou hast told me is true, for when I last left them to see you, they were in a state of discord." Then Brigid cried out, "O Father, your people are now routed." One of St. Erc's disciples,[44] hereupon, thoughtlessly remarked to

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Millard, Dublin, from a drawing made on the spot, represents the ruins of the Franciscan monastery at Slane.

[34] At Slane, it is said, Dagobert, King of Austrasia, took refuge, when he was banished into Ireland, by Grimoald, Mayor of the Palace, at the age of seven years, and A.D. 653.

[35] Canons Regular of St. Augustine have been placed here by Harris, and St. Patrick is called the founder in the sixth century. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 264. But, Sir James Ware more sensibly states, that Christopher Fleming, Baron of Slane, and his wife, Elizabeth Stukely, were the founders. In the charter of its foundation, it is stated, to have been "in loco Hermitorii S. Erci." See "De Hibernia et Antiquitatibus ejus," cap. xxvi., pp. 167, 168.

[36] A very inexact engraving of this ivy-shrouded object is presented in the "Dublin Penny Journal," vol. ii., No. 102, p. 393.

[37] See Archdall's "Monasticon Hibernicum," pp. 572, 573.

[38] See some account of them in Rev. C. P. Meehan's "Rise and Fall of the Irish Franciscan Monasteries and Memoirs of the Irish Hierarchy in the Seventeenth Century," chap. iii., pp. 144 to 156.

[39] By Dr. Lanigan.

[40] Whether this or the Connaught journey took place, before or after the foundation of her nunnery at Kildare, seems uncertain. Perhaps, she made more journeys than one to either province, for she appears to have been an indefatigable traveller on her holy missions, like the great Apostle St. Patrick.

[41] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. x., n. 116, p. 407.

[42] In "The Life of St. Brigid," by an Irish Priest, he gives precedence to the holy woman's Munster visit, in the order of narrative. See chap. iv., v., pp. 50 to 56. Some of her Latin Acts seem to reverse this arrangement. Abbate D. Giacomo Certani—no great historical authority, however—places the Connaught journey after the Munster one. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quinto, pp. 362 to 404. See also p. 408, *et seq.*

[43] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iv., p. 389.

[44] In Professor O'Looney's Irish Life of St. Brigid he is called a clerical student, while it is stated St. Brigid and Bishop Erc were in Leinster, at the time of this occurrence, pp. 41, 42.

the holy abbess, "How are you able to see the fight at such a distance?" The bishop reproved this incredulity for his not recognising the Holy Spirit's illuminating gifts conferred on a virgin, who was blessed both in soul and body. Then said Erc to our saint: "O servant of God, sign our eyes that we may witness those things thou seest." The spouse of Christ immediately complied with this request, so that they clearly observed the battle's progress. Looking on, in great grief, his disciple cried out to Bishop Erc: "Alas! also, my Lord, at this moment, my eyes behold the decapitation of two brothers." The result of enquiry established the reality this vision detailed.[45] Afterwards, in a certain place, and near a mountain, the holy Bishop Erc[46] and the sanctified virgin Brigid sat down, with their attendants. These were greatly fatigued after their journey, and they experienced great hunger. A youth in their company thereupon remarked, that whoever gave them food should confer a great charity on them. St. Brigid then said, "I predict, that if food and drink be required, you must wait awhile in expectation of assistance from on high; because, I behold a house, in which they are to-day preparing alms for a certain church. Within an hour it shall come here, and even now it is put up for us in packages." While our saint was speaking, refreshment carriers arrived, and when they had learned the illustrious Brigid and holy Bishop Erc, with their disciples, were there, those bearers greatly rejoiced to relieve their wants. Alms were presented to the famished travellers, with such words: "Receive those refreshments, which God Himself hath intended for you, as your wants and merits should be taken into consideration, before those of any other congregation." Giving God thanks, our travellers partook of this food presented; yet, as they only received edibles, some drink was required, likewise, to allay their thirst. Then Brigid told them to dig the earth near this spot.[47] On obeying her order, a spring of clear water issued from the ground. Afterwards, it bore the name of St. Brigid's well, and it might be seen at the time our virgin's Third and Fourth Lives had been written.[48]

The holy travellers subsequently visited Magh-Femyn,[49] at a time when a great Synod of Saints was there assembled.[50] They were obliged to remain at that synod.[51] The holy Bishop Erc gave an account of those miracles wrought by our saint, while he was assisting at this council.[52] The neighbouring inhabitants, hearing that Brigid was there, brought many infirm persons to her, that she might heal them. Among these were included some lame, leprous, and demented persons.[53] Such fortunate patients

[45] Abbate D. Giacomo Certani has a laboured account of the foregoing incidents. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quinto, pp. 362 to 368.

[46] In the Third Life of St. Brigid, the words "Bronus Episcopus" are introduced erroneously, as is evident from the context.

[47] See D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quinto, pp. 368, 369.

[48] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xlii., xliii., pp. 556, 557. Also, Vita Tertia S. Brigidæ, cap. lxxi., pp. 535, 536. *Ibid.*

[49] Otherwise, Magh-Femhin, or "the plain of Femhin," which is a celebrated and extensive level in the territory of the Decies in Munster. See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, n 45, p. 544.

[50] We appear to have no other historical notices regarding this synod preserved. It does not occur in the List of Councils, contained in Sir Harris Nicolas' "Chronology of History," pp. 212 to 269.

[51] See "The Life of St. Brigid," by an Irish Priest, chap. iv., p. 51.

[52] Near Fethart, in the county of Tipperary, there is a Kilbride; but, it is not known to have been erected by St. Brigid, or to indicate the site of any residence, which had ever any connexion with her, and which existed in the neighbourhood. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iv., and nn. 51, 52, pp. 389, 390.

[53] See "La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quinto, pp. 369 to 373.

were released from their several afflictions, through Divine assistance, and the prayers of our merciful saint.[54]

After this, Brigid went to a place, adjoining the sea, and at no great distance from that house in which Bishop Erc then dwelt.[55] Here she remained for a long time, with her companions.[56] An anchoret lived not far from them. He was a most devout and perfect man. Wishing to avoid all female society, he sought a desert place for his habitation, and directed his course to an island.[57] While on his way thither, he came near a cell, in which St. Brigid lodged. The disciples of the anchoret said to him: "O Father, let us visit holy Brigid, that she may bless us." The anchoret replied: "My children, you know already my vow to visit no woman."[58] Then continuing their course, they recollected, in the evening when they had reached a hospice, that some of their luggage had been left behind. It was generally supposed, this loss of their effects occurred, through their neglect of visiting our saint to receive her blessing, and they resolved to fast that night, in atonement for their fault. After these religious men had taken their departure, St. Brigid was inspired to address the following words to her nuns: "Go and bring hither the property of God's servants, and which has been left behind on the road near to us." On the following morning, the monks went back to Brigid, and found their effects in her safe keeping. The holy anchoret and his disciples remained three days and as many nights, near to where she lived. All offered joint prayers to Heaven. God's holy word[59] was preached, likewise, during this visit.

Those devout men afterwards prosecuted their course, and St. Brigid complied with their wishes, by accompanying them one day's journey. Our pious virgin had compassion on those disciples of the anchoret, for she saw their burdens were too heavy. Beholding two horses descend towards her from a neighbouring mountain, she ordered their baggage to be placed on these animals. When the end of that day's journey had been accomplished, Brigid wished the return of those horses to their owners. Her desire was accomplished, although none of the company knew whence they came, or to whom they belonged. Parting with those religious men, St. Brigid bestowed her benediction on them. Afterwards, she returned towards her cell. When that anchoret came to the island of his selection, a man who had previous possession entered it, with his wife, sons, daughters, and servants.[60]

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[54] Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xliv., p. 557. Also, Vita Tertia S. Brigidæ, cap. lxxii., p. 536. *Ibid.*

[55] Dr. Lanigan says the place is now known as Kilbride, near Tramore, Waterford County. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. iv., and n. 54, pp. 390, 391.

[56] The Third Life of our saint says, that she remained here for some years. Colgan thinks, this place where she lived must have been a church, called Killbrighde, or St. Brigid's cell, in Kill-medain Deanery. This place is to be found in a catalogue of churches, belonging to the Waterford diocese. See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. lxxiii., and n. 46, pp. 536, 544.

[57] Colgan is unable to identify the particular anchorite, who is said here to have lived in this Munster island. He hazards a possible conjecture, that it might have been a St. Killian, whose festival occurs on the 3rd of March, and who dwelt in the island of Inisdoimle, within the bounds of Munster. Perhaps it was St. Barrindus, or Bairrfinn, who is venerated on the 30th of January, in the same place. See "Trias Thaumaturga." Vita Tertia S. Brigidæ, n. 47, p. 544.

[58] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quinto, p. 375.

[59] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xlv., p. 557. Also, Vita Tertia S. Brigidæ, cap. lxxiii., p. 536. *Ibid.*

[60] See this account amplified and embellished with illustrative observations, according to his usual pedantic style of quoting classical and sacred writings, in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese," libro quinto, pp. 378 to 385.

Some cattle, also, he wished should graze there during the summer season. The holy anchoret, who had so much desired separation from worldlings, besought this man to leave the place. To such a request, the latter would not accede, saying that he held this island as a portion of his paternal inheritance. The anchoret then sent for St. Brigid, to exert her influence in his behalf; and, when the holy virgin came to the place, she vainly pleaded with the proprietor to relinquish his claim. On the day following, however, a large eagle came and bore off through air this man's infant son. The proprietor's wife and the child's mother came to St. Brigid. Her interposition was sought with tears and lamentations. Our holy virgin said: "Weep not, for your infant lives." The eagle brought her child back and left him safely on the shore. The infant's father was still obdurate, and dwelt near the place, which he was unwilling to leave; but, on the following day, Divine Omnipotence wrought a miracle, which proved the cause of his conversion. The proprietor's heart was now touched, and he repented his former obstinacy. Afterwards, he devoted himself to God and to St. Brigid, promising he would not enter into that island, without the anchoret's permission.[61]

On another day, while St. Brigid remained here, some religious guests came to visit her.[62] Our saint gave a fisherman directions to kill seals, and to proceed out towards the sea, in search of something for her guests.[63] The fisherman took his lance, or harpoon, which served to capture marine creatures. When he had sailed out to sea, a seal crossed his course. Raising his harpoon, it was driven home into the animal's head, while a rope attached to it remained in the fisherman's hand. Having received a deadly wound, this seal drew the mariner and his bark out towards the deep. Nor was his course stayed, until the shore of a certain island,[64] lying far away in the ocean was reached. There the rope was cut, while the mariner reached shore in his boat. That seal, however, with the harpoon fixed in his head, took an opposite direction. It swam in a direct line towards the shore of that place, where St. Brigid dwelt, and there the animal died. The Britons gave the man a currach to return,[65] and, trusting in Divine Providence, as also on St. Brigid's protection, the fisher set out in this frail bark. Through God's blessing, he fortunately reached that port from which he had started, about the sixth hour.[66] There he found the seal, lying on the sea-shore,[67] and with the lance fastened in him. Entering their house, he gave an account, setting forth those incidents of his voyage, to all the religious inmates.[68]

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[61] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xlvi., xlvii., p. 557. Also, Vita Tertia S. Brigidæ, cap. lxxiii., p. 536. *Ibid.* These circumstances are related, likewise, with some additions and changes, in the Sixth Metrical Life of our saint. It is there stated, that the anchoret was a priest, and that he was obliged to sail over in a vessel to the island, when he came to a seaport. That child taken away by the eagle is said to have been the only charge his parents had, and in consequence he was greatly beloved by them. See Vita Sexta S. Brigidæ, secs. xx., xxi., xxii., xxiii., pp. 585, 586. *Ibid.*

[62] See this account as given by Abbate D. Giacomo Certani, "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 385 to 387. He places the incident here narrated at Kill-Medain.

[63] According to Professor O'Looney's Irish Life of St. Brigid, this incident occurred at Tealagh (Tealach na Nespoc), in the west (east?) of Leinster, where pious nobles, *i.e.*, seven bishops, were her guests, pp. 37, 38.

[64] Possibly the Isle of Man.

[65] Such is the account in Professor O'Looney's Manuscript.

[66] In the morning he went across the British sea, and arrived back at mid-day, is stated in Professor O'Looney's Manuscript.

[67] "Of the Leinster sea at this side" is stated in Professor O'Looney's Manuscript.

[68] Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. ii., cap. xlviii., p. 557. In the Third Life of our saint, it is said, that the fisherman was dragged by the wounded seal to the British coast, when the rope was cut by a rock on the sea-shore. See Vita Tertia S. Brigidæ, cap. lxxiv., p.

Afterwards, St. Brigid, with her nuns, went towards Cliach plain,[69] in the county of Limerick, and province of Munster.[70] At a certain place there, she remained for some time. During this interim, a fugitive female servant came to her, for she had left a mistress whose bearing was intolerable. However, following this servant, the mistress intended to bring her back; but, Brigid, wishing to procure the captive liberty, besought her manumission. That female slave-owner would not agree to her proposition, as the servant wove valuable stuffs. The imperious dame, taking her maid by the hand, even proceeded to drag her, with some degree of violence, from the saint's side. Such conduct greatly displeased Brigid, and when the servant had been drawn a certain distance from her, the tyrannical mistress's right hand, which held the slave, immediately withered. Then sorrowfully the dame wept, finding herself unable to move her hand. On retiring, she repented this violence. She restored her maid to freedom, and at the same time sent her to our saint. Immediately afterwards, the woman's hand recovered its former strength.[71]

Referable to the fine early national taste for music and poetry, in alluding to the succeeding incident recorded in St. Brigid's Acts, an agreeable French writer observes, that, as being children of Erin, austere eremites, contemplative virgins, grave abbots, and venerable bishops, heard with delight the metallic harp-strings vibrate harmoniously, where such practices were fostered.[72] When St. Bridget visited the county of Limerick, she had an interview with a chieftain, who lived there in Cliach plain.[73] This district stretched over the country around Knockany, and it embraced in part the barony of Conagh.[74] St. Brigid had been asked to procure liberty for a certain captive; but, when she came to the chief's house for such a purpose, he was not at home. The chief's foster-father and his children, however, were in the house. St. Brigid asked them to play upon harps, which were hanging there, but they told her that the harpers were away. Hereupon, some of Brigid's companions jocularly remarked, they should try their skill, as the saint would bless their hands, and enable them to play, if they only attempted it. Then, the chief's foster-father, with his sons, said, "May God's saint bestow her blessing to enable us to harp for her." Brigid gave her benediction to those, who were ignorant of musical art or notes. Then they played with all the skill of trained harpers. While thus engaged, the chief returned towards his house. Approaching it, he asked who had produced this music he heard. When told it was his foster-father, with his sons, and at St. Brigid's command, the chief was amazed.[75] He next asked a blessing from their illustrious visitor. This she promised to bestow, provided he would liberate the captive. With her request he complied. The foster-father and his sons followed the profession of harpers to the very day

536, *Ibid.*

[69] Colgan says, this appears to be the plain in Momonia which stretches around Cnoc Aine mountain, for the district in which it rises is called Aine-Cliach. See "Trias Thaumaturga," Vita Tertia S. Brigidæ, n. 48, p. 544.

[70] It is amusing to read in D. Giacomo Certani, this place called Aine Chiac, under the mountain of Croc Aine. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 387, 388.

[71] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. xlix., p. 557. Also, Vita Tertia S. Brigidæ, cap. lxxv., p. 536, *ibid.*

[72] See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. viii., pp. 79, 80.

[73] It is called Aracliach by the writers of our Irish chronicles. See Colgan's "Acta Sanctorum Hiberniæ," Jan. iii., p. 13, n. 4.

[74] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., § iv., and n. 55, pp. 390, 391, and chap. vi., § viii., p. 287, *ibid.*

[75] See D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 392 to 395.

of their death. In after times, their posterity even became esteemed as the bards of kings.[76]

At another time, two lepers visited Brigid, and entreated her to cleanse them from their leprosy. Then praying to God, the saint blessed some water, in which she told these lepers they should wash each other.[77] While one washed his companion, this latter was freed from his leprosy. Clean garments were then put upon him. The virgin afterwards said to the restored man, "Do you, in like manner, wash your companion." Finding that he was cleansed and had clean garments, the person addressed felt pleased at his good fortune; but, he had a great repugnance to touch his afflicted fellow-man. Our saint observed, he should do for his neighbour, what he wished the latter to do for him; yet, still he objected and absolutely refused. Then Brigid, rising up, washed that leper with her own hands, until he was cleansed. Afterwards, she had him clothed with clean garments. He who had been first healed then said, "Just now, I feel sparks of fire settling on my shoulders." Immediately his whole body was covered anew with leprosy, as a punishment for his pride or want of charity. Thus was fulfilled that Scripture sentence, "He who exalteth himself shall be humbled; and he that humbleth himself shall be exalted."[78] The restored man rejoiced and gave thanks to God, who had healed him, through Brigid's transcendent merits.[79]

Two other lepers seeking alms came to the charitable abbess. But, she had nothing to give at the time, save a cow, and this she offered for division between them. One gave thanks to God for her gift; but the other, who was proud and ungrateful, said, unless the whole cow were bestowed, he should not receive that part of it, which might fall to his lot.[80] Then our saint addressed the humble leper: "Do you wait awhile with me, until the Lord send us something, and let the other man have this cow to himself." The covetous man departed with the animal, but after awhile he found himself unable to drive it. At length, wearied with such vain efforts, he returned to St. Brigid. He even insulted her with reproaches, conveyed in these terms: "I could not urge the animal forward, because you have not given her, with a willing mind, besides you are too exacting and severe." The abbess endeavoured to appease him, but she could not succeed. This conduct, so perfectly unjustifiable, much displeased her. At length, she said to the insolent fellow, "Thou art a son of perdition, and your cow shall now become docile, yet this shall not profit you in the least." At that very moment, a man presented himself with a cow, which he destined as an offering for St. Brigid. This gift, however, our virgin handed over to the good leper. Then both lepers drove their respective cows towards a river.[81] Here the unthankful man was drowned, nor was his body afterwards recovered. The humble leper safely escaped from danger, and brought his cow with him.[82]

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[76] See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. lxxvi., pp. 536, 537. Quarta Vita S. Brigidæ, lib. ii., cap. l., pp. 557, 558, *ibid.*

[77] This account is contained in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 395 to 398.

[78] Luke, xviii. 14.

[79] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. li., p. 558. Also, Vita Tertia S. Brigidæ, cap. lxxvii., p. 537, *ibid.*

[80] See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 398 to 401.

[81] In Professor O'Looney's Life of St. Brigid, where this miracle is recorded, the river in question is called the Bearbha, or Barrow; and, from this it would seem, St. Brigid was hardly in Munster at the time of its occurrence, see pp. 33 to 36.

[82] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. lii., p.

Many other actions of St. Brigid, and worthy of being recorded, took place, while she dwelt in the Munster province. There she also blessed many churches and monasteries. Afterwards, she set out on a journey to her own city, in the province of Leinster. Travelling through the plain of Femhin, in her chariot, she met a husbandman, cultivating his field, or enclosing it with a hedge. The charioteer of the holy virgin said to him: "Allow us to pass the chariot of St. Brigid through your land, and afterwards you can surround your field, with a hedge." The husbandman refused this request, however, and told the charioteer he must drive round the circuit of the field.[83] Our holy virgin hereupon replied: "Let us do as he requires, lest anything happen on this man's account." Still, the charioteer disobeyed her, and drove his horses into the man's field. On seeing this, however, the owner furiously struck the horses' heads with a club. This assault caused the animals to prove restive. Although, St. Brigid was then thrown out of her chariot, she suffered no further injury, while her charioteer was hurt by the fall. Afterwards, her horses stood quietly, the holy woman saying, "Did I not tell you to avoid this man, because I foresaw he was doomed to death and destruction." The rude agriculturist was about to repeat his violent behaviour, disregarding the wickedness he meditated against God's holy servant. But the Almighty avenged the injury and insult offered to his saint; for that insolent boor was prostrated on the earth, and there he died.[84] We are next told, that the pious abbess came towards Leinster's bounds, and entered a province or region, called Labrathi,[85] or Labraide. This is supposed[86] to be an equivalent for Hy-Kinsellach.[87] There, she dwelt in a certain spot.[88] Whilst here, a woman, accompanied by a leprous daughter, visited our holy virgin, to interest this latter in her cure. The charitable servant of God fasted, and blessed some water,[89] with which she ordered the leprous girl to be washed. No sooner had the patient been sprinkled with this water, than she was cleansed from her leprosy. Both the mother and her daughter then gave thanks to God and to St. Brigid.[90]

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558. Also, Vita Tertia S. Brigidæ, cap. lxxix., p. 537, *ibid.* This miracle, according to Colgan, is alluded to, in the Vita Sexta S. Brigidæ, § xvii., p. 585, where a portion is truncated, through the fault of him who copied the original MS. See *ibid.*, n. 11, p. 598. Yet, it may be doubted, if the latter fragmentary account had not reference, rather to a miracle, which is related in Vita Tertia S. Brigidæ, cap. ci., p. 540, and in Vita Quarta S. Brigidæ, lib. ii., cap. lxx., p. 560, *ibid.*

[83] See D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 401 to 404.

[84] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. liii., p. 558. Also, Vita Tertia S. Brigidæ, cap. lxxx., p. 537, *ibid.* In the latter life, it is said, St. Brigid went from Cliach plain to Leinster, to assist the poor of her race, in this latter province. It is stated, also, that she was hurt, as well as her charioteer, when she fell from the chariot. The work, at which the man was engaged, is said to have been enclosing his field with a hedge.

[85] A certain Labratius or Lauradius, son to Bressal Belach, King of Leinster, was the founder of the Hy Kinselach family. From a son Enda, surnamed Kinselach, and his family, this territory had been called Hy-Kenselach. See "Trias Thaumaturga." Tertia Vita S. Brigidæ, n. 50, p. 544. Also, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., § iv., and n. 57, pp. 390, 391.

[86] By Colgan.

[87] If so, it was a well-known territory in southern Leinster.

[88] See the account given in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, p. 404, *et seq.*

[89] There was a well, bearing the name of Tobar-Brigdhe in Hy-Kinsellagh. It was much resorted to, on account of various cures wrought there, in Colgan's time. This distinguished Irish hagiologist and antiquarian is of opinion, that this spring, which was situated in the Leinster province, must have been one mentioned in St. Brigid's Acts, as having had a miraculous origin. See "Trias Thaumaturga," n. 44, p. 544.

[90] See Colgan's "Trias Thaumaturga."

We are told,[91] that Brigid, with her religious daughters, took a journey towards Connaught; as, for special reasons, she wished to leave her own province of Leinster. On arriving in Connaught, she dwelt, for a time, in the plain of Hai.[92] This was a large and an extensive plain, situated in the county of Roscommon and province of Connaught. While there, she built cells and monasteries, in the surrounding country. Then, also, did she take possession of that parish, about which she uttered the prophecy during her infancy, by saying: "This shall be mine, this shall be mine."[93] It is supposed, that some of the cells and monasteries, said to have been founded there, and in its neighbourhood, by St. Brigid, were probably Kill-bride,[94] in the territory of Siol-Muireadhaigh; Druim-na-bfeadh,[95] and Disert, within the district Tir-Mhaine; and Druim-dhaim or Druim-dubhain,[96] in the territory of Tiroilill.[97]

In the Third Life of St. Brigid, an account relating to this journey is given, and towards the end of that treatise.[98] It is probable enough, as numbers of pious females flocked from various districts in Ireland, to embrace a religious rule, under our saint's direction, that she might have judged it expedient, to extend her institute, in various districts of which several pious postulants were natives. Besides the inconvenience of having so many persons living in the same establishment, it is likely, Brigid had been invited by some bishops, to found houses for religious women, in their respective dioceses, to forward thereby and diffuse more widely the interests of religion.[99] When necessity or duty required, consecrated virgins often appeared, and travelled on public roads. Although there are several places in Connaught mentioned, as bearing Brigid's name; yet, we are not bound to believe, that nunneries or churches were established in all such localities by the holy virgin, nor during her lifetime.[100] Many of these had probably been erected at periods long subsequent; and their dedication, either to her conventual discipline, or possibly only under her invocation, may be fairly assumed, in the majority of cases. The series of our saint's transactions has been confused, and frequently inverted, by her different biographers. Dates or localities for these narratives are not generally specified. With respect to the present

Vita Quarta S. Brigidæ, lib. ii., cap. liv., p. 558. Vita Tertia S. Brigidæ, cap. lxxx., p. 537, *ibid.*

[91] In the Fourth Life.

[92] In Colgan's time, it was called, Machaire Connacht; and, in more ancient times, Mag-ai.

[93] Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. i., cap. xlix., and n. 20, pp. 549, 564.

[94] Kill-brigde, already mentioned, was a chapel, in the parish of Kill-luckin.

[95] Druim-na-bfeadh was a parochial church, belonging to the diocese of Tuam, or otherwise, of Elphin.

[96] Disert and Druimdhain were parochial churches, belonging to the diocese of Elphin. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xvi., pp. 624, 625.

[97] In each of these places, St. Brigid was venerated, as the special patroness, according to a catalogue of churches, in Elphin diocese, sent to Colgan, by the Most Rev. Boetius Egan, Bishop of Elphin. This worthy prelate was not only an ornament to the Franciscan order, but he deserved well of Ireland in general.

[98] There the saint is said to have dwelt in the plain of "Air." In a note Colgan adds, that in the Irish language, it is called, *Maghair, i. e.*, "the plain of slaughter." In the Fourth Life, lib. i., cap. 49, we find it placed in the province of Connaught, where St. Brigid and St. Bronius are known to have dwelt, at the time of the occurrences narrated. See "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xciv., and n. 56, pp. 539, 544, 545.

[99] Teffia, or the country about Ardagh, of which St. Mel was bishop, having been particularly mentioned as a district travelled by our saint, her frequent interviews with that prelate may have given rise to an opinion, that she received the religious veil, at his hands.

[100] See the observations of Dr. Lanigan on this subject, and on matters preceding, in his "Ecclesiastical History of Ireland," vol. i., chap. viii., § iv., and nn. 53, 60, pp. 389, 390, 391.

journey of our saint to Connaught, as in the other cases, Brigid and her companions, in travelling from one place to another, were often obliged to lodge at private houses.[101]

While our saint remained in this part of the country, one day she went to receive the Holy Eucharist, from a certain bishop.[102] One of the clergy held the chalice, from which our saint refused to drink, on beholding within it the vision of a monster. The bishop demanded a reason for her refusal, and on being informed, he asked the assistant cleric, what crime he had committed, urging him at the same time to confess his sin, and glorify God. The cleric[103] humbly confessed, that he had partaken of what had been stolen. The prelate then requested him to repent. On complying with this injunction, penitently weeping, our saint approached to partake of the chalice, and Brigid found the monster had disappeared. Thus the tears of this cleric procured pardon for his offence; while, the virgin and the bishop retired rejoicing from the church, after having been refreshed with our Lord's body and blood.[104] At another time, a certain aged woman had a dangerous infirmity, and Brigid, with many holy women of the place, visited her, to watch and pray by her bedside. When this sick person was at the point of death, some of her attendants suggested, that her better or superfluous garments might be removed, before departure, and especially to save the trouble of afterwards washing them at a very cold time of the year. But, St. Brigid would not consent to this course, saying, the patient should not live long, and that it was not charitable, to take away those garments she wore, as a protection from that season's inclemency.[105] All who were there admired the saint's charity, and returned thanks to God.[106] We are told, also, that when St. Brigid dwelt in this part of the country, she was often accustomed to seek a pool of cold water, near the monastery.[107] There she remained immersed, while she prayed and wept during the whole night. This rigorous mortification at one time she endured, while snow and frost prevailed, and in presence of one from among her sisterhood. But, as this rough corporal treatment surpassed the powers of nature to endure, for any continued length of time; so, it pleased the goodness and mercy of God to prevent it, by a miracle. On a night immediately following the occurrence related, Brigid went with the same companion to renew like austerities, but on arriving at the pond, it was found to have become completely dry, nothing appearing but the exposed bottom sands. Surprised at this occurrence, the virgins returned home; yet, at the earliest hour of day-break, on the following morning, its waters were found to have returned to their usual level in the lough.

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[101] The missionary state of things at the time warrants such a supposition.

[102] In D. Giacomo Certani's account, he is called Bishop Bron. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 408 to 410.

[103] In Certani's account he is called a deacon.

[104] Such is the narrative as given in the Fourth Life of our saint. An account in the Third Life is nearly similar, only we are told in this latter, that one of the bishop's boys held the chalice. In the former, it is said, "unus tunc de ministris Christi tenebat calicem." It would seem from this anecdote, according to the primitive discipline of the Irish Church, in St. Brigid's time, that Holy Communion had been received under both species. We have also warrant for the Catholic dogmas of the Real Presence and Sacramental Confession, prevailing in the early Irish Church, from the foregoing narrative.

[105] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 410 to 412.

[106] In giving an account of this circumstance, our saint is said to have wrought a miracle, recorded in the Third Life. It is also mentioned in the Vita Sexta S. Brigidæ, § lvii., p. 594.

[107] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 412 to 417.

St. Brigid resolved the third night similarly to repeat her practice, when a similar disappearance of the waters took place on her approach. These waters returned to the bed of that lough early on the following morning. Almighty power was pleased to work such a miracle, on account of God's holy servant. Always pleasing in his sight, as the beloved disciple, St. John, Brigid had been delivered from impending torture and death. A knowledge of this event, also, caused all persons to extol those wondrous favours of Heaven manifested towards the holy abbess, who was entreated by her friends to restrain her mortifications, because they seemed to be providentially discouraged. Coinciding in a like opinion, Brigid yielded her own desires to these urgent requests, after such Divine warnings.[108]

Following nearly the order of events, henceforward, as recorded in the Fourth Life of our saint—although it is by no means certain, that the series of her actions as given in the Third Life might not, on the whole, be more strictly chronological and consecutive—it will be necessary, mainly to accommodate those narratives contained in her other lives, to accounts comprised in the Second Book.[109] By adopting this course, we are brought immediately to the foundation of her great religious establishment at Kildare; and, from the most reliable chronological date, a considerable period must have elapsed from the time of this erection to the year of her death. This appears the more necessary, to give some degree of probability to accounts regarding her various journeys in distant parts of the island, while promoting the great objects of her mission. Sufficient time should thus be allowed for accomplishing those excursions, and for the performance of many miracles, attributed to her, in connexion with various localities. It is to be regretted, however, that the places where they occurred are rarely mentioned, nor are times usually specified, by any of her biographers.

While Brigid resided in the western province, the fame of her sanctity became diffused all over Ireland. Numbers flocked from all parts to visit her;—some for the purpose of holding conferences or seeking advice on religious matters—others for the relief of corporal and physical necessities. But the people of Leinster—especially those residing in the territory, where she was born[110] and had received her earliest education—conceived themselves best entitled to the honour and advantages to be derived, from the holy virgin's local residence. Taking counsel together, they resolved on sending a respectful request, through a deputation of her friends, that the virgin might be induced to revisit her own province, there to found a religious house, which should become the parent establishment for her different institutes, throughout the whole island. Having arrived in Connaught, this deputation proceeded to unfold the object of their journey, and to enforce their wishes by such reasons as they supposed should soonest determine her acquiescence, in the unanimous opinion of those people whom they represented. Brigid yielded without much difficulty to their desires. Having arranged matters, connected with her existing nunneries, in the western province, she set out towards her better known district.[111]

Returning to Leinster, she was obliged to cross the river Shannon,[112] and

[108] See Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. i., cap. l., li., lii., pp. 549, 550. Also, Vita Tertia S. Brigidæ, cap. xciv., xcv., xcvi. p. 539, *ibid.*

[109] Namely of St. Brigid's Fourth Life.

[110] This place, however, was not within the bounds of ancient Leinster; if we credit most accounts.

[111] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., § x., pp. 405, 406.

[112] "Intra quam Kelltra est conventus rite virorum
Prudentium, sacro Benedicti dogmate florens."
So says the Sixth Life of our saint. The place here mentioned is situated between

we are told, that she came to a place called Ath-Luain[113] for this purpose. The present town of Athlone[114] probably marks the spot. This is situated nearly in the centre of Ireland, being partly in the county of Roscommon, and partly in that of Westmeath. It is thought to have derived its name from *Ath*, an Irish word signifying "ford," and *Luan*, "the moon,"[115] to which heathen deity it was said to have been dedicated in pagan times.[116] Near it is Tobar-Brigdhe, on the Connaught side.[117] Here, St. Brigid found some people, respectively belonging to the province of Connaught and to the race of Neill, contending with each other. The Shannon, the largest of our Irish rivers, formed a boundary, between the ancient provinces of Meath and Connaught. The former of these provinces belonged to the Hi Niell family, because the southern O'Neills, or the posterity of Laogaire, Conall, Crimtham, Fiach, and Manius, four sons to Niell the great, King of Ireland, were its colonists. The companions of St. Brigid asked some ferry-men on the river bank to take them across, but the boatmen demanded a fare for this service.[118] This demand the sisters refused to comply with, and they declared their intention to walk across the river,[119] believing that through St. Brigid's blessing the Almighty would preserve them, as he had formerly opened a passage through the Red Sea and the river Jordan, for his ser-

the ancient territories of Thomond and Connaught. It is an island in the Shannon, now called Inis-Keltra. The circumstance of the Benedictine institute mentioned, as flourishing there, at a time when the Sixth Life was written, may furnish a clue to the period of its composition. The foregoing Latin lines are quoted by Archdall, who gives us no account, however, regarding a Benedictine institute having been here established. Yet, he seems to refer its foundation to the seventh or eighth century. See "Monasticon Hibernicum," p. 48.

[113] In Irish, it is called *Athluain*, a town lying between the ancient bounds of Connaught and Meath, where the Shannon separated both provinces. A bridge thrown across the river afforded a passage long before Colgan's time, and at present, more than one bridge spans the Shannon, at this place. In the Latin lives of St. Brigid, it is here said, that she came, "juxta vadum Lua," or otherwise "vadi luain," as expressed in "Quarta Vita S. Brigidæ," lib. ii., cap. i.

[114] It seems unaccountable, when Marcus Keane in his "Towers and Temples of Ancient Ireland" alludes to St. Luan *alias* Molua—whom he identifies with a Pagan divinity, the Moon—that the writer did not discover such fanciful derivation for the town, and did not connect St. Luan in some way with Ath-luain, which is missing from his curious list of cognate localities. See pp. 59, 60.

[115] A very interesting account of this town, and the sieges it stood, first when Lieutenant-General Douglas arrived before the place, July 17th, 1690, and when a second time General de Ginckell appeared before it, June 19th, 1691, at the head of 27,000 men, are presented in Charles Ffrench Blake Foster's "Irish Chieftains; or a Struggle for the Crown; with numerous Notes and a copious Appendix." Chap. xxi., pp. 166 to 168, and chap. xxx. xxxi., pp. 208 to 220.

[116] "The derivation of the name would appear to be confirmed by the discovery of several lunettes and crescents of gold in an adjoining bog, which were sold to a Dublin jeweller for £858, by whom they were melted down. Had they been previously examined by a clever antiquary, they would most probably have thrown great light on early Irish history, as I have been informed that some of them bore inscriptions which were unintelligible to the finders."—*Ibid.*, note 86, p. 495.

[117] Colgan informs us that on account of many miracles wrought there, not only Catholics, but those without the fold, were accustomed to visit it, coming from the most distant parts. Whereupon, the illustrious Lord Randall MacDonnell, Count of Antrim, distinguished as much for his Christian piety as by his noble birth, had it surrounded with handsome and firmly-pointed masonwork. See "Trias Thaumaturga," n. 44, p. 544. It must be incorrectly stated by Frazer, that the first Earl of Antrim in 1685 erected an old building, which encloses the sacred fountain at Brideswell, in Roscommon county, about six and a-half miles from Athlone. Colgan, who mentions it, published his work in 1647, many years previous. The inscription on a door-way over the well must reveal some earlier date. See "Hand Book for Travellers in Ireland." No. 105, p. 479.

[118] In the Third Life of our saint, it is said, they asked for a cloak or a blanket, belonging to these virgins, as a recompense for the service required.

[119] During very dry seasons, the Shannon was formerly fordable at Athlone.

vants.[120] Then they besought their holy abbess to make a sign of the cross over the Shannon waters, that they might decrease, so as to become fordable. This request she heard most favourably: with her sisters she entered the river, and in presence of people belonging to both contending factions. To the wonder and admiration of beholders, although without the aid of boats, the strongest men and soldiers there assembled could not pass, it was found, the waters did not reach the knees of this holy company of virgins, then crossing. Before the saint and her companions entered the river, some clerics, who had hired a small vessel, asked one of Brigid's nuns to accompany them. She permitted a young and timid sister to cross the river before her in that vessel.[121] This virgin had previously asked the blessing of her superioress, from whom she feared to be separated in crossing over; and Brigid said: "Go in peace, the Lord will preserve you." But, in sight of all, the bark sunk in the mid-stream, when, fearful of danger, the men invoked aid from the holy abbess. Brigid blessed and prayed for her nun; the waves carried this sister safely to her destination, without even wetting her garments. All, who were near the spot, gave glory to God, and lauded the wonders it pleased Heaven to accomplish through the merits of our illustrious saint.[122] Yet greater moral miracles than these was she destined to effect; and, filled with a happy inspiration, she directed her course to that place, which afterwards became inseparably connected with her heroic actions while living, and with their memory, when she was called away to her eternal reward.

CHAPTER VI.

KINGS OF IRELAND IN THE FOURTH AND FIFTH CENTURIES—CONDITION OF LEINSTER AFTER THE MIDDLE OF THE FIFTH CENTURY—KILDARE—PERIOD WHEN SELECTED BY ST. BRIGID FOR HER CHIEF MONASTERY—GRADUAL GROWTH AND IMPORTANCE OF THE PLACE—INSTANCES OF HER PROTECTION.

THE Annals of Ireland relate certain revolutionary changes, whereby the supreme sovereignty passed from one family line to another, during the fourth and fifth centuries. Ambitious and enterprising warriors aspired to rule the island, as fortune or the force of circumstances favoured their designs. After the middle of the fourth century,[1] the monarch Eochaidh, surnamed Muigh Mheadhoin,[2] slew his predecessor, Caelbadh, A.D. 357,[3] and afterwards he reigned for eight years,[4] when he died at Tara,[5] A.D. 365.[6] Twice had he

[120] Exodus, xvi. 22.

[121] See "The Life of St. Brigid," by an Irish Priest, chap. v., pp. 65, 66.

[122] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. i., ii., and n. 1, pp. 550, 564. Vita Tertia S. Brigidæ, cap. xcvii., and n. 56, pp. 539, 545, *ibid.* Vita Sexta S. Brigidæ, § lviii., p. 594, and n. 16, p. 598, *ibid.*

CHAP. VI.—[1] In the following historical *resumé*, we chiefly follow the chronology of the Four Masters in the text.

[2] He received this name, rendered "Camporum Amplificator," according to Dr. Charles O'Conor, probably because he was an extender or improver of lands. See "Rerum Hibernicarum Scriptores," tomus ii. Tigernachi Annales, pp. 72, 73.

[3] This is set down to A.D. 353 in O'Mahony's Keating's "History of Ireland," book i., chap. vii., p. 367. He only reigned one year. See Gratianus Lucius (Dr. John Lynch), "Cambrensis Eversus," vol. i., chap. viii., pp. 492, 493. Rev. Dr. Kelly's edition.

[4] See an account of this king and his epoch in O'Flaherty's "Ogygia," pars. iii., cap. lxxix, lxxx., pp. 373 to 380.

[5] During his reign, it is said, St. Patrick was carried as a captive into Hibernia. See William M. Hennessy's "Chronicum Scotorum," pp. 14, 15.

[6] Or A.M. 5564, according to the statement in Dr. John Lynch's "Cambrensis Eversus," vol. i., chap. viii., pp. 492, 493. See Rev. Dr. Kelly's edition.

been married.[7] Crimhthann,[8] son of Fidhach, a warlike and an accomplished prince, succeeded Eochaidh Muighmeadhoin. It is recorded, that he made successful predatory inroads on the shores of France, Britain and Scotland, from which countries he obtained tribute and submission, returning to Ireland with hostages and captives.[9] After a reign of thirteen years,[10] he is said to have died of poison, administered by his own sister, Mongfinn.[11] Thus she hoped to obtain the succession for her favourite son Brian,[12] as Crimthaan died without issue; but, in this expectation she was disappointed, and her own death is said to have happened, about the same time, A.D. 378. Her step-son, the celebrated Niall of the Nine Hostages,[13] next came on the throne. This king commenced his reign, A.D. 379,[14] and distinguished his career by a series of brilliant and successful expeditions against the Albanians, Britons, Picts and Gauls, from whom he carried away valuable spoils and several captives. Among the latter, as generally supposed, was our illustrious national saint, at a subsequent period destined by Divine Providence to become the great apostle of Ireland. It is said, that when Niall arrived in Albyn or Albania, now Scotland, to assist the Dailriads of Irish extraction against the incursions of the Picts, he changed the name of that country to Scotia at their request. Scotland was thenceforward known as Scotia Minor, to distinguish it from Ireland, which was denominated Scotia Major. The reason why this heroic monarch received the name of Niall of the Nine Hostages is said to have been owing to the circumstance of his having had four noble hostages from Scotland, and five other distinguished pledges from the different provinces of Ireland, confined at Tara. Yet, accounts are somewhat discordant as to the nine regions from which these hostages were taken. The people of Leinster are represented as having surrendered

[7] This monarch had four sons by his first wife Mongfinn, who was daughter to Fidhach, of the royal family of Munster. Her sons were: 1. Bryan, ancestor of the O'Conors of Connaught and their kindred; 2. Fiachra, ancestor of the O'Dowdas, O'Heynes and O'Shaughnessys; 3. Fearghus; and 4. Oiliolla, whose people were formerly located in Tir-Oiliolla, now the barony of Tirerrill, in the county of Sligo. By his second wife, Carinna, a Saxon or Pictish lady, the most illustrious of his sons, Niall of the Nine Hostages, descended.

[8] Crimthann ascended the throne A.D. 360, according to O'Mahony's Keating's "History of Ireland," book i., chap. vii., p. 369. According to Tigernach, his reign commenced about A.D. 366.

[9] To his predatory excursions, Eumenius, Claudian, Ammianus Marcellinus, Gildas, and Venerable Bede, allude. Those raids checked the Roman conquests in Britain, but they so harrassed the Britons, that these in turn were induced to call the Saxons to protect them. This led to the settlement of that warlike race in England. See John D'Alton's "History of Ireland and Annals of Boyle," vol. ii., pp. 55, 56.

[10] In the "Chronicum Scotorum," however, it is said he only reigned five years, and died A.D. 376. See pp. 16, 17. Edited by W. M. Hennessy.

[11] She appears to have been living at the same time with Eochaidh Muigh Mheadhoin's second wife; so that, she had either been divorced by the monarch, or, as seems likely enough, a plurality of wives was in vogue among some of the Pagan Irish.

[12] See O'Mahony's Keating's "History of Ireland," book i., chap. vii., pp. 371, 372.

[13] Niall had fourteen sons, eight of whom left issue: viz., 1. Laeghaire, from whom the O'Coindhealbhains or Kendellans of Ui-Laeghaire are descended; 2. Conall Crimhthainne, from whom the O'Melaghlins are derived; 3. Fiacha, the ancestor of the MacGeoghegans and O'Molloys; 4. Maine, the progenitor of the O'Caharneys, O'Breens and MacGawleys, with their co-relatives in Teffia. All these sons settled in Meath. The other four acquired extensive possessions in Ulster, where they resided: viz., 1. Eoghan, ancestor of the O'Neills and various kindred families; 2. Conall Gulban, ancestor of the O'Donnells; 3. Cairbre, whose posterity dwelt in the barony of Carbury, in the present county of Sligo, and in the barony of Granard in the county of Longford; 4. Enda Finn, whose descendants settled in Tir-Enda of Tyrconnell, and in Kinel-Enda, near the hill of Uisneach, County Westmeath.

[14] See Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 80. In O'Mahony's Keating's "History of Ireland," the date for his accession is A.D. 377. See book i., chap. vii., p. 372.

Eochaidh, son of Enna Ceinnseallach, king of the province, for a pledge of their allegiance. This prince, however, contrived to escape from his guards, and followed the King of Ireland on a warlike expedition. At the sea, called Muir-n-Icht, between France and England, and supposed to have been situated near the site of the present Boulogne, the Prince of Leinster assassinated the warlike Niall, A.D. 405, after the latter monarch had reigned gloriously, during the term of twenty-seven years. Other accounts have it, that he was killed near the banks of the Loire. The posterity of this renowned warrior were known as the northern and southern Hy-Niall, or descendants of Niall. From this distinguished race, nearly all the kings of Ireland derive their origin down to the twelfth century.[15] Dathi, grandson of the former monarch of Ireland, Eochaidh Muighmheadhoin, succeeded. This prince was remarkable for activity of body and a spirit of military adventure. He pushed his conquests with great success in the territories of France, where he was at length killed by a stroke of lightning at the Alps. His body was carried home to Ireland, and interred with military honours at Rathcroghan, where his grave was marked by a red pillar-stone, according to the accounts contained in some old and trustworthy records.[16] Dathi closed his reign of twenty-three years, A.D. 428. He was immediately succeeded by the last king who ruled over Pagan Ireland, Leaghaire,[17] son to Niall, the hero of the Nine Hostages. During his reign, the illustrious St. Patrick preached the Gospel in Ireland,[18] and it is probable, also, St. Brigid first saw the light. This monarch's chief engagements were fought with the people of Leinster.[19] When a reign of thirty years had been completed, Leaghaire, who does not appear to have embraced the Christian religion, died, A.D. 458.[20] He was succeeded by Oilioll Molt,[21] son of Dathi. After a disturbed reign of twenty years, during which he contended with the Leinstermen, Oilioil was slain at the battle of Ocha, in Meath, A.D. 478, by Lughaidh, son of Leaghaire, who succeeded.[22] It does not seem to be well established that even this monarch had been a believer in the sublime truths of

[15] A very complete account of this monarch, and of the incidents during his reign, will be found in O'Mahony's Keating's "History of Ireland," book i., chap. vii., pp. 372 to 394.

[16] See an illustration of the "Pillar of Dathi, Rathcroghan," with a description of Relig-na-ree, as also a ground plan of the tumuli there, in "Proceedings of the Royal Irish Academy," vol. i., series ii. ; a paper, by Samuel Ferguson, LL.D., "On Ancient Cemeteries at Rathcroghan and elsewhere in Ireland," read February 26, 1872, pp. 114 to 118.

[17] In John D'Alton's "History of Ireland and the Annals of Boyle," vol. ii., King Leogaire is stated to have begun his reign A.D. 426 and to have ended it A.D. 470, thus giving him a rule of 44 years. See pp. 64, 69.

[18] The "Annales Inisfalenses," edited from the Bodleian MS. Rawlinson, No. 503, state, that St. Patrick commenced his mission A.D. CCCCXXXII., in the fourth year of King *Leagare meicc Neill's* reign. See Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p, i. In an addition to the "Annales Ultonienses, ' found among the Clarendon MSS., No. 4795, Bibl. Harl., it is stated, that the illustrious future missionary arrived in Ireland in the twelfth year of this king's reign. See *ibid.*, tomus iv., p. 1.

[19] Dr. Charles O'Conor, who supplies the *hiatus* in the "Annals of Tighernach," assigns to A.D. 452 a great battle fought by King Laogaire against the Leinstermen. See *ibid.*, tomus ii., p. 109.

[20] Yet the "Annales Buellani," or "Annals of Boyle," state that, at A.D. 460, a fierce war was waged by Laegare Mac Neill, and again at A.D. 465, that the Leinstermen fought against him at Atha-dara or the "ford of the oaks," in which the monarch was made a prisoner, but afterwards ransomed, he swearing by the sun and wind, that he should send them a number of oxen. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 2.

[21] His accession to the throne is placed at A.D. 457 in O'Mahony's Keating's "History of Ireland," book i., chap. vii., p. 418.

[22] The date given for this event is A.D. 477 by Keating. See *ibid.*, p. 420. The Four Masters have A.D. 479.

Christianity.[23] Some battles are on record during the rule of this king, who was killed by a flash of lightning, A.D. 503, after holding the sovereignty of Ireland for twenty-five years.[24]

During the course of these foregoing public events, Enna or Endeus Kinnselach, descended from Catheir Mor,[25] had founded the tribe and district of Ui-Kinnselach, in South Leinster, to which he gave name.[26] After the father's death, his son Crimthann took possession of this inheritance, and afterwards, it is thought, he was king over the whole of Leinster. This warrior dynast[27] joined in a confederacy with Lugaid[28] son to the monarch Leaghaire, Fiachra, Muircheartach Mac Earca, and Fearghus Cerbhell. The Leinstermen were led by Crimthann, and the Dal-Araidhe[29] by their Dynast Fiachra. Different versions of their proceedings are given; however, it is generally allowed, that the supreme monarch, Oilioll Molt, either gave or was obliged to accept battle at Ocha, which is said to have been near Themoria or Tara. This celebrated engagement took place, according to some accounts, A.D. 478,[30] while others defer it to A.D. 482[31] or 483.[32] Crimthann

[23] "The Annals of the Four Masters" tell us that St. Patrick died, A.D. 493, in the fifteenth year of Lughaidh's reign, and that he was buried at Down. See Dr. O'Donovan's edition, vol. i., pp. 154 to 159, with accompanying notes.

[24] See the Author's "Catechism of Irish History," Lesson v., pp. 33 to 37, and Lesson vi., pp. 39 to 42.

[25] Gilla-mo-dudius, a historical writer of deserved authority, says, that none of the Leinster kings, after Cathair More, were enumerated among the monarchs over Ireland. Gilla-mo-dudius wrote an esteemed tract, "On the Christian Monarchs of Ireland," extending from A.D. 431 to A.D. 1143, where his history ends. In the "Journal of the Royal Historical and Archæological Association of Ireland," there is an interesting tract, translated and edited by J. O'Beirne Crowe, A.B., and No. ii. among his series, "Ancient Lake Legends of Ireland." It is intituled: "The Vision of Cathair Mor, King of Leinster, and afterwards Monarch of Ireland, foreboding the origin of Loch Garman (Wexford Haven)." See vol. ii. Fourth Series, No. 9, pp. 26 to 49. This is edited from three different copies, taken respectively from the Books of Leinster, Lecan and Ballymote.

[26] See the Genealogies, which form Part iii. of O'Mahony's Keating's "History of Ireland," chap. x., pp. 693 to 697.

[27] There was a "Catalogue of the Kings of Ireland," by an anonymous author, to be found in O'Malchonrian's book. This was in Colgan's possession, and it thus gives the names of Oilill's three principal opponents, without making mention of Crimthann or Lugad. It states, that after Olild Molt, King of Ireland, and the son of Dathy, son to Fiach, son of Eochaid Macmeadon, had reigned twenty years, he was killed by Murchertach, Fergus Kerrbheoil, and by Fiach Lonn, the son of Caelbad, King of Dalaradia. In the Acts of St. Kieran, however, this victory is attributed to Crimthann. See Colgan's "Acta Sanctorum Hiberniæ," v. Martii. Vita S. Kierani, cap. xix., p. 460.

[28] Gilla-mo-dudius ascribes this victory and carnage to Lugad, son to Laogaire, the immediate successor of Oilill in the sovereignty of Ireland.

[29] "St. Beg mac De" or "Beccus, son of Dea," a celebrated Irish prophet, died in the year 557. In a certain fragment of a work he wrote, "On the Kings of Ireland," and which is cited in the "Annals of the Four Masters," at A.D. 478, regarding this battle, the English translation runs :—

"The great battle of Ocha was fought
In which many battalions were cut off,
Against Oilioll Molt, son of Nathi,
Who was defeated by the Dal-Araide."

See O'Donovan's edition, vol. i., pp. 150, 151, and n. (f), *ibid.*

[30] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 148 to 151, with accompanying notes. The "Annales Inisfalenses" place it at this year. See Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., pp. 3, 4.

[31] In the "Annales Ultonienses," at A.D. 482, the battle of Ocha is placed, and in the following year 483 we have an account of the "jugulatio" or murder of Crimthainn, son of Enna Censelach, son to Bresal Belac, King of Leinster. But, as if doubtful regarding the date for both events, it is again stated, after noting the first war at Granearad, at A.D. 485, that it was probably there Crimthann received his death-wound. See *ibid.*, tomus iv., p. 7.

[32] Ussher places it at this year. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 490, and at "Index Chronologicus," A.D. CCCCLXXXIII.

is related to have killed Oilioll Molt in this battle.[33] Moreover, in the Acts of St. Kieran,[34] it would appear to be stated, that this Crimthann obtained supreme sovereignty over the country after the fight of Ocha.[35] Doubtless, his power was great, and his influence was respected by the supreme monarch who succeeded; but, Crimthann himself does not seem to have aspired to the sovereignty of Ireland. He survived this battle of Ocha, as we might infer, only one year; for, it is said, he received a mortal wound in the battle of Granaird, fought in the year 478,[36] yet, most strangely, the very same authority defers his death to 480.[37] Perhaps, he was instrumental in aiding St. Brigid to found her nunnery and church at Kildare, while he was chief ruler over the Leinster province.[38] His daughter Ethnea, surnamed Huathach,[39] is said to have been married to the religious Ængus, Prince of Munster, who had been baptized by St. Patrick.

When the illustrious lady reached the Leinster province, its chiefs and people welcomed her with the liveliest demonstrations of respect and rejoicing. She sought a spot, but slightly elevated over the surrounding extensive "plain of the Liffy."[40] There the ground was gently undulating and fertile; and, it is said to have been anciently styled, Druim Criadh, or "the ridge of clay."[41] At this time, a large oak tree—a favourite with our saint, and blessed by her—grew upon the spot. Its branches spread around, and it must have been a remarkable natural feature of the landscape.[42] This

[33] This is stated, in the old historical tract, called "Borumha-Laighean." It must be observed, also, that as Crimthann was present at Ocha battle, the "Annals of the Four Masters" fall into an error, when they state under A.D. 465. that Crimthann, son of Enda-Censelach, King of Leinster, was killed by the son of his own daughter, *i.e.*, Eochaidh Guineach, [one] of the Ui-Bairrche." Again, "The Annals of Clonmacnoise" record, that Crimthann was killed at the battle of Ard-corran. Yet the "Annales Inisfalenses" place his death at A.D. CCCCLXXX., and afterwards note the "Bellum Ardacoraind" at CCCCXCVII. See Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., pp. 4, 5. Again, the "Annals of Ulster" place the battle of Arda Corann or Mount Corann, and the death of Lugdach, son of Laegaire, at A.D. 506 or 507. See *ibid.*, tomus iv., p. 11.

[34] See Colgan's "Acta Sanctorum Hiberniæ," v. Martii. Vita S. Kierani, cap. xix., p. 460.

[35] Dubtach O'Luguir, a disciple of St. Patrick, who is said to have been present, and an eye-witness of this battle, in a little work, which he wrote on the Acts of this same Crimthann, and which Colgan had in his possession, bears similar testimony.

[36] According to the "Annals of Inisfallen," which, strangely enough, make two kings of Leinster fall in this battle. One is named Finchad, and the other Crimthann Censelach, who killed Echad, and received himself a mortal wound. Perhaps, the meaning is, that both were kings or dynasts in Leinster; or that their supreme power alternated at different times. Some writers state, according to the same authority, that Meicc Eircc was victor in this battle, while others have Coirpre as victor. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 4.

[37] See *ibid.* Perhaps he lingered on for two years after being wounded.

[38] This Crimthann, who was present at the battle of Ocha, in A.D. 478, or according to other accounts in the years 482 or 483, might have been buried at or in Kildare Monastery, which is supposed to have been founded about, if not before, such era. And this passage also strengthens the proof that Crimthann was not killed in A.D. 465. See Colgan's "Trias Thaumaturga," nn. 8, 9, 10, p. 565. Likewise, O'Donovan's "Annals of the Four Masters," vol. i., pp. 146, 147, n. (r), *ibid.* And pp. 148 to 151, nn. (d, e, f), *ibid.*

[39] See Colgan's "Acta Sanctorum Hiberniæ," v. Martii. Vita S. Kierani, cap. xix., p. 460.

[40] In Irish called, Magh Liphi. The river flows through a level country in Kildare.

[41] See "Proceedings of the Royal Irish Academy," vol. ix., First Series. W. M. Hennessy's paper "On the Curragh of Kildare," p. 349.

[42] In one of his many fictions, Dempster asserts, that Kildare derived its name from a St. Daria, the mother of St. Ursula, who brought certain relics to Ireland. See "Historia Ecclesiastica Gentis Scotorum," lib. iv. Colgan remarks, that before Dempster's time, no writer ever asserted these relics were brought to Ireland, or that Kildare derived its name from them. See "Trias Thaumaturga," Tertia Vita S. Brigidæ, n. 23, p. 543.

site—now very much denuded of oak[43]—was chosen by St. Brigid for her projected conventual establishment. The local proprietor of this soil and people living in the neighbourhood soon helped to provide a habitation for their future patroness and for her religious sisters. It has been asserted, the first church built there was constructed with wattles;[44] and, owing to the circumstance of its having nestled under or near the large spreading tree, it got the name Kildare,[45] or "the cell of the oak."[46] When the author of St. Brigid's Fourth Life lived, the roots, or part of the trunk, belonging to this venerable tree, remained.[47] The adjoining plain of the Curragh is traditionally held to have been St. Brigid's pasture ground,[48] to which she never prevented the neighbouring people from sending their cattle.[49] This is thought to have been the origin of what still constitutes the popular right of commonage. Various legendary stories connect St. Brigid and her nuns with its former proprietorship; while, these are stated to have been engaged in the pastoral occupation of tending herds and flocks on its plains. Portions of the surface had probably been subjected to tillage, and this tract of land afforded means for enabling the community to procure a subsistence.[50] The Round Tower at Kildare and the adjoining ruins probably represent the exact site of St. Brigid's early conventual establishment and of the church connected with it. The round tower is considered to be one of the finest specimens of its class, as well as one of the most highly ornamented in Ireland.[51] The castellated top of the tower is modern. It is said there are sundry vestiges of ancient work about the site of Kildare, but that these are so incorporated with the buildings of Christian times, it is now difficult to distinguish them.[52] At what particular period St. Brigid's establishment was

[43] In Miss Harriet Martineau's "Letters from Ireland," the intelligent authoress, lamenting the want of wood cultivation in the island, alludes to the fine oaks, elms, ash and beech, on the properties of Lord Downes and of the Duke of Leinster, in the great plain of Kildare. See Letter vii. How Ireland is to get back its woods, p. 51. London: 1852. 8vo.

[44] In Professor O'Looney's Irish Life of St. Brigid, pp. 33, 34, it is said, that while one hundred horse-load of wattles passed through Kildare, when Bishop Mel and Brigid were there, she sent four of her virgins to ask those wattles as a gift from Ailill, son of Dunlaing. These he gave her, and it was of them the great house of Sancta Brigida in Kildare was made.

[45] The derivation of Kildare county is from Chille-dara or "the wood of oaks," according to Thomas James Rawson's "Statistical Survey of the County of Kildare," Introduction, p. i. He contends, it was anciently called Caëlan or Galen, *i.e.*, "the woody country," being formerly almost one continuous wood, "the decay of which produced the great extent of bogs, which cover so much of the country at this day, and by the quantity of timber, with which they abound, bear incontestable marks of their origin." See *ibid.*, p. ii.

[46] "The very oak under which she delighted to pray has given a name to the place." Watkinson's "Survey of the South of Ireland," Letter ix., p. 92.

[47] The same writer tells us, such was the veneration in which it was held, that no one dared to cut it with an iron instrument, although many persons were accustomed to remove portions of it with their hands. These portions, however, were preserved as relics. And, owing to St. Brigid's blessing, it pleased the Almighty to accomplish miracles, through the possession of these ligneous souvenirs. See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. iii., p. 550.

[48] In Professor O'Looney's Irish Life of St. Brigid, she is represented as being with her sheep, on the occasion when Neinidh was first introduced to her notice, pp. 31, 32, and again as herding her sheep, when a thief stole seven of them from her, pp. 41, 42.

[49] See an interesting paper on "The Curragh of Kildare," by William M. Hennessy, M.R.I.A., read February 26th, 1866, before the Royal Irish Academy. "Proceedings of the Royal Irish Academy," vol. ix., First Series, pp. 343 to 355.

[50] This statement is inferred, from the circumstance of her employing reapers, and tending sheep. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., § x., and nn. 120, 124, pp. 406, 408.

[51] A representation of its door-way is given in Marcus Keane's "Towers and Temples of Ancient Ireland," p. 257.

[52] "An ancient cross stands in the churchyard, and fragments of a second; but, they

founded there, has furnished a subject for discordant opinions.[53] From what has been already stated, it would seem to be not altogether improbable, that it had an earlier origin, than most historians have very generally assumed. She may have commenced her buildings not very many years after A.D. 470. Sir James Ware[54] and Harris,[55] O'Halloran,[56] and Haverty[57] refer the foundation of her nunnery at Kildare to about the year 480. If we are to credit what appears to be a purely legendary account, when St. Brigid brought Bishop Mel with her to draw out the plan of her city, Ailill, son of Dunlaing, was king over Leinster. It is also stated, that he fed the builders and paid their rightful wages.[58] Colgan was of opinion, that her convent might have been before or about the year 483. Archdall writes, that her nunnery was founded here before A.D. 484.[59] About the latter year, John D'Alton states,[60] St. Brigid founded both the nunnery and monastery at Kildare. However, the first institute had undoubtedly the precedence of several years over the latter establishment. The year 484 is the date given for St. Brigid's establishment at Kildare, by William M. Hennessy,[61] and by Thomas James Rawson.[62] Dr. Lanigan assigns it to about A.D. 487,[63] or at least to before the year 490.[64] He says, that if we are to believe what is said about St. Brigid having foretold to Illand, King of North Leinster,[65] that he should be victorious in his battles, one of which was that in which Aengus, King of Cashel, was killed, the house at Kildare must have been established before A.D. 490. For, she is spoken of as already settled there, and that was the year in which Aengus fell.

The nunnery of Kildare, at first humble in size and pretensions,[66] and poorly endowed, in a great measure had been supported by eleemosynary contributions, brought by people living in the neighbourhood. But, by degrees, its reputation and the fame of its holy foundress became better established. Many pious ladies desired admission to this house, which, in a short time, became inconveniently crowded.[67] Soon there was a need for

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are not very interesting specimens."—*Ibid.*, p. 421.

[53] See "Trias Thaumaturga," Quarta Vita S. Brigidæ, n. 10, p. 565.

[54] See Ware, "De Hibernia, et Antiquitatibus ejus, Disquisitiones," cap. xxvi., p. 146.

[55] See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 269. There our saint is ranked among the canonesses of St. Augustine's order.

[56] "St. Bridget founded her famous monastery in Kildare, A.D. 480, for which she formed particular rules, and which was the head of her order."—O'Halloran's "General History of Ireland," vol. ii., chap. vi., p. 45.

[57] See "The History of Ireland, Ancient and Modern," chap. ix., p. 79.

[58] Thus runs the story in Professor O'Looney's Irish Life of St. Brigid. As a reward the holy abbess said the race of Ailill, son of Dunlaing, should have the sovereignty for ever."—pp. 33, 34.

[59] See "Monasticon Hibernicum," p. 323.

[60] See his article in "The Irish Penny Magazine," vol. i., No. 35. Illustrations of Irish Topography, No. xxxv., p. 274. A spirited wood engraving of the Round Tower and Priory, from a sketch by F. R. Lewis, precedes this account of Kildare by Mr. D'Alton.

[61] See "Proceedings of the Royal Irish Academy," vol. ix. First Series. Paper "On the Curragh of Kildare," p. 349.

[62] See "Statistical Survey of the County of Kildare," Introduction, p. x.

[63] This is inferred by him, considering that she had been in Munster, probably about the year 484, and had spent some time afterwards in Connaught, before she founded Kildare.

[64] See "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. x., p. 405.

[65] See n. 116, p. 407, *ibid.*

[66] Dr. Lanigan justly observes, that in the Fourth Life of our saint, book ii., chap. 3, a distinction is made between the first cell, which had been assigned her, immediately on arriving at Kildare, and the great monastery, which she afterwards found it necessary to build, in the same place. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. x., and n. 126, pp. 406, 408.

[67] See the statement regarding a vast number of her spiritual daughters contained in Father Hugh Ward s "Dissertatio Historica de Patria S. Rumoldi," sec. 10, p. 186. Edited by Father Thomas O'Sheerin, O.S.F.

enlarging the original buildings.[68] This concourse of devout women was not confined to our saint's native province; but, as has been remarked,[69] persons of both sexes came in great numbers, from all the provinces of Ireland to her monastery.[70] To those strangers arriving on temporary visits, she was accustomed to exercise the most liberal hospitality; especially towards church dignitaries and religious, who came to confer with her on matters of religious concern. Numbers of persons, in the higher walks of life, sought her advice, and felt honoured by her notice. These individuals never applied for the favour of her prayers, without obtaining a compliance with their requests. Having, in due course of time laid foundations for a large monastery, she proceeded with the work of its erection; in which undertaking, we may suppose, she met the willing co-operation and assistance of the Leinster king and neighbouring people, who loved and revered this noble virgin for her extraordinary virtues and merits. When completed, this *cœnobium* furnished accommodation to several pious females, living under her rule. Afterwards, it became the parent nunnery of many houses, already established by her, and subsequently built throughout our island.[71] It would seem, that soon after the erection of her first monastery at Kildare, Crimthann, King of Leinster, died, and obtained the rites of sepulture in or near it.[72]

Numbers of infirm and poor flocked to Kildare, seeking relief from their various necessities; and many anecdotes are related, regarding the charities of St. Brigid, especially towards this forlorn class of persons. With the course of time, several houses began to appear around her religious establishment, as it became necessary to provide for the necessities of those, who came from a distance, or, who were brought from more immediate districts, to assist at the pious exercises and public celebrations of her conventual institute. By degrees, from being merely a village, Kildare became a very considerable town; and, at length, its habitations extended in number and size, so that it ranked as a city, at a period somewhat later.[73] St. Brigid traced out a line of demarkation, likewise, around the city, within which boundary refuge was to be obtained, by any fugitive; and, his claim to protection was consequently allowed, by all those, who respected the ordinances and memory of their illus-

[68] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1st, p. 17.

[69] By Cogitosus.

[70] Le Comte de Montalembert observes, "D'innombrables couvents de femmes font remonter leur origine à l'abbesse de Kildare."—"Les Moines d'Occident," tome ii., liv. ix., chap. i., p. 463.

[71] Such had been the reputation of St. Brigid for eminent sanctity, that Abbot Joannes de Bruxella or Mauburnus Livriacenis, in "Venatorio Canonicorum Regularium," tells us, that a great number of monasteries, and about thirteen thousand nuns, flourished under this holy superior's rule. So likewise, Benedictus Haeftenus cites this authority, "Disquisition. Monasticarum," lib. i., tract 6, disqu. 3. Colgan thinks we must here understand, that if our saint presided over so many nuns, she must have governed them, not in one house, but in different monasteries, spread throughout Ireland, she being superior over all that observed the Rule, which she is said to have written. Hence, it must have happened, that she was called *Hiberniæ Domina*, as we find her styled in the Fifth Life (cap. iii.) And in the Rythm of St. Columba, composed in praise of her, she is called *Regina*. See "Trias Thaumaturga." Anagraphæ seu Epilogus Magnalium Sanctæ Brigidæ, sec. xlvii., p. 639.

[72] See Colgan's "Trias Thaumaturga," Quarta Vita S. Brigidæ. "Et ipse moriens sepultus est apud S. Brigidam in suo monasterio," lib. ii., cap. xii., p. 552. Such is the statement of the author—supposed to be Animosus—and he was well acquainted with the topography, history and traditions of Kildare.

[73] "The reputation of her sanctity, and of her power of working miracles, made Kildare so much frequented, that the many buildings erected about the nunnery, during her life formed a town; which in time became so considerable as to be the place of the Cathedral and of the Episcopal See."—Warner's "History of Ireland," vol. i., book vii., p. 321.

trious civic foundress.[74] It is also remarked, that Kildare was the metropolitan see of Leinster, at two different periods. In the first instance, while St. Brigid lived, in that city; yet, afterwards during the time of Brandubh, King of Leinster, and about the year 578, the archiepiscopate is said to have been transferred to Ferns.[75] It is uncertain, when it had been removed from the latter place; but, it is supposed to be sufficiently established as a fact, that its withdrawal from Ferns did not occur until after St. Moling's death,[76] in the year 696.[77] Again, it is assumed, that this dignity had been restored to Kildare, before A.D. 1097, according to testimonies derived from our national Annals.[78] It has been inferred,[79] likewise, that the author of St. Brigid's Fourth Life must have flourished, while Kildare was a metropolitan see—not, however, at the first, but during the latter period. For, he adopts a common opinion, that the bodies of Saints Brigid, Columkille and Patrick were deposited in a common tomb, at Down, in Ulster.[80]

Soon did the people living around her convent begin to experience the protection afforded by Brigid's presence among them. On the eve of a certain solemnity, while she lived in the "Cell of the Oak,"[81] a certain young maiden, who appears to have been her *protége*, brought an offering for her patroness. On presenting this gift, the maiden remarked, that she should be obliged to return home immediately, to take charge of her parents' house and flocks. Her father and mother desired to spend that holy vigil at Kildare. The abbess told their daughter to remain, and that her parents should come after her, while the Almighty would protect their temporal substance. According to St. Brigid's prediction, the maiden's parents followed her, and together all the family celebrated this festival.[82] However, certain thieves, taking advantage of their absence, came in the middle of the night and stole away their cattle. These they drove towards the Liffey. This river was found to have been so greatly swollen, that the water flowed over its banks. The robbers laboured in vain, during a great part of the night, to urge the terrified cattle through this flood. Then, taking off their garments, which with other effects they tied with cords to the horns of the cattle, those free-

[74] See Cogitosus, "Vita S. Brigidæ," cap. xiv.

[75] For such statements, Colgan refers to Cogitosus, in his Prologue to the Life of St. Brigid; also to chap. 36 of the same Life; and to his own affixed notes 1, 18; to Ussher in his "Primordia Ecclesiarum Britannicarum," cap. xvii., p. 965; and to the author of St. Brigid's Fourth Life, lib. ii., cap. 3.

[76] It appears, from the Life of St. Moling, whose festival occurs at the 17th of June, that this saint had been constituted Archbishop of Leinster, in the see of Ferns, by Brandubh, son of Eathach, King of Leinster.

[77] According to the "Annals of the Four Masters," St. Maedhog, first bishop of Ferns, died A.D. 624; St. Dachu Luachra, Abbot of Ferns, died A.D. 652; Tuenog, Abbot of Ferns, died 662; Maeldoghar, Bishop of Ferns, died 676; Diraith, Bishop of Ferns, died 690; and St. Moling Luachra, Bishop of Ferns, died 696. See O'Donovan's Edition, vol. i., pp. 246 to 249, 264, 265, 272, 273, 284, 285, 294, 295, 298, 299.

[78] At 1097, we read, that Maelbrighde Mac-an-tsaeir Ua Brolchain, a learned doctor, Bishop of Kildare and of Leinster, died. And, at the year 1110, departed "Feardomhnach, the most distinguished of the senior jurisconsults, [and] lector of Cill-dara." See O'Donovan's "Annals of the Four Masters," vol. ii., pp. 954, 955, 988, 989. This latter appears to have been successor to the former in the see of Kildare; for, in Ussher's "Veterum Epistolarum Hibernicarum Sylloge," epist. 34. we find the name Ferdomnachus Episcopus Lageniensium subscribed to an epistle, written by the people of Waterford to Anslem, Archbishop of Canterbury. See pp. 91 to 93.

[79] By Colgan.

[80] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xxx., xcix., pp. 554, 562, 563, and nn. 13, 14, pp. 565, 566, *ibid.*

[81] This is the English nomenclature of the Latinized Kildaria, and Cill Dara, in Irish. *Ceall* or *Kill* signifies "a cell," and *Dara*, "the oak," or its genitive case "of the oak."

[82] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1st, p. 19.

booters intended to swim across the river, when the animals should be urged into its waters. The cattle directed their course towards St. Brigid's monastery, instead of that place, whither it had been intended to drive them.[83] The robbers followed after hoping to secure their prey. To the great confusion of these thieves, at day-break their guilt was manifested to many, who knew them personally. They made an humble confession of their sins, however, in Kildare, at the instance of St. Brigid.[84] The owners of the herd drove their cattle homewards, and thus, according to our saint's prophecy, their substance was preserved; while both the perpetrators of and sufferers from an intended injury acknowledged the interposition of Divine Providence, in such a remarkable incident.[85]

Again, on the eve of a festival, a girl brought alms to St. Brigid. Delivering her gift, she said, it would be necessary to return towards her home, as her foster-father, an old and a paralytic man, had been left alone, nor had he any person to care the house or milk his cows. Brigid counselled her to remain there, however, for that night. Her visitor did so, and returned home on the following day, after having received Holy Eucharist. The cows and calves were found feeding apart in the fields, nor did the former seem to suffer in the least degree, as a consequence of their not having been milked. The old man acknowledged, likewise, that during the night his foster-daughter dwelt with our saint, the cattle continued to feed on their pasturage, while he remained awake the whole time since her departure.[86] This did not seem to extend beyond the interval of a single hour. It was a mystery, only known to the Almighty, who had thus miraculously disposed the result.[87]

On a particular day, certain insolent and idle ruffians approached our saint. Wearing diabolical badges on their heads, they intended the death of a particular person. These miscreants asked—it is probable in mockery—a blessing from Brigid, and she, in her turn, requested them to put away their emblems. This, however, they refused to do. Seeing the form of badge adopted, our pious abbess was shocked; nevertheless, she marked them with a sign of the cross, not for the purpose of blessing them, but to counteract those designs entertained against their fellow-creatures. The ruffians departed with their brutal instincts aroused. Finding a poor man on their way, they attacked, murdered, and afterwards, as they thought, beheaded him. However, this turned out to be their phantasy, for that man escaped unhurt and through the midst of his enemies until he reached his own house. After a close investigation, these persecutors found neither his head, nor body, nor any traces of blood. Wherefore they said to each other: "A

[83] This account is contained in Professor O'Looney's Irish Life of St. Brigid, pp. 27, 28.

[84] The foregoing narrative is very circumstantially detailed in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 275 to 279.

[85] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. iv., pp. 550, 551. Vita Tertia S. Brigidæ, cap. xlvii., pp. 531, 532, *ibid.* Sexta Vita S. Brigidæ, sect. xxxvi., p. 589, *ibid.* It is likely enough, from the similarity of most circumstances narrated, that the foregoing narrative is only a different version of what is related in our saint's acts, by the authors of her First and Second Lives. See Prima Vita S. Brigidæ, sec. 27, p. 516. Secunda Vita S. Brigidæ, cap. xvii., p. 520, *ibid.*

[86] When relating this occurrence, in his usual manner, Abbate D. Giacomo Certani compares the paralytic to those Northern people, mentioned by Olaus, lib. ii., cap. 14, and whose eyes are accommodated to see throughout the night. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 279, 280.

[87] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. v., p. 551. Also, Vita Tertia S. Brigidæ, cap. xlviii., p. 552, *ibid.* In the Metrical Life, we are told, that the sun seemed to shine without cessation, during the whole time of this girl's absence from home. See Sexta Vita S. Brigidæ, sect. xxxvii., p. 590.

miracle hath taken place, through the providence of God, and St. Brigid's merits, for we have not killed this man, although the contrary seemed to be the case." For a long time, the celebrity of this circumstance was noised about through that part of the country. Those vagabonds afterwards laid aside their emblems, and united in praising the Almighty, while magnifying St. Brigid's extraordinary prerogatives.[88] The foregoing events, as related,[89] apparently occurred before St. Brigid took her journey into Munster with Bishop Erc of Slane;[90] and therefore, we may deem it sufficiently probable, she had been living at Kildare, antecedent to this excursion.

The social relations of men were often disturbed by violence and treachery at that early period. A chieftain, who lived in the plain of the Liffey, came towards our saint, asking her blessing. This the holy virgin specially bestowed on him. With great joy, the chief returned to his castle. But during the night, a daring and hostile man entered the fort, while its occupants were asleep. Taking a light from its candlestick,[91] he sought the slumbering chieftain. He was found with a sword, laid on the pillow, beside him. Seizing this sword of the chieftain, his enemy plunged it with great force three several times, as he thought, into the owner's heart, and afterwards he fled. The castle inmates aroused soon discovered what had taken place. They sent forth loud cries and lamentations, supposing their chief had been slain. The latter, however, seemed to awaken as it were from sleep, and it was found the wound he received was not of a dangerous character. He consoled his friends by saying: "Cease your lamentations, for St. Brigid's blessing, which I obtained to-day, hath preserved me from this great danger." The chieftain, to manifest his gratitude for that miraculous escape, visited St. Brigid, thanking her and offering her valuable presents, on the following day. Our saint established peace, afterwards, between the chief and that enemy, who sought his life, as also among their posterity. This too was continued for an indefinite period.[92] Thus her mediation, through God's blessing, was both effective and lasting. Can we doubt, therefore, as her protection over her people was so powerful on earth, that it will be less exercised in heaven, on behalf of those, who devoutly invoke her vigilant advocacy? Too frequently, alas! do we forget the powerful assistance our great national saints can render us before the throne of God.

[88] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xl., p. 556. From the manner in which this same occurrence is related, in our saint's Third Life, it would seem, that these diabolical emblems subjected the bearers to certain unchristian engagements or incantations. The signs, borne by those vagrants, in all probability, represented obscene or monstrous figures, typifying certain heathenish superstitions. See Vita Tertia S. Brigidæ, cap. lxix., and n. 41, pp. 535, 544, *ibid.* I rather think this is the miracle alluded to, in St. Brigid's First Life, section xxxiii., and in her Second Life, cap. xxiii. Colgan refers these latter accounts to the performance of a miracle, somewhat similar in details.

[89] In the Third and Fourth Lives of the saint.

[90] Erc "was consecrated by St. Patrick, and died A.D. 514."—Sir William Robert Wilde's "Beauties of the Boyne, and its Tributary, the Blackwater," chap. vii., p. 175.

[91] In these, and like incidental notices, we have some idea given regarding the domestic economy of our ancestors, at least, at the period, in which those documents relating to ancient usages were composed.

[92] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xli., p. 556. Our saint's Third Life states, that the chief was accompanied by some women—probably members of his family—and a retinue, when he visited St. Brigid. It would seem, that the castle in which he slept was not his own, as it is said to have been situated on the road to his own domicile. See Vita Tertia S. Brigidæ, cap. lxx., p. 535, *ibid.*

CHAPTER VII.

ST. BRIGID'S INTIMACY WITH ST. PATRICK—ARMAGH—FOUNDATION OF ST. BRIGID THERE—HER MIRACLES—VISION REGARDING ST. PATRICK'S LAST RESTING-PLACE—HER SPIRIT OF SUBLIME RECOLLECTION AND HER GREAT CHARITY—SHE DESIRES THE INTRODUCTION OF THE ROMAN RITE FOR IRELAND.

ALTHOUGH some doubts have been expressed, that St. Brigid could have taken a very distinguished part in Irish Church affairs, during the lifetime of our venerable Apostle; yet, to us, it seems perfectly reconcileable, not only with our early narratives, but with received chronology, that the glorious daughter of Erin might have had interviews with her illustrious director, both before and after the time of her foundation at Kildare. To determine exactly dates for the following written incidents is, however, a matter of great difficulty. We must endeavour conjecturally to place them in their order of occurrence, so far as probabilities will allow us to continue. Perhaps, the arrangement, with better lights of view, might admit of various alterations or adaptations. After certain miraculous occurrences, related in her acts, took place—the date or locality unnoted—it is said our saint went towards the northern part of Ireland, accompanied by St. Patrick.[1] On a certain day, while the great Irish Apostle in the plain of Lemhuin[2] preached God's holy word from a hill[3] to the people there, at a place called Finnabhair,[4] or "the white field," St. Brigid slept. She was probably very young at this time. After his sermon had been concluded,[5] St. Patrick asked her why she had fallen asleep while the sacred word of God was announced.[6] Then the humble virgin, on her knees, asked his pardon. She said: "O father, forgive me; O most pious Lord, spare me, for during this hour, I have had a vision." The illustrious missionary desired her to tell what she had seen. Whereupon, the devout virgin announced: "I, your servant, have beheld four ploughs, ploughing the whole of Ireland, while sowers were scattering seed.[7] This latter immediately sprung up and began to ripen, when rivulets of fresh milk filled the furrows, while the sowers themselves were clothed in white garments. After this, I saw others plough, and those who ploughed appeared black.[8] They destroyed, with their plough-shares, the growing

CHAPTER VII.—[1] See Colgan's "Trias Thaumaturga," Tertia Vita S. Brigidæ, cap. lvii., p. 533. Quarta Vita S. Brigidæ, lib. ii., cap. xxvii., pp. 553, 554.

[2] The fort of Augher and the village of Ballygawley are in it. Clogher lay on its western and the church of Errigle-Keeroge on its northern boundary. Its other name, Clossach, is frequently mentioned in O'Mellan's Irish "Journal of the Wars of 1641;" in Colton's "Visitation," p. 126; in the "Book of Rights," p. 152; in the "Irish Topographical Poems" of O'Dugan and O'Huidhrin, p. xxi., n. (119). See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 451, n. 2.

[3] So the Seventh Life of St. Patrick states.

[4] See Colgan's "Trias Thaumaturga," Joceline's or Sexta Vita S. Patricii, cap. xcvi., pp. 86, 87, and n. 105, p. 113. This place was situated in the ancient territory of Liemania, sometimes called Magh-Lemna, or Clossach, by others. See *ibid.*, Septima Vita S. Patricii, pars. iii., cap. iv., pp. 149, 150, and n. 11, p. 184.

[5] The Acts of St. Patrick relate, that this sermon lasted three days and three nights, at the hill of Finnabhair at Lemhuin. It was in the county of Tyrone and diocese of Clogher. The River Blackwater ran through it. Finnabhair is now corruptly called Findermore, a townland in the parish and barony of Clogher. See "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 58, 64.

[6] To Brigid, it is said, the time of the sermon did not seem to be more than one hour.

[7] In the Sixth Metrical Life of St. Brigid, it is stated, the white sowers came from the East.

[8] In her Sixth Metrical Life, in Colgan's "Trias Thaumaturga," St. Brigid is made to say:—

"Conspexi populos septem de parte trionis,
Nigris cum bovibus venientes vultibus atris."

—Sexta Vita S. Brigidæ, sec. lxv., p. 595.

corn ; and, they sowed tares, which filled the furrows."[9] The Irish Apostle then said to our saint : " O holy virgin, you have beheld a true and wonderful vision. This is its interpretation. We are the good ploughers, who, with the shares of the four Gospels, cultivate human hearts, and sow God's words, while those rivers, containing the milk of Christian faith, proceed from our labours. But, towards the end of this world, bad teachers shall preach to depraved generations, who will receive them.[10] Those teachers[11] shall destroy our instructions, and shall seduce nearly the whole human race.[12]" Brigid also had a vision regarding the two sons of Eochaidh,[13] son of Crimthann,[14] at the same place.[15] The elder of these, named Bressal, was represented by the figure of a large stone, wasting away under falling showers ; while, the younger, Carbre, surnamed Damhairgid, was denoted by a smaller stone, which increased, and sent forth bright sparks, as the rain fell.[16] St. Patrick interpreted this to mean, that the rain represented the shower of celestial grace, falling in vain on the unbeliever Bressal, while, its dews, descending on the believer Carbre,[17] signified an increase to him of blessings for the future.[18] Hereupon, those who were then present, with St. Patrick and St. Brigid, praised Almighty God.[19] A synod had been convened at this place.[20] The degeneracy of Christian feeling and practice, during subsequent times, as also the efforts of heretical and false teachers to pervert the

[9] In the Acts of St. Patrick, we find the following additional particulars described in her vision :—" And after that, I saw spotted and motley-coloured oxen, then wild and black animals. After these I saw sheep and swine and wolves and dogs contending with one another." See Rev. S. Baring-Gould's " Lives of the Saints," vol. ii., February 1, p. 21.

[10] St. Patrick describes the evil teachers as—

" Pastores cupidi, qui plus sua lucra sequentur,
Non frumenta satis, sed lolia subdere sulcis
Curabunt," &c.

—See Vita Sexta S. Brigidæ, sec. lxv., p. 395. Colgan's " Trias Thaumaturga." This metrical account was supplied from a MS. in the library of his Eminence Cardinal Antonio Barberini, p. 1062, being wanting in the Monte Casino MS.

[11] They are called *deluders* and *hypocrites* in Professor O'Looney's Irish Life of St. Brigid, pp. 29, 30.

[12] The Rev. S. Baring-Gould, a clergyman of the Anglican Church, calls the foregoing a remarkable prophecy regarding " the miserable apostasy of the so-called Reformation."—" Lives of the Saints," vol. ii., February 1, p. 21.

[13] Eochaidh was prince of Oirgallia. Thus, Aubrey de Vere alludes to him, in the poem, " Saint Patrick and King Eochaidh" :—

" Eochaidh, son of Cruimther, reigned, a king
Northward in Clochar."
—" Legends of St. Patrick," p. 149.

[14] Crimthann was son to Fieg, son of Deadad, son to Rochad, son of Colla Dachrioch, according to the " Sanctilogic Genealogy," chap. xiii.

[15] " I saw subsequently two stones, one little and the other big. A drop was shed on each of them. The little stone increased at the 'drop,' and silvery sparks burst from it. The large stone withered, moreover." These words of Brigid, St. Patrick interpreted to mean Cairpre Damhairgit, who believed and was blessed with his seed, and Bresal, who refused to believe, when a malediction was pronounced against him. See Miss Mary F. Cusack's " Life of St. Patrick, Apostle of Ireland," p. 452.

[16] See Colgan's " Trias Thaumaturga," Septima Vita S. Patricii, pars. iii., cap. vi., and n. 12, pp. 150, 184.

[17] Among the posterity of Carbry, blessed by St. Patrick, we find enumerated there, St. Endæus of Aran, St. Fanchea, St. Teganus, St. Darenia, and St. Lochina, sisters to St. Endæus, St. Beg Mac De, with many other saints. See Colgan's " Acta Sanctorum Hiberniæ," xxi. Martii, Appendix ad Vitam S. Endæi, cap. iv., pp. 713, 714.

[18] Only the writer of St. Brigid's Sixth Life mentions this vision of the saint in her Acts. See Colgan's " Trias Thaumaturga," Vita Sexta S. Brigidæ, sec. lxvi., and n. 17, pp. 595, 598.

[19] See *ibid.*, Vita Quarta S. Brigidæ, lib. ii., cap. xxvii., pp. 553, 554. Vita Tertia S. Brigidæ, cap. lvii., p. 533, *ibid.*

[20] According to some accounts, St. Patrick is said to have held nearly sixty synods in Ireland. See Villaneuva's " Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c., pp. 7, 8.

minds and principles of the faithful in Ireland,[21] have been popularly believed to furnish the correct interpretation for this remarkable Brigitine vision.

It is probable, Lemhuin and Finnabhair are the places alluded to, where St. Patrick and St. Brigid, with their religious, are said to have been assembled at a time the holy Apostle of Ireland did not cease giving instructions to the people, for three whole days and three nights.[22] The sun continued shining, as we are told; however, during this protracted sermon, the auditors supposed, that not more than an hour had elapsed. One man only had a knowledge regarding what length of time had been spent in this place. On approaching, he asked the holy Bishop, why he had remained there for so long an interval. The Apostle asked him what time had elapsed, and was then told a duration, equal to three days and as many nights. Then said the holy father: "For forty days and nights, we should have remained here, had not a stranger warned us about our delay, nor should we have experienced fatigue nor hunger, through the Divine clemency." Afterwards, St. Patrick and St. Brigid returned to their respective districts.[23] Those are not specified; but, it may be, St. Patrick proceeded on his missionary career through Ulster, while Brigid returned to her home or convent in Meath or Leinster.[24]

It is related, that Brigid visited Armagh, most probably after she had established her parent house at Kildare. She always desired the wise counsel of St. Patrick.[25] It may not be unlikely, this journey was undertaken at the special request of the Irish Apostle himself. He intended Armagh to be the seat of ecclesiastical rule; and, here he is said to have built, not alone his cathedral church,[26] but likewise, several other religious houses.[27] What could be more desirable, than founding a holy institute, where his fervent female converts could find a happy retreat and a career of Christian usefulness? Who could be chosen more capable of teaching nuns, both by word and example, than the zealous and energetic Abbess of Kildare?[28] If we are to believe a modern compilation, St. Patrick founded Temple Brigid in this city of Armagh.[29] It seems more likely, that the Regles Brighde, or St. Bride's Church, if founded during his lifetime, had been also the joint concern of St. Brigid, to accommodate some religious daughters, belonging to her order. Long after her decease, the coarbs of the Regles Brighde,[30] are men-

[21] See the foregoing narative produced in Abbate D. Giacomo Certani's "La Santità Prodigiosa, Vita di S. Brigida Ibernese." Libro Quarto, pp. 323 to 326.

[22] See Abbate Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 326, 327.

[23] See Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. ii., cap. xxxiii. p. 555. In the Third Life of our saint, this sermon was preached, it is stated, at the request of St. Brigid. See Vita Tertia S. Brigidæ, cap. lxiii., p. 534. *Ibid.*

[24] The foregoing incidents are probably referable to St. Brigid's earliest interviews with St. Patrick.

[25] See "The Life of St. Brigid," by an Irish Priest, chap. vii., pp, 87, 88.

[26] James Stuart, A.B., who has published "Historical Memoirs of the City of Armagh," states, that St. Patrick built a cathedral and some other religious edifices there, A.D. 445; that he held a synod there, A.D. 448; that he resigned the bishopric of this place, A.D. 455, to St. Binen; and that he died at Saul or Sabhal, A.D. 493. See chap. i., pp. 82, 84, 85.

[27] An inexact historical compiler affirms, that St. Patrick founded an abbey at Armagh for regular Canons of St. Augustine's order, in 445 or 457. See Sir Charles Coote's "Statistical Survey of the County of Armagh," Appendix, p. 29.

[28] We are informed, that "she was invited to come and form establishments in various districts."—Rev. M. J. Brenan's "Ecclesiastical History of Ireland," chap. iii., p. 51.

[29] See Sir Charles Coote's "Statistical Survey of the County of Armagh," Appendix, p. 30.

[30] In Irish, Reglep bpiġde. This little conventual church was outside the rath. Its situation is marked on the Map of the City of Armagh, constructed on J. Roque's Map of 1760, and R. Levingstone's Survey of 1767, prefixed to the Rev. Wm. Reeves' "Ancient Churches of Armagh," sec. v.,

tioned in our annals.[31] Now St. Bride's shares its honours with a paddock.[32] From the expression *coarb*,[33] or abbatial successor, we may conclude that, though small, it was a religious house which might have traced back its origin to the era of its reputed founder.[34] In 1179, the Regles Brighde and the Teampull-na-Fearta[35] escaped a wide-spread conflagration,[36] which consumed the greater part of Armagh.[37] In 1189, however, Armagh was burned from St. Brigid's cross to the Regles Brighde.[38] The occupants of the nunnery here were possibly of St. Brigid's order, and observants of her rule, from the earliest period.[39] Two townlands belonging to it, at one time, paid a rental of four shillings a year.[40] Afterwards, these endowments seem to have been absorbed in some more powerful interest; for, at the period of the suppression of religious houses, its sole possessions were the building and the surrounding premises, which occupied about one acre.[41] At the time of the dissolution[42] it was a nunnery, and possibly a cell of Templefertagh; for, in inquisitions and patents, both are coupled, and they have changed hands in company ever since.[43] The precincts of Templebreed occupy an irregular space, situated to the south-east of the Protestant cathedral, at Armagh, and having frontage in the middle, at the south side of Castle-street.[44] The old Catholic chapel stands on the south-west bound, and the site of Templebreed lies about thirty yards north-east of the near end of the chapel.[45] An ancient cemetery adjoined the nunnery.[46] The historian of Armagh correctly identifies Teampull na Fearta with the Dobbin holding;[47] yet, strange to say, elsewhere, he professes his inability to determine its position.[48] Like

p. 25. Printed for the Author, Lusk: MDCCCLX, small 8vo.

[31] The "Annals of Ulster" and "Annals of the Four Masters" record at A.D, 1085. the death of Gormgeal Loighseach. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iii., p. 648, and tomus iv. p. 350. In the former Annals, the Latinized rendering is "Vicaria Ecclesiæ S. Brigidæ in Ardmacha, sapiens intelligentia et pietate." In the "Annals of the Four Masters," "Gormgalus Lagisiensis Vicarius Ecclesiæ Brigidæ in Ardmacha, sapiens scientia et religione."

[32] See Rev. William Reeves' "Ancient Churches of Armagh," p. 3.

[33] The word *coarb* is applied to the successor or representative of the patron saint, or original founder of a monastery, priory, or any ecclesiastical establishment, or to the successor of a bishop. See Owen Connellan's and Philip MacDermott's "Annals of Ireland, translated from the original Irish of the Four Masters," n. 2, p. 1.

[34] See Rev. Dr. Reeves' "Ancient Churches of Armagh," sec. v., p. 25.

[35] This is represented as having been the present Scotch-street, supposed by Dr. Reeves to have been called Templefartagh-street in the time of King Charles II. See *ibid.*, sec. i., p. 11.

[36] See Rev. Robert King's "Memoir introductory to the early History of the Primacy of Armagh," p. 111.

[37] Probably on account of their position outside the rath, and the densely-occupied portion of the town.

[38] See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 84, 85.

[39] See Rev. William Reeves' "Ancient Churches of Armagh," sec. i., p. 10.

[40] According to Primate Dowdall's Register of the See of Armagh.

[41] An inquisition of 1612, finds that this was a nunnery. Ultonia Inq. Armagh, No. 3, James I.

[42] Then it was occupied by a singer, or "cantator," who resided in said monastery, place, or house, called Templebreed.

[43] Both lots, known as the two Abbey Courts, or the Earl of Anglesey's Liberty, were assigned by lease in 1799, and this was converted into fee by the late Leonard Dobbin, Esq.

[44] The nunnery enclosure extended backwards down the slope, south and south-east, to near, but not touching, Thomas-street.

[45] On the Castle-street frontage of St. Brigid's ground stood the old castellated house which gave name to the street. It was anciently called Port-Rath or Rath-Armagh, and occasionally Rathene. See Stuart's "Historical Memoir of the City of Armagh," chap. v., p. 144.

[46] See the "Dublin Penny Journal," for notice of an ancient bronze seal belonging to a former Dean of Armagh. vol. ii., p. 112. This communication of the late John Corry, the truest antiquary Armagh ever produced, is accompanied by an illustration. The seal was found on the site of Temple Brigid.

[47] See "Historical Memoirs of the City of Armagh," chap. xxvi., pp. 511, 512, 514.

[48] See *ibid.*, chap. i., pp. 83, 87, and in the Appendices vi. and vii. Stuart conjectures, that it was at an old abbey, used as a cemetery in the early part of the last cen-

many other cathedral cities, Armagh sprung up and extended around its minster church. It likewise grew by degrees into beauty of design and appearance.[49] Incomparably fine and picturesque views of it are furnished



City of Armagh, from the East.

at every point of approach; hills and valleys and rushing streams give variety and interest to each of its suburbs.

The ready resources of true charity, as exercised on behalf of our neighbour, are ever versatile, and applicable towards objects and conditions, which call forth their exercise by cloistered religious. One day, a poor leper came to our saint, entreating permission to have his garments washed at her establishment. It is probable, that some public provision had been there made. Brigid compassionately assented to the leper's request, and when told by the afflicted pauper, that he had no other garments for a change, while what he wore should be washed and dried, our holy abbess directed one of her nuns to present him with her second habit, which she was not obliged to wear. Having a very natural objection to give her clothes to a man, labouring under so loathsome a disease, that nun could hardly bear such a proposal. She was immediately struck with leprosy,[50] for her disobedience, and she continued in this state for the lapse of an hour. Then, indeed, she repented on account of her refusal. Through the prayers of St. Brigid, however, she was soon cleansed from this infectious disease.[51]

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tury, and that it was situated within the Protestant Primate's demesne. See p. 598.

[49] The annexed view, from a photograph by Frederick W. Mares, Dublin, was drawn on the wood by William F. Wakeman, and engraved by George A. Hanlon. On a high hill to the right is the new Catholic cathedral, with its double flanking towers and spires. The Protestant cathedral, with its square tower, occupies a high hill in the centre of the city.

[50] The Sixth Life of our saint says :—

"Virgineamque cutem percussit candida lepra."

—Colgan's "Trias Thaumaturga," Sexta Vita S. Brigidæ, sec. lxiii., p. 596.

[51] The leprosy of cold climates seems to be a local disease of the cutis, its vessels

One of the other nuns, with more charity, had already presented the poor man with a garment, whilst all the community acknowledged the justice of God's judgment on their now penitent sister. When the poor leper had resumed his own attire, the holy abbess procured for him, likewise, the blessing of a release from his miserable condition. Her sisters gave thanks to God, on witnessing these manifestations of His Almighty power. The holy abbess and her nuns dwelt in a particular cell, in that part of the country, where the foregoing occurrences took place. One night, during Lenten time, eight daring thieves came to steal four horses, which belonged to the community. A nun, who remained awake at that time, announced to our saint this robbery which had been perpetrated. The abbess said: "Be it so; I already know it, but there will be found others, more powerful than we are, who may retaliate." On departing with their prey, those robbers went towards the house of a peasant or farmer, from whom they took forty measures of corn. These were put on the four horses and on their own shoulders. Afterwards, they proceeded, as they thought, to their homes. Yet, the Almighty had decreed, that the thieves should retrace their course towards that granary belonging to the nuns. Having deposited their booty, they retired to rest in a corner of the barn. On the following morning, the persons, who had experienced a loss of their corn, setting out on the tracks of those thieves and of the previously-stolen horses, came in chase to St. Brigid's dwelling-place. They declared their reason for coming, and explained about certain indications, which led them to suppose, they had followed in a right direction. They also requested our abbess to give them whatever information she could furnish regarding this matter. The holy virgin then went to that granary, where she found the robbers sleeping. Having awakened them, she asked why they had dared to bring their booty thither, when they replied, in fear and amazement, that they had been under an impression they returned to and slept in their own homes.[52] Afterwards, St. Brigid sent a message to St. Patrick, who was not far distant from that place, with a request that he would come and release those robbers. The holy prelate immediately came to our saint. Having ransomed them, they repented, and sought to atone for their crimes, by offering that corn they had taken to St. Brigid and to her nuns, being convinced, such restitution should be acceptable to God.[53] By the occurrence of this miracle, St. Brigid's fame was greatly diffused, through this particular district of country.[54] While St. Brigid, with some of her nuns, was one day seated near Armagh city, two men approached, bearing water in an uncovered wooden vessel.[55] On coming towards the holy abbess, they entreated her to bless this water. With their request she complied, and she also blessed themselves, at the

and glands; but, it is much more virulent and contagious in warm climates. See Dr. Robert Thomas' "Modern Practice of Physic," &c. Article, Lepra or Leprosy, pp. 729, 730. London: 1834. 8vo. Tenth edition.

[52] See Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. ii., cap. xxviii., xxix., p. 554. In another of our saint's lives, it is said, that a deficiency of corn existed at the time of this robbery, that the grain taken had been winnowed, and intended for seed, and that the thieves entered, not a barn, but a small hut, to sleep there, after this robbery had been perpetrated. See Vita Tertia S. Brigidæ, cap. lix., p. 533, *Ibid.*

[53] We are not informed, whether our saint received this offering, which she could only have accepted rightfully, with consent of the real owner of the corn stolen.

[54] It is probable, the unfinished portion of our saint's Sixth Life, as found in the Barbarini MS., had reference also to this miracle. See Vita Sexta S. Brigidæ, sec. lxv., p. 596. *Ibid.*

[55] See Abbate Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 340, 341.

same time. Departing from her, it happened, that vessel containing water fell on its side, and not only did it remain unbroken, but not even one drop of its contents spilled through the aperture.[56] This remarkable circumstance was attributed to the efficacy of St. Brigid's prayers. When St. Patrick had been informed regarding such an occurrence, he ordered a part of the water contained in that vessel to be divided among particular churches about Armagh,[57] and to be used in the Eucharistic sacrifice.[58] Another portion he desired should be sprinkled on the fields, to make them productive.[59] His orders were obeyed, and many, who had been benefited by this distribution, gave thanks to God and to his glorious servant, St. Brigid.[60]

A certain wealthy and good nobleman lived in the plain of Macha.[61] He suffered greatly from disease and a pestilence, which baffled the skill of physicians. At last he sent to St. Brigid, requesting a visit from her; and, while approaching the house, which she saw at a distance, our holy virgin declared, that from whatever quarter the wind blew, it should bring calamity and disease on the master of that dwelling.[62] When this was told the nobleman, he was surprised, and declared he did not know why he should incur such a judgment, as he had done evil to no person. Then his herd replied, by stating, it had been rumoured, that all wayfarers without exception were in the habit of cursing this nobleman, because he had allowed his husbandmen to enclose certain fields, with hedges,[63] which had the effect of making an adjoining highway impassable, owing to their thorny obstructions. When St. Brigid heard of this, she declared it was the cause of his misfortune. Wherefore, that nobleman gave orders to restore the highway to its former unincumbered state. Afterwards, all passengers bestowed their blessings on him. He was also relieved from his infirmities, through the prayers of St. Brigid, to whom, and to the Almighty, he offered humble acknowledgments.[64]

To the pious abbess, among other gifts, was accorded the spirit of prophecy.[65] We are told, while St. Patrick, on a certain day, preached the

[56] In Professor O'Looney's Irish Life of St. Brigid, it is said to have rolled from the door of the Rath to Lochlaphain, pp. 29, 30.

[57] And throughout Airthiria (Orior) is added in Professor O'Looney's MS. *Ibid.*

[58] "Ut ad Eucharistiam sanguinis Christi mitteretur," &c., are the words used in our saint's Third and Fourth Lives. They show how early in Ireland was the practice of mingling some drops of water with wine used at Mass, thus according with the present Roman rite.

[59] We are told, moreover, that it cured every disease and distemper that was in the country. Professor O'Looney's Irish Life of St. Brigid, pp. 29, 30.

[60] See Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. ii., cap. xxxii., pp. 554, 555. Vita Tertia S. Brigidæ, cap. lxii., p. 534. *Ibid.*

[61] In one reading, Colgan found "in campo *Mancho*, which he amends in the following comment, "rectius *Macho*." This was a plain extending round Armagh, called in Irish, *Magh*, *Macha*, n. 34, p. 543. This plain now—if it can be so called—presents charmingly diversified sylvan and pastoral prospects, with delightful rolling surfaces, depressions and eminences, highly cultivated and improved by art.

[62] This account, with his usual classical illustrations, is also to be found elaborated in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Iibernese." Libro Quinto, pp. 334 to 338.

[63] This passage indicates early Irish agricultural improvements, in fencing landed property. These probably, in many instances, should favourably compare with the present state of landed proprietors' efforts in Ireland. Much more should have been done to trim hedges and secure fields in an ornamental manner. By planting trees more generally and by building commodious and handsome dwellings for farmers and cottiers, the natural features of our landscapes might be rendered far more picturesque, while social order and happiness should be increased.

[64] See Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. ii., cap. xxxi., p. 554. Vita Tertia S. Brigidæ, cap. lxi., p. 534. *Ibid.*

[65] Bishop De Burgo's "Officia Propria Sanctorum Hiberniæ." In Festo S. Brigidæ Officium. Lect. vi., p. 13.

word of God, in the province of Ulster, and while the pearl of Ireland[66] formed one of a numerous concourse of persons present, the whole multitude saw a cloud of surpassing brightness descending from the heavens towards the earth.[67] This luminous meteor rested over a place, adjoining that in which the congregation had been assembled. Afterwards, this bright meteor drifted towards the citadel or Dun of Leathglass.[68] This remarkable Dun is still a prominent object near Downpatrick.[69] Having continued there for a considerable time, it finally disappeared. The congregation pre-

[66] Thus is St. Brigid poetically styled by Jocelyn, who relates these incidents. See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. clxxxviii., clxxxix., p. 107.

[67] The Abbate D. Giacomo Certani thus writes :—"Staua egli non lungi alla sua Canonica Saballense discorrendo delle bellezze del Paradiso, alle quali di già s'approssimaua, quando si vide vn Globo grande di luminosissima luce fermarsi sul cimitero, que staua poco lungi alla Città di Duno."—"La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, p. 328.

[68] "Ubi sepultus est ipse Sanctus Patricius, Beata Brigida et reliquæ Beatissimi Abbatis Columbæ post multos annos collocatæ in sepulchro," will be found inserted between brackets, in the Fourth Life of St. Brigid, where an account of these events is given. The site of the citadel here mentioned was known as Dun da leth-glas, by the ancient inhabitants of our island, or as contracted into Dun, now Anglicized Down. In Latin it is called *Dunum*. It is now a city and an episcopal see, in the eastern part of Ulster. At a period long subsequent to their several deaths, the relics of Saints Patrick, Brigid, and Columkille were preserved in Down. This incidental passage—already quoted from the Fourth Life of our saint—shows that the writer of this treatise must have written it, subsequent to A.D. 823, when, according to Dr. O'Donovan's "Annals of the Four Masters," "Blathmac, son of Flann, received the crown of martyrdom, for he was killed by the foreigners at I Coluim-Cille," vol. i., pp. 436, 437. At that date, St. Columkille's relics were kept at Iona, off Albanian Scotia's coast, as Walafrid Strabo, a contemporaneous writer, relates, in his account of St. Blathmac's martyrdom, in these lines :—

"Et reliquis rabida sociis feritate peremptis,
Ad sanctum venere patrem, pretiosa metalla
Redere cogentes, queis sancta Columbæ
Ossa jacent ; quam quippe suis de sedibus arcam
Tollentes tumulo terra posuere cavato
Cespite sub denso, gnari jam pestis iniquæ."

At the time of St. Blathmaic's martyrdom, according to authors worthy of credit, the whole of Britain, and especially the Hebrides, suffered from the frequent incursions of Danes and other Pagans, and for nearly two hundred years subsequently Dublin had been occupied by the Northmen, A.D. 840, while they made frequent inroads into other parts of our island, especially upon Leinster, burning and devastating various places where they came. Kildare is mentioned, as having been spoiled by them, A.D. 835, while Kethernus, prior in this city, with many others, had been put to death, A.D. 843. Wherefore, Colgan thinks it fair to conjecture, although he could not pronounce with certainty, that St. Brigid's sacred relics had been transferred from Kildare, while those of St. Columkille had been removed from Iona Island to Down, before or about the middle of the ninth century. This he considers a more probable opinion, because no other period for this translation can be pointed to as more opportune, and because, at that time, it is not a little remarkable, that one and the same abbot presided over the monasteries of Kildare and Iona, while it is probable, he conceived a desire of having those sacred treasures, which had been committed to his charge, removed to a safer place, owing to the frequently-recurring ravages of infidels. The Ulster province was then considered more secure than any other part of Ireland, as Niall Cuille, King of Ireland, was stationed there, with his forces. At the year 863, in Dr. O'Donovan's "Annals of the Four Masters," it is recorded, that "Cealach, son of Ailill, Abbot of Cill-dara, and the Abbot of Ia, died in Pictland," vol. i., pp. 500, 501. He appears to have succeeded Sedulius, Abbot of Kildare, who died in 828, since we read of no other Abbot of Kildare that lived there as an intermediary. This he undertook to prove in Appendix V. See "Trias Thaumaturga," Vita Tertia S. Brigidæ, n. 30, p. 543. Also, Vita Quarta S. Brigidæ, nn. 13, 14, pp. 565, 566, *ibid.* Also, Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 460, 461, and nn. (f, g), pp. 452, 453, and n. (p), pp. 466, 467, with pp. 442, 443.

[69] The ancient Dun Keltair at this place is composed of three great earthen ramparts, with as many intervening trenches. These were covered with a growth of furze, briars,

sent would not dare to inquire, from their venerated Apostle, the meaning of this portent; but, they applied for a solution of it, from the holy virgin, Brigid. She told them to ask their common father, St. Patrick, for an explanation. The latter replied to her: "You and I are equals, therefore explain this mystery to the people."[70] St. Brigid then spoke to the assemblage; she told them, that apparition indicated St. Patrick's spirit, which went, as it were, before to visit the place where his body should be interred after his death.[71] "For," said she, "where this meteor first rested near us, there shall the body of our holy patron lie unburied for some days,[72] and thence shall it be brought, and be interred in Leathglaisse Dun,[73] where it shall remain to the day of judgment."[74] Holy Patrick then requested our saint to make with her own hands that shroud, in which his body should be wrapped after death, and he expressed a desire to arise from the grave, clothed with it, to receive his eternal reward. This request our holy virgin promised should be complied with, and she also predicted to St. Patrick, that he with herself and the celebrated St. Columkille, another great Irish apostle, not then born, should arise for judgment, from this same tomb.[75] The body of Ireland's illustrious Apostle was afterwards wrapped in that shroud then promised him by St. Brigid. On hearing this colloquy and prediction, the crowd assembled praised Almighty God.[76]

Subsequently, as we are told, having obtained permission from the holy Archbishop Patrick for a return to her own part of the country, St. Brigid travelled over a plain called Breagh, within the Meathian territory. While she dwelt there at a certain cell, it would seem the wife, probably of Fergus,[77] the son of Conall Crimthann, who was son to Niall, King of Ireland,[78]

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sloe and hawthorn bushes, when visited by the writer in May, 1874. The whole is surrounded with marshy meadows, reclaimed from the waters of Lough Strangford.

[70] See "The Life of St. Brigid," by an Irish Priest, chap. vii., p. 88.

[71] In a note, on this passage, Colgan observes, the meaning does not appear to be, that St. Patrick's soul, not yet departed from his body, actually came to the place of his future interment, but that the meteor represented it, and the place for its future burial. See "Trias Thaumaturga," Vita Tertia S. Brigidæ, n. 32, p. 543.

[72] See *ibid.* Vita Quarta S. Brigidæ, n. 15, p. 566.

[73] At this present time, in the small and greatly crowded cemetery of Downpatrick, beside the old cathedral, a hole has been opened over one of the graves, which is supposed by the people to have been the spot, where St. Patrick's body had been interred. Under this impression, the Catholics of the town and neighbourhood frequently remove small quantities of earth. Even pilgrims from the most distant parts of the world obtain portions, which they carry away as *souvenirs* of Ireland's great Apostle.

[74] The author of St. Patrick's Fourth Life appears to insinuate, in this particular place, what is asserted by Probus, in his Life of St. Patrick, lib. ii., and also by Joceline, cap. 189, viz., that St. Patrick died in the monastery of Saul, and that his body afterwards had been interred in the city of Down. Joceline also adds, cap. 193, that the Irish Apostle's body remained twelve days unburied at the former place, before it was brought to Down, on account of a contest that took place between the Armagh and Down people, who respectively contended for the possession of his remains.

[75] See *ibid.*, Vita Quarta S. Brigidæ, lib. ii., cap. xxx., p. 554. Also, Vita Tertia S. Brigidæ, cap. lx., pp. 533, 534. This latter chapter concludes the account regarding this linen shroud by an observation, "in loco constat." On this passage, Colgan has a note, where it is observed, that the author of the Third Life must have flourished at a very early period; for, the linen shroud in question does not seem to have been in existence, for several ages, previous to the seventeenth century. *Ibid.*, n. 33, p. 543.

[76] To these foregoing circumstances, some allusion seems to be made, and with a sufficient amount of poetical licence, in Vita Sexta S. Brigidæ, secs. xlvi., xlviii., pp. 592, 593. *Ibid.*

[77] This son to King Conall, who is said to have dwelt in the plain of Breagh, and whose posterity had been addicted to violence and bloodshed, during a period they ruled over the kingdom, can be no other than Ferguss, surnamed Kerrbheoil.

[78] Niall the Great had two sons, both of

visited her, to entreat her intercession. The noble-born woman, in question, brought a silver vessel, as a gift for our saint. Brigid sent one of her nuns to wait upon that distinguished visitor, who stood without the door. For some cause, the holy abbess herself did not wish to appear.[79] The nun soon returned, asking why her superioress would not see the queen and pray to God for her, that thus she might obtain the object desired by the royal visitor, and more especially, as the holy virgin had often asked for like favours, on behalf of peasants' wives. The saint of God replied, that with few exceptions, the poor and rustics serve Almighty God, and pray to Him; whilst, only in few instances, is it found, that the children of kings are not malicious, sons of blood, and libertines. However, the queen appears to have obtained the favour she sought, through the intervention of our holy abbess. To her prayers is attributed the birth of Diermit,[80] son to Fergus,[81] and afterwards supreme Monarch of Ireland.[82] In granting her request, however, our saint told the nun, that the queen's posterity must needs be addicted to deeds of bloodshed,[83] and must incur malediction, even although they should reign for a lapse of years.[84] The event corresponded with our saint's prediction.[85]

This illustrious abbess did not take her mind or her attention from our Lord, for the space of one hour at any time. She was constantly speaking of Him, and she was ever thinking of Him, as is evident from her own life, and also from the life of St. Brenainn, Bishop of Cluain-fearta.[86] She was very hospitable, likewise, and exceedingly charitable towards guests and needy people.[87] Animated with this kindly and generous spirit towards her neighbour, she loved God to such a degree, that her mind was continually intent on His Divine perfections, and elevated by holy contemplation. One

whom were called Conall or Conald; but, to distinguish them, one was named Conall Crimthann, and the other Conall Gulban. In the time of St. Brigid, Conall Crimthann, with his progeny, ruled over the extensive territories of Breagh and Meath. Before St. Brigid's birth or the arrival of St. Patrick in Ireland, Conall Gulban acquired ample possessions in Ulster. From him, the district, called Tir-Connell, derived its name.

[79] This account is also very fully related in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Iibernese." Libro Quinto, pp. 538 to 340.

[80] This Diermit had three sons, Aidus Slane, Colman, surnamed the Great, and Colman, the Less. The sons and posterity of these princes, contending for the sovereignty of Meath and of Ireland, engaged in devastating wars. In such internecine contests, the kings themselves were frequently killed; as for instance, Suibhne, son to Colman the Less, was cut off by Aidus Slane; and Conall, son to the same Aidus, was slain by Ænguss, son of Colman the Great; Conall, son of the aforesaid Suibhne, was put to death by the same Aidus Slane; while Moelumius and Colchus, two sons of Ænguss, son to Colman the Great, were killed by Diermit, son to Aidus Slane.

[81] In the present case, we must suppose Conall Crimthainn's son alluded to, as well because Ferguss, son of the last-named prince, then ruled over Breagh territory, while the sons of Conall Gulban reigned in Ultonia; as also, because a son to this Ferguss was the famous Diermit, King of Ireland.

[82] When the writers of St. Brigid's Acts call the posterity of a child, born through her prayers, *bloody*, they seem to have had reference to these and like disastrous issues. See Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, n. 36, pp. 543, 544.

[83] From the race of both Conalls issued many kings, not only over those provinces, which have been already alluded to, but who even were monarchs over all Ireland; and, it may be observed, on account of many wars waged by them, in acquiring and defending their territories, they deserved to be called men of violence.

[84] See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. vi., p. 57.

[85] See Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. ii., cap. xxxiv., p. 555. Also, Vita Tertia S. Brigidæ, cap. lxiv., p. 534.

[86] See "Acta Sancti Brendani." Edited by Right Rev. Patrick F. Moran, D.D., Bishop of Ossory. Vita S. Brendani, cap. xvii., p. 17.

[87] See "The Martyrology of Donegal." Edited by Rev. Drs. Todd and Reeves, pp. 34, 35.

day, a pious man came to that place,[88] where Brigid was accustomed to offer her private devotions, when he found her hands extended towards heaven, in prayer.[89] Our saint was so entranced in God's holy presence, that she seemed undisturbed, in the least degree, by shouts of certain neighbouring villagers, both men and women. These were engaged in driving away some calves from their dams. On seeing St. Brigid's attention thus wholly absorbed in the Divine presence, her devout visitor was not willing to disturb the course of her meditations. After the lapse of an hour, however, he returned, and said to her: "O Saint of God, have you not heard great outcries raised in the hamlet?" She answered in the negative. Her interrogator then said: "What, therefore, hath become of thy hearing?" St. Brigid replied: "As God is my witness, at the time you speak of, I heard and beheld Masses celebrated in the city of Rome,[90] and at the tombs of the Apostles, St. Peter and St. Paul.[91] I very much desire, likewise, that the whole Roman ritual and liturgy may be brought to me."[92] Afterwards, St. Brigid sent prudent men to Rome,[93] that thence these might bring the same masses and ecclesiastical rules.[94] At Placentia[95] and elsewhere, she is said to have saved her messengers by miracles[96] from impending death. The following legendary account, regarding this mission, is found in a commentary,

[88] It is assumed to have been in Kildare, by the Abbate Certani, although it may have been at some other place.

[89] This narrative is very fully set forth in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 472 to 479.

[90] Colgan remarks, that her words could have been verified in a double manner: *First*, either by supposing St. Brigid to have been miraculously present, in the two distant cities of Rome and of Kildare—if that be the place designated—at one and the same time; or, *secondly*, by remaining, in one place only, she could have seen in spirit what occurred, in the other distant city. He adds, that either mode is possible, and that other instances are to be found, as in St. Anthony of Padua's Acts, which bear a resemblance to what is here related. See "Trias Thaumaturga," Tertia Vita S. Brigidæ, n. 54, p. 544.

[91] The author of her metrical acts states, that she was not present at Rome bodily, but only saw by a mental illumination what took place in that city. He adds:—

"Officium sanctum placuit sibi semper habendum,
Unde sacerdotes Romam transmisit ad urbem,
Sacra adferre nova et quodcumque audiverat illic,
Virginibus cupiens hæc tradere lege perenni.
Libros compositos, cantumque et munera multa
Misit Apostolicus Brigidæ, concessit habenda
Tradidit illa suis, discendi vertit in usum,"
—Sexta Vita S. Brigidæ, sec. lvi. p. 594. *Ibid.*

[92] The meaning of the Latin words, in our saint's lives, seems to indicate, that St. Brigid desired to conform entirely to the rites, ceremonies and constitutions of the Roman Church; wherefore, the Ritual of Rome and the Roman order bear such a signification.

[93] Colgan says, that in an Irish Life of St. Brigid, at chapter 50, and in an old MS., called by our antiquaries, "The Book of Hymns," in a commentary to a certain canticle, composed in praise of St. Brigid, and in commentaries, affixed to the Martyrology of Marianus O'Gorman, at the 1st of February, there are various particulars given, regarding the legation of St. Brigid.

[94] See *ibid.*, Vita Quarta S. Brigidæ, lib. ii., cap. xiv., p. 552. Vita Tertia S. Brigidæ, cap. xci., pp. 538, 539, *ibid.* In the latter life, to the account contained in the text, this following sentence is added:—"Item dixit post aliquantum tempus Brigida ad illos viros; Ego sentio quod quidam commutaverunt in Roma missas postquam venistis ab ea. Exite iterum. Et illi exierunt et detulerunt ut invenerunt."

[95] This was an ancient city of Italy. In the first century of the Christian era, Silius Italicus alludes to it, in this hexameter line:

"Certavit Mutinæ quassata Placentia bello."
—"Punicorum," lib. viii., v. 593. It is now called Placenza, on the River Trebia, not far from the Po. A very interesting description of it may be found, in Rev. John Chetwode Eustace's "Classical Tour through Italy, An. MDCCCII.," vol. i., chap. vi., pp. 237 to 241.

[96] These Colgan did not think necessary to be related, in his own notes. See "Trias Thaumaturga," n. 55.

affixed to St. Ængus' "Metrical Festilogy," at the 1st of February. On a certain day, as she could not undertake the journey herself, St. Brigid sent seven of her disciples to Rome,[97] that they might bring from thence the Ordo of St. Peter, or the Roman Rite. But, on their return home, they entirely forget what they had then learned. To whom St. Brigid addressed these words: "The Son of the Virgin knows, that however great your diligence had been, it is altogether useless." Again, she despatched seven other disciples, and with a like result. A third time, she sent other messengers, and joined with them a certain blind *protége* of her own. The Almighty had endowed this blind man with the singular faculty of retaining permanently in his recollection, whatsoever he heard. Being overtaken by a storm in the Iccian[98] or Tyrhene[99] sea, they cast anchor. Afterwards, being unable to raise it, the crew cast lots among themselves, to determine who should commit himself to the deep to loose its fastenings. Their lot fell upon the blind man already mentioned. On diving downwards, he appeared no more, until other sailors, driven by the same storm, cast anchor in this place. When they wound it upwards again, they observed this blind man ascending with their anchor, and bearing with him the Ecclesiastical Rite or Ordo, and a bell, afterwards called, *Cloc an mic daill*, or "bell of the blind son." At a time this legend was in vogue, it was believed, St. Brigid's family had still possession of this bell,[100] and that they used a Ritual, called the "Ordo Placentinus."[101] Quaint though the form of this legend may be, yet it probably shadows the substance of a conviction, that St. Brigid, like her beloved teacher St. Patrick, clung with fidelity and affection to the rites and practices of the Roman Church, the true fountain and centre of Christian union.

CHAPTER VIII.

ILLAND, THE WARRIOR PRINCE OF LEINSTER—ST. BRIGID VISITS HER FATHER, DUBTACH, AND PROTECTS HIS FAMILY—FAVOURS ACCORDED TO THE HOLY ABBESS—SHE VISITS KING ILLAND AND BLESSES HIM—THE VICTORIES OF THIS DYNAST OVER HIS ENEMIES—THE BORUMHA LAIGHEAN—WARS THROUGHOUT IRELAND DURING ST. BRIGID'S LIFETIME—DEATH OF KING ILLAND—VICTORY OBTAINED AFTER HIS DEATH BY THE LAGENIANS, THROUGH THE SPECIAL PROTECTION OF ST. BRIGID.

AGAIN must we regard St. Brigid as having returned to Leinster, where the chief actions of her religious life took place. Soon after the death of Crimthann,[1]

[97] Very numerous views of this city by Piranesi are engraved in R. Venuti's "Accurata e Succinta Descrizione Topografica e Istorica di Roma Moderna," published in four 4to vols. Roma, A.D. 1766.

[98] The Iccius Portus of Ptolemy is supposed to be Calais in Picardy; so that the sea between that port of France and Dover is usually distinguished as the "Iccium Mare."

[99] This was called by the ancients indifferently "Tuscum Mare, vel Tyrrhenum, quod et Infernum." It lies on the western shore of Italy. See Wilkinson's "Atlas Classica." Map 24. Italia Antiqua.

[100] The Abbate Certani says:—"Si conseruò lunghissimo tempo, e forse ancora si conserua quel libro col campanello nel Monasterio Killdariense chiamandosi da tutti Cloc-an-Mic-Daill, cioè Campana del figlio cieco."—"La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 478.

[101] The account adds that Placentia was a city near the Iccian, or more correctly the Tyrrhenian Sea, and that there St. Brigid was venerated. See Colgan's "Trias Thaumaturga," Appendix Secunda ad Acta S. Brigidæ, cap. xliv., p. 608.

CHAPTER VIII.—[1] This warlike prince seems to have chiefly resided in Southern Leinster, for we are told, that he warred with and subdued the Northern Leinstermen. After the death of Oilioll Molt, he

the son of Enna Kinsellagh, while Finnchadh,[2] and afterwards his son Fraech,[3] ruled in that territory, the star of Iolland or Illand[4] appears to have been in the ascendant, throughout the province. This enterprising hero was the son of Dunlaing,[5] who preceded him in the government, at least of its northern division. Illand and his brother Ailill[6] received baptism at the hands of St. Patrick.[7] After St. Brigid had taken possession of Kildare, as may be inferred from accounts left us in her acts, that religious daughter paid a visit to the house of her father, Dubtach, after a long interval of absence from her parents,[8] Her father and all her relatives greatly rejoiced at her arrival. No mention is made of her mother as then living.[9] Dubtach earnestly desired her to remain that night under his roof. With this request she complied. During her sleep, an angel sent from God appeared to her. Then awaking, she heard these words addressed to her: "Arise immediately, and arouse your father, with his whole family, and your religious daughters, now sleeping; for, with an intention of murdering your father and his household, an enemy approaches. But, the Lord will prevent such intention, on your account. Depart instantly from this house, for the foe will soon set it on fire." Our saint obeyed this portentous mandate, and warning the inmates, these fled. On approaching, their enemy was greatly disappointed, not finding any of the family present. Dubtach and others, on seeing the house blazing at a distance, cried out: "O holy Brigid, thy blessing hath preserved us this night from impending death. We are now conscious of all those wonderful things predicted concerning thee." Our saint replied: "Not only on this night, but so long as you live, blood shall not be shed within your dwelling." This prediction proved true on a subsequent occasion, for when a certain man intended to strike a woman there, his hand became stiff as he tried to extend it. Nor could he draw it back, until he had abandoned that wicked intention.[10]

The following day, one of her spiritual daughters said to our saint: "I pray, that the Angel of the Lord may always assist you, as he has done

was even regarded as King of Ireland for a time, if we are to credit a statement contained in the Vita S. Kierani, cap. xix., p. 460. See Colgan's "Acta Sanctorum Hiberniæ," v. Martii.

[2] At the battle of Graine or Grane, in the north of Kildare, this lord of Hy-Kinnsellach fell, A.D. 480, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 150, 151. Eochaidh Mac Coirpre was the victor, in this battle, which was among the Lagenians themselves, A.D. 484, according to the "Chronicum Scotorum," edited by William M. Hennessy, pp. 30, 31.

[3] He fell, however, in the second battle of Graine, fought A.D. 492, Eochaidh, son of Coirpre, being the victor. See "Chronicum Scotorum," edited by William M. Hennessy, pp. 32, 33.

[4] He is regarded as the fifth Christian king of Leinster. This would appear from a Catalogue of Kings, belonging to that province. According to that catalogue, and other authorities, he reigned 30 years. Thus his death is found recorded: "The age of Christ 506. The third year of Muircheartach. Illann, son of Dunlaing, King of Leinster, died." See O'Donovan's "Annals of the Four Masters," vol. i., pp. 164, 165. Also, Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, n. 5, p. 564.

[5] Hence, he is usually called Illand, Mac Dunlaing, or Illand, son of Dunlaing, in the Irish Annals. He seems to have commenced his rule over Leinster, about A.D. 486.

[6] Both brothers were probably very young men, when St. Patrick came to their father, Dunlaing, then living on the Dun, at Naas.

[7] When the Irish Apostle visited Naas, on his way to Munster. See Colgan's "Trias Thaumaturga," Tertia Vita S. Patricii, cap. lviii., p. 25 and n. 52, p. 32. Also Septima Vita S. Patricii, Pars iii., cap. xvi., p. 151. Also, Miss Mary F. Cusack's "Life of St. Patrick, Apostle of Ireland." The Irish Tripartite Life, translated by William M. Hennessy, part iii., p. 458.

[8] The following account is given, at great length, in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 456 to 463.

[9] See "The Life of St. Brigid," by an Irish Priest, chap. v., p. 58.

[10] The foregoing accounts are also substantially contained in the Vita Sexta S. Brigidæ, sec. liii., pp. 593, 594. "Trias Thaumaturga."

during the past night, by the liberation of yourself, your father and his family." To whom the spouse of Christ returned for answer:—"Not only during this night, but in every age, I shall have the Lord's assistance, in all things, through the ministry of His angels.[11] For daily do I experience a great joy of spirit, while I hear, through Divine inspiration, holy songs,[12] spiritual canticles, and strains of heavenly organs.[13] I am also able to hear every day those sacred Masses, which are offered in honour of the Almighty, in distant parts of the world, in like manner, as if I were present at their celebration;[14] while, the angels of God present my prayers to Heaven day and night. Wherever I am, the Lord always hears me, as I will show by the two following incidents.[15] On a particular occasion, a certain woman, who was a leper and infirm, asked me to bring her water, and to perform some other charitable offices, in her necessities. Whereupon, I blessed the vessel, which was filled with water, and presented it, telling her to place that vessel between herself and the wall, so that no other person should be able to touch it, until her return. But, in my presence, the Angel of the Lord blessed that water, and it was turned into whatever kind of liquid that leper desired; thus, it had the taste of honey, when this was wished for, and again the taste of wine, of beer, of milk, or of any other liquid, that infirm woman especially required. Again, when I was a little girl, I fashioned an altar-stone in honour of my God, yet with child-like intent. Then, an Angel of the Almighty, in my presence, perforated the stone at its four angles, and placed at each of them four wooden feet.[16] That you may glorify our Lord Jesus Christ, I have mentioned, O daughter, these two interpositions of my Angel Guardian. Thus, the grace of God hath always continued with me."[17]

Already had the saintly daughter secured the respect of her dynast sovereign and protector Illand,[18] son of Dunlaing. During this visit of the Brigid, her father Dubtach said to her: "O pious maid, go to our king, and ask him to give me as a valuable and perpetual gift, that sword which he lent me for a time."[19] In compliance with the request of her father, the dutiful Brigid set out on a visit to the Leinster king, who then dwelt in the plain of the Liffey.[20] When our saint rested before the gate of the regal city,

[11] See "The Life of St. Brigid," by an Irish Priest, chap. v., pp. 59, 60.

[12] In the Vita Sexta S. Brigidæ, sec. li., p. 593, "Trias Thaumaturga," we have the following lines:—

"Organa dulcisono resonant cælestia cantu.
Hoc pueri pariter cantantes, hoc seniores,
Angelici populi respondent, Alleluia."

[13] The invention of organs dates to a remote antiquity, and to a period long antecedent to the Christian era. Bellarmine states, that organs were used in Church services, about the year 660, as Platina relates from the Pontifical. When Pope Vitalian reformed Roman Church music, he introduced organs as instruments for accompaniment. Other authors refer their introduction in Church services to a later period. See the "Encyclopædia Britannica," vol. xiii., pp. 485 to 489. Dublin edition.

[14] The Abbate D. Giacomo Certani has it: "Mercè dell' Angelo mio assisto giornalmente à quanti sacrificii s'offrono a Dio nella Catolica chiesa. Ascolto, e veggo le Messe, che si celebrano in Roma, e in qualunque parte del Cattolico Mondo."—"La Santità Prodigiosa. Vita di S. Brigida Ibernese," Libro Sesto, p. 464.

[15] The visit to Connaught—without any very good warrant, however—is placed by the Irish Priest's "Life of St. Brigid," after this visit to Dubtach. See chap. v., p. 60.

[16] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii. February i., p. 17.

[17] See Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. ii., cap. vi., vii., viii., ix., p. 551. Nearly the same accounts are contained in the Vita Tertia S. Brigidæ, cap. lxxxvii., lxxxviii., lxxxix., p. 538, *ibid.*

[18] In Professor O'Looney's Irish Life of St. Brigid, pp. 30, 31, the King of Leinster, to whom the holy abbess went, is called Ailill, son of Dunlaing. Perhaps, he and his brother held a joint sovereignty over Leinster, or what seems more likely, Ailill may have preceded Illand in his term of rule.

[19] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese," Libro Sesto, pp. 465 to 467.

[20] Most probably at Naas, where there

with her virgins, one of the king's servants came to her. He said, "If you release me from my bondage to the king, both I and my family shall become your servants for ever, while myself, my posterity and kindred shall likewise make profession of Christianity." The holy virgin said, she should prefer his request before the monarch, into whose presence she was soon conducted. The king then asked the holy virgin what had been her object in seeking this interview. She replied, her father desired to possess that sword, which had been lent to him, as a perpetual gift, whilst on her own part, she petitioned the king to manumit or transfer to herself the slave and his family. Then said the king: "You require from me a most precious sword, O saint, but what better favour will you accord me, should I grant both of these boons?" The holy virgin asked him, what he should think about obtaining eternal life, and of having kings in his line, to the end of time. The king then told her, he did not desire that life, of which he had yet no experience, nor did he care for the prosperity of those children, who were destined to succeed him. But, he asked for two other favours. These were, that he should enjoy a long life, in this world, which he loved, and that he should be a conqueror, in all his wars.[21] He told Brigid, that a great war was then pending, between the people of Leinster and the race of Cuinn. The holy abbess assured him, that both those desires should be obtained, when she returned home, with those favours she asked for granted to her. Before leaving, she imparted her blessing to the king.[22]

Shortly afterwards, Illand with a small army, entered the territories of his enemies, who belonged to the posterity of Cuind.[23] Having reached the plain of Breagh,[24] he was there met by a well-appointed force. When he saw the number of men drawn out to meet him, the King of Leinster called aloud to his soldiers: "Stand firm, and invoke St. Brigid's assistance, for she will redeem her promises." With cries that reached the heavens, his whole band called out the holy virgin's name, and immediately commenced their onset of battle. The King of Leinster had a glorious vision of holy Brigid, preceding him in the field, and holding a staff in her right hand, while a pillar of glittering flame reached from her head towards heaven.[25] A sudden panic seized on the Neill forces. They immediately fled. The King of Leinster and his victorious army gave thanks to God and to St. Brigid. To her patronage they mainly attributed the glory of this day.[26] This great victory over the northern forces was the prelude to other famous achievements. Illand is said to have fought thirty battles in Ireland, and eight[27] or nine[28] in Britain. In all of these conflicts, he proved victorious. A belief entertained, regarding his invincible prowess, caused several

was formerly a seat of the kings of Leinster. See "The Parliamentary Gazetteer of Ireland," vol iii., p. 3.

[21] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese," Libro Sesto, pp. 467 to 470.

[22] Some of the foregoing incidents are briefly related in Professor O'Looney's Irish Life of St. Brigid, pp. 31, 32.

[23] These seem to have been the O'Cuinns or O'Quins of Munter Gillagan. These were distributed among the baronies of Ardagh, Moydow, and Shrule, in the county of Longford. Although dispossessed by the O'Farrells in the fifteenth century, their posterity are yet numerous in that locality. See "The Topographical Poems of John O'Dubhagain and Giolla na naomh O'Huidhrin." Edited by Dr. John O'Donovan, n. 272, pp. xxxvii., xxxviii.

[24] Probably the plain, known as Magh Breacraighe, comprising the northern part of Moygoish barony, in the county of Westmeath, and extending into the county of Longford, See *ibid.*, n. 273, p. xxxviii.

[25] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese," Libro Sesto, pp. 470, 471.

[26] See Colgan's "Trias Thaumaturga," Quarta Vita S. Brigidæ, lib. ii., cap. x., xi., p. 551. Tertia Vita S. Brigidæ, cap. xc., p. 539.

[27] According to the Fourth Life.

[28] According to the Third Life.

kings to court his alliance with large gifts. During these wars and rumours of wars, St. Brigid and her nuns, at Kildare, appear not to have been disturbed, in the least, so far as the even current of a religious life passed on; nor do we hear of hostile clamour awakening that repose, so grateful to their holy inmates, around the precincts of her privileged cloisters.

The Borumha Laighean or "Leinster cow-tribute"[29] was a fruitful source of warfare between the sovereigns of Ireland and the men of Leinster, not only before, but during and long after the lifetime of St. Brigid.[30] From this irritating cause, probably originated most of those petty wars, carried on with such frequent and obstinate persistence for so many centuries.[31] The renowned warrior King of Ireland, Tuathal Teachtmhar,[32] who is said to have fought no less than 133 battles in the different provinces, reigned thirty years,[33] during the close of the first, and he was slain after the commencement of the second century,[34] A.D. 106,[35] He is related to have imposed the degrading and oppressive Borumha, or cow tribute, on the Leinster people.[36] During the reign of King Cormac,[37] son of Art, about A.D. 241, is recorded a great outrage, perpetrated or permitted by Dunlang, son to Enna Niadh, King of Leinster. He appears to have assaulted the royal seat at Tara, and on the western slope of the hill, at Claenfearta,[38] where the apartments for females had been erected,[39] thirty royal maidens,[40] with three hundred women servants, had been massacred. This happened on Saman's day.[41] To avenge this cowardly and cruel act,[42] King Cormac executed, at the same time, twelve of the Leinster chiefs, who were thought or proved to be guilty of it, while he increased the Leinster tribute, which already was so very onerous. Yet, this annual exaction was impolitic, as it

[29] There is a very curious Irish tract, intituled, "Borumha Laighean," on the original imposition and final remittance of this impost, preserved in the Book of Lecan. Another copy of it may be found in a vellum manuscript, classed H, 2, 18, in the Library of Trinity College, Dublin. A copy had been prepared for publication by the Irish Archæological Society, but it has not yet issued from the press.

[30] See Townsend Young's "History of Ireland," chap. i., pp. 15, 16.

[31] See "Three Fragments, copied from ancient sources," by Dubhaltach Mac Firbisigh. Edited by Dr. O'Donovan, pp. 32 to 35.

[32] See an account of his reign in L'Abbé Ma-Geoghegan's "Histoire de l'Irlande, Ancienne et Moderne," tome i., part i., chap. vi., pp. 126 to 130.

[33] Beginning A.D. 76, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 98, 99.

[34] See a very interesting account regarding the imposition of the Leinster cow-tribute, during the reign of this monarch, in O'Mahony's Keating's "History of Ireland," book i., part i., chap. vii., pp. 297 to 306.

[35] According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 98 to 101.

[36] This was done on account of an act of treachery, perpetrated by a king of Leinster towards the two daughters of the monarch Tuathal. In revenge, he devastated Leinster, and when the people of that province had submitted to him, he exacted "the following *Fine* or *Boroimhe*, viz., 600 Cows, 600 Hogs, 600 Sheep, 600 Ounces of Silver, 600 Mantles, and 600 Tun of Iron, Yearly; which was paid during the Reigns of 40 Kings successively thereafter."—MacCurtin's "Brief Discourse in Vindication of the Antiquity of Ireland," part i., pp. 92, 93.

[37] See a very full account of events chronicled under this monarch's reign in O'Mahony's Keating's "History of Ireland," book i., part i., chap. vii., pp. 328 to 360.

[38] The exact position of this site will be found on the admirable map, which illustrates "Monuments of Tara Hill restored from Ancient Documents." See "Transactions of the Royal Irish Academy," vol. xviii. Antiquities, sec. iii. "On the History and Antiquities of Tara Hill." By George Petrie, Esq., R.H.A., M.R.I.A., p. 152. This most erudite paper was read 24th of April, and 8th and 22nd of May, 1837.

[39] In the "Dinnseanchus," where the two Claenfearts are placed to the west of Rath Grainne, it is stated, that the virgins were slaughtered in the Southern Claenfeart. See *ibid.*, p. 142.

[40] It has been supposed, these were vestal virgins. See *ibid.*, p. 218.

[41] See *ibid.*, p. 151.

[42] Cuan O'Lochain, an ancient poet, records Claoinfeirta na Claon Caingni, which is Englished "The Claenferts of the treacherous covenant." See *ibid.*, p. 144.

was unjust; for, constituted as Ireland had then been, not alone difficulties were experienced in distributing the assessment, but in collecting it, at stated intervals. Still, the Leinstermen were protected from the depredations of their southern adversaries, the Munstermen,[43] by Cairbre Liffeachair,[44] the son of King Cormac. The tanists and people of Leinster do not seem to have been sufficiently powerful to resist effectively the Ard-righs of the kingdom, until after the introduction of Christianity into Ireland,[45] when, under the leadership of the renowned Crimthan Kinsellagh, dynast of South Leinster, and of Illand, the enterprising and valiant dynast of Northern Leinster, the Lagenians began to cope with the last Pagan monarch, Laeghaire.[46] The latter potentate appears to have been tenacious of his prerogatives; for, during his term of rule, he inflicted a great defeat on the Lagenians, towards the middle of the fifth century. The very year in which it has been supposed St. Brigid was born,[47] viz. A.D. 456, Leinster is said to have been devastated. Other writers place this raid at an earlier period. Such reverse seems to have been retrieved, about A.D. 460, at the battle of Athdara,[48] fought by the Leinstermen, against Laogaire.[49] The place is said to have been in Kildare County.[50] This defeat of the monarch Laoighaire is referred to A.D. 457,[51] 458,[52] 459, 461,[53] or 465,[54] by other authorities.[55] It is said, that Cremthann was leader of the Lagenians.[56] While some accounts refer the death of King Laeghaire[57] to A.D. 458.[58] other writers place it at A.D. 461, or 462,[59] or 464,[60] while another annalist has it, so late as 470.[61] The "Annals of Ulster" refer to A.D. 464, the first war of Airdacorann, which was carried on by the Lagenians,[62] while the battle of Ard-Coran[63] is

[43] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 118, 119.

[44] The events of his reign are set forth in O'Flaherty's "Ogygia," Pars. iii., cap. lxx., lxxi., lxxii., pp. 341 to 357.

[45] In the following *resumé* of wars, noted throughout the subsequent epoch, it is often difficult to determine the special causes that gave rise to them. Yet, it will be seen, for the most part, these battles were fought either on the northern parts of Leinster, or within the territories of Meath. The most vengeful and inveterate raids were between the Hy-Nialls or Leith Cuinn people, and the Lagenians or Leinstermen. It must be observed, if our Irish kings and toparchs advised or accepted war—unlike some modern statesmen—they were obliged personally to assume the post of danger as commanders-in-chief, when their clansmen were called to the field of slaughter.

[46] See the events of his reign chronicled in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 128 to 145.

[47] According to the "Annals of Inisfallen."

[48] On the River Barrow. See Haverty's "History of Ireland, Ancient and Modern," chap. ix., p. 74.

[49] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. "Annales Inisfalenses," p. 3.

[50] See L'Abbé Ma-Geoghegan's "Histoire d'Irlande," tome i., part ii., chap. ii., p. 263,

[51] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 142, 143.

[52] The "Annales Ultonienses" place the battle of Cath Atha Dara at this year or at A.D. 459. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 4.

[53] *Ibid.*

[54] See "Annales Buelliani," or "Annals of Boyle," p. 2, tomus ii. Dr. O'Conor's "Rerum Hibernicarum Scriptores."

[55] The "Chronicum Scotorum" has this event at A.D. 459. See W. M. Hennessy's edition, pp. 26, 27.

[56] The "Ulster Annals" make a third entry of this battle, at A.D. 461, where they add, we must suppose regarding the Leinstermen, "quibus Cremthan tunc pre-erat."

[57] At Greallach Daiphil, on the side of Cais in Magh Lifé, according to the "Chronicum Scotorum," edited by William M. Hennessy, pp, 26, 27.

[58] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 144, 145.

[59] The "Annals of Ulster" have this event at either year, 461 and 462, while the place is called Greallagh Griaifil, near or beyond the territory of Cassie, in the plain of the Liffey. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 4.

[60] The "Annals of Inisfallen" state, that at A.D. 464, the death of Laogire Mac Neill took place at Grallach-da-ball, between two hills, called Hibernia and Albania. See *ibid.*, tomus ii., p. 3.

[61] See the "Annals of Boyle," at A.D. 470, p. 3, *ibid.*

[62] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 5.

[63] This place has not been identified.

assigned to A.D. 467, by the "Annals of Inisfallen."[64] In the year 464,[65] or 468,[66] the Leinstermen were again in arms, against the supreme monarch. The "Annals of Inisfallen" refer, however, to A.D. 471,[67] that war of Dumai Achir,[68] according to the book of Cuanac, which was carried on against Oilill Molt, King of Ireland.[69] Illand, the Prince of North Leinster, was victor in this engagement.[70] The boxing-battle of Bri-Ele, supposed to have taken place at the hill of Croghan, in the King's County, does not appear to have been a very formidable encounter. Probably it was only a pugilistic contest, between certain selected champions of Leinster and Meath. The monarch, Oilill Molt, seems to have been present, either as a combatant, or as a spectator. Its occurrence is variably referred to A.D. 468,[71] 473, 475, 471,[72] or 481.[73] The Irish poet, Gilda Modud of Ardbraccan, states, that after Oilill-Molt had passed twenty years of a victorious life,[74] Lugad the Strong, and the son of Laogaire, slew him by a most lamentable action.[75] This occurred at the battle of Ocha,[76] to which allusion has been already made. Under another form of name, we meet with an account, at the year 477,[77] regarding this battle of Uchbad, which was fought against the Lagenians, by Crimthann, or by Fiachra *garrulo*, or "the garrulous," son to Coelban, son of Cruinnius, from Dalaradia.[78] At the year 478,[79] or at 483,[80] we have an account regarding the murder of Crimthan, son to Enna Censelach, son to Breasal Belac, King of Leinster. This seems to be confounded with

[64] See *ibid.*, tomus ii., p. 3.

[65] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 146, 147.

[66] According to the "Annals of Ulster."

[67] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 3.

[68] In English, Aichir's or Heber's Mount: this place has not been identified. See Dr. O'Donovan's "Annals of the Four Masters," vol i., n. (l), p. 146.

[69] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. "Annales Ultonienses" p. 5. The "Annals of Ulster" have an entry at A.D. 474, and again at A.D. 476, as if the true date for this battle of Duma Achir were a matter of doubt. See *ibid.*, p. 6.

[70] "The Annals of Inisfallen." *Ibid.*, tomus ii., p. 3.

[71] According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 148, 149, and nn. (u, w), *ibid.*

[72] The "Annals of Ulster" have it entered at each of these three years, as if there were different authorities for each statement. See Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 6.

[73] The "Annals of Boyle" enter it at this date. See *ibid.*, tomus ii., p. 3.

[74] MacCurtin states, that his reign commenced A.D. 453 and ended 473. See "A Brief Discourse in Vindication of the Antiquity of Ireland," part ii., pp. 155, 156.

[75] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus i. Prologomina, pars i., pp. cxlix., clxvii.

[76] This is supposed to have been fought in Meath, and not far from Tara. Lughaidh, son of Laoighaire, too young at the time of his father's death to contest the succession, seems to have obtained the crown by forming a strong confederacy of provincial kings and toparchs. See Haverty's "History of Ireland," chap. ix., p. 75.

[77] See the "Annals of Inisfallen." Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., pp. 3, 4.

[78] In the "Annals of Ulster," a notice of this battle of Ocha is entered, under A.D. 482, and again under A.D. 483, in that old translation, found in the Clarendon MS., tom. 49. There we read: "482. *Bellum* Oche, *in quo cecidit* Ailill Molt *manu* Lugh mic Laogaire, et *Murierti* mic Erca. *A Concobaro filio Nessa usque ad Cormac filium* Art *anni* 208. A Cormac *usque ad hoc bellum* 206, *ut* Cuana *scripsit.*" And again: "483. *Iugulatio* Crimthain, mac Enna Censelaich, *Regis Lagenie*, mic Bressail Bealaich, mic Cathair moir, *Et hoc anno* the battle [called] Cath Ocha, *secundum alios*, by Lugad and by Murtagh mac Erca, and by Fergus Cervail, mac Connell Crimthain, and by Fiachra Lon, the King of Dal-Araide."

[79] According to the "Annals of Inisfallen," which have this statement. A.D. 478. The war of Granaird. Finchad, King of Leinster fell. According to some, Meice Eirce was the conqueror, but others state Coirpre was the victor. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 4.

[80] This is the year assigned by O'Flaherty for the accession of Lugad, the son of Laogaire, to the sovereignty of Ireland. See "Ogygia," pars iii., cap. xciii., p. 430. Other accounts differ as to date.

the following entry. At the year 485, we find a record concerning the first war of Granearad, in which Cairpre Mac Neill—the ninth hostage—was victor. There fell Finchat, the son of Erc, according to some writers, while he was a victor, in the opinion of others.[81] Again, this same first war of Graine is entered a third time, at A.D. 486,[82] in the Ulster Annals. During this contest, Crimthan Censalach received a deadly wound.[83] There he is said to have slain Echadh. Notwithstanding, the "Annals of Inisfallen," while recording such events at 478, still defer, to the year 480, the death of Crimthan Censelach.[84] He probably lingered two years, and as an effect of his wounds death then ensued.[85] In A.D. 485, the war of Sratha-Conaill was waged. Fiach Mac Finchada, King of Leinster, fell in this engagement, while Eochu Mac Corpri was victor.[86] Yet, this historical episode is deferred to A.D. 494, by the annalist Tigernach.[87] The Pagan brother of King Leaghaire, who is called Cairbre, son to Niall of the Nine Hostages, fought and won the battle of Tailteen,[88] in East Meath,[89] against the Lagenians. Some accounts have this battle at A.D. 491, while other writers enter it, at A.D. 494[90] or 495. In conjunction with his brother Ailill, Eochaidh Guineach,[91] and Muircheartach Mac Earca,[92] Illand gave battle to Ængus, son of Natfraich, and the first Christian King of Munster.[93] This was the religious prince who had been baptized by St. Patrick,[94] at Cashel. The locality of this decisive engagement was in the plain of Magh-Fea, four miles east of Leighlin, and within the county of Carlow. The spot, formerly called Cell-osnada, or Ceann-Losnada, is now named Kelliston. Mr. O'Donovan says, that there exists among the old natives of the place a most curious and remarkably vivid tradition of this battle, which explains the Irish name of the place denoting "church of the groans;" and which it received, according to this tradition, from the lamentations of the Munster women, after the loss of their husbands and brothers in the battle.[95] On the 8th of the October Ides, A.D. 489,[96] the King of Munster[97] and his queen, Eithne Huathach,[98]

[81] See the "Annals of Ulster." Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 7.

[82] See *ibid.*

[83] At Granaird or Graine.

[84] See *ibid.*, tomus ii., p. 4.

[85] The battle of Graine or Granard is said to have been fought among the Leinstermen themselves. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 150, 151.

[86] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Annales Inisfalenses, p. 4.

[87] Where he enters, Cath Srathe. (Prælium Srathense.) See *ibid.*, p. 124.

[88] A.D. 491, according to the "Chronicum Scotorum," pp. 32, 33, and Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 154, 155. The "Annals of Ulster" place it at A.D. 494, or 495.

[89] See *ibid.*, n. (p).

[90] The "Annals of Tigernach," at A.D. 494, enter Cath Tailltean. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernachi Annales, p. 125.

[91] This word is interpreted "vulnerator," or the "wounder," by Dr. O'Conor, in his edition of the "Annals of Tigernach," at A.D. 490.

[92] He is called "Alliachensis Rex," or "King of Aileach," in Tigernachi Annales, pp. 123, 124. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii.

[93] See Miss M. F. Cusack's "Illustrated History of Ireland," chap. ix., p. 130.

[94] This narrative is to be found in Petrus de Natalibus, lib. iii., cap. 204, and in the Life of St. Patrick, by Joceline, cap. lxxiv.

[95] This, however, though a very natural turn for tradition to have given it, is not the true form of the name; for it appears, from an ancient historical tale, preserved in "Leabhar-na-h-Uidhri," that it was first written Ceann-Losnada, which is also the form of the name given in the "Annals of Ulster." In the latter annals, a notice of this battle is thus entered, "A.D. 489. *Bellum* Cinn Losnado, *ubi cecidit* Aengus, *filius* Natfraich, righ Mumhan, *ut* Cuana scripsit." See Dr. O'Donovan's work, vol. i., n. (n), p. 152.

[96] In Dr. O'Conor's "Rerum Hibernicarum Scriptores," the Annals of Inisfallen have the Battle of Killosnat, at A.D. CCCCLXXXIV. See tomus ii., p. 4. The Four Masters and the Annals of Ulster—the latter quote Cuana as authority—place "Bel-

fell in this engagement.[99] According to one account, the chief enemy of Ængus[100] is said to have been Illand.[101] A different narrative has it, that Ailill was the cause of this slaughter,[102] while some other statements aver,[103] that Muirchertach Mac Earca, afterwards monarch of Ireland, slew Ængus at this battle of Kill-Osnaidh.[104] His death appears to have excited much sympathy and sorrow;[105] for, personally, he was amiable and respected.[106] Such does not seem to have been the case, in reference to his wife; who, probably, was over-haughty, and revengeful or ambitious,[107] as she is represented to have been intriguing and unscrupulous. She thus obtained an undesirable surname, "the hateful."[108] St. Kieran, the patron saint of Ossory, is said to have predicted the untimely death of both herself and her husband on the same day.[109]

The battle of Sleamhain,[110] in Westmeath,[111] was fought A.D. 492, by Cairbre, already mentioned, against the Lagenians.[112] The "Chronicum Scotorum" states, however, that Eochaidh, son of Coirpre, was here the victor. Tighernach dates this event at A.D. 497,[113] while the "Ulster Annals" have it A.D. 498.[114]

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lum Cinnlosnado at 489, or according to others at 490. See "Annales Ultonienses," tomus iv., p. 8, *ibid.* Again, the "Annals of Tighernach" place the battle of Cillosnad at A.D. 490. See *ibid.*, tomus ii., pp. 123, 124.

[97] According to the "Annals of the Four Masters," of this celebrated battle it was said:—

"Died the branch, the spreading tree of gold,
Aenghus the laudable, son of Nadfraech,
His prosperity was cut off by Illann,
In the battle of Cell-Osnadha the foul,"

—O'Donovan's edition, vol. i., pp. 152, 153.

[98] She was sister of Crimthann, King of Hy-Kinsellagh.

[99] See O'Mahony's Keating's "History of Ireland," book ii., part ii., chap. i., p. 421.

[100] His daughter Uctdelb or Ughdelve was the wife of Oilild Molt, supreme Monarch of Ireland.

[101] The reader is referred to a statement in a previous note, as also to the account given by the ancient writer of St. Kieran's Acts. See Colgan's "Acta Sanctorum Hiberniæ," V. Martii. Vita S. Kierani, cap. xix., p. 460. Brogan, the Devout, has given a similar narrative in his tract "On the heroic Actions of the Leinster Kings."

[102] Such is the account of Dubtach O'Lugair.

[103] Johannes Dubaganus, and two other anonymous authors, in a "Catalogue of the Kings of Munster."

[104] Colgan says, that all these varying accounts can be reconciled, in the account of Ængus's death, noticed under A.D. 489, in the "Annals of the Four Masters;" as those persons there named were participators in the battle fought against the King of Munster.

[105] The old writer of St. Kieran's Acts alludes to this event in the following words: "et hæc cedes maxima abusio erat."

[106] Regarding his death, the following translation of an Irish poem states:—

"A branch of the great spreading tree died—
Ængus the praiseworthy, son of Nathfraeich;
His head was left with Iollann,
In the battle of foul Cill-Osnaigh."

—"Chronicum Scotorum." William M. Hennessy's translation, p. 31.

[107] The ancient writer of the Life of St. Kieran, whose acts will be found at the 5th of March, tells us that Ængus and his queen were killed, in consequence of a prophecy of St. Kieran, fulfilled at the battle of Ceall-Osnaidh.

[108] See William M. Hennessy's "Chronicum Scotorum," pp. 30, 31.

[109] See Colgan's "Acta Sanctorum Hiberniæ," V. Martii. Vita S. Kierani, cap. xix., p. 460.

[110] While Dr. O'Donovan states, that in Meath and Ulster, the word ṡleamhain means "slimy" or "slippery," and "land bearing elms;" Dr. Joyce seems to derive it from *sleibhin* (slayveen), the diminutive of *sliabh*, and applied to a little hill. See "The Origin and History of Irish Names of Places," part iv., chap. i., p. 367.

[111] Sleamhain, modernized, Slewen, or Slane, is now represented by the townlands, Slanebeg and Slanemore, in the parish of Dysart, baronies of Moycashel and Magheradernon. See "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 18.

[112] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 154, 155 and n. (q).

[113] See Dr. O'Conor's "Rerum Hibernicarum Scriptores." The "Annals of Tigernach" have at A.D. 497, Cath Sleamna Miṁe. Tomus ii., p. 125.

[114] See *ibid.*, tomus iv., "Annales Ultonienses," p. 9.

Again, Eocha, son of Cairbre, was victorious[115] over Fiach Mac Finnchada, a king of Leinster, who fell in the second battle of Granairet, or Graine,[116] A.D. 494, or 496.[117] The battle of Innimore, or Inde Mor, in the territory of Congabhla, was fought against the Leinstermen, and their leader Illann, son of Dunlaing. Murcheartach Mac Earc was victorious. This engagement took place, according to some accounts, in 492[118] or 497,[119] while certain writers have it entered at A.D. 499,[120] and others at A.D. 500.[121] Tigernach records the battle of Innimor at A.D. 503.[122] During the reign of Lugaidh, Ard-Righ,[123] the war of Saegre or Saeghais was carried on A.D. 494, according to the "Annals of Inisfallen,"[124] while those of Tigernach[125] place that event at the year 500. The "Annals of the Four Masters" register this battle of Seaghais, at A.D. 499, which is said to correspond with A.D. 504.[126] Muircheartach Mac Erca became a guarantee between Duach Teangumha,[127] King of Connaught, and his brother Eochaidh Tirmcharna. The latter was foster-father and uncle to Duiseach. She was wife to Muircheartach, and daughter to Duach Teangumha.[128] She is said to have instigated her husband to avenge a wrong done by her father, who had taken Eochaidh a prisoner, and contrary to his agreement with Muircheartach. Accordingly, four engagements seem to have been fought between the Hy-Nialls and the Connaughtmen, in all of which the latter were defeated.[129] The battles of Dealga, of Mucramha and Tuaim Drubha were followed up by the battle of Segsa against "Duach of the Brass Tongue."[130] Here Duach, who succeeded Oilill Molt, after the battle of Ocha, fell.[131] The "Annals of Ulster"

[115] This is probably, what the "Annals of Tigernach" call at A.D. 495, the Cath Tanairte Sneine. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 125. They also state, that Fraoch was killed here by Eochiis.

[116] See l'Abbé Ma-Geoghegan's "Histoire de l'Irlande, Ancienne et Moderne," tome i., part ii., chap. ii., p. 271. Ma-Geoghegan calls this king "Fraoch, fils de Fionchad."

[117] According to the "Annals of Ulster." See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 9.

[118] The "Annals of Inisfallen" assign it to A.D. 492.

[119] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. "Annales Inisfalenses," p. 4. Also, tomus iv., "Annales Ultonienses," p. 9, give the latter date.

[120] Thus a manuscript copy of the "Annals of Clonmacnoise," cod. cl., according to O'Flaherty.

[121] See "Chronicum Scotorum," edited by William M. Hennessy, pp. 34, 35, and n. 8.

[122] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernachi Annales, p. 127.

[123] See O'Mahony's Keating's "History of Ireland," book ii., part ii., chap. i., p. 422.

[124] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Annales Inisfalenses, p. 4.

[125] See *ibid.* Tigernachi Annales, pp. 125, 126.

[126] See Dr. O'Donovan's edition, vol. i., pp. 160 to 163.

[127] He was otherwise called Duach Galach, *i.e.*, the Valourous.

[128] In Irish his name is written Duach Teangaumha.

[129] See l'Abbé Ma-Geoghegan's "Histoire de l'Irlande, Ancienne et Moderne." Seconde Partie, chap. ii., p. 271.

[130] Dr. O'Conor thinks he was so called because of his using the warlike trumpet—

"Ære ciere viros, Martemque accendere cantu."

[131] Regarding this battle, Cenfaelad, an ancient poet, sang:

Cath Seghra bean do mnaib fordaib,
ro boi crú dearg dar cruirigh,
la Duirich, ingin Duaich
Cath Dealcca, cath Mucramha acus cath Tuama Drubha,
la cath Seagra, hi ttoicair Duach Teangumha.

Thus rendered into English by Dr. O'Donovan —

"The battle of Seaghais; a certain woman caused it; red blood was over lances,
By Duiseach, daughter of Duach.
The battle of Dealga, the battle of Mucramha, and the battle of Tuaim-Drubha,
With the battle of Seaghais, wherein fell Duach Teangumha."—See "Annals of the Four Masters," vol. i., pp. 162, 163.

enter the battle of Seaga—as they write it—at A.D. 501.[132] Seghais was an old name for the Curlieu Hills,[133] near Boyle, on the confines of the counties of Sligo and Roscommon.[134]

It would seem, that soon after the death of St. Patrick, about A.D. 493,[135] the great fort at Dun-da-leathghlas,[136] or Downpatrick, had been assaulted by some hostile force. Tighernach places this siege at A.D. 496.[137] Cairbre, the son of Niall, fought at Ceann-Ailbhe or Cnoc-Ailbhe, against the Leinsterman, A.D. 494.[138] This was probably the name of a hill in Magh-Ailbhe, in the north of Kildare county.[139] Tighernach has this engagement of Cindailbe at A.D. 499.[140] The battle of "the White Hill" is noted in the "Annals of Ulster," at A.D. 500.[141] It is called the battle of Kinailbe, in the "Annals of Clonmacnoise," and it is entered, under the year 501.[142] The battle at Droma Loch Muidhe, or "the hill of Loughbuy,"[143] was fought against the O'Neills by the Leinstermen.[144] The latter were here victorious,[145] after a very sanguinary engagement.[146] This encounter, called "the battle of Druim-Lough-maighe," by the Four Masters,[147] took place, A.D. 496, or 500,[148] or 502, according to the "Annals of Ulster."[149] This place was denominated Magh-Muirthemne,[150] situated in the territory of Conaille, the level portion of Louth county.[151] In 503,[152] or 504,[153] the battle of Mannen[154]

[132] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 10.

[133] These are partly situated in the Barony of Boyle, county of Roscommon, and partly in the baronies of Corran and Coolavin, county of Sligo. These mountains appear from the town of Boyle, "rising from the opposite side of a valley at the distance of about a mile; their height is not considerable; and, as every part of their surface is applicable to tillage, pasturage, or planting, houses may be observed gathering far up their sides." John D'Alton's "History of Ireland and Annals of Boyle," vol. i., p. 9.

[134] See O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., p. 422, n. 67.

[135] See William M. Hennessy's "Chronicum Scotorum," pp. 32, 33.

[136] The Anglicized form of this name is stated to be "the dun or fort of the two broken locks or fetters." See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (e), p. 158.

[137] It is entered as Expugnatio Duin-leach-glaire. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernachi Annales, p. 125.

[138] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 158, 159.

[139] See *ibid.*, n. (g)

[140] See Dr. O'Conor's "Rerum Hibernicarum Scriptores." "Tigernachi Annales," p. 125, tomus ii.

[141] *Ibid.*, tomus iv. Annales Ultonienses, p. 10.

[142] At A.D. 496, it is entered in William M. Hennessy's "Chronicum Scotorum," pp. 34, 35.

[143] Anglicized, "the yellow lake." It is difficult to ascertain its locality in Louth under either denomination.

[144] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, pp. 9, 10.

[145] The "Chronicum Scotorum" places the battle of Druim Lochmaighe at A.D. 499, pp. 34, 35.

[146] See l'Abbé Ma-Geoghegan's "Histoire de l'Irlande," tome i. Seconde Partie, chap. ii., p. 271.

[147] See Dr. O'Donovan's edition, vol. i., pp. 160, 161.

[148] See O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., n. 68, p. 422.

[149] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 10.

[150] It is stated, that the forests of this district were cut down A.M. 2859, before pestilence destroyed the adventurers, whom Nemedius had led to invade Ireland. This etymon is Anglicized "the Plain of the Sea." See "The History of Dundalk, and its Environs," by John D'Alton and J. R. O'Flanagan, chap. i., p. 1.

[151] This territory was also called Machaire Oirghiall, and the ancient inhabitants were designated Conaille Muirtheimhne. See Dr. O'Donovan's "Leabhar na g-Ceart, or the Book of Rights," n. (s), p. 22.

[152] See "Annales Ultonienses." Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 11.

[153] See "Tigernachi Annales," *ibid.*, p. 127. This writer has it Cath Manann.

[154] There was a Mannin-Lough, otherwise called Loch-na-n Aireadh, in the ancient territory of Ciarraighe-Locha-na-nairneadh, which comprised about the southern half of Costello Barony, in the county of Mayo,

was fought by Aedan, son of Gauran. This was probably some invasion of the Isle of Man,[155] with the particulars of which we are now uninformed.[156]

The war of Ardacorann or Ardacoraind[157] is noticed at A.D. 497,[158] 506, 507, and 510.[159] Tighernach notes it at A.D. 508.[160] Next, according to the "Annals of Inisfallen," the war of Fremaind Midi took place A.D. 499.[161] The "Chronicum Scotorum," has A.D. 505.[162] But the "Annals of Tighernach" mention it as the battle of Fernmaigh Midi—more correctly Freamhainn[163]—fought against the Berradian Offelians,[164] A.D. 508.[165] At the year 509, however, the "Annals of Ulster" notice it, in the following manner. Failgi Berraide or Falgeus Berradensis was conqueror in the war of Fremonn, now Frewin,[166] fought against Fiach, son of Neill.[167] Yet, the tide of victory soon turned against the Offalians.[168] The "Annals of Inisfallen" refer to A.D. 504,[169] the battle of Dromderg, or the "Red Hill,"[170] which was fought against them. The "Chronicum Scotorum" enters it at A.D. 512. Fiach Mac Neill was the conqueror, in this engagement, over the Hy-failge. At A.D. 515, or 516, the date for this encounter has been entered in the "Annals of Ulster."[171] The plains of Meath were harrassed by the Lagenians, after this battle,[172] according to one account; although, others state,[173] the result of this conflict enabled Fiach to wrest the plains of Midhe from the Lagenians,[174] whose champion Faibge Berraide appears to have been.

The foregoing accounts are sufficient to satisfy us, that the land of Eire was "a trembling sod,"[175] during the lifetime of St. Brigid. It is said, that

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See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (l), p. 1115, and Index Locorum, pp. 81, 90.

[155] The Manann of our Annals is the present Isle of Man. See *ibid.*, vol. ii., n. (m), p. 878.

[156] See this battle noted in Rev. James Johnstone's "Antiquitates Celto-Normannicæ," p. 57.

[157] Not identified.

[158] See Dr. O'Conor's "Rerum Hibernicarum Scriptores." Annales Inisfalenses, p. 5, tomus ii.

[159] In the usual doubtful style, the "Annals of Ulster" enter it, under each of the three foregoing dates, tomus iv., p. 11, *ibid.*

[160] He styles it Cath Ardda-corainn. *Ibid.*, tomus ii., p. 127.

[161] See *ibid.*, tomus ii., p. 5.

[162] See William M. Hennessy's edition, pp. 36, 37.

[163] In Dr. O'Donovan's "Annals of the Four Masters," this battle in Meath is noticed at A.D. 501. Keating places the site of it in the ancient territory of Teabtha. It is now known as Frewin, a lofty hill rising over the western shore of Lough Owel, in the townland of Wattstown, parish of Portomon, barony of Corkaree, and county of Westmeath. See vol. i., n. (w), p. 89, and pp. 162, 163.

[164] Ros Failghe, or "Ros of the Rings," was ancestor of the Ui Failghe, of whom O'Conchobhuir Failghe (O'Conor Faly) and O'Diomasaigh (O'Dempsey) of Clann Maeiliaghra (Clanmalier), and O'Duinn (O'Dunne) of Iregan, were the most distinguished families, after the establishment of surnames. See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (b), p. 193.

[165] Called, Cath Fernmaighi Midi in "Tigernachi Annales." Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 127.

[166] The "Ordnance Survey Townland Maps for the County of Westmeath" do not give this historic site, where it ought to be noted, on Sheet 11.

[167] See Dr. O'Conor's Rer. Hib. Scrip., tomus iv. "Annales Ultonienses," p. 11.

[168] In Sir Charles Coote's "Statistical Survey of the King's County," we have the following ridiculous account about the derivation of their territory: "Hy Falgia is derived from Hy Bealgia, that is the country of the worshippers of Beal."—Introduction, p. 1.

[169] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Annales Inisfalenses, p. 5.

[170] The "Annals of Ulster" term it the "war of Dromaderge." Perhaps, the Red Hills, near Kildare, might be identified with the site.

[171] These records continue to state, that Caennfael said, the battle in the red hills was a vindictive revenge of the heart after seven years. See *ibid.*, tomus iv., p. 12.

[172] According to Caennfael. See *ibid.*

[173] See William M. Hennessy's "Chronicum Scotorum," pp. 38, 39.

[174] So states Cendfaeladh, as found in his poem. *Ibid.*

[175] An expressive term in our Annals, when alluding to the prevalence of domestic

Illann died A.D. 506, that he ruled thirty, and that he lived 120 years. The latter account is probably an exaggeration. Even after death—deferred to A.D. 524[176] in one account—his name was a terror [to his enemies. The Hy-Nialls then collected a large army, which invaded the territories of Leinster.[177] Cucorb is said to have led the Lagenians to a signal victory,[178] which was obtained at Fionnabhuir or Fennor,[179] near Kildare, A.D. 506.[180] Other accounts have it at a later period.[181] The spirit of their buried hero survived in the souls of his former companions-in-arms,[182] and the voice of fame seemed to speak from the very grave, where his remains were mouldering in their kindred dust. The people of the Leinster province, having assembled in council, resolved on removing the mortal remains of their king from his tomb. The ghastly corpse had a magic force, second only to his living presence among them.[183] Driven in a chariot towards their enemies, the Leinster people met them, at a place called Luachair,[184] and fought around the dead body of Illand,[185] until they routed Neill's posterity with great slaughter.[186] The success of their arms was attributed by the Leinstermen to the exposition of their former king's dead body, and to the special protection of St. Brigid,[187] which gave them confidence and courage.[188] Thus was the name and influence of our illustrious abbess mighty with the mightiest; and her protection was obtained by those kings and people, who had fostered her great religious foundation, whenever public and private occasions called for her prayers and intercession.

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wars, at various periods.

[176] See William M. Hennessy's "Chronicum Scotorum," pp. 40, 41.

[177] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 471, 472.

[178] This battle obtained by the Leinstermen, under Cucorb's leadership, took place A.D. 506, the thirtieth year of Illand's reign, according to the "Catalogue of the Kings of Leinster." See, Colgan's "Trias Thaumaturga," n. 53, p. 544.

[179] Such is Dr. O'Donovan's identification.

[180] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 164, 165.

[181] See William M. Hennessy's "Chronicum Scotorum," pp. 40, 41.

[182] "Their souls are kindled at the battles of old; at the actions of other times. Their eyes are flames of fire. They roll in search of the foes of the land. Their mighty hands are on their swords. Lightning pours from their sides of steel. . . . Bright are the chiefs of battle, in the armour of their fathers."—James Macpherson's "Poems of Ossian." Fingal, book i.

[183] Such an incident, as the present one, might well have inspired "the Bard of Erin," when he wrote these magnificent lyric lines:—

"And it cries, from the grave where the hero lies deep,
'Though the day of your chieftain for ever hath set,
O leave not his sword thus inglorious to sleep—
It hath victory's life in it yet!'"—
Moore's "Irish Melodies."

[184] Luachair means a "Rushy Place," but although there are countless places, bearing this name in Leinster, Dr. ODonovan had never been able to identify the exact site of this battle.

[185] "While thus aloft the hero's corse they bear,
Behind them rages all the storm of war.
Confusion, tumult, horror, o'er the throng
Of men, steeds, chariots, urg'd the rout along."—Pope's Homer's "Iliad," book vii., ll. 821 to 824.

[186] An account, concerning this miracle, is also given in the "Annals of the Four Masters," at A.D. 506, as follows: "The battle of Luachair [was fought] by Cucorb against the Ui-Neill, of which was said:

The fierce battle of Luachair, over head,
Brighet saw, no vain vision;
The bloody battle of Fionnabhair was noble,
about the body of Illann after his death."

—See O'Donovan's edition, vol. i., pp. 164, 165, and nn. (z, a).

[187] See, Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. x., xi., xii., xiii., pp. 551, 552. This account is abbreviated in the Vita Tertia S. Brigidæ, cap. xc., p. 538, *ibid.*

[188] Vita Sexta S. Brigidæ, sect. liv., lv., p. 594, *ibid.*, where the saint is said to have promised Illand a succession of victories, it is related, that the brother of the king, on

CHAPTER IX.

DIFFERENT PLACES CALLED KILBRIDE, ON THE EASTERN AND SOUTH-EASTERN COAST OF ANCIENT LEINSTER, WHERE THE HOLY ABBESS MAY HAVE LIVED—ST. BRIGID AND ST. SENAN—ST. BRIGID RESTORES A CRIPPLE—AN INSANE MAN—VARIOUS MIRACLES WHICH WERE WROUGHT THROUGH HER MERITS—SHE PREVENTS BLOODSHED BETWEEN CONALL AND CAIRBRE—SHE SAVES CONALL FROM HIS ENEMIES.

ST. BRIGID seems to have founded some religious establishment, near the Irish Sea, and on the western side of the ancient kingdom of Leinster. There are several places called after her, in corresponding situations; but, it is difficult now to determine if any one of them be identical with it. Having for a western boundary a pretty streamlet, which joins the Bray river,[1] and which divides it from Kilcroney, there is a townland of Kilbride, in the northern part of Wicklow county.[2] It lies within the parish of Bray,[3] a short distance west of the town, in the barony of Rathdown, and very convenient to the sea. No trace of a ruined church, however, can now be discovered there; although, it seems likely one formerly existed, and which had been dedicated to our St. Brigid, from whom the townland probably derived its denomination. Besides this, there is a townland and parish of Kilbride[4] in the barony of Lower Talbotstown. A small stream passes the village of Kilbride, and this is soon poured into the upper waters of the River Liffey. Yet, no ruin can be traced on the site of the townland, which appears to have been named after our St. Brigid.[5] Again, there is a Kilbride townland and village in the parish of Dunganstown[6]—certainly not its ancient name—in

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hearing her words, conceived a great desire to obtain a like favour, to become a servant of St. Brigid, and to receive baptism. According to the metrical account, the following reply was made by our saint:

"Hæc tibi credenti præstabit magna potestas,
Tempora longa prius, cum hoc regno vita futura,
Et tua progenies post te tua regna tenebit,
Donec ad extremum, veniet post terminus ævi."

These promises of the saint are likewise said to have been fulfilled; and Colgan, in a lengthened note, postfixed to this passage, gives a long list of the kings of Leinster, belonging to Ailill's race, extracted from our Annals, and tending to establish the truth of such prophecy. See *ibid.*, n. 12, p. 598.

CHAPTER IX.—[1] The Bray River issues from the romantic lough of the same name, and runs about eight miles eastward—but so as to describe the segment of a circle with the convexity southward—to the sea, one-fourth of a mile below the bridge, at the town of Bray. It has most of its course in the Wicklow half-barony of Rathdown; but, over a short distance above its embouchure, it runs on the boundary between the counties of Dublin and Wicklow. "Though brief in length, it abounds in attractions, and identifies itself with the curiosities of Glencree, the wonders of the deep, dark, bosky ravine of Dargle, the exulting beauties of the demesne of Powerscourt, and the several amenities of the town of Bray."—"Parliamentary Gazetteer of Ireland, vol. i., p. 277.

[2] See "Ordnance Survey Townland Maps for the County of Wicklow." Sheets, 4, 7, 8.

[3] In the Dinnsenchus there is a legendary account, that Bray was so called from Brea, son of Seanboth, one of Parthalon's followers, who first introduced single combat into Ireland. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. i., p. 377. Might the valley, in which Kilbride is situated, have been called Magh-Breagh, so frequently mentioned in the Lives of St. Brigid?

[4] This parish is represented on the "Ordnance Survey Townland Maps for the County of Wicklow." Sheets, 1, 2, 5, 6.

[5] Still in this parish, there are two old burial grounds and several raths. See Lewis' "Topographical Dictionary of Ireland," vol. ii. p. 56. One of these ruins is not far from the Catholic church of Kilbride, and surrounded by a graveyard. The ruined walls now scarcely rise above the earth.

[6] In Daniel Augustus Beaufort's "Me-

the barony of Arklow.[7] The townland and village are somewhat removed from the sea, which they overlook. Not far from the town of Arklow, are the townland and parish of Kilbride,[8] in the barony of Arklow.[9] The old church here seems, however, to have been dedicated to a St. Bride, different from the holy Abbess of Kildare. The church is near the sea-shore, and it commands a fine view of the sea, and the town of Arklow.[10]

A short distance from Clondalkin, in the townland and in the parish of Kilbride,[11] barony of Newcastle, and county of Dublin,[12] are the ruins of an old castle and an ancient church, which occupy a slight elevation and which are picturesquely situated. The graveyard enclosure is nearly circular, and it adjoins a road, near Castle Bagot demesne.[13] Kilbride old church is within some short distance of the Dublin and Naas road, nearly mid-way



Kilbride, Co. Dublin.

between Clondalkin and Rathcoole. In summer time, the graves in Kilbride churchyard are almost smothered with nettles; and, few tombstones are now there, while only a portion of the ancient church remains.[14] The choir-arch gives evidence of its being antique; while, excepting the arching stones, which were carefully dressed, the other building stones are mostly small. The church, even when complete, seems to have been exceedingly

moir of a Map of Ireland," this parish is set down as a rectory in the diocese of Dublin. See Index, p. 28. The present Catholic church stands on the site of the ancient one, and is surrounded by the old graveyard. Such is the traditional information given to the writer by Rev. James Doyle, D.D., of St. Michan's church, Dublin, who has a thorough local knowledge of the neighbourhood.

[7] See "Ordnance Survey Townland Maps for the County of Wicklow." Sheet 31.

[8] These are shown in the "Ordnance Survey Townland Maps for the County of Wicklow." Sheets 40, 41.

[9] The Parish extends along the left side of the Ovoca river to the sea. See "Parliamentary Gazetteer of Ireland," vol ii., p. 368.

[10] See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 55.

[11] This parish is a chapelry, and part of the benefice of Clondalkin. See "The Parliamentary Gazetteer of Ireland," vol. ii., p. 367.

[12] See "Ordnance Survey Townland Maps for the County of Dublin." Sheet 21.

[13] On Kilmactalway townland. Near Castle Bagot House are the ruins of another old church, within a graveyard, not far removed from Kilbride. See *ibid.*

[14] The accompanying engraving by George A. Hanlon, Dublin, is from a drawing, taken on the spot, by Mr. John O'C.

small; yet, the walls were of great thickness. Around the choir-arch,[15] the face of its wall is now much broken. A few ivy-tendrils creep up along the sides of this ruin. From the site, a splendid view of the Dublin mountains and of the Liffy valley may be obtained. This church appears to have taken its name from our St. Brigid; still, it is doubtful enough, that she founded it, or that she there resided, at any particular period of her life. Although, in the city and county of Dublin, several churches and religious houses had been dedicated to St. Brigid, probably at epochs long subsequent to her decease; yet, we could not presume to assert, that she ever founded or resided at any of those places during that interval, when she lived in the eastern and maritime part of Leinster.

In the county of Wexford, there is a Kilbride townland,[16] quite near the sea-shore, in the parish of Kiltennell,[17] and barony of Ballaghkeene. No trace of a ruined church is there to be found.[18] Besides this, on Kilbride townland,[19] removed some miles from the sea-shore, in the parish of Ballyhuskard,[20] and barony of Ballaghkeene, an old church and a graveyard are yet to be seen. There is a Kilbride townland,[21] not far from Duncannon Fort,[22] and near the sea, in the united parishes of St. James and Dunbrody, barony of Shelburne. No trace of a ruin can be discovered there, on the Ordnance Survey Maps. Still, we may fairly infer, that in times remote, the great Patroness of Ireland had churches, chapels, or convents, dedicated to her memory, in nearly all the foregoing townlands and parishes. A knowledge of these facts, however, will hardly help us to determine the exact place of her maritime abode.

While St. Brigid lived in her convent, beside the Irish Sea, she is said to have prepared vestments[23] for the holy Bishop Senan. He then lived in an island,[24] which was situated at an opening towards the ocean, in the western part of Ireland.[25] A wide expanse of water surrounded that island, and it lay at a long distance from Brigid's religious establishment. Just opposite the town of Kilrush, and now constituted a portion of that parish, Scattery Island[26] and its famous ruins[27] may be seen far out into the waters of the spreading Shannon.[28] The vestments to be used in offering up the Holy

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Robinson, Blackrock, Co. Dublin.

[15] A great number of old ruined churches in Ireland had been distinguished by similar choir-arches.

[16] See "Ordnance Survey Townland Maps for the County of Wexford." Sheet 12.

[17] This parish is also called Kilbride. See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 212, 213.

[18] The Owenvarra, which flows through Courtown demesne, falls into the sea, at the bay of Kilbride. See J. N. Brewer's "Beauties of Ireland," vol. i., p. 389.

[19] See "Ordnance Survey Townland Maps for the County of Wexford." Sheets 26, 27. The church and graveyard are to be found on Sheet 26.

[20] See an account of it in "The Parliamentary Gazetteer of Ireland," vol. i., p. 173.

[21] See "Ordnance Survey Townland Maps for the County of Wexford." Sheet 44.

[22] See an account of this spot in J. N. Brewer's "Beauties of Ireland," vol. i., pp. 371, 372.

[23] These are called "missalia indumenta," in St. Brigid's Fourth Life.

[24] To this island, formerly called Inis Cathuigh, and at present Scattery Island, allusion is frequently made in the Acts of St. Senan, which will be found at the 8th of March.

[25] The accompanying engraving, by George A. Hanlon, Dublin, is from a sketch taken near the scene by William F. Wakeman, who afterwards transferred it to the wood.

[26] "It is also called Holy Isle: and on the festival of the saint it is resorted to by crowds of pilgrims."—"The Tourists' Illustrated Handbook for Ireland," p. 134.

[27] These are depicted on the "Ordnance Survey Townland Maps for the County of Clare." Sheet 67.

[28] A smaller island, called Inishbeg, lies nearer to the Clare side, and a little to the north-east of Scattery. See *ibid.*

[29] See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. cxv., pp. 540, 541. Quarta Vita S. Brigidæ, lib. ii. cap.

Sacrifice of the Mass were placed in a chest. This, it is said, was floated out on the sea. St. Brigid fully confided in Heavenly guidance, that it should reach St. Senan. Her confidence was not misplaced; for, the legend states, this chest was wafted round the Irish coast towards that part of the island, where St. Senan lived. This happened through a special direction of Providence, and the box went over sea-courses, which skilled mariners could only pass with great difficulty, and in well-appointed vessels. St. Senan had a revelation concerning this gift he was to expect. On that particular day, when the chest floated near his island, Senan said to his monks: "Go to the sea, and bring me whatever you shall find upon it." His brethren found the chest, and brought it, as required, to St. Senan.[29] The latter told them, it



Scattery Island, and Mouth of the Shannon.

was a gift sent by St. Brigid, and he gave thanks to God, while invoking a blessing on the holy virgin.[30] However, a doubt has been thrown on the credibility of this legend [31]—capable of being resolved from a very marvellous story into a narrative divested of everything incredible [32]—so far as it relates to our St. Brigid. Although the learned Ussher inferred [33]—probably from reading this account—that St. Senan had been established [34] at Iniscathy, before the death of Kildare's holy Abbess; yet, it is more likely he

lxxxi. p. 561.

[30] A somewhat similar miracle is related in the Acts of St. Senan, Abbot of Iniscathy; but there, the vestments prepared for him were made by a St. Brigid, the daughter of Conchracius, of the Mactail family, and whose cell was at a place called Clan-in-fidi, near the banks of the River Shannon. See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Secunda Vita, sive Supplementum Vitæ S. Senani, ex Hibernico transumtum, cap. xxxix., p. 536, *recte* 532.

[31] See Dr. Lanigan's Ecclesiastical History of Ireland, vol. i., chap. ix., sec. iv., n. 65, pp. 449, 450.

[32] As for example, the vestments, packed in a chest, might have been shipped in the ordinary way, and have been consigned to St. Senan, whom they safely reached.

[33] See "Britannicarum Ecclesiarum Antiquitates." cap. xvii., pp. 454, 488.

[34] Abbate D. Giacomo Certani—who relates this legend—makes St. Senan preside over an imaginary body of Canons Regular. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 544

did not settle there until some time after her death.[35] Hence, it seems probable, that the present narrative has been taken from the acts of another St. Brigid,[36] and transferred incorrectly to the lives—not, however, the earliest ones—of Ireland's illustrious patroness.

Like the great Apostle of the Gentiles, regarding herself as subject to human infirmities, the blessed Abbess felt for the infirm.[37] On a certain occasion, while Brigid was sitting at the door of a monastery, in which she resided, she saw a man at the bank of an adjoining river.[38] He was bearing a burden, and, as he walked along, his body seemed curved.[39] Pitying his condition, the compassionate superioress said to those around her, that all should go to the man and help to bear his load. Coming towards him, St. Brigid said: "Let us bear your burden, for it causes you to stoop greatly." The man replied, however, that the weight of his load did not cause his curvature, but an old malady, which had troubled him during his earlier days. Enquiring about the name of this virgin, who accosted him, he was told she was the holy Brigid. Thereupon, he replied; "I give thanks to God, that I have found her whom I have sought."[40] Then, he addressed our abbess, asking her to pray to the Almighty for him, that his bodily defect might be removed. This pious lady told him to enter a hospice, where he should rest for the night, and afterwards, that he should obtain his request. During that night, our Saint importuned the Almighty on his behalf.[41] The following morning, she said to the man; "Go to the river,[42] and, in the name of Jesus Christ, wash yourself, praying to God, and I promise, that you shall be able to hold your neck erect. Until I desire you to do so, take care not to depart from that place." Obeying the holy virgin's injunctions, that man, who had been curved for eighteen years, was miraculously restored.[43] Afterwards, as in duty bound, he gave heartfelt thanks to God and to St. Brigid.[44]

On a particular day, the holy woman met an insane person, running from one place to another. In his paroxysms of frenzy, this maniac caused great annoyance to all that crossed his path. When our Saint saw him, she addressed him in these words: "O man, announce to me the words of Christ Jesus, our Lord."[45] Although the companions of St. Brigid feared very much the result; yet, they had great confidence in the holy Virgin's gifts of grace. The frenzied man at once became collected in his thoughts. He then said to the saintly abbess: "O holy Brigid, I obey thee. Love God, and all will love thee; honour God, and all will honour thee; fear God, and all will fear

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to 546.

[35] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol i., chap. ix., sec. iv., n. 65, pp. 449, 450.

[36] Supposed by Colgan, to have been St. Brigid of Cluain-fidhe, whose life is to be found, at the 30th of September.

[37] See ii. Corinthians, xi. 29, 30.

[38] This circumstance shows the place could not have been Kildare.

[39] Abbate D. Giacomo Certani imagines, that St. Brigid was then engaged superintending some operatives, who were building a church or monastic establishment for her. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, p. 309.

[40] See *ibid.* p. 310.

[41] See *ibid.* p. 311.

[42] Certani thinks, that like the baths at Baiano, in Campania, there may have been some natural curative properties in its waters, while the Abbess had her own part in the working of this miracle. See *ibid*, pp. 312, 313.

[43] In the supplement for use of the Irish clergy, postfixed to "Breviarium Romanum," Pars Hiemalis, we read, "leprosos sæpius mundavit, et variis languoribus ægrotantibus sanitatem suis precibus impetravit."—Die. i. Februarii. Officium S. Brigidæ. Noct. ii., Lect. vi.

[44] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xxvi., p. 553. See also, Vita Tertia S. Brigidæ, cap. lvi., p. 533, *ibid.* Vita Sexta S. Brigidæ, sec. lix., p. 594. *ibid.*

[45] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida

thee."[46] When he had spoken these words, he fled away, with loud outcries.[47]

One rainy day, after serving as a shepherdess, St. Brigid had returned to her cell, her garments being saturated with rain.[48] After a while, the sun began to shine, and one of its rays penetrating the wall of this cell, appeared to our saint as a line,[49] for holding clothes.[50] On this she placed her moist garments.[51] At the time, a certain wise and pious man preached God's holy word, while the Saint's attention was so entirely engaged by his precepts of instruction, that totally forgetful of all earthly concerns, midnight found her in the same entranced attitude.[52] To this unusual period the sun's rays remained within her cell,[53] while the garments of our holy abbess hung thereon, until a certain inmate of the house reminded her respecting that error of visual sense.[54] This miracle is alluded to in various offices of St. Brigid.[55] In some of her lives, it is added, that certain persons, journeying by night through the Liffey plains, related how they saw these rays brightening the whole champaign, until those arrived, in the middle of the night, at St. Brigid's cell. Then, all gave thanks to God, and admired all the miraculous manifestations of Brigid's sanctity.[56]

In honour of a certain great festival, the holy Abbess had prepared a sumptuous banquet. Yet, before the time for its intended consumption had arrived, she distributed the viands among some poor visitors. The nuns of our Saint's monastery regretted this occurrence, as many persons were expected to come, on occasion of their solemnity. Brigid prayed to the Lord that night; and, it so happened, a rich inhabitant, living within that district, had been conveying in waggons certain viands,[57] which were provided for the king.[58] Having lost the way, however, it yet chanced, that rich neighbour came directly to the gate of St. Brigid's monastery. Concerning this circumstance, God's devoted servant, being preternaturally admonished, went out to meet him, and to enquire about his destination. The fortuitous visitor was inspired to offer the whole of his store to the Abbess, and he told her,

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Ibernese." Libro Quinto, pp. 341 to 343.

[46] The Rev. S. Baring-Gould, who, in his account of St. Brigid, relates the foregoing incident, also adds: "Was there ever a better sermon preached in fewer words?"—"Lives of the Saints," vol. ii. February 1st, p. 20.

[47] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ. Lib. ii., cap. xxxv., p. 555. Also, Vita Tertia S. Brigidæ, cap. lxv., p. 534.

[48] See Colgan's "Trias Thaumaturga." Vita S. Brigidæ, lib. ii., cap. xv., p. 552. In the First Metrical Life, we are told, she returned from tending her sheep. This duty had caused the rain to drench her garments. *Ibid.* Vita Prima S. Brigidæ, sec. 17, p. 516.

[49] In the Second Life, this same occupation is assigned as a cause for her exposure to the shower; but, it is there stated, that through a defect of vision, she saw not a line, but a tree, taking the form of a sunbeam.—*Ibid.* Vita Secunda S. Brigidæ, cap. vii., p. 519.

[50] The legends in several cases—as in the present instance—give us an insight regarding many domestic usages of our ancestors.

[51] See Camerarius, "De Statu Hominis Veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., cap. iii., sec. ii., p. 140.

[52] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese," Libro Sesto, pp. 479, 480.

[53] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii. February i., p. 19.

[54] The account in the Third Life exactly coincides with that recorded in the text. See "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xcii., p. 539. This miracle is related, likewise, in the Fifth Life, with a greater amount of amplification, *ibid.* Vita Quinta S. Brigidæ, cap. xliii., pp. 577, 578. See, also, Vita Sexta S. Brigidæ, sec. vii., p. 583, *ibid.*

[55] Petrus de Natalibus has a similar account. See also De Burgo's "Officia Propria Sanctorum Hiberniæ. i. Februarii, Officium S. Brigidæ, Noct. ii., Lect. v., p. 12.

[56] See, "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xciii., p. 539. Vita Quarta S. Brigidæ, lib. ii., cap. xvi., p. 552.

[57] And, as we are informed, these were furnished to celebrate that festival.

[58] Probably the King of Leinster. His

it was a Providential circumstance, that he had thus strayed, although in a well-known country. He promised, likewise, to prepare some other provisions for his lord, the king. Receiving an account of what had happened, the latter transferred that villager, with all his family, to serve God and the holy virgin, Brigid, as a perpetual vassal, living on her own property. The king, moreover, sent another waggon, loaded with provisions, for the use of our saint, on occasion of this great solemnity, so that she was fully enabled to supply the wants of all her guests.[59] The holy abbess thus realized, even in a material way, the force of these Gospel words, that for religious fidelity she should receive an hundred fold.[60] A certain queen,[61] among other valuable presents to St. Brigid, had presented her with an ornamental silver chain.[62] Having received our Saint's blessing, that queen returned home, while Brigid's nuns, taking the chain from the hands of their abbess, deposited it among their church treasures. Yet, as the holy abbess was accustomed to distribute all her possessions to the poor, a destitute person coming to her received the aforesaid chain.[63] Our saint took it from her church valuables, as she had nothing else to bestow. Brigid's nuns, on learning this, said to their superioress, "O mother, owing to your generosity, we lose whatever God gives us through charitable Christians; for, you leave us nothing, since you bestow all upon the poor." To evade their remonstrances, our Saint said: "My daughters, whilst I remain in the church, go and seek your chain,[64] which, perhaps, you will find." Obeying her commands, they found a chain, exactly resembling the one which had been given away. Then they presented it to St. Brigid, asking her pardon. The holy abbess replied: "Give earthly things to God: He will return you earthly and heavenly favours."[65] The nuns ever afterwards preserved that chain,[66] as a standing memorial of the extraordinary charity characterizing their holy superioress. A certain leper, belonging to the race of Neill,[67] coming to St.

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name or district, however, is not recorded, in St. Brigid's ancient Lives; although, Abbate D. Giacomo Certani—who chronicles these incidents—makes all this occur at Kildare, without any apparent authority. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 280 to 283.

[59] See "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xvii., p. 552. Vita Tertia S. Brigidæ, cap. xlix., p. 532, *ibid.* Vita Sexta S. Brigidæ, sec. xli., pp. 590, 591, *ibid.*

[60] St. Luke, vi. 38.

[61] Her name or place of residence is not given, in St. Brigid's Latin Lives. But, in Professor O'Looney's Irish Life of the Saint, she is called the Queen of Crimthan, son of Enna Cennsellach, King of Leinster. See pp. 35, 36. From this we may probably draw an inference, that St. Brigid was then living somewhere in the east or south-east of Leinster.

[62] It is said to have had the figure of a man attached to one of its ends.

[63] Almost daily are objects of ancient Irish art and ornament among "the finds" of our rural population; and, several most interesting specimens have found their place in our museums. These furnish the most conclusive evidences of our early civilization.

[64] The Abbate D. Giacomo Certani, relating these occurrences, without any seeming warrant, but the promptings of his own bright Italian imagination, converts the "chain of silver" in St. Brigid's ancient Lives into "Collana d'oro," or "a golden necklace." See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 283 to 287.

[65] See "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xviii., p. 552. Vita Tertia S. Brigidæ, cap. l., p. 532, *ibid.* Vita Sexta S. Brigidæ, sec. xlii., p. 591. *ibid.*

[66] In the Metrical Acts, we have following minute description of this ornament:

"Vertice cui summo fuerat formata figura
Humani capitis: subtilis lucet imago
Filis argenti preciosa, ac textilis hamis
Spherula in alternis fulvis præfulgida gemmis."

From the foregoing minute description, this chain must have been elaborately and richly fashioned.

[67] This leper appears to have belonged to the territory of Meath, which is usually

Brigid, asked her for a cow and calf, which the abbess directed her herdsman to give. He enquired from our saint, what sort of a cow and calf he should select. She told him to choose the best out of their herd.[68] Then the herdman and the leper selected those of prime shape and condition. Yet, they found it a matter of great difficulty to separate the calf from a particular cow belonging to the herd, although that cow was not its dam. This was told to the saint by the poor leper, when Brigid desired one of her servants,[69] then engaged at cooking,[70] to go and assist him in driving home those animals. Her servant enquired, who had been left to cook, when our abbess said, he should return to take charge of that work, within a very short time. The man did as he had been desired, and, with the leper, he accomplished a journey usually occupying of two days, but he effected it within an hour. Their destination was towards the north, and to a place, called Brigh-Chobthuigh Chaoil.[71] It escapes our present power of identification. On returning to St. Brigid, her servant found the flesh-meat in the cauldron, but not yet cooked. These miraculous events are accorded to St. Brigid's merits. All, to whom they became known, were greatly edified.[72]

A certain king, accompanied by a large retinue, came to celebrate the feast of Pentecost, where St. Brigid lived.[73] He spent the eve of this festival with her. On the following morning, having heard Mass, he set out, with his horsemen and chariots, for his own castle. When this day's solemnities had been celebrated, according to custom, our pious abbess superintended those tables that were set for the abundant refection of rich and poor. But, among the number of her guests, an insolent or a demented leper,[74] through some whimsical impulse, refused to partake of food, if he did not first obtain a spear [75] which belonged to the king. The leper was asked, why he had not demanded it, on the previous day; while, at the same time, all who were present pressed him to eat. They could not, however, procure his compliance. The leper remarked, it was only on the present occasion he desired that gift. The compassionate abbess could not bring herself to partake of food, while that leper was fasting. She immediately despatched messengers on horseback after the king, to ask his spear as a gift. These set out, and overtook the dynast, as he was crossing the ford of a small stream. There they preferred our saint's request.[76] The king joyfully presented his spear to them, with the remark, that he would give up all his

called in St. Brigid's Lives, "regio nepotum Neill," that is, of the Southern O'Neills. The Northern O'Neills principally lived in Ultonia or Ulster, during our Saint's lifetime. See Colgan's "Trias Thaumaturga," n. 26, p. 543.

[68] These incidents are related, as if occurring while St. Brigid was at Kildare—a gratuitous, yet a probable supposition—of Abbate D. Giacomo Certani. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 290 to 292.

[69] The Third Life calls him a carter or groom.

[70] As we are told, the servant was boiling some meat in a cauldron.

[71] See Colgan's "Trias Thaumaturga." Prima Vita S. Brigidæ, stanza 26, p. 516.

[72] See *ibid.* Secunda Vita S. Brigidæ, cap. xvi., p. 520. Tertia Vita S. Brigidæ, cap. lii., p. 532. Quarta Vita S. Brigidæ, lib. ii., cap. xxii., p. 553. Sexta Vita S. Brigidæ, sec. xlv., p. 592.

[73] The Abbate D. Giacomo Certani writes: "Il Rè della Lagena era venuto à Killdaria," &c.—La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, p. 303. Yet, although it may fairly be inferred, that he was the King of Leinster, that he came to Kildare, on this occasion, cannot be established from those accounts contained in St. Brigid's more ancient Lives.

[74] In Professor O'Looney's Irish Life of St. Brigid, pp. 35, 36, he is called "Loman, Brigid's leper," as if he were some person kept in her employment, or some charitably maintained poor simpleton, whose mind and body were wasted through disease.

[75] Several fine specimens of ancient bronze and iron spear-heads are yet preserved in the Royal Irish Academy Museum.

[76] So explained by Colgan, in a note. See, Vita Tertia S. Brigidæ, n. 29, p. 543.

arms, if Brigid required him. Our saint's messengers then asked what caused a delay, which prevented the king from proceeding further on his journey. His retinue replied, although riding much, they knew God's providence had delayed them, that Brigid might be released from the leper's importunity. Giving praise to God and to our saint, the royal cortege soon arrived at their home. Her messengers returned to the holy abbess with the king's spear. This she immediately handed to the leper. Then, the saint and her guests partook of the banquet provided,[77] and while thanking the Almighty for favours received,[78] there can hardly be a doubt, she felt grateful to the high-minded and generous dynast, who had so great a reverence for his pious hostess.

Unless referred to an early period of her life, it is very difficult to reconcile with exact chronology the following statements, contained in St. Brigid's Acts. The holy abbess possessed that benign and ingenious power, which could pacify those fiery and passionate spirits, whose ebullitions gave rise to so many private and public quarrels. Her blessing was the harbinger of peace.[79] One day, walking near the road-side, Connall, son to Niall—supposed to be the Monarch of the Nine Hostages—came towards Brigid, who was accompanied by her nuns. Now, the last-mentioned celebrated king had two sons[80] so named; one being distinguished as Connall Crimthann,[81] while the other was called Connall Gulban.[82] As the latter[83] died, A.D. 464,[84]

[77] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib., ii., cap. xxv., p. 553. See also, Vita Tertia S. Brigidæ, cap. lv., p. 533, *ibid.*

[78] See the Abbate D. Giacomo Certani's account of the foregoing occurrences in "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 303 to 308.

[79] See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. viii., pp. 80, 81.

[80] Their respective deaths are commemorated, in Dr. O'Donovan's "Annals of the Four Masters," vol. i.

[81] Conall Cremthoinn was ancestor to the O'Melaghlins, who bore the tribe-name of Clann-Colmain, and to other ancient and powerful families in Meath. From this prince were descended seventeen Irish monarchs. There were nine monarchs of Ireland, belonging to the race of Aedh Slaine, who was himself monarch of Ireland, from A.D. 599 to 605. When surnames had been established, the chief family of his race took the surname of O'Kelly Breagh. This clan settled in the great plain of Bregia, towards the east of ancient Meath. See O'Flaherty's "Ogygia," pars iii., cap. lxxxv., p. 410, and cap. xciii., p. 431.

[82] The Cinel-Conaill, or Conall's race, are the O'Donnells and their correlative families, in Tyrconnell, or the county of Donegall; while Magh-Slecht was the plain around Ballymagauran, in the north-west part of Cavan County. Here Conall Gulban was killed by the Masraidhe, an ancient Firbolg tribe, who lived in that place, as the Book of Fenagh mentions. The prince had gone into their territory on a predatory excursion, and he had seized a great prey of horses; but, he was pursued and overtaken at Loch Saloch, near Fenagh, in the county of Leitrim. Here, he was slain and buried. The account of Conall Gulban having been buried by St. Caillin is said to be an anachronism and a fabrication of the writer of St. Caillin's Life, preserved in the "Book of Fenagh." St. Caillin is reputed a contemporary of St. Columkille, and consequently he could hardly have been born in 464, much less have been abbot of Fenagh in Magh-Rein. There is much to be read—not, however, of a very well-authenticated character — regarding Conall Gulban in "The Book of Fenagh," in Irish and English, originally compiled by St. Caillin, Archbishop, Abbot, and Founder of Fenagh *alias* Dunbally of Moy-Rein, tempore S. Patricii; with the contractions resolved, and (as far as possible) the original Text restored. The whole carefully revised, indexed, and correctly annotated, by W. M. Hennessy, M.R.I.A., and done into English by D. H. Kelly, M.R.I.A. See pp. 89, 91, 93, 95, 97, 139, 141, 143, 147, 155, 157, 159, 161, 225, 235, 243, 253, 265, 313, 317, 323, 325, 359, 395, 405, 409.

[83] In Dr. O'Conor's "Rerum Hibernicarum Scriptores," at A.D. 464, we find, in the *hiatus*, which supplies the "Annals of Tigernach," an account of the death of Conallus Gulban, from whom the family of Tir-Connel derives its origin. See p. 113, tomus ii.

[84] In Dr. O'Donovan's "Annals of the Four Masters," at A.D. 464, we read: "Conall Gulban, son of Niall of the Nine Hostages (from whom are descended the Cinel-Conaill), was slain by the old tribes

and as the former lived to A.D. 475,[85] or even later;[86] it is only reasonable to suppose, that Conall Crimthann was the prince, who addressed the abbess in these terms: "O holy virgin, bestow on me your special benediction, lest my brother Carbrey[87] kill me, on account of the kingdom." God's pious servant said to him: "Let your soldiers precede me, and I will bless you, following them." At her request, the soldiers preceded them, on their march. When the whole company advanced through the hills, one of her nuns said to St. Brigid: "O mother, what shall we do? Behold, Carbrey,[88] the brother of this prince, approaches, and these brothers will strike each other." Our saint replied, that the Almighty would prevent such an accident.[89] At the same time, Carbrey came up to Brigid, and he said to her: "O holy virgin, bless me, because I fear meeting my brother Conall,[90] in these parts." A film was drawn over the brothers' eyes.[91] Afterwards, all went together with the abbess, while the hostile brothers did not recognise each other, owing to our saint's prayers.[92] At length, parting in different directions, the brothers Connall[93] and Carbrey[94] even kissed each other, as

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of Magh-Slecht, he having been found unprotected, and he was buried at Fidhnach-Maighe-Rein, by St. Caillin, as the life of the aforesaid saint relates."—Vol. i., p. 147. Also, see "The Book of Fenagh," edited by W. M. Hennessy and D. H. Kelly, pp. 96, 97.

[85] In Dr. O'Donovan's "Annals of the Four Masters," at A.D. 475, we find: "Conall Cremhthoinn, son of Niall of the Nine Hostages, from whom are sprung the Clann Colmain, and the race of Aedh Slaine, died."—Vol. i., p. 149.

[86] At the year 480, the "Ulster Annals" record the death of Conaill mc Cremtainne mc Neill. In a note, Dr. O'Conor observes, that the territory of Tyrconnell derived its name from him. See "Rerum Hibernicarum Scriptores," tomus iv., p. 6, and n. *ibid.* This is incorrect, however, as all Irish genealogists and historians are unanimous in stating, Tyrconnell district derived its name from his brother, Connall Gulban.

[87] At A.D. 500, the "Annals of Ulster" state, that Carbre, the son of Neill, fought the battle of the White Hill or Chnuic Ailbe against the Leinstermen. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 10.

[88] See "The Life of St. Brigid," by an Irish Priest, chap. ix., pp. 121, 122.

[89] Colgan remarks, that it is doubtful which Conall had been mentioned in the text; whether Conall Gulban, or Conall Cremthainn. He thinks, that the quarrel, here alluded to between Conall and his brother Carpry or Carbrey, must have had reference to some extension or arrangement of territory. At this period, Carbrey held a tract of country, called after his own name *Carbre*, even to times less remote. It was situated in the province of Connaught, and it lay conterminous to the principality of Conall Gulban. He had another tract in the district of Teffia, near the bounds of Conall Cremthoinn's lands in Meath. Formerly this tract was called Carbre Teffia, to distinguish it from the other.

[90] On both the foregoing accounts, Carbrey could be committed to a quarrel with either Conall; yet, Colgan thinks the dispute in question lay between him and Conall Crimthann, for these reasons. As St. Brigid is supposed to have been born in 453, she was not a nun, and could only have been twelve years of age, at the time of Conall Gulban's death, in 464, while she was an abbess, and distinguished for her miracles, about the year 475, when Conall Crimthann is thought to have died. See "Trias Thaumaturga." Vita Tertia S. Brigidæ, n. 38, p. 544.

[91] See the account of this adventure in L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. viii., pp. 77, 78.

[92] At A.D. 475, the "Annals of Inisfallen"—changing the form of his name—note the demise of McConaille, mc Cremthaine, meic Neill. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 3.

[93] Again, in the *hiatus*, which supplies the "Annals of Tigernach," as if according with the Four Masters and the "Chronicum Scotorum," at A.D. 475, is noted the death of Conallus Crimthan, son to Niall of the Nine Hostages, from whom the Clan-Colman O'Neills are derived, and the race of Aedh Slane. See p. 116, *ibid.*

[94] This is said to have been the same Carbrey or Carprey, an infidel, who refused to receive baptism, at St. Patrick's hands, and on whom a malediction was pronounced by the Irish Apostle. See William M. Hennessy's translation of the Irish Tripartite Life of St. Patrick, part ii., in Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 396. Yet, he must have repented at a subsequent period—probably he received baptism and became a Christian; as otherwise, it is not likely he would have asked a blessing from St. Brigid.

if they had been most devoted friends.[95] When this occurrence became fully known, God's holy providence and the fame of St. Brigid, as a peace-maker, were universally extolled.[96]

Again, a legend was in vogue, that on another occasion, when about to invade the country of the Picts,[97] who often warred with the Britons,[98] this same Conall, accompanied by his soldiers, bearing their hostile emblems or standards,[99] came to St. Brigid. He then said: "O saint of God, we crave your blessing, for we are about to invade distant territories to defeat our enemies." The saint replied: "I entreat the Omnipotent Lord, my God, that, in this instance, you neither inflict injury on any one, nor suffer it yourselves, wherefore lay aside those diabolical emblems." Although she was unable to prevent the war, God was graciously pleased to grant those prayers of the holy virgin. On hearing her words, the hostile bands sailed for the country of the Crutheni,[100] in the northern part of Britain.[101] Then, the Irish invaders thought they had taken possession of a certain entrenched camp or castle,[102] besieged by them, that they had burned it, and had killed many of their enemies, who were beheaded.[103] Afterwards, the leader and his

[95] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 343 to 346.

[96] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xxxvi., p. 555. Also, Vita Tertia S. Brigidæ, cap. lxvi., p. 534, *ibid.*

[97] A learned and researchful Scottish writer has observed, that the Pictish period of Caledonian history embraces a course of three hundred and ninety-seven years, viz., from the date of the Roman abdication of the government of North Britain, A.D. 446, to the subversion of the Pictish government, A.D. 843. He adds, "there can be no doubt, that the Picts were Celts, and that they were no other than a part of the race of the ancient Caledonians under another name."—"A History of the Highlands and of the Highland Clans," by James Browne, Esq., LL.D., vol. i., chap. iii., p. 60.

[98] For nearly forty years after the rule of Constantine III., the Britons languished under a continual war, during the earlier part of the fifth century. See Sir Winston Churchhill's "Divi Britannici: being a Remark upon the Lives of all the Kings of this Isle, from the year of the World 2855, unto the year of Grace 1660." Sect. i. Class of Britones. Vortigern, p. 93.

[99] Extern to any evidence contained in the ancient Lives of St. Brigid, the Abbate D. Giacomo Certani—who records these incidents—asserts, that the standards were ornamented with the figures of some false Gods, and that they were inscribed with magical characters. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 346 to 348.

[100] The Picts were called *Cruithne*, by the ancient Irish, in the idiom of this latter people. They are also called Cruachna, being the older Pictish or Celtic race of Scotland. See Daniel Wilson's "Archæology and Prehistoric Annals of Scotland," part i., chap. iii., p. 59.

[101] "The geographical position of the British and Irish coasts sufficiently accounts for frequent intercourse between the natives of Scotland and Ireland from the earliest periods." . . . "The remarkable ancient historical Gaelic poem, generally termed the ALBANIC DUAN, written in its present form in the reign of Malcolm Canmore, about the middle of the eleventh century, thus refers to the first peopling of Scotland and the Irish origin of the northern Picts:—

"Ye learned of all Albin,
Ye wise yellow-haired race,
Learn who was the first
To acquire the districts of Albin.

"Albanus acquired them with his race,
The illustrious son of Isiscon,
Brother to Britus, without treachery,
From him Albin of ships takes its name.

. . . . . .

"The Cruithne acquired the western region
After they had come from the plains of Erin:
Seventy noble kings of them
Acquired the Cruithen plains."

—See *ibid.*, part iv., chap. i., p. 468.

[102] A distinguished modern historian ha asserted of Scotland: "The country crowded with hill-fortresses, small and great; they may be counted by hundreds. They consist of mounds of earth or stone, or both, running round the crests of hills."—John Hill Burton's "History of Scotland, from Agricola's Invasion to the Revolution of 1688," vol. i., chap. iii., p. 91.

[103] See this account in L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. viii., pp. 80, 81.

bands returned to their own country, with great rejoicing and in fancied triumph. According to the legendary account, however, all this turned out to be a complete illusion, and when they had landed at the port for which they were bound in Ireland, it was only then dispelled. This was soon learned from the report of trustworthy messengers. Connell is said to have given praise to God, when he learned that no loss of life had occurred. He resolved on seeing the abbess. When he came to the place where St. Brigid resided,[104] he related all that had happened. Then, he and his forces laid aside their warlike emblems, at St. Brigid's request. She said to Conall: "Because you have renounced these badges at my suggestion, in whatever danger you may be placed, invoke my intercession, and the Almighty will defend you on my account, and you shall be preserved from danger."[105] This promise of the saint was afterwards fulfilled. Some time subsequently, Conall, with a large army, invaded the territories of his enemies, when he obtained a great victory over them.[106] Afterwards, he returned in triumph, towards his own country. When Conall had nearly reached his own dominions, night came on, and he entered a deserted fort or castle, by the way-side. There, his soldiers remarked to him, that they should incur great danger, by remaining so near the haunts of their enemies. These, stealing on them unawares, would be likely to follow, and might kill them while sleeping. The prince replied: "The night is now at hand, and I am fatigued; yet know, that the pious Brigid hath promised she will defend me in every difficulty, whenever I invoke her assistance. I believe, what she hath predicted must infallibly come to pass. On this night, I commend myself and my forces, to God's Divine protection, through her holy invocation." As had been suspected, their enemies stealthily came that night on their track. When his pursuers approached that fort where Connall[107] lay, they sent forward three scouts to examine it.[108] On entering, these only found a great number of persons sitting there, in clerical habits,[109] with a light in the midst, and with books open before them. The soldiers had placed their enemies' heads in that order, now represented by the books, on the perusal of which the clerics seemed intent.[110] On returning, his spies told their chiefs what they had seen, and again the leaders despatched three other scouts to return and report the result of their errand. As in the former instance, clerics were seen reading their books. Whereupon, the band of Conall's enemies returned to their homes. On the following day, ambassadors were sent to Conall,[111] and these asked him for those heads

[104] This might have been at Kildare, if we accept the late period assigned for Conall's death. The "Annales Buelliani," at A.D. 487, enter, "Mors *Conaill*." See Dr, O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 3. See, also, John D'Alton's "History of Ireland and the Annals of Boyle," vol. ii., p. 72.

[105] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 348 to 351.

[106] The place where this victory was gained is not recorded.

[107] In Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., the "Annals of Ulster" relate, at 519, the battle of Detnea, in Drumbadh, or in the hills of Bregia, in which fell Ardgal, son of Conaill, son to Neill. Colga, King of the Easterns, and Muircheartach Mac Erc were victors. Ardgal was probably son to this Connall; for again, at 522, the battle of Detnea (Conaill Chremhtaine mc Neill) is entered in the "Ulster Annals," as if this might be a more correct date. See p. 13.

[108] See "The Life of St. Brigid," by an Irish Priest, chap. ix., pp. 117, 118.

[109] D. Giacomo Certani, who relates these adventures, calls those clerics—as in many other such cases—Canons Regular. This, however, is but a phantasy of the author. See "La Santità Prodigiosa. Vita S. Brigida Ibernese." Libro Quinto, pp. 351 to 354.

[110] See L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. viii., pp. 81, 82.

[111] From his great-grandson, Colman the

which he had taken with him, that so they might be interred with the decapitated bodies. On delivering this message, the petitioners obtained their demand, and returned to their chiefs. These learned, afterwards, how Conall and his army had been really in that place, where they remained invisible to their pursuers. The legend of our Saint's Acts relates, that such circumstances, becoming known to the people on either side, caused them to glorify God's name, and to extol that of Brigid.[112] Thus, where iniquity and strife abounded, her gentle and charitable soul desired that grace and peace should more abound.

CHAPTER X.

ANCIENT IRISH HOSPITALITY—BISHOP BROON'S VISIT TO ST. BRIGID—THE EIGHT BISHOPS OF TULLACH NA N-ESPUC—HOLY BRIGID'S LOVE FOR THE POOR—HER GENEROUS GOOD NATURE—HER GENTLENESS OF MANNER—ILLUSTRATION OF SUCH CHARACTERISTICS—HER CHAPLAIN, NATFROICH—ST. NINNIDH—ST. CONLEATH APPOINTED BISHOP OF KILDARE.

IN Ireland of the olden time, hospitality was a characteristic of her nobles and of her simple-minded people. Each tribe had its Biatach[1] and its affinities;[2] the stranger and wanderer were welcomed to friendly homes; while the bard tuned his harp, when the generous host held forth his hand to the honoured guest. Should not our great saints then be received with all possible manifestations of respect while on their travels? More temperate than most others, they could partake of wine and metheglin without degeneracy; while, their sources of wealth, like the faith which created it, seemed inexhaustible and bid defiance to prodigality. Kings, with their suite, and even with their army, often sat down at the table of a poor bishop, anchorite or religious, and partook of frugal fare, frequently supplied in a most Providential manner.[3]

Such was her respect for those men deserving it, that Brigid paid them every mark of attention and politeness; while, her modesty was so great, that she never presumed to look fully on the face of any man.[4] Yet, she was always joyful, when distinguished bishops came to her home. From a circumstance hereafter related, it may be possible, that St. Brigid was living

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Great, the Clan-Colman is derived. See John D'Alton's "History of Ireland, and the Annals of Boyle," vol. ii., p. 72.

[112] See Colgan's "Trias Thaumaturga," Vita Quarta S. Brigidæ, lib. ii., cap. xxxvii., xxxviii., pp. 555, 556. Also, Vita Tertia S. Brigidæ, cap. lxvii., pp. 534, 535, *ibid.*

CHAPTER X.—[1] The Biadtach or Biatagh was a public officer, whose duties were to supply the king's household with provisions, to furnish necessaries for the army, and to provide entertainment for travellers. See Dr. O'Brien's "Focaloir-Gaoidhilge-sax-Bhearla, or an Irish-English Dictionary," in v. Also, "Tracts relating to Ireland," printed for the Irish Archæological Society, vol. ii. "The Statute of Kilkenny," edited by James Hardiman, n. (e), pp. 4, 5.

[2] In that ancient Irish tract, known as the "Táin Bó Chuailgne," or, "The Cattle Prey of Cooley," as found in "The Book of Leinster," class H. 2, 18, T.C.D., we find allusions to the Biatach or "purveyors." See Professor Eugene O'Curry's "Manners and Customs of the Ancient Irish." Edited by Dr. W. K. Sullivan, vol. iii. Appendix, pp. 438, 442.

[3] See the glowing account of L. Tachet de Barneval, in "Histoire Légendaire de l'Irlande," chap. viii., p. 79. He adds: "Quelquefois même un saint voyageur venait au secours de son hôte surpris au dépourvu, et les convives, après un instant d'inquietude, voyaient les mets et la liqueur renaitre au fond des vases, et remonter aux bords des coupes. Alors on bénissait Dieu, et le festin reprenait, plus joyeux et plus chrétien."

[4] Such is the account contained in her metrical acts:—

"Omnibus illa viris dignos præbebat honores,
Nec tamen ipsa virum in faciem conspexerat ullum."

near the shore of Leinster,[5] when the following recorded occurrence took place. Holy Bishop Broon, on whose behalf St. Brigid wrought a wonderful miracle, came to visit the illustrious virgin. He brought with him horses, chariots, and a considerable following of attendants.[6] Approaching the monastery of our saint, night came on darkly around them, and they were exposed to inclement, wintry weather, in the midst of a thick wood.[7] Having a revelation regarding this circumstance, Brigid said to her virgins: "Let us pray, my daughters, for holy guests, who are approaching us, under great privations, that the Lord may compassionate their labours."[8] Then Bishop Broon and his companions had a vision of St. Brigid's monastery, and of St. Brigid, with her companions, joyfully setting out to meet them. Our saint immediately led them into a large hall, prepared for their reception. Having taken off their sandals, she washed their feet, and then refreshed them with abundance of meat and drink.[9] Scotic cups were placed before the strangers.[10] The nuns also took care of their vehicles, as it seemed, and placed beds for them to lie upon, while supplying them with all things necessary for their maintenance. When morning dawned, St. Brigid addressed the nuns[11] of her monastery: "Let us go forth to meet Bishop Broon and his companions, straying in a wood during the past night." Then our saint with her virgins went out and soon found their expected guests, sitting down in the forest. The travellers thus learned, that God had wrought a miracle in their favour, on St. Brigid's account; for, they related what happened to them, as if the abbess had been ignorant of it. Afterwards, they gave thanks to God, while joyfully proceeding with His illustrious servant to her monastery.

[5] Father John Boland, in treating about the other religious establishments of St. Brigid, seems to overlook the statement, that she lived near the maritime part of Leinster. See "Acta Sanctorum," tomus i. Februarii. Commentarius Prævius ad Vitam S. Brigidæ Virginis Scotæ Thaumaturgæ, Kildariæ et Duni in Hibernia. Sec. V. Kildariense, et alia S. Brigidæ monasteria, 32, 33, 34, 35, 36, pp. 105, 106.

[6] Abbate D. Giacomo Certani, who relates this adventure, makes his attendants Regular Canons, but without any warrant. See "La Santità Prodigiosa. Vita di S. Brigida." Libro Sesto, p. 481.

[7] This adventure is related in the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita Prima S. Brigidæ. Auctore Anonymo, cap. xiii., p. 130.

[8] The author of St. Brigid's Fourth Life afterwards adds: "Mira multum, fratres charissimi, dicturus sum vobis," &c. These words seem to indicate, that the Life in question had been intended for monastic spiritual lectures. See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. lviii., p. 559.

[9] When they arrived at St. Brigid's monastery, it is stated:

"Postquam rite cibo sanctorum membra refecit,
Præsulis et pedibus tepidas asperserat undas
Illa sitim propter post Scotica pocula ponit."
—Vita Sexta S. Brigidæ, § xv., pp. 584, 585, *ibid.* The Scottish or Irish cups here alluded to were probably "methers," of which many specimens are still preserved. In Sir William R. Wilde's "Descriptive Catalogue of the Antiquities of Stone, Earthen and Vegetable Materials in the Museum of the Royal Irish Academy," there is an interesting account of ancient methers and drinking vessels, with characteristic illustrations, part i., class iii., pp. 214 to 218. Also part ii., class iv., pp. 264 to 267.

[10] Most probably they were regaled with *mead*, a favourite drink of the ancient Irish, as with the Teutons of Northern Europe. This was quaffed from *methers*, generally modelled from alder wood, crab-tree, sometimes from sycamore or sallow. They were quadrangularly formed, at the top, although usually rounded at the bottom. Those who used them drank from the angles. Sometimes two and sometimes four handles are found on specimens yet preserved. See an interesting article "On Methers and other ancient Drinking Vessels," by Thomas Joseph Tenison, J.P., in "The Proceedings and Papers of the Kilkenny and South-east of Ireland Archæological Society for the year 1860," vol. iii., part i. New Series, pp. 54 to 61.

[11] As usual, Abbate D. Giacomo Certani makes them canonesses. His local and modern ideas often lead him astray. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 483.

St. Brigid had previously gone out to the wood, according to her knowledge of their case. There they supposed themselves enjoying her monastic hospitalities.[12] The holy bishop remained with her for some days. Then, with his people, Broon returned to his own part of the country. On bidding him farewell, St. Brigid bestowed a Chrismal[13] on the bishop, which he prized as a valuable gift. She was accustomed then to give many rich presents to pilgrims and to the poor. On a certain day, after the foregoing occurrences, while this bishop travelled by the sea-shore,[14] his disciple, who bore St. Brigid's Chrismal,[15] left it behind him, through forgetfulness.[16] Recollecting such omission, he came to the bishop, and told what had occurred, while his eyes were suffused with tears. The holy bishop assured the monk he ought not weep, for the devil should have no power to deprive him of a gift bestowed by St. Brigid. The disciple had left that Chrismal by the shore, near low water-mark. During his absence, the sea-waves passed over it, at full tide. The brother, on his return, saw the sea in this latter condition, and waited for its ebb. At length the waves receded to where the travellers stopped. There he happily found the vessel.[17] The disciple showed his Chrismal to Bishop Broon. Then the latter gave thanks to God and to His holy servant, Brigid.[18]

On one occasion, eight bishops[19] came from a church, called Tolach na nEspuc,[20] in the territory of Hi-Briun-chualann,[21] on a visit to St. Brigid.[22] She then dwelt near the margin of a lake, thenceforward to be denominated Loch-leamhnachta.[23] The holy virgin felt rejoiced at the arrival of such a

[12] In the Sixth Metrical Life of our saint, this miraculous occurrence is more poetically described, and with those additional circumstances of the travellers entertaining some illusion, that the night passed by them in the woods seemed to have been spent within the walls of St. Brigid's institution, while her nuns appeared ministering to all their wants.

[13] See the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita Prima S. Brigidæ, Virginis, cap. xiii., p. 130.

[14] It is difficult to say, whether this visit of Bishop Broon and his companions was to a convent of St. Brigid, while she was in Westmeath, or in Connaught, at Kildare, or at her place of residence, beside the Irish Sea. The course of his journey by the sea-shore would seem favourable to the latter identification. However, as the occurrence in question took place, after his visit to St. Brigid, Bishop Broon might have been traversing some other and more distant maritime part of Ireland.

[15] It is called "Chrisma," which word has various ecclesiastical applications. It is sometimes used for a Chrismal, or vessel in which the Chrisma or Holy Oil is kept; sometimes for the ciborium, in which the Body of our Lord is placed. But the word has a variety of other meanings, which will be found in Du Cange's "Glossarium Mediæ et Infimæ Latinitatis," tomus ii., pp. 338 to 340.

[16] The Third Life of our saint states, that it was left on a stone, which lay by the sea-shore.

[17] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 481 to 488.

[18] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. lviii., lix., lx., p. 559. See also, Vita Tertia S. Brigidæ, cap. lxxxv., lxxxvi., p. 538, *ibid.*

[19] In Professor O'Looney's Irish Life of St. Brigid, it is mentioned, that certain pious nobles, viz., the seven bishops of Tealach, in the west (? east) of Leinster, came as guests to the holy abbess. See pp. 37, 38. Afterwards, they are mentioned, as belonging to Uibh Bruin Cualunn, and to Tealach na Nespoc, which was in that territory. See pp. 41, 42.

[20] It is Latinized "Collis Episcoporum."

[21] A sept living here bestowed a name on this territory, which comprised the greater part of Rathdown barony, in the present county of Dublin, with a northern portion of Wicklow county. In O'Clery's Irish Calendar, the churches of Cill-Inghine-Leinin, now Killiney, Tigh-Chonaill, now Stagonnell, and Dunmore, were placed within this district. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 340.

[22] Professor O'Looney's Irish Life of St. Brigid affirms, that the bishops found her in a place by the side of Cill Dara, on the north. See pp. 41, 42.

[23] It is difficult to identify this place. A little to the north-west of Kildare, Lough Minane or the Friar's Lough, is noted on the "Ordnance Survey Townland Maps for the County of Kildare," Sheet 22. By Rev.

company of venerable guests, who were probably Chorepiscopi,[24] and she went to the cook, named Blathnata,[25] to see if this latter had any refreshments provided for their entertainment. Her cook replied, she had not a sufficiency of viands, and especially nothing in the shape of beverage was ready. Such an account caused St. Brigid to experience a momentary confusion; but, recurring to prayer, an angel intimated to her, that her cows should be milked. When this had been effected, these cows gave such a quantity of milk, that all vessels in the place were soon filled. It is even said, the milk flowed in a stream along the ground towards a certain hollow, which was filled with this nourishing fluid. In after-times, that spot received the corresponding Irish name, Loch-leamnachta,[26] or "the lake of milk."

The situation of Tolach or Tulloch na n-Espoc in Ui Briun Chualann identifies it with the ancient church of Tullagh, between Loughlinstown and Cabinteely. It gives name to the parish of Tully,[27] in the barony of Rathdown, and county of Dublin. On a green eminence, and embosomed among venerable elder trees, thickly interlaced with a few hawthorn and ash trees, are the ruins of its old church. The semi-circular choir-arch, the diminutive proportions of this building, and the rude stone crosses, with other memorials there, bespeak its antiquity.[28] One of the crosses stands on the road outside the graveyard;[29] the other remains in an opposite field.[30] Various stone fragments are scattered around the latter. Owing to these circumstances, it has been inferred, that Tullagh had been one of those sanctuaries or asylums, benevolently intended to protect the penitent or the persecuted, at a time when violence prevailed, and too often frustrated the demands of justice.[31] The existing remains are a good-sized chancel—25 by 18 feet—to which a corresponding nave had never been built. Judging by the marks on its western wall, the old nave to which it was added measured only 15 feet in width.[32] Here are some curiously incised rude stone monuments.[33] The late George V. Du Noyer and Mr. H. Parkinson have drawn and described these objects.[34] A pictoral illustration[35] of the

John F. Shearman, "Lough Minane" is interpreted "the kid's pool."

[24] "The early annalists of Ireland give ordinarily such a representation of the prelates whom we now speak of, and of the functions which these dignitaries administered, as shows, that they regarded these ecclesiastics as really belonging to the episcopal order."—Rev. P. J. Carew's "Ecclesiastical History of Ireland," chap. iv., pp. 127, 128.

[25] Called also Blath or Flora. She is honoured with a festival, at the 29th of January.

[26] In his additions to St. Ænguss the Culdee's Martyrology, at the 1st of February, Charles Maguire relates, the foregoing incidents.

[27] It is shown on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 22, 23, 25, 26.

[28] See John D'Alton's "History of the County of Dublin," p. 931.

[29] This is of a northern order, and supposed to be a perforated Odin cross, by Ledwich, who is a very poor authority on the subject.

[30] This is of the Maltese shape, very tall, and it bears some carvings in alto-relievo, on one side.

[31] See John D'Alton's "History of the County of Dublin." The author supposes this church to have been originally built by the Danes, and dedicated to their martyr-king St. Olave, who was slain on the 29th of July, A.D. 1030. See pp. 930, 931.

[32] "The opes of all the windows have been built up, so that the mouldings cannot be seen; but the mere fact of the windows having round arches internally is not inconsistent with the late date (viz., perhaps after the 12th or 13th century) ascribed above to the church."—Dr. J. A. Purefoy Colles' communication in the "Journal of the Royal Historical and Archæological Association of Ireland," A.D. 1870, vol. i., part i. Fourth series, n. i., pp. 210, 211.

[33] Of these two illustrations are given by Dr. J. A. Purefoy Colles. See *ibid.*, p. 210.

[34] See "Proceedings of the Royal Irish Academy," vol. viii., p. 61, and vol. x., pp. 340 to 342.

[35] This is from a drawing by Bigari, which was in possession of the Right Hon. William Conyngham. It represents the scene par-

old church has been given by Grose,[36] with a letterpress account by Ledwich.[37] Some of the features represented as existing in the last century have since disappeared.[38]

To our saint, as to a common centre of gravitation, a crowd of poor and afflicted persons daily resorted, to seek relief in their various necessities ;[39]



Tullagh Old Church, County Dublin.

some expecting bread, cheese, butter, meal or corn; others requiring milk or some other kind of liquid; some asking for linen, wool and coverlids; as they severally stood in need of these various articles.[40] And, as works of charity must be performed by persons, who seek the kingdom of God and His justice,[41] so this bounteous virgin, filled with the spirit of Christian magnanimity, could never bear to send the necessitous away unconsoled. Although, she often laboured under an insufficiency, or a total want of means, to give alms; yet, the Divine riches were copiously showered upon her, in one way or another. The Almighty never refuses His assistance, whenever a sincere and an energetic effort of real charity is exercised, by any of His creatures. This was fully illustrated, on a certain occasion, when a great number of paupers came to our saint, earnestly wishing to procure a draught of beer, which they asked from her in charity. As the legend relates, she had not this beverage, at the time, to assuage their thirst, and as she did not wish to refuse these poor people their request, Brigid thought of

tially denuded of trees, with a fine cross in the foreground.

[36] See "Antiquities of Ireland," vol. i., p. 15.

[37] *Ibid.*, pp. 15, 16.

[38] The accompanying original sketch, by Mr. John O'C. Robinson, Blackrock, county of Dublin, was taken in October, 1875, on the spot. It was drawn on the wood, by William F. Wakeman, and engraved by George A. Hanlon, Dublin.

[39] See Surius' "De Probatis Sanctorum Historiis," Februarius, tomus i. Vita S. Brigidæ, Virginis, p. 808.

[40] The attributes and characteristics of St. Brigid are expressed in the sixth Metrical Life; where it is said, that various matters to bestow on the poor seemed as it were to increase under her very look.

[41] St. Matt. vi., 33.

the place, where she might procure it, and how it might be obtained. While her cogitations ran on this subject, she saw, at a little distance, water that had been prepared for baths.[42] Asking for heavenly assistance, in enabling her to satisfy the expectations of that thirsty flock, she besought the Saviour of the world, who promises every request to those who ask in his name,[43] that he would enable her to convert this water into beer; so that her beloved poor should not return more sorrowful than they came, and be disappointed in their petitions and expectations. For hope, often the only solace of miserable persons, had sustained them before their arrival, and as they felt assured their sufferings should be relieved by Brigid, so must a refusal to assist them weigh more heavily on their spirits.[44] Approaching near that water, the Abbess impressed a sign of the cross on it, and invoking the name of Christ, she blessed it. Then, He, who had formerly changed water into wine, at the marriage feast of Cana, in Galilee,[45] was pleased, through the merits of his holy servant, to change water into beer, in this present instance. And, as on the former occasion, joy was brought to the hearts of those, who celebrated the nuptials, by procuring that supply of wine, which had been desired; so was St. Brigid rejoiced, when she had been enabled to present the thirsting multitude of poor, with beer instead of water, thus satisfying both their requests and their necessities.[46] Thus, she seemed never to tire in bestowing largesses on the poor and wretched.

Once it happened, there had been a want of bread, in a place where St. Brigid and her nuns lived. A certain well-disposed and benevolent man,[47] inhabiting the eastern part of the Liffy's plain, came to our abbess. He requested Brigid to permit some of her daughters to return with him, that they might bring back measures of corn. When the nuns had been loaded with his gift, and had set out on their journey homewards, the Liffy was swollen beyond its banks, to such a degree, that they could not pass over, neither boat nor bridge affording them opportunity. There had been a ford, at the usual place of crossing. This men and animals could wade over, without

[42] The author of our saint's Fifth Life remarks, *en parenthese*, "nam et tunc et modo balneis tam Hiberniensium natio, quam Scotorum frequenter uti solent." Frequent allusions are made to this custom, in the acts of Irish saints, where we are informed, that guests in the monastic institutes, more especially, had baths prepared for their reception. It is likely, moreover, that these baths were much used in private families, at a very early period of our social existence, as a people; and, the Scotch appear to have followed our old Irish practice, in this instance, as in many others. The custom, thus early prevailing, has long survived time's changes; and, even among the peasant class of Irish, at this present day, the practice of feet bathing in warm water, before retiring to rest for the night, is a very common one. It is supposed to contribute very much to health and to bodily refreshment, as it undoubtedly does to comfort and to cleanliness.

[43] St. Matt. vii., 7.

[44] In the Second, Third and Fourth Lives of our Saint, the poor, in whose favour the foregoing miracle had been wrought, are called lepers. See Vita Secunda S. Brigidæ, cap. ix., p. 519. Vita Tertia S. Brigidæ, cap. civ., p. 540. Vita Quarta S. Brigidæ, lib. ii., cap. lxxiii., Colgan's "Trias Thaumaturga." This and other miraculous occurrences, such as restoring sight to one born blind, &c., are mentioned in her various offices. See "Chronica Generalis Mundi," Petrus de Natalibus, as also various Acts of the saint.

[45] St. John ii., 1 to 11.

[46] See, Colgan's "Trias Thaumaturga." Quinta Vita S. Brigidæ, cap. xxxiv., xxxv., p. 575. Sexta Vita S. Brigidæ, § v., p. 583. Vita Prima S. Brigidæ, § 19, p. 516.

[47] In the Sixth Life this benefactor of St. Brigid is called a noble, and it is said,

"Ille dedit pueris saccos similagine plenos,
Virginis ancillas dimisit denique onustas."

From this, it would appear, that the present made to St. Brigid consisted of fine flour, which her nuns carried in sacks. It is probable, those religious were assisted by certain boys, as mentioned, when they set out on their return.

much difficulty, except in time of floods. The nuns then sat down on the river bank, and invoked St. Brigid to aid them, at this juncture. Immediately, they were all transported with their burdens to the opposite bank, through St. Brigid's merits and the power of God; but, removed by what means, or in what manner, remained a secret to them. Coming to their superioress, they related that miracle which had taken place, when the holy abbess told them, to conceal it from the world.[48] Yet, a knowledge of this wonderful incident could not be suppressed, because others heard about it, before Brigid had issued her mandate.[49]

One day, a certain bishop, with a large retinue, visited the abbess. She was unprovided, at the time, with means necessary to afford refreshment for such a large number of persons. The Almighty, however, miraculously and instantaneously supplied her with food, sufficient for the refection of her guests. In like manner, on the same day, two other bishops arrived, at different hours. Those prelates were unexpected visitors to our saint. Still refreshment was found wondrously provided for their wants.[50] The saintly abbess had a cow, which gave an incredible quantity of milk. A certain avaricious man entreated her to make him a present of that animal. With this request, Brigid is said to have complied. But, before the man had driven the cow to his lands, she gave no more milk than was customary, with other animals of her class. Afterwards, a generous man bestowed another cow for Brigid's use. Through a special permission of Providence, this beast proved equal to the former, in giving a copious supply of milk.[51]

At another time, a woman came to St. Brigid, saying: "O mother, what shall I do, regarding this son of mine? For, he is almost an abortion, being blind from his birth, and having a tabulated face.[52] Hence, his father wished to deprive him of life." Compassionating the distress of this woman, Brigid ordered the child's face to be washed in water that was near. Then, all former blemishes were removed, the Almighty restoring him, through St. Brigid's merits. This boy was called Cretanus or Crimthann,[53] and he lived for a long time, after the removal of his deformity.[54]

The following incidents are alluded to, in many of our saint's acts. A certain necessity required St. Brigid's presence, in one of her fields, and in connection with the interests of her institution. Knowing the boundless liberality of the saint, a young man, addicted to pleasantry, resolved to play off a joke at her expense, by obtaining under false pretences one of her sheep, that grazed on the pastures around; although rich, and having no

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[48] See Abbate D. Glacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 502 to 504.

[49] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. lxix., p. 560. Vita Tertia S. Brigidæ, cap. xcviii., p. 539, *ibid.* See, also, Vita Sexta S. Brigidæ, sec. lx., p. 594, *ibid.*

[50] See the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita iv. S. Brigidæ, lib. ii., cap. x., p. 169.

[51] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. lxx., p. 560. Vita Tertia S. Brigidæ, cap. ci., p. 540, *ibid.* In this latter life, the miraculous supply of milk is said to have occurred, in consequence of the arrival of three bishops and their companions, most probably those guests, already mentioned in the Fourth Life. In the Third Life, there is no mention about the second cow given to St. Brigid.

[52] Colgan explains the expressions, "tabulatam faciem," to mean a face, plain like the surface of a table, having all its parts of equal prominence, and of featureless deformity; hence, deprived of those various organs of sense, to be found in more regularly formed features.

[53] In the Third Life, he is called Cretanus, and of him it is very unintelligibly said, "quem affirmant usque ad mortem dolorem occulorum habuisse, sed tum sanos occulos semper habebat."

[54] See, Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. lxxi., p. 560. Vita Tertia S. Brigidæ, cap. cii, and n. 49, pp. 540, 545, *ibid.*

real necessity to appear otherwise, he assumed the garments and disguise of a pauper.[55] Appearing to sustain upon a staff his limbs, tottering with pretended infirmity and want, he approached the holy abbess. His steps seemed unsteady, while drawing deep sighs, and with a voice broken and resumed only at intervals, he entreated that one sheep from her flock should be given to him. An appeal of the kind was seldom made in vain to St. Brigid; the looks, gestures, and habit of the petitioner, inducing an opinion of his extreme poverty. His request was complied with, and a sheep was given, which he conveyed to a suitable hiding-place. Encouraged by the success of this sportive experiment, he returned again, in another assumed disguise and habit. Again, he pleaded want of means and health; and, again he received a sheep from the abbess. This he accepted with expressions of thanks, and removed it, to that place, in which he had left the other animal. This trick was repeated, no less than seven different times, and with like success. But, God would not permit His holy servant to suffer any loss, owing to her charitable credulity, nor would he allow the young man to derive any advantage, from his cunning deception. Those, who knew that St. Brigid had already lessened her flock by seven sheep, were surprised to find the original number of animals, when counted in the evening. So boundless was her large-hearted charity, that it was often almost undiscriminating. Those sheep, which had been hidden by the young man, were not found in their place of concealment, when it was examined;[56] so that the jest, he practised upon the saint, redounded to his own confusion and ridicule.[57] His day's futile labour and his falsely-assumed characters were made a subject for pleasantry, and directed by his acquaintances against himself. This gave him more annoyance than the loss of those animals he had surreptitiously acquired, in the hope of creating some merriment in the neighbourhood.[58]

The illustrious *religieuse* exercised a mysterious sway over wild beasts of the forest, and birds of the air.[59] The following circumstance is attributed to the all-subduing influences of the gentle lady's virtues, and it is commended by Cogitosus to the attention of his brethren, for whose special edification the Acts of holy Brigid had been composed. To show how even irrational animals became subject to her will and words, while remaining tame and domesticated, he instances a wild boar, affrighted by his pursuers, that fled from the woods. At last, that boar joined a herd of swine, belonging to St. Brigid. Finding him among her own animals, with her blessing the saint caused him to remain there in security, and he became perfectly domesticated.[60] One day, Brigid saw some wild ducks swimming in a river, and

[55] In Professor O'Looney's Irish Life of St. Brigid—where this story is noticed—this deceiver is called a thief. See pp. 41, 42.

[56] The matter is thus briefly related, in the First Metrical Life; according to the Latin version:

"Vir importunus, qui postulavit
A Brigida propter amorem Domini,
Accepit septem verveces ab ea:
Nec grex inde fuit diminutus."

—Vita Prima S. Brigidæ, § 18, p. 516. Colgan's "Trias Thaumaturga." It is in like manner mentioned, in Vita Secunda S. Brigidæ, cap. viii., p. 519. Tertia Vita S. Brigidæ, cap. ciii., p. 540. Quarta Vita S. Brigidæ, lib. ii., cap. lxxii., p. 560, *ibid.*

[57] See the foregoing account in Abbate D. Giacomo Certani's "La Santità Prodigiosa." Vita di S. Brigida Ibernese. Libro Sesto, pp. 504 to 507.

[58] Such is the detailed narrative, as furnished in the Vita Quinta S. Brigidæ, cap. xlii., p. 577. Colgan's "Trias Thaumaturga."

[59] This is alluded to, in the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita ii., cap. iv.

[60] See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xix., p. 520. Vita Tertia S. Brigidæ, cap. cix., p. 540. Quarta Vita S. Brigidæ, lib. ii., cap. lxxiv., p. 560. This circumstance is thus recorded in the First Metrical Life, according to the Latin version:

occasionally flying through the air.[61] These fowl she collected around her, in great numbers; for, they flocked towards her, without any apparent apprehension of danger, when they heard this holy virgin's gentle voice calling them. For some time, our saint caressed them, and covered them with her hand; afterwards, she allowed their return to their feathered companions.[62]

By her extraordinary practices of piety, Divine power was manifested through her, in the following instance.[63] There was a certain very strong man, named Lugid, who is said to have had the physical strength of twelve ordinary men, while his appetite for food was proportionately excessive. Lugid asked St. Brigid to petition God in his behalf, that his appetite might be restrained within reasonable bounds, while yet he might retain his bodily strength. The saint complied with his request, and gave him her blessing.[64] Afterwards, this Lugid[65] was content with a quantity of food usually necessary for the support of an ordinary man, while his strength[66] continued equal to the united bodily prowess of twelve labourers.[67]

After St. Brigid came to her own city, certain religious men visited her, and preached the Divine Word, in her presence. Afterwards, the abbess told her cellarer or store-keeper[68] to prepare a dinner for her pious guests. Asking what kind of a meal should be prepared, she was told by Brigid, to set different dishes before them.[69] But, as the store-keeper had not means for complying with our saint's mandate, she requested the abbess to retire to the church and to pray there, trusting the result to Divine Providence. As already remarked, such had been the boundless charity of Brigid, that she immediately distributed to those in need, whatever the Almighty bestowed on her. Well knowing the real state of affairs, the abbess told her store-

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"Aper solebat venire in ejus gregem,
Versus Aquilonem, ubi est vallis nunc:
Quem Brigida baculo benedixit;
At cum grege jugiter permansit."

—Vita Prima S. Brigidæ, sec. xxix., p. 516. This miracle is alluded to in our saint's offices.

[61] Abbate D. Giacomo Certani, who relates this incident, states, that over these animals, St. Brigid exercised as absolute a dominion as could our first parents have practised in their terrestrial Paradise. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 516, 517.

[62] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xcii., p. 562. Vita Tertia S. Brigidæ," cxxvii., p. 541. This miracle seems the one alluded to, in the First Life, as related in the following Latin lines:

"Clarum est in ejus gestis,
Quod singularis mater fuerit filii Regis magni (*id est*, Dei),
Benedixit avem volatilem,
Ita ut eam apprehenderit sua manu."

—Vita Prima S. Brigidæ, sec. xxxiii., p. 517. Also Vita Secunda S. Brigidæ, cap. xxii., p. 521.

[63] So are we informed by Cogitosus.

[64] See the account in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 513, 514.

[65] Surius, concealing the name of Lugid, briefly relates this miracle, in "De Probatis Sanctorum Historiis," &c., tomus i., Februarius. Vita S. Brigidæ, Virginis, p. 809.

[66] By Abbate D. Giacomo Certani, he is called "vn Sansone Ibernese."

[67] See, Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xxiv., p. 521. Vita Tertia S. Brigidæ, cap. cx., p. 540. Vita Quarta S. Brigidæ, lib. ii., cap. lxxv., p. 560. In the First Metrical Life, this miracle is thus introduced:

"Quantas fecerit virtutes,
Nullus est qui referre posset plene.
Præclarum qualiter minuerit edacitatem Lugadii
Pugilis, et ejus non extinxit vires."

—Vita Prima S. Brigidæ, sec. 34, p. 517.

[68] In the Fourth Life of our saint, she is called, "Cellaria," and in the Third "Coqua." These and similar incidental notices, in the legends of our saints, serve to give us an idea, regarding various officials connected with ancient monasteries and nunneries, or relating to their domestic economy.

[69] In the Third Life, we read, that Brigid said to her, "Give them bread and butter, with several dishes of meat and onions."

keeper to go into the cellar, and to mark it with a sign of the cross, to close it, and on her return to pray, while herself entered the church.[70] About the sixth hour,[71] the abbess called her store-keeper[72] and said, "The time for waiting on our guests has arrived; go now to the cellar,[73] and liberally give them, whatsoever you may find there." Opening it, the store-keeper found in the cellar all those different kinds of food, mentioned by St. Brigid. And these various viands lasted during seven entire days, serving as refreshments, not only for the guests, but even for the whole religious community, as also for the poor.[74] At that time, no persons living in the nunnery, save only the abbess and her store-keeper, knew whence came those provisions, nor who had provided them.[75] A knowledge of this miraculous occurrence remained among the secrets of Divine Omnipotence.[76]

It is said, our saint was at a certain place, where there were many rivulets, yet unprovided with water-herbs,[77] that usually grow in a natural state on streams supplied by fountains.[78] While there, a band of holy virgins, belonging to the place, came to visit and to ask her a question. They say to her: "Why, O mother, do not the water-herbs,[79] on which holy men are accustomed to live, grow in those waters?"[80] The holy abbess, knowing that they desired a growth of such herbs there, spent the following night in vigil and prayer.[81] On rising the succeeding morning, those religious found

[70] In the Third Life, the account runs a little differently, as follows: Brigid said to the cook, "sweep the kitchen pavement, close the cook-house; then go to thine own house, and pray in it; I will go to the church." This shows, that the inmates of St. Brigid's establishment lived in separate houses or cells, probably grouped together around the church—the usual ancient Irish monastic arrangement.

[71] From the manner, in which this is related, it would seem, the sixth hour was the time usually set apart for the dinner of these guests; perhaps, too, it was the hour for the conventual meal.

[72] So called in the Fourth Life of our saint, but designated "the cook" in the Third Life.

[73] In the Fourth Life, we read that she was directed to this place, but in the Third Life, she was ordered to the cook-house or kitchen.

[74] From this narrative and in similar accounts, we may well infer, how large and bountiful were the distributions of food, made to the destitute, in our early monastic institutes.

[75] This miracle is recorded in Abbate D. Giacomo Cetani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 417 to 419.

[76] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. lv., p. 558. Vita Tertia S. Brigidæ, cap. lxxxii., p. 537, *ibid.* Vita Sexta S. Brigidæ, sect. xlix., p. 593, *ibid.*

[77] Most probably, these herbs were of the species, known as "water-cresses." The Fourth Life of our saint adds, that many saints who were accustomed to fast with extreme rigour in the western parts, usually fed on such herbs. And in the Sixth Life, it is said, that these holy men,

"Frigida cum crispis sumebant pocula et herbis."

[78] In the beautiful lines of John Fraser on "The Holy Wells," we have the following appropriate allusions:—

"The cottage hearth, the convent wall, the battlemented tower,
Grew up around the crystal springs, as well as flag and flower;
The brooklime and the water-cress were evidence of health,
Abiding in those basins, free to poverty and wealth."

—Edward Hayes' "Ballads of Ireland," vol. i., p. 7.

[79] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 419 to 421. There these herbs are called "Cauoli Acquatici," in the Italian language.

[80] In reference to the different species of herbs, mentioned in the Fourth Life of our saint, Colgan endeavours to explain their nature in a note. "Per *Brisia* videtur intelligere genus aquatici oleris, quod Hibernicè dicitur *Biorar* & Latinè anasturtium aquaticum, quo passim Eremitæ istius temporis & Patriæ vescebantur: per *Sampsia*, quid intelligat, nescio, nisi forte herbam quam Latini vocant sampsychum, & aliis nominibus vocatur *amaracus* & *maiorana*; vel aliam, quam Hiberni vocant *Samhadh*, Latini vero, *accelosam*."—N. 16, p. 566.

[81] See the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita Quarta S. Brigidæ, lib. ii., cap. viii., p. 167.

the rivulets filled with such herbs,[82] while others grew for a considerable distance around, and where they had not hitherto been seen. This abundant growth of water-cresses[83] was granted by God to St. Brigid's prayers.[84] The fame of our glorious virgin had already extended to very distant places. Certain men, wishing to recommend themselves to her good offices, came from afar, and brought with them many presents on horses and in waggons.[85] But, on that day, when they expected to have arrived, those travellers entered thick woods, where night fell upon them. So dark were its shades, that their waggons could not be driven through the forest, and they went astray in an unknown place. However, the holy Brigid had some prophetic intuition regarding their distress. Praying to God for them, she told her nuns to kindle a fire, and to warm some water, that the feet of guests she expected this night might be washed. Her nuns wondered at her saying, that men were journeying through the darkness on this particular night. Meanwhile, a great light appeared to the travellers. Its glow illuminated their path, until they arrived at St. Brigid's monastery.[86] The holy virgin went out to meet them, when all gave thanks to God. Having accomplished the object of their visit, and after staying three days, the travellers resumed their return journey, by that same road they had previously traversed. Such was the roughness or intricacy of their passage, that they had much difficulty, even in the day-time, to draw their empty waggons along.[87] Yet, on account of St. Brigid's prayers, Christ himself caused the rough places to become smooth, on the night of their journey, while miraculous light guided them on the way.[88] This incident reads very much like that previously related regarding Bishop Broon and his companions.

Previous to the residence of a bishop at Kildare, a priest, named Natfroich,[89] was charged with the performance of clerical duties for the religious inmates of the nunnery. He became St. Brigid's frequent and confidential companion. He was accustomed to read passages from some religious book, whenever the community assembled at their meals. From such circumstances, which are recorded in different lives of our saint, it is quite probable, that this priest was spiritual director of the abbess and of her nuns; and, we are told, that he remained with the holy woman, during his whole lifetime. Natfroich, after his ordination, became chaplain to St. Brigid and to her nuns,

[82] The Fourth Life has it, that the rivulets were "supra modum illis oleribus plenos, *i.e.*, Brisia et cæteris oleribus abundantes."

[83] The water-cress, which grows in our brooks and rivulets, is a well-known aquatic plant, and it forms an excellent and a wholesome salad. Its flowers are white, and they appear in July. See James Townsend Mackay's "Flora Hibernica, comprising the flowering Plants Ferns Characeæ Musci Hepaticæ Lichenses and Algæ of Ireland arranged according to the natural system, with a synopsis of the Genera, according to the Linnæan System." Vasculares. Class 1. Sub-class 1. Order 6, pp. 17, 18. Dublin, 1836, 8vo.

[84] The writer of the Vita Quarta S. Brigidæ, lib. ii., cap. lvi., p. 558, adds, that there herbs of the same species did not fail to grow in his time through the blessing of God and of St. Brigid. See also, Vita Tertia S. Brigidæ, cap. lxxxiii., p. 537. Colgan's "Trias Thaumaturga." This miracle is also mentioned in the Vita Sexta S. Brigidæ, section 1., p. 593, *ibid.* In this latter, it is said, she cured many lepers and sick, as also blind and lame persons.

[85] See the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita Quarta S. Brigidæ, lib. ii., cap. viii., p. 168.

[86] The Third Life says, that it appeared only to the chief man, among these travellers. In her Sixth Life, he is called "præsul venerabilis," or a "venerable bishop."

[87] See this narrative also set forth in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 421 to 424.

[88] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. lvii., pp. 158, 159. Vita Tertia S. Brigidæ, cap. lxxxiv., pp. 537, 538, *ibid.*

[89] See an account of this saint at the 11th of December, the date set down for his feast.

for whom he often read the Holy Scriptures and other pious books. By appointment of St. Patrick, he attended on her during her travels, while he frequently acted in the capacity of charioteer. Being thus engaged, the following recorded incident took place.[90] On a certain day, when the presence of our saint was necessary, at a great congregation, she proceeded to the spot in a chariot, drawn by two horses.[91] We are told, in St. Brigid's Third Life, that the abbess—most probably on this occasion—was proceeding to the plain of the Liffy, and that another holy virgin sat with her, in the chariot. The charioteer, who was with them, had been desired to instruct his travelling companions.[92] The better to make himself heard, he turned his head over his shoulder. Then said the abbess, "Turn round that we may hear better, and throw down the reins." So her chaplain cast the reins over the front of the chariot, and addressed his discourse to them, with his back to the horses. One of these slipped its neck from the yoke, and ran free; yet, so engrossed were Bridget and her companion, in the sermon of the priestly charioteer, they did not observe that the horse was loose, and that the carriage was running all on one side.[93] This happened at the edge of a very dangerous precipice. The King of Leinster is said to have witnessed the whole occurrence,[94] from a high hill.[95] Although at a distance, he knew St. Brigid's chariot.[96] Finally, breaking his traces, the animal ran through the adjoining fields, in an affrighted manner. By a manifest interposition of Divine Providence, however, the saint escaped danger, and she continued her journey with one horse; another account informs us, the other horse got once more into the traces.[97] The saint safely reached the place for assembly. Here, Brigid exhorted the people, by pious admonitions; while the rumour of her danger and subsequent escape having reached them, the minds of all present were filled with admiration and rejoicing.[98]

Her prescience and spirit of prophecy were among the most remarkable gifts of the abbess. On a certain day, when the glorious Brigid went from her monastery, in the Liffy plains, towards a place some little distance removed from it, in a easterly direction, a young student, who was the son of Ethach,[99] and from a country called Mulus,[100] met her on the way. When he saw our saint, this student began to race, with all the giddiness and vivacity of a school-boy. St. Brigid told one of her nuns to call him towards her, but scarcely could this youth, named Ninnid, be induced to approach

[90] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 287 to 290.

[91] See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xviii., p. 520. Also "Vita Prima S. Brigidæ," sec. 28, p. 516, *ibid.*

[92] See "Vita Tertia S. Brigidæ," cap. lii., p. 532, *ibid.*

[93] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., 1 February, p. 18.

[94] See "Quarta Vita S. Brigidæ," lib. ii., cap. xxi., pp. 552, 553. Colgan's "Trias Thaumaturga."

[95] Probably from one of those eminences, now known as "the Red Hills of Kildare."

[96] See the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita Quarta S. Brigidæ, lib. ii., cap. iii., p. 162.

[97] According to the Third Life.

[98] In the Sixth Metrical Life, it is said, that St. Conlaid had first paid her a visit. Then follows an account, concerning the saint's journey in her chariot, accompanied by some of her companions. It is added, that the miracle occurred on the return of St. Brigid to her establishment, after having visited the house of a certain holy virgin. See "Vita Sexta S. Brigidæ," secs. xliii., xliv., pp. 591, 592. "Trias Thaumaturga."

[99] The Abbate D. Giacomo Certani writes: "Hebbe costui per Padre Eocadio, ò vero Eutichio, come alcuni scriuono, che fù Figliuolo d'Aido vno de Figliuoli di Liogario."—"La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 489.

[100] Colgan observes in a note, that there is an island in Albanian Scotia, which is called Mule or Mula. Ninnidius spent some time in Britain. Perhaps, he dwelt there as a permanent resident, and may be properly designated as "de partibus Muli."

the abbess. When he did, however, she asked him, whither he was running, in such haste. He immediately replied: "It is my duty to enter the kingdom of heaven, and towards that I ran." The abbess said: "Would that I were worthy to run with you this day towards God's kingdom, but pray for me, brother, that I may enter that realm of bliss."[101] The scholar returned: "O saint, do you in like manner entreat the Almighty, that my course towards the heavenly kingdom be a constant one. In requital, I will pray for you, with many other persons, that you may attain immortal happiness." Then, St. Brigid prayed for him. Ninnid became filled with the grace of the Holy Spirit, and he performed penance. This youth was a son to Ethach, and he was from the country, called Mulus. He then began and continued to be a religious person to the very date of his death.[102] He is ranked, also, among the most distinguished of our Irish saints.[103]

To this young student, St. Brigid then said: "On the day of my death, I shall receive Communion of the Body and Blood of our Lord Jesus Christ, from thy hand." St. Ninnidius replied: "Would that thou couldst live until thou receivest Holy Eucharist from me." These words he spoke, because he wished at this time to become a pilgrim. For a long time, he desired to be absent, so that he might not soon again see the saint, and that she might live to an extreme old age. Probably, on some subsequent occasion, mutually bestowing a blessing on each other, and commending themselves respectively to God, with words of religious wisdom, they separated, each of them taking a different destination. From the day Brigid spoke to him, Nennid wished to preserve from defilement that hand, which she had predicted should minister to her the august Viaticum on the day of her death. Hence, we are told, he put on it a close-fitting brass gauntlet, secured with a lock and key, so that his hand should not be able to touch his body, nor be touched by any unclean thing. Thence, his cognomen was derived; for, in the Scotic dialect he was called, *Ninnidh lamglan*,[104] which in English is interpreted, "Ninnidius of the clean hand." Afterwards, the great Father of our Irish Church caused him to be ordained, although he was humbly reluctant to assume the sacredotal office,[105] lest he might be called a great priest, according to the inspired writings.[106] This Ninnidius sailed over to the country of the Britons, wishing to become an exile from Ireland, for a long period, as he knew St. Brigid's prediction must be fulfilled.[107] When Ninnidius entered the ship, he is said to have cast the key

[101] See the whole of this account in the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita Quarta S. Brigidæ, cap. ix.

[102] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. lxi., p. 559. Also, Vita Tertia S. Brigidæ, cap. lxxviii., p. 537, *ibid.*

[103] In a note to this latter Life, Colgan adds, he was the same St. Nennius or Nennidius, whose Acts he published at the 18th of January in "Acta Sanctorum Hiberniæ," xviii. Januarii. See Vita S. Nennidhii, seu Nennii, pp. 111 to 115.

[104] Colgan refers us to notes, which were appended to St. Nennidius' Acts, at the 18th of January, for certain observations on this derivation. The Latin form of his name is *Nennidius manus mundæ*. See "Acta Sanctorum Hiberniæ," xviii. Januarii. Vita S. Nennidhii, n. 17, p. 115.

[105] The meaning must be, that this humble diffidence, regarding the responsibilities attached to his sacred calling, caused Nennidius to hesitate at first, until the persuasions of pious persons and his own sense of a Divine call induced him no longer to resist heaven's designs in his vocation.

[106] Allusion is probably made to Ecclesiasticus, xliv., 15.

[107] The Abbate D. Giacomo Certani, with much circumlocution, has an account of the foregoing and many extraneous circumstances, in "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 488 to 502.

[108] This narrative ends with an account, that the miracles and incidents of Ninnid's closing years were to be found in an old Life of him which had been written. See Vita

of his manacled hand into the deep, that it might not be recovered again for any accomplishment of its purpose.[108] But, as the Scripture declares, no wisdom or prudence or counsel can oppose the Almighty's designs. And so the event is said to have accorded with St. Brigid's prediction.[109] However, it must be observed, that some of the foregoing circumstances are manifestly the concoction of legend-mongers, and are inconsistent with a supposition, that Ninnidh could have efficiently discharged the duties of his priesthood under the conditions, which have been related.

As the Abbess Brigid's establishment increased in importance, the city of Kildare grew, likewise, in a corresponding ratio. Revolving in mind a necessity that appeared to exist, for the residence of a bishop there, to obtain the object of her desires, our saint made application to some of the Irish prelates. Her petitions appear to have been favourably received, for, she had the nomination of Kildare's first bishop;[110] a privilege, which the other prelates might have allowed, on account of her exalted merits, and those services which she had rendered to religion in that portion of the province, where she presided in her capacity of abbess.[111] It is stated, also, that the bishop appointed, in conjunction with herself, exercised jurisdiction over all houses of her order, throughout Ireland. Some difficulties exist, in supposing the Bishop of Kildare to exercise jurisdiction over nuns, living outside his immediate bishopric; for, although named Archbishop of the Irish Bishops,[112] yet, it is also well known, that the Irish Primacy had never been transferred from Armagh to Kildare. With her usual discrimination, the person, selected by Brigid to assume the episcopacy, was a holy man, named Conleath.[113] He lived the life of a cellule recluse, in the southern part of the Liffey plain. At what particular period this consecration of Conleath took place, we have no means for determining;[114] yet, we must suppose, some years had elapsed, from the establishment of the community at Kildare, before its erection into a see, and the consequent appointment of a bishop.[115]

That St. Brigid exercised a certain degree of jurisdiction over the Bishop of Kildare who was her contemporary,[116] and that the abbesses, who were her successors, retained such jurisdiction over the abbots and bishops of the see, have been supposed. This state of affairs, however, is so repugnant to the spirit of church discipline, in all ages, and even unsupported by any reliable authorities, on the subject, that we can have no hesitation in rejecting such supposition. We rather prefer coinciding with an explanation offered,[117]

Quarta S. Brigidæ, lib. ii., cap. lxii., lxiii., pp. 559, 560. Colgan's "Trias Thaumaturga." Also n. 18, p. 566, *ibid.*

[109] In the Fifth Life of St. Brigid, an account given, regarding the foregoing incidents, is somewhat different, and interpolated, it would appear, with observations and interpretations, not found in more ancient authorities. It is there said, that Ninnid exiled himself, at the request of St. Brigid; that he went to Rome to visit the shrines of the holy Apostles; and, that he spent four years as a pilgrim, when he was warned by an angel of God to return into Ireland. This order he is said to have obeyed, finding St. Brigid, at the point of death, on his arrival. Soon after, giving her Communion, the holy priest himself was gathered to his fathers. See Quinta Vita S. Brigidæ, cap. lvii., lviii., pp. 581, 582, *ibid.*

[110] As Cogitosus remarks.

[111] See Rev. M. J. Brenan's "Ecclesiastical History of Ireland," chap. iii., p. 51.

[112] "Archiepiscopus Hiberniensium Episcoporum." — Colgan's "Trias Thaumaturga." Secunda Vita S. Brigidæ. Prologus, p. 518.

[113] See his Life at the 3rd of May.

[114] In the "Life of St. Brigid," by an Irish Priest, it is stated, this event took place, about the year 490, and probably in the Church of Kildare. See chap. vi., p. 74.

[115] See the Italian "Breviarium Gienensis," lect. ii., where it is said, Bishop Conleath was appointed by her to consecrate churches, he having been taken from the desert.

[116] This is an opinion, entertained by Colgan.

[117] By Dr. Lanigan.

[118] By Cogitosus.

to account for this presumed anomaly. It has been conjectured—and with every appearance of credibility—that, as the church of Kildare had been built from funds supplied by the monastery, and as its community, besides holding possession of a proprietory right and title, appears to have been at the expense of providing requisites for religious worship; it is only reasonable to imagine, that the church, which was used as a cathedral, had been under joint management both of the bishop and of the abbess. And this supposition is furthermore confirmed, by what is related in St. Brigid's Life[118] where we read, that she bestowed some very costly vestments[119] which were used by Conleath on the festivals of our Lord, and on those of the Apostles, while engaged offering up the Divine Mysteries.[120] It is almost certain, however, that our saint, on account of her singular prerogatives and virtues, exercised a special jurisdiction, and enjoyed an extraordinary pre-eminence, over all the religious women of her day in Ireland.[121] Not only Cogitosus, but several other writers, will be found, applying epithets to St. Brigid, which indicate her exalted station and superiority,[122] at least in some correlative sense. Thus, as the representative of Irish female religious, St. Brigid ranks foremost;[123] as St. Columkille represents the highest order of male monachism, and as St. Patrick crowns the hierarchy; so these sacred three are united in popular veneration and in a supreme degree.

CHAPTER XI.

ST. BRIGID'S BENIGNITY AND PRUDENCE—REWARDS MIRACULOUSLY BESTOWED ON THE POOR AND ON HER ENTERTAINERS—ST. HINNA—MIRACULOUS OCCURRENCES—ST. DARIA'S SIGHT PARTIALLY RESTORED—FAITH IN ST. BRIGID'S INTERCESSION JUSTIFIED.

THE benignant Brigid regarded her religious daughters and her pupils with true affection; the servants and labourers, about her establishment, she indulged as members of her own family.[1] Seldom when correcting faults did she use terms of reproach; but, always considering the most practical means for removing evil to be the healing of a sinner's soul, her action was deemed more important than even her charitable direction or advice. She knew

[119] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 539.

[120] "Nam vestimenta transmarina et peregrina Episcopi Conleath decorati luminis, quibus, solemnitatibus Domini, et vigiliis Apostolorum sacra in altaribus offerens mysteria utebatur, pauperibus largita est."—Cogitosus or Secunda Vita S. Brigidæ, cap. xxix., p. 522. Colgan's "Trias Thaumaturga."

[121] In the "Breviarium Gienensis," it is said, from all the provinces of Ireland, that a great multitude flocked to her monastery, "quod est caput pene Hiberniensium Ecclesiarum, id est, Scotorum." Again: "Et ipsa puellarum mater extitit, ut amborum meritis Hiberniensis insula Christo devotissime serviret," lect. i., iii. See *ibid.* Appendix Prima ad Acta S. Brigidæ, p. 601.

[122] See *ibid.*, Cogitosus or Secunda Vita S. Brigidæ. In Prologo, and in cap. xxxvi., pp. 518, 524. The Bishop of Ossory, in his "Dissertation on St. Brigid," has similar remarks, in the commencement of his treatise, p. 1. See Appendix Secunda ad Acta S. Brigidæ, sec. xxxix., p. 608, *ibid.*

[123] According to David Roth.

CHAPTER XI.—[1] Such is the account as furnished by the metrical panegyrist, in these lines:—

"Qualis erat pueris, famulis, hæc ipsa puellis
Talis amore pio cunctis pulcherrima virgo
Pauperibus fuerat et miseris, larga pupillis."

Colgan's "Trias Thaumaturga." Sexta Vita S. Brigidæ, sec. v., p. 583.

how to compassionate the weakness of others.[2] She sought to repair imprudence and crime, without causing scandal or exposing the delinquent. An instance of such thoughtful interposition occurs, in the case of a certain young person, bound by a religious vow.[3] The result was a reward for that merciful interference; as the person became penitent.[4] And, because all things are rendered possible, on the ground of unwavering faith,[5] so was the life of St. Brigid daily illustrated by miracles. Thus, as various poor and infirm creatures visited her, to have their several wants supplied, it happened on one occasion, that she afforded relief to a person, who required the useful condiment of salt, which was procured in a supernatural manner.[6]

The following two miraculous incidents, attributed to our saint, are thus related.[7] While her mind was elevated to the contemplation of heavenly subjects, as was her frequent habit, the things of earth were altogether forgotten. Such being the case, on a certain occasion, and most probably while engaged about some culinary affairs, a dog removed a large piece of bacon. When sought, this was not to be found, in its usual storing place; but, after a month had expired, it was discovered, whole and untouched, in the kennel. That dog durst not eat this food, belonging to Brigid, and his natural appetite, for so long a period, seemed restrained by some wonderful and inexplicable intervention.[8] In season and out of season, St. Brigid's bounty had been taxed by the importunities of poor persons, and her charities seemed exhaustless, while the fame of her miracles still caused many destitute persons to approach her every day. Among these, a poor person, in need of alms, had been sent by the saint to her servants, who were engaged in cooking flesh-meat. Our saint directed that immediate relief should be given to the applicant. While herself was present, one of holy Brigid's servants, engaged in cooking, thoughtlessly threw[9] a piece of undressed flesh-meat, into the folds of her garments.[10] This the abbess brought to that poor person, as an alms, while her white robe,[11] was found to preserve its purity, without a single speck or stain.[12]

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[2] See "The Life of St. Brigid," by an Irish Priest, chap. ix., p. 112.

[3] Cases somewhat similar are recorded in a Life of St. Ailbe, at the 12th of September, and in a Life of St. Kieran of Saigir, at the 5th of March. See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, n. 12, p. 526, and Tertia Vita S. Brigidæ, n. 60, p. 545, *ibid.*

[4] See this account, treated at more length, in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 507 to 512.

[5] See Hebrews, xi.

[6] See Colgan's "Trias Thaumaturga." Vita Prima S. Brigidæ, sec. 20, p. 516. Vita Secunda S. Brigidæ, cap. x., xi., pp. 519, 520. Tertia Vita S. Brigidæ, cap. cv., cvi., p. 540. This miracle is given, with additional particulars, in the Fifth Life. Vita Quinta S. Brigidæ, cap. xliv., p. 578. In the Sixth Life, a miracle is recorded of a somewhat analogous character. However, this account does not appear applicable to the narrative, alluded to in the text. See Vita Sexta S. Brigidæ, sec. xxiv., p. 586.

[7] See Cogitosus, or Secunda Vita S. Brigidæ, cap. xiv., p. 520, *ibid.*

[8] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 514 to 516.

[9] Some of our Saint's Lives merely say, that the cook threw it into the bosom of the charitable abbess; but, this act of discourtesy towards her, on the part of a servant, can hardly be credible. The Latin word used, however, may admit of another meaning; for "in sinu," may signify "in a fold." The Irish line, in the First Life of St. Brigid has it :—

"Bruċaḋ ro ċṡeaṙ in na huċt."

In English : "boiled meat, which was cast into her bosom."

[10] Where Cogitosus says, this man threw the piece of meat "in albatum ipsius sinuatæ vestis receptaculum," allusion seems made to her religious habit. This garment would appear to have fallen about the persons of herself and of her nuns, in graceful folds.

[11] From the words of Cogitosus, allusion is seemingly made to the white dress of St. Brigid's order.

[12] See, Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xv., p. 520. Vita Prima S. Brigidæ, sec. xxiii., xxiv., p. 516. Vita Tertia S. Brigidæ, cap. cvii.,

In those primitive times, and when hospices were not numerous in country parts, while St. Brigid and her nuns were engaged on missionary visitations, they were frequently obliged to accept the hospitalities of very humble people.[13] It was on an occasion of this sort, while lodging with a private family, a man, named Icessus, or Eccus, a poet, with his wife,[14] happened to sleep in the same house. The blessed abbess, at their request, gave them her benediction. Afterwards, a renowned son, St. Echenus or Etchen[15] was born to the religious parents.[16] During this visit, likewise, Brigid was instrumental in having a stolen silver lunette,[17] restored to her hostess, and in a miraculous manner.[18] This had been taken by a fugitive servant-maid.[19] An injustice of a still more objectionable character, sought to be practised on an innocent woman,[20] caused the latter to fly for refuge towards St. Brigid's sanctuary. There she received a welcome, and the property she lost was procured by a miracle.[21]

The following miracle was wrought by St. Brigid, while lodging at the house of a certain poor and pious woman.[22] The abbess had been engaged on one of her religious missions. When evening overtook her travelling over the extensive plain of Breg,[23] she entered the house of this poor woman, to claim hospitality for that night. According to St. Brogan's Life of the saint, this happened in the plain of Caoil.[24] Holding out her hands in token of welcome, the hostess joyfully and respectfully received Christ's holy servant, with her nuns. She also gave thanks to God, for their happy arrival. Having only one calf, it was immediately killed for the refreshment of those guests; but, having no wood to prepare a meal, the poor woman broke a frame or distaff,[25] which had been used for weaving stuffs. With its material, she kindled a fire, and proceeded to cook some meat, showing a right good will. After supper was over, passing the night in her accustomed vigils, holy

cviii., p. 540. Vita Quarta S. Brigidæ, lib. ii., cap. lxxvii., lxxviii., p. 561.

[13] "En ce temps-là, les saints et les saintes s'en allaient par toute l'Irlande, évangélisant et prêchant, édéfiant les fidêles par leur vertus et par leur miracles."—L. Tachet de Barneval's "Histoire Légendaire de l'Irlande," chap. viii., p. 78.

[14] Abbate D. Giacomo Certani, who has a detailed account of this incident, calls him a prince of Leinster "per nome Mario Eccea con la Principessa sua Moglie chiamata Briga."—"La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 517.

[15] His feast occurs on the 11th of February.

[16] See his Life in Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Etchænii, pp. 304 to 306.

[17] Abbate D. Giacomo Certani describes t as "vn certo suo adornamento fabricato d'argento lauorato da industriosa mano, che l'haueua condotto in forma d'vna Luna non piena incastonandoui dentro ricchissime Gemme."—"La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 522. A great number of those laminated lunettes—but chiefly in gold—are yet to be seen in the Royal Irish Academy's Museum.

[18] See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. cxi., cxii., p. 540, and nn. 61, 62, p. 545. Quarta Vita S. Brigidæ, lib. ii., cap. lxxvi., pp. 560, 561, and n. 20, p. 566.

[19] She had also lived with the family.

[20] A young man had given into her charge a valuable silver vessel, which he afterwards took away without her knowledge, thus hoping to make her his slave, when she failed to restore it. See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 524 to 529.

[21] See Colgan's "Trias Thaumaturga." Prima Vita S. Brigidæ, sec. xxxvi., p. 517. Secunda Vita S. Brigidæ, cap. xxvi., p. 522.

[22] This is related by Cogitosus.

[23] Breg was the name of the plain, extending between Dublin and *Pontana Civitas*. Joceline writes "in campo *Breagh*, speciosо ac spatioso." Vita Sexta S. Patricii, cap. xxxix., p. 73. See also, Vita Secunda S. Brigidæ, n. 13, p. 526. Colgan's "Trias Thaumaturga." *Pontana Civitas* is now known as Drogheda. See, Mr. D'Alton's "History of Drogheda," vol. i., p. 1.

[24] See also the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita iv. S. Brigidæ, lib. ii., cap. x., p. 170.

[25] This incident serves to reveal one of the ordinary occupations of an Irish housewife, in early times.

Brigid arose early on the following morning. To reward the cheerful and hospitable spirit of her entertainer, our saint caused another calf, like the one that had been killed, to appear in similar shape. The cow is stated to have received this young animal, as if it had been her own offspring. And, to the hostess she presented an equally valuable weaving-frame, in every respect, like that one, which had been destroyed. For, she would not allow this hospitable woman to undergo any loss, in consequence of her charity. Then, bidding farewell to her hostess and family, our saint happily and religiously proceeded on her journey.[26]

Truly wonderful are many of the legends, which have been recorded by her biographers. Those, which serve to display her extraordinary charities, are not the least numerous and strange. Brigid would have bestowed a large quantity of silver on a religious, named Hymna or Hinna,[27] but this latter refused to accept it. Hereupon, the pious abbess threw her offering into a river,[28] through which it floated, to the cell of St. Hinna.[29] This miraculous occurrence[30] caused St. Hinna to accept the gift.[31] A man had been condemned to death, by a certain king's orders. Our saint interfered, in his behalf, and entreated that his life might be spared.[32] At this moment, a quantity of solid silver fell upon the bosom of Christ's compassionate servant. This miraculous gift she at once gave the king,[33] as a ransom for the unhappy captive. The condemned man was liberated from death, in consequence of such merciful interference, on the part of our saint. On another occasion, St. Brigid divided her only cloak, between two poor persons, so that each one of them received half of it. But fully to reward the wishes of the pious donor, it pleased God to cause each of those poor persons to possess an entire cloak.[34] Other equally extraordinary incidents are related, throughout our saint's Acts; but, writers who record such incidents declare, that more particular accounts are avoided to abbreviate their respective biographies.[35] A more powerful ruler had driven a prince, who was a particular friend of St. Brigid, from his principality. Our saint undertook to intercede with the

[26] See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xxvii., p. 522. Vita Tertia S. Brigidæ, cap. cxiii., p. 540. Vita Quarta S. Brigidæ, lib. ii., cap. lxxix., p. 561. Vita Quinta S. Brigidæ, cap. lv., p. 581.

[27] In the Third Life of St. Brigid, this pious virgin is called Hinna, and in the Fourth Life, Hymna.

[28] This is said to have been the Liffey in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 546.

[29] Colgan says, "sed *Kinna* seu *Kinnia* videtur rectius legendum." He also remarks, that he is unable to find any Irish saint called Hymna or Hinna. But a St. Kinna or Kinnia is venerated at the 1st of February, according to the Irish Martyrologists. Colgan gives her acts, at the same day. See "Acta Sanctorum Hiberniæ," i. Februarii. Vita S. Cinniæ, pp. 234, 235.

[30] It is said to have a Providential guidance.

[31] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. lxxxi., lxxxii., and n. 21, pp. 561, 566. Vita Tertia S. Brigidæ, cap. cxvi., p. 541.

[32] This narrative occurs in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 547 to 549.

[33] Most likely, he was the king of Northern Leinster, who, usually in St. Brigid's time, resided in the Dun, at Naas. In an Irish Poem of Rev. Geoffrey Keating, translated into English verse, by J. C. Mangan, we find these lines :—

"The chieftains of Naas were valourous lords, but their valour was crushed by Craft—
They fell beneath Envy's butcherly dagger, and Calumny's poisoned shaft,"

—"The Sorrows of Innisfail." John Mitchel's edition of "Poems, by James Clarence Mangan." New York, 1859. 8vo.

[34] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 540, 541.

[35] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. lxxxiii., lxxxiv., lxxxv., p. 561. Vita Tertia S. Brigidæ, cap. cxvii., cxviii., cxix., p. 541, *ibid.*

king, on behalf of the fugitive, so that this latter might be allowed to retain his possessions; yet, the potentate would not hear her, but rejected her request. By a judgment from above, on this very same day, the king fell out of his chariot, and died from the effects of his fall.[36] At a time, when a great multitude of persons came to visit her, and being unprovided with a sufficiency of victuals for their refection, St. Brigid miraculously supplied them with food.[37]

The holy abbess had promised, at the hour of his death, to visit a certain magus, who had offered his possessions to God.[38] Her promise was redeemed; for, when the magus lay on his bed, expecting the approach of death, he said to his family: "Get ready all things that are necessary on this instant, because I see St. Brigid, clothed in white, with many others, on their way to meet me." After such words, he received Christian baptism, and being thus admitted within the true fold, he happily departed from life. Nor could this person have been that magus, who fostered our saint, in her young days; since he appears to have been baptized, before his possessions were given to Brigid. Still the matter, as related, may admit of a doubt regarding his identity with the present magus.[39]

No matter how far we may dissent from the details of various legendary narratives, we must admit the spell of a charming treatment and a sublime moral lesson in the following story, related almost in the words of an accomplished writer, alluding to St. Brigid.[40] One evening, she sat with Sister Dara, or Daria,[41] a holy nun, who was blind,[42] as the sun went down; and they talked of the love of Jesus Christ, and the joys of Paradise.[43] Now, their hearts were so full, the night fled away whilst they spoke together, and neither knew that so many hours had sped. Then the sun came up from the Wicklow mountains, and the pure white light made the face of earth bright and gay. Bridget sighed, when she saw how lovely were earth and sky, and while she knew that Dara's eyes were closed to all this beauty. So she bowed her head and prayed. She extended her hand and signed the dark orbs of the gentle sister. Then the darkness passed away from them, and Dara[44] saw the golden ball in the east, while all the trees and flowers

[36] See this narrative in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 549 to 553.

[37] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. lxxxvi., lxxxvii., p. 561. Vita Tertia S. Brigidæ, cap. cxxi., cxxii., p. 541.

[38] The following narrative is given at more length in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 553 to 557.

[39] See, Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. xv., p. 528, cap. cxxiii., p. 541, n. 66, p. 545. Vita Quarta S. Brigidæ, lib. ii., cap. lxxxviii., p. 561.

[40] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February i., p. 20.

[41] Dempster has the extraordinary statement, that Kildare was so called from the relics of a Scotch woman, Daria, mother of St. Ursula, and which had been brought to Ireland. Ussher has thoroughly refuted this statement. See "De Primordiis Britannicarum Ecclesiarum," pp. 626 et seq. "There was an Irish virgin of that name and a companion of St. Brigid at Kildare, who is mentioned in that same Fourth Life, *L.* 2, *C.* 89. But the author derives the name *Kildare*, not from her, but from the oak. And in the Third Life (cap. 47) it is called *Cella roboris.*"—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. x., n. 119, p. 408.

[42] It is said she was so from her birth.

[43] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 537.

[44] There are three saints called Daria, Dara or Daire, in the "Martyrology of Donegal;" one a St. Daire, a virgin, venerated at the 8th of August; another St. Daire, a widow, whose feast occurs at the 28th of September; and a third St. Daire Bochanna, a widow, reverenced at the 2nd of November. See Drs. Todd's and Reeves' edition. Table of the Martyrology, pp. 398, 399. Yet, the present holy Dara may be distinct from any of the foregoing saints.

glittered with dew in the morning light. She looked a little while, and then, turning to the abbess, said: "Close my eyes again, dear mother, for when the world is so visible to the eyes, God is seen less clearly to the soul." So Bridget prayed once more, and Dara's eyes grew dark again.[45]

Among many wonderful miracles, wrought through St. Brigid, it has been observed,[46] there was one very remarkable and great.[47] This also was generally known. A very large and lofty tree had been cut down, in the woods, with an axe, and it had been destined for a certain purpose by artificers. It seems probable, the timber had been required for some building purposes, in connexion with the holy abbess's religious establishment; since, thither it was brought, according to one account.[48] A number of strong men and oxen, with suitable machines, were assembled to draw it towards the destined place; for, on being felled, it had settled in a position, from which it could not be detached, without the utmost difficulty, owing to its weight and peculiar shape. But, neither the men, oxen nor various machines, by any exertion or application, could draw this tree from the spot, where it rested. Trusting to the efficacy of firm faith, whereby mountains are moved,[49] and all things become possible to those believing, according to Christ's words in the Gospel,[50] those present desisted from their efforts, and then invoked the protection and assistance of St. Brigid. Afterwards, those labourers moved the tree towards that place intended, without the least difficulty, and without human aid. Such a wonderful miracle was soon divulged, throughout all the provinces of Ireland.[51] So, she made man honourable in his labours, and accomplished his labours.[52] By the splendid miracles she wrought, and by the consummate sanctity of her life, she brought countless souls to the following of Christ.

CHAPTER XII.

THE DISCIPLES OF ST. BRIGID—HER HOLY CONTEMPORARIES—SHE OBTAINS PARDON FOR A MAN UNJUSTLY CONDEMNED TO DEATH—THE DROVERS AND SWINE ESCAPE FROM WOLVES—ST. BRIGID PROTECTS A YOUNG LADY, WHO WISHED TO BE A NUN—SHE RELIEVES THE ROAD-MAKERS—OTHER REMARKABLE OCCURRENCES.

AMONG the disciples, and honoured friends, specially patronized by the illustrious Abbess of Kildare, may be enumerated her immediate successor over the convent she had there founded, St. Darlugdacha. She survived holy Brigid only for a short term. St. Lasrea or Laisre, who was Abbess of Killaisre, St. Hynna or Kinnia, Virgin, St. Daria, Virgin, St. Blathnata or Blatha, Latinized, Flora, cook to St. Brigid, St. Conlaidh, Bishop of Kildare, St. Nennidius or Nennius, Bishop, St. Natfraicus or Nathfraich, her charioteer and chaplain, are all numbered among those, towards whom she had acted in the capacity of a Protectress.[1] Another St. Brigde, of Killbride, belongs

[45] See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. lxxxix., p. 561. Vita Tertia S. Brigidæ, cap. cxxiv., p. 541.

[46] By Cogitosus.

[47] See, the Bollandists' "Acta Sanctorum," tomus i., Februarii. Vita ii., S. Brigidæ, cap. v., p. 139.

[48] See Colgan's "Trias Thaumaturga." Vita Prima S. Brigidæ, sec. xxxv., p. 517.

[49] See i. Corinthians xiii., 2.

[50] See St. Mark xi., 22, 23.

[51] See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. cxxv., p. 541. Vita Quarta S. Brigidæ, lib. ii., cap. xc., pp. 561, 562.

[52] See Wisdom x. 10.

CHAPTER XII.—[1] See Colgan's "Trias Thaumaturga." Appendix Quinta ad Acta S. Brigidæ, cap. xiii., p. 623.

to this class. Besides the foregoing, we can hardly doubt, that the glorious Patroness of Kildare had a very intimate acquaintance, with many of those holy men and women, who are ranked among the disciples of the great St. Patrick, as most of these were her contemporaries. Members of the Irish Apostle's own family circle, who came from Britain, are likely to have been among her most devoted friends.

Our saint could hardly have known St. Auxilius,[2] Bishop of Killossy, now Killishee, not far from Kildare, unless, indeed, during the years of her childhood, for he departed this life, so early as A.D. 460.[3] Certain Archbishops of Armagh, administering the affairs of this church and see, even while the great Apostle of Ireland lived, such as St. Binan or Benignus, who died, November the 9th,[4] A.D. 468,[5] and St. Jarlath who went to heaven, February the 11th,[6] A.D. 482,[7] may have known and conversed with our saint. Their position and office, as ruling over the Irish Church, and St. Brigid's active services to religion, not in one particular district, but in several places, far apart from each other, warrant the foregoing inference. Even these survivors of St. Patrick in the See of Armagh, Cormac, who died on the 17th of February,[8] A.D. 497,[9] Dubtach I., who departed, A.D. 512[10] or 513;[11] and Ailild I., who died on the 13th of January,[12] A.D. 525[13] or 526;[14] were probably accustomed to receive visits from St. Brigid, or to correspond with her, regarding various obligations and duties of her subjects, living in the different convents she had founded.

Several very eminent persons, living at her time, either visited or corresponded with St. Brigid. Hearing about the fame of Gildas,[15] she sent a request to him by a messenger, that he would be pleased to transmit a token, which might often remind her of the donor's talents and sanctity. Gildas complied with this request, and sent her a small bell, cast by himself. This memorial our saint received with great pleasure. She attached more than ordinary importance to his gift, owing to the circumstance of having received it, from a person so remarkable and so holy.[16] It seems probable, that Gildas, at this time, was a young man, and residing in the city of Armagh, where he is said to have ably discharged the duties of a professor. Again, it may be observed, the holy virgin, St. Brigid, must have been advanced in years, and approaching the close of her mortal career, when she asked for and obtained that much prized *souvenir* of friendship. In like manner, she must have been in the decline of life, when St. Brendan[17] of Clonfert paid her a visit, in order to obtain instruction, on some religious questions. In the legend of

[2] See his Life at the 27th of August.

[3] According to Ussher's Index Chronologicus, p. 531. See "Britannicarum Ecclesiarum Antiquitates."

[4] See his Life at that date.

[5] See Harris' Ware, vol. i., "Archbishops of Armagh," pp. 34, 35.

[6] See his Life at that day.

[7] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Ierlathei, sive Hierlatii, pp. 307, 308.

[8] See his feast at that day.

[9] See *ibid.*, xvii. Februarii. Acta S. Cormaci, pp. 358, 359.

[10] See Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. Appendix vi., p. 384.

[11] See Harris' Ware, vol. i., "Archbishops of Armagh," pp. 36, 37.

[12] See his Life at that date.

[13] See Villanueva's "Santi Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. Appendix vi., p. 384.

[14] See Rev. P. J. Carew's "Ecclesiastical History of Ireland." Appendix, p. 405.

[15] See his Acts at the 29th of January.

[16] See Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii, p. 183.

[17] See his Life at the 16th of May. In Professor Bryan O'Looney's MS. Life of St. Brigid, an interesting anecdote is told, that St. Brendan, on acknowledging to her he never crossed over seven ridges, without thinking of God, learned in return from the devoted virgin, that from the first moment she had formed an idea of God, she never once diverted her attention from the sense of His holy presence. See pp. 45, 46.

his Acts, it is related, that he had this interview, after having returned from Britain, whither Brendan had gone to see St. Gildas, in his monastery. Even then, the fame of this latter holy man was very generally proclaimed. While sailing back to Ireland, St. Brendan witnessed a wonderful portent at sea, and he wished to have St. Brigid's explanation, regarding such a very extraordinary occurrence.[18] No earthly affection or occupation ever caused interruption of her thinking on God. This she confessed to St. Brendan, at a spiritual conference, which took place between them. With Brigid's exposition he was greatly edified. Then, bestowing mutual benedictions, St. Brendan took leave of her, and proceeded on his way towards the Connaught province.

During his earlier career, St. Finian,[19] afterwards the holy Bishop of Clonard, is said to have preached before St. Brigid and her religious daughters. This must have happened near the close of her career.

St. Iserninus,[20] at Kilcullen, most probably was intimate with our saint, although in her Acts, no notice of him occurs. However, he was her contemporary,[21] and his place, not far removed from Kildare, is at the present



Church of the Sacred Heart and of St. Brigid, Kilcullen, Co. Kildare.

time happily marked by a very noble parochial church, of Gothic design,[22]

[18] See "Acta Sancti Brendani." Edited by Rt. Rev. Patrick F. Moran, D.D., Bishop of Ossory. Vita S. Brendani, cap. xvii., pp. 16, 17.

[19] See his Life at the 12th of December.

[20] This saint is considered by Colgan to have been identical with St. Sezin, whose Acts are given by Albert le Grande, in his Lives of the Saints of British Armorica. Those Acts have been reproduced, with notes appended, in Colgan's "Acta Sanctorum Hiberniæ," vi. Martii. Vita S. Sezini, pp. 477 to 479.

[21] See his Life at the 6th of March.

[22] This was furnished by J. J. MacCarthy, architect, of Dublin.

and of exquisite proportions, which appropriately takes St. Brigid, the Mary of Ireland, for joint patron, united with the Sacred Heart of our Lord Jesus Christ.[23] The venerable Iserninus died in the year 469.[24]

St. Ailbe, Bishop of Emly,[25] visited St. Brigid, more than once, to receive her opinions regarding matters of a spiritual nature, as her prudence and judgment gave her a high character among all her contemporaries.[26] St. Fiech, Bishop of Sletty, most probably held interviews with the holy Abbess of Kildare, and he is reputed to have composed a hymn in her praise. He seems to have outlived her for some years. St. Kieran,[27] the Patron Bishop of Ossory, lived not far from Kildare, and most probably he had a personal knowledge of St. Brigid; for, he is thought to have survived her, and to have lived, until the middle of the sixth century.[28] St. Tighernach, Bishop of Clogher,[29] was the god-son of St. Brigid, while she resided at Kildare, and the infant was baptized by St. Conleth.[30] The foregoing would not nearly exhaust a list of her pious and distinguished familiars, while the enumeration and comparison of other names, with periods and places, might probably add considerably to the completeness of her large social circle.

The saddest memorials of the world and of its fleeting pleasures are the parted friends, who drop away from us to the grave, and who precede us thither, while we travel to the same goal. It is not well known, as we have already stated, how many of the ancient and patriarchal missionaries in Ireland enjoyed the friendship and confidence of St. Brigid, besides those specially mentioned in her Acts. Her early patron Mel, Bishop of Ardagh,[31] departed to bliss about the year 487.[32] Cianan, Bishop of Duleek,[33] followed in or about the year 488.[34] Bishop Maccaille,[35] who gave the veil to our holy abbess, died A.D. 489.[36] Bishop Melchu or Maolchu[37] most probably departed this life, before the close of the fifth century.[38] The illustrious

[23] This beautiful church has been erected by the zealous and pious pastor, Rev. Matthew P. Langan, P.P. of Kilcullen. The first stone was laid by His Eminence Paul Cullen, Cardinal Archbishop of Dublin, on the 5th of August, 1869; while, the dedication ceremony, performed by the same venerated Prince of the Church, took place on the 8th of September, 1872. The building material used on the exterior is Tullamore limestone, of the best description. The interior is most elegantly furnished with marble altars, and with details of architecture or decorations, in a suitable style. The church, towards the close of 1875, was perfectly completed, both externally and internally, with the exception of the grand tower and spire, to be joined to the nave, by a cloistral entrance. The detached building will represent the presbytery, when completed, but, it has yet to be built; however, under direction of the energetic and amiable pastor, we believe, this portion of the work will not be long delayed. The present engraving, by Mrs. Millard, is taken from a carefully-executed lithograph of the intended and complete architectural design.

[24] See Ussher's "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, p. 522.

[25] His Life occurs at the 12th of September.

[26] St. Ailbe is said to have died A.D. 541. See Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 246, 247.

[27] See his Acts at the 5th of March.

[28] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sec. 2, and n. 31, pp. 8, 9.

[29] See his Life at the 4th of April. The close of his life is set down at A.D. 548. See Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 94, 95.

[30] See his Life at the 3rd of May.

[31] See his Life at the 6th of February.

[32] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 152, 153.

[33] See his Life at the 24th of November.

[34] See *ibid.*

[35] See his Life at the 25th of April.

[36] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, pp. 7, 8. By the compiler, he is incorrectly styled, "Epi *Mannensis.*"

[37] Although some persons rank Saints Erc, Mel and Melchuo, among St. Brigid's disciples, Colgan thinks, they ought rather be accounted her directors. See "Trias Thaumaturga." Appendix Quinta ad Acta S. Brigidæ, cap. xiii., p. 623.

[38] See his Life at the 6th of February.

Apostle of Ireland, St. Patrick,[39] was called away to Heaven, it is said, about A.D. 493.[40] Mochaoi,[41] Abbot of Mahee Island, died A.D. 496. St. Cormac,[42] Bishop of Armagh, and called, likewise, of Chrioch-in-Ernaidhe, departed this life the same year.[43] St. Ibar[44] or Iver died in the commencement of the sixth century.[45] Cerban, a bishop of Feart-Cearbain, at Tara, died about the same date.[46] St. Brigid's friend the holy Bishop Broon, of Cuil-Irra, in Connaught, died the 8th of June,[47] A.D. 511.[48] In the ninetieth year of his age, on the 2nd of November, A.D. 512, or 513[49] died St. Erc, Bishop of Lilcach, and of Fearta-fear-Feig,[50] but better known as the Bishop of Slane, and a particular friend of St. Brigid. This same year, Dubhtach, of Druim Dearbh,[51] and Bishop of Armagh, departed this life. St. Mac Nissi, whose feast is kept on the 3rd of September, died A.D. 514.[52] St. Darerca, or Moninne,[53] of Killeavy, died the 6th of July, A.D. 517.[54]

Some unreliable accounts have it,[55] that the first Bishop of Kildare was Lonius. A certain, or rather an uncertain, Ivorus, is stated to have succeeded him. But, nothing trustworthy can be found, regarding the dates for their appointment, or those terms, during which they held office.[56] Indeed, we must more safely hold, that St. Conleth was the first prelate, called upon to rule this ancient see.[57] He had lived a holy and anchoretical life at Old Connell, where he edified all who noticed his habits in this place, chosen for

[39] See his Life at the 17th of March.

[40] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 154 to 159.

[41] See his Life at the 23rd of June.

[42] See his Life at the 17th of February.

[43] See *ibid.*, pp. 160, 161. See, also, Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 9.

[44] See his Life at the 23rd of April. He was a disciple of St. Patrick. See Dr. Todd's "St. Patrick, Apostle of Ireland." Introduction, pp. 215, 216.

[45] The "Annals of Ulster" have his death at A.D. 499, 500 or 503. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., pp. 9, 11. The "Annals of the Four Masters" have A.D. 500 (See *ibid.*, tomus iii., p. 137); while those of Clonmacnoise enter it, at A.D. 504. In William M. Hennessy's "Chronicum Scotorum," the date is A.D. 500. See pp. 34, 35.

[46] The "Annals of the Four Masters" enter his demise at A.D. 499; while, the "Annals of Ulster" have it at A.D. 503. Those of Tighernach state A.D. 504. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernachi Annales, p. 127. Also, tomus iv. Annales Ultonienses, pp. 10, 11. The "Annals of Clonmacnoise" place it, also, at the latter year.

[47] See his festival at that date.

[48] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 166, 167.

[49] See Abbé Ma-Geoghegan's "Histoire de l'Irlande," tome i., partie ii., chap. ii., p. 286.

[50] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 166 to 168.

[51] Dr. O'Donovan supposes this to be the place called Derver, county of Louth.

[52] See Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix T., p. 239.

[53] St. Moninnia, with her disciples, Saints Darlassara, Achea, Brecnata, Dimnata, and others, are ranked among St. Brigid's disciples, by some writers. But Colgan thinks, whatever may be said of the rest, that St. Moninna must be considered, rather as the mistress of our saint. See the Irish Life of St. Brigid, cap. 33, 38; St. Ultan's Life of St. Brigid, cap. 18, 44, 51, 78, 116, 124, 132; Animosus, lib. i., cap. 39, lib. ii., cap. 19; the Martyrology of Donegal, and of Marianus Gorman, at the 1st of February, 29th of January, and 2nd of December. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xiii., p. 623.

[54] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 168, 169. The "Annals of Tigernach," however, have A.D. 513. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 129.

[55] An ancient register has been cited for this statement, and for succeeding items furnished by Richard Stanihurst, and by Raphael Holinshed. See Holinshed's "Chronicles of England, Scotland and Ireland," vol. vi. "A treatise conteining a plaine and perfect Description of Ireland, with an Introduction to the better Vnderstanding of the Histories apperteining to that Iland:" compiled by Richard Stanihurst. The first chapter, p. 45.

[56] See Sir James Ware, "De Præsulibus Lageniæ," p. 42.

[57] See Harris' Ware, vol. i., "Bishops of Kildare," pp. 380, 381.

his retreat. Yet, his missionary duties occasionally called him to mingle with the world. The holy Conleth or Conlaedh, Bishop of Kildare, who had been appointed to fill that office, at the instance of St. Brigid, departed this life on the 3rd of May,[58] A.D. 519.[59] His fate must have proved peculiarly distressing to the sensitive soul of the illustrious abbess; for, after he had directed the ecclesiastical affairs of his see and her own religious institute for several years, with great judgment and piety, probably during one of his episcopal journeys, he was torn asunder by ferocious wolves. Yet, his remains were in part recovered, and afterwards placed in a rich shrine.[60] It seems likely, that veneration, entertained for him by the tender virgin, induced her to have that reliquary prepared, in course of the very few years she survived. Those friends, parted on earth, were yet destined soon to meet, and to enjoy the eternal rewards of Heaven. St. Buite Mac Bronaigh of Monasterboice died on the 7th of December,[61] A.D. 521.[62] St. Beoadh, Bishop of Ardcarne, departed this life on the 8th of March,[63] A.D. 523.[64] St. Brigid may have known most—if not all—the foregoing saintly persons, who were her contemporaries, and who, it seems likely, departed to a better world, before she was called to her happy home beyond the grave.

Among those many miracles, wrought by St. Brigid, this following account is deemed[65] not unworthy of being recorded. A certain simple rustic[66] saw a fox, belonging to a king.[67] This animal was straying one day, near the royal residence.[68] The countryman supposed it, at first, to have been a wild denizen of the woods; whereas, in reality, it had been domesticated and trained to a variety of tricks, in order to amuse at his castle the king, with his chiefs and attendants. Ignorant about its being a tame creature, the rustic killed it,[69] in the presence of many witnesses. Immediately apprehended and brought into the king's presence, a serious charge was preferred against him. The king felt very indignant, on learning what had occurred. He declared, in a passion, that man must be put to death, while his wife and children should be reduced to a state of bondage, and, moreover, that his small property should be forfeited. The pious and venerable Brigid heard about this transaction. She felt greatly grieved for the condition of that unfortunate man, thus unjustly condemned to death; but, her active charity and natural benevolence of disposition urged her to make an appeal to the monarch for mercy. Ordering her chariot to be yoked, and offering prayers to God, she journeyed over the adjoining plain, on her way to the king's castle.[70] Her importunate and fervent prayers were heard by the Almighty,

[58] See his Life, given at that date.

[59] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 170, 171.

[60] This has been very particularly described by Cogitosus. See Colgan's "Trias Thaumaturga." Secunda Vita S. Brigidæ, cap. xxxv., p. 523.

[61] See his Life at this date.

[62] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 170, 171.

[63] See notices of him at this date.

[64] See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita S. Beoadi sive Beati, pp. 562, 563. In the "Annals of Boyle," the death of the two foregoing saints is placed so early as A.D. 499. See John D'Alton's "History of Ireland, and Annals of Boyle," vol. ii., p. 75.

[65] By Cogitosus.

[66] In Professor O'Looney's Irish Life of St. Brigid, this rustic is called a clown of Brigid's people, and he is said to have been engaged cutting firewood. See pp. 39, 40.

[67] In the Fifth Life of our saint, he is called the King of Leinster.

[68] It is somewhat amusing to read all the imaginative circumstances, with which Abbate D. Giacomo Certani contrives to invest the relation of this incident, which he found less complexly inserted in his original Latin authorities. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quarto, pp. 287 to 295.

[69] See the account of this transaction in Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1st, pp. 19, 20. There, however, the animal in question is said to have been a tamed wolf.

[70] From the description given, it is pro-

who directed one of the wild foxes in the wood to approach her chariot, at a swift pace.[71] This animal immediately entered the vehicle, and quietly lay down there, nestling in the folds of our saint's garments.[72] When the pious woman arrived at the king's palace, she earnestly entreated, the captive might be liberated from his chains, as he was not morally accountable for that act committed. But, the king refused his pardon, and declared, moreover, that the criminal should not be liberated, unless a fox, equal in cunning and performances to that one he had lost, were restored to him. Then, our saint set before the king and his courtiers the fox, which had accompanied her in the chariot, and which appeared to rival the former one in domesticity, tricks, and devices. Seeing this, the king was greatly pleased, and he immediately ordered the captive's restoration to liberty, while the chiefs and multitude present could not but applaud what they had witnessed. Yet, soon after the poor man's liberation and pardon, when St. Brigid returned to her home, that presented fox, astutely mingling with the multitude, contrived to escape once more to his den, in the woods, notwithstanding the pursuit of horsemen and of dogs, over the open country, through which he fled.[73] All the people, living in that part of the province, admired what had occurred, while greatly venerating Brigid's sanctity and miraculous gifts. Her fame was daily on the increase, and she was regarded as the special favourite of Heaven.[74]

At one time, a certain rich man, living in a distant province, came to our saint. Among other gifts, he offered her a present of some fat swine.[75] This man requested, also, that some of Brigid's servants might be sent back with him, to drive those animals from his village, which lay at a considerable distance from her church.[76] It was situated, according to one account, in the plain of Femhin,[77] in the Nandesii territory,[78] and in the province of

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bable, this monarch resided at Naas—some ten miles from Kildare. It is sometimes called Nas-Laighean. See "Miscellany of the Celtic Society." Edited by John O'Donovan, LL.D. Appendix, n. (b), p. 357.

[71] See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xxi., p. 521.

[72] The Rev. S. Baring-Gould, who relates this occurrence, states, "there came a wolf over the bog racing towards her, and it leaped into the chariot, and allowed her to caress it." "Lives of the Saints," vol. ii., February 1st, p. 20.

[73] In the First Life, this incident is related thus, in the Latin version :—

> "Tradidit vulpem sylvestrem
> Cuidam rustico egenti;
> Qui ab sylvam postea evasit
> Quamvis eum persequebantur turmæ."

—Vita Prima S. Brigidæ, sec. xxxi., pp. 516, 517. See, also, Vita Tertia S. Brigidæ, cap. cxxviii., p. 541. Vita Quarta S. Brigidæ, lib. ii., cap. xciii., p. 562.

[74] This account is also contained in our saint's Fifth Life, and in the usual diffuse style, with adjunct circumstances, not found in her other Lives. Vita Quinta S. Brigidæ, cap. xxxix., pp. 576, 577.

[75] See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xx., pp. 520, 521.

[76] In the Third Life of our saint, published by Colgan, we read, "spatio itineris, 14 dierum;" but, in a Carthusian MS. of Cologne, we find, "trium vel quatuor dierum." The latter reading is more in accordance with all other authorities, and with the probable facts.

[77] Otherwise called Magh-Feimhin, now the barony of Iffa and Offa East, in the south-east of Tipperary County. It was the seat of the O'Donoghues, known as the Eoghanacht of Cashel; but, soon after the English invasion, these were driven from that territory, when they settled in Eoghanacht Ui Donnchadha, now Magunihy barony, in the county of Kerry. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." Edited by John O'Donovan, LL.D., n. 523, p. lxii.

[78] The Deise or Nan-desi, descended from Fiacha Luighdhe, the elder brother to Conn of the Hundred Battles. Having been expelled from Meath by Cormac Mac Airt, they possessed that part of Munster, extending from the River Suir to the sea, and from Lismore to Credanhead. They occupied the eastern extremity of the present Waterford county. See Dr. O'Donovan's "Leabhar na g-Ceart, or, Book of Rights," n. (k), pp. 49, 50.

Momonia. The place is called Magh Fea,[79] by St. Brogan Cloen.[80] Our saint allowed her drovers to proceed with the man, and after a day's journey, they all came to a mountain district, called Grabor.[81] Here, the man found his swine straying, and at once he knew them to have been driven away by wolves,[82] from his own far distant lands. But, when the servants of St. Brigid went thither, by some wonderful instinct, and as it were, through a reverence for the holy woman, the wolves departed, leaving those swine unharmed. The drovers, receiving their charge, conducted them safely through vast woods and extensive plains, to the farm of their mistress. Here they arrived, it is stated, on that day succeeding their departure, and the herdsmen related all those wonderful facts which had occurred during their absence.[83]

St. Brigid's great example drew other pious ladies to a cloistered life. The daughter of a certain prince had devoted herself to God, by a vow of chastity. But her father desired her to marry a husband of his choice. On the night appointed for her nuptials, however, even when the marriage feast had been prepared, this maiden fled from her parents, and took refuge with Brigid.[84] The following morning, the trembling fugitive's father pursued her, with some horsemen. Seeing this cavalcade at a distance, the glorious abbess made a sign of the cross. Then, all were fixed to the earth, until they had repented of their evil intention. Afterwards, these horsemen were liberated from their strange position. Thus was the protected lady delivered from a worldly spouse, and united to a heavenly one, according to her own most earnest desires.[85]

It so happened, on a certain occasion, a person needing it, applied to Brigid for a measure[86] of honey. Whilst our saint felt acutely, that she had

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[79] Magh-Fea is identified with the present barony of Forth, in the county of Carlow. See O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., p. 421 and n. 60. However, the real plain is probably Magh-Feimhin.

[80] According to the Latin version, an account is thus given, in the First Life :—

"Porcum pinguem ipsi datum,
Per campum Magefea dictum (res præclara)
Insecuti sunt lupi,
Usque dum effugiens veniret ad Huachter Gabhra."

—Colgan's "Trias Thaumaturga." Vita Prima S. Brigidæ, § xxx., p. 516.

[81] Abbate D. Giacomo Certani, who relates these miraculous occurrences, states, that this mountain separated the ancient provinces of Meath and Leinster. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 535. This foreign writer, however, totally mistakes the local position of Grabor—or rather Huachter Gabhra—which seems to have been somewhere near or within the present mountain ranges of Slievemargy, between the county of Kilkenny and Queen's County. For some highly interesting expositions, relating to Gabhran territory, the reader is referred to a learned contribution, "Topographical and Historical Illustrations of the County and City of Kilkenny," by John Hogan. See "Journal of the Kilkenny and South-East of Ireland Archæological Society," vol. v. New series, pp. 234 to 251.

[82] In those early days, such animals infested our woods and wastes, and to them might well apply the poet's lines :—

"Cruel as death, and hungry as the grave,
Burning for blood, bony, and gaunt, and grim,
Assembling wolves in raging troops descend,
And, pouring o'er the country, bear along,
Keen as the north wind sweeps the glossy snow.
All is their prize."

—James Thomson's "Winter."

[83] See Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. cxxix. and n. 78, pp. 541, 545. Vita Quarta S. Brigidæ, lib. ii., cap. xciv., p. 562.

[84] This account occurs in Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 529 to 532.

[85] See, Colgan's "Trias Thaumaturga." Vita Tertia S. Brigidæ, cap. cxx., p. 541.

[86] In two of our saint's Lives, this "quantum" is called a Sextarius, which was an old Roman measure, holding something

no honey as a present for the applicant, suddenly, the hum of bees was heard under the pavement of that house, in which she resided.[87] When that spot, from which the humming proceeded, had been examined, a sufficient amount of honey, to relieve the petitioner's wants, was there found. The man received as much as he asked from St. Brigid, and with joy returned afterwards towards his home.[88]

The following miracle, performed by St. Brigid, has been recorded. Cogitosus precedes it with an account, which is of still greater interest, to the Irish historian. The king,[89] ruling over that part of the country, in which our saint lived,[90] had ordered the construction of a road, which should be able to bear the driving of chariots, waggons and other vehicles, with a large array of horse and foot, for purposes of a social, civil or military nature. He commanded the inhabitants of all districts and territories, under his sway, to be assembled, and to take part in such labour.[91] That road, he intended to construct in a permanent manner. For such purpose, branches of trees were used, and stones were placed for a substructure. Certain trenches or mounds were formed through a deep and an almost impassable bog,[92] while they were brought through soft and marshy places, where a large river[93] ran. When various subject tribes and families had assembled, the road was marked out in different sections, to be severally constructed, by the clans or people, to whom those portions were respectively assigned. But, when the difficult and intricate river-section fell to the lot of a certain powerful clan, its labouring contingent sought to avoid this most onerous part of the road-making. Compelled, by their superior force, St. Brigid's weaker gang of workmen had to undertake that labour. The more powerful clan unfairly selected an easier section, which was apart from the river. Whereupon, Brigid's kindred[94] came to her, and complained about the harsh and unjust treatment received from their stronger rivals. Our saint told them, that the river should move its course, from where they were obliged to work,

about our pint and a half. In Troy and Avoirdupois weight, it is variously estimated, as containing from eighteen to twenty-four ounces. In Horace, allusion is made to "vini sextarius." See lib. i., Satirarum, i. l. 74.

[87] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 438, 439.

[88] See, Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xxx., p. 522. Vita Tertia S. Brigidæ, cap. cxxx., p. 541. Vita Quarta S. Brigidæ, lib. ii., cap. xcv., p. 562. As usual, the foregoing miracle, related in Vita Quinta S. Brigidæ, cap. liv., p. 582, is amplified, with many additional details. It is possible, the following account may refer to the same incident; but, most probably, it relates to a different miracle :—

"Medo erat ei oblatus
Nec detrimenti quidquam passus est offerens :
Repertus est juxta ipsius domum
Sine defectu vel augmento."

Vita Prima S. Brigidæ, sec. xli., p. 517. *Ibid.*

[89] Abbate D. Giacomo Certani, who relates this incident, calls him the King of Leinster, and localizes the road-making or embankment in "la Provincia di Labraide"—but on what grounds may be questioned. See "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 404 to 408.

[90] Most probably at Kildare.

[91] "According to the ancient Irish annals, and other fragments of Irish history, the ancient Irish had many roads which were cleaned and kept in repair according to law."—Dr. O'Donovan's "Leabhar na g-Ceart, or The Book of Rights." Introduction, p. lvi. Some very curious illustrations and an enumeration of several old roads follow, *ibid.*, pp. lvi. to lx.

[92] *Grunnæ*, Anglice, *bogs*, are frequently mentioned in the Lives of our Irish saints.

[93] This may have been the Liffy or the Barrow.

[94] This, with other allusions in her Acts, seems to indicate, that St. Brigid's family belonged to Leinster, at least on her father's side.

[95] See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xxxi., pp. 522, 523.

and should run through that section, chosen by their oppressors. On the morning, when all were assembled for the work, it was found, the river left its former bed, and that place, for which St. Brigid's friends had been specially drafted; while, its course ran near to that quarter, selected by the numerous and powerful clan, who had thought to circumvent and oppress their weaker fellow-labourers. As a proof of this miracle, attributed to the holy abbess, Cogitosus remarks, the deserted channel and empty valley, which had formerly been filled with water, might be seen, in his time; while, the river itself flowed at some distance from this natural channel, but then a dry and deserted hollow.[95] Long after the illustrious saint's departure, popular tradition preserved a recollection of the supernatural occurrence, and associated it with some particular conformation of ground,[96] which probably has not yet disappeared. It seems not unlikely, a river not far from Kildare and some contiguous boggy or low-lying land may afford a clue to discover that dried channel.

Among the number of our saint's miracles, Cogitosus tells us, that the following occurrence is not the least memorable. Three lepers, having asked an alms from St. Brigid, received from her a silver vessel.[97] Fearing, however, that distributing the proceeds of this gift might prove a cause of contention among them, our saint directed a certain man, accustomed to deal in silver and gold, that he should divide the vessel into three equal parts. One of these was to be the property of each leper. The dealer in precious metals began to excuse himself, by saying, that he could not fairly execute such a commission. Then, holy Brigid, taking the silver vessel, cast it against a stone and broke it, as she intended, into three parts equally valuable.[98] Wonderful to relate! when these three divisions were afterwards weighed, no single fragment was found to be lighter or heavier than another,[99] even in the slightest appreciable degree. Thus, without envy or quarrel, these poor men returned joyfully to their homes.[100]

We are informed,[101] that while the holy abbess and her nuns were engaged in prayer, a certain rich nobleman suffered from a dangerous attack of fever.[102] Setting little account on his temporal possessions, at that time, and being willing to perform a meritorious action, he desired his servants to select and present the best cow from his herd, as a gift for our saint. His servants, however, selected the worst heifer, which could be found; but, on the

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[96] See *ibid.* In the Third and Fourth Lives of our saint, the foregoing account is greatly abridged. Vita Tertia S. Brigidæ, cap. cxxxi., p. 541. Vita Quarta S. Brigidæ, lib. ii., cap. xcvi., p. 562. In the latter lives, it is also stated, that the dry course of the river was to be seen at a time when the authors wrote.

[97] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Quinto, pp. 436 to 438.

[98] This miraculous occurrence seems alluded to, when we read, according to the Latin version of St. Brogan Cloen's original Irish :—

"Donarium argenteum, quod non potuit frangere
Faber ærarius (quod præclarum erat Sanctæ)
Fregit Brigida sua manu,
Ut exsilient in tres partes æquales.
Ponderatæ erant illæ partes per artificem:
Et repertum est (ecce miraculum aliud),
Quod nulla pars inventa est
Præponderasse alteri."

—Vita Prima S. Brigidæ, secs. xxxix., xl., p. 517. See also a similar statement in Vita Quinta S. Brigidæ, cap. liv., pp. 580, 581.

[99] Cogitosus adds, as it were parenthetically, "licet uno obulo, de his inventa est tribus partibus."

[100] See Colgan's "Trias Thaumaturga." Secunda Vita S. Brigidæ, cap. xxviii., p. 522.

[101] In St. Brigid's Sixth Metrical Life.

[102] "Dives habebat opes æger, quod perderet auri,
Copiam & argenti, multarum pondera rerum,
Centones, stimulos, pecora, ac ingentia rura."

night following, the animal, thus selected, was killed by seven wolves.[103] In the morning, those herdsmen not only found the heifer killed, in the midst of other cattle, but even the dead bodies of those seven wolves were scattered near the carcass, which they had not been able to devour. This remarkable occurrence was long remembered in that part of the province.[104] Our saint's great miracles were not alone famous in her own country; for, with the lapse of time, Brigid's name became celebrated through all nations, where the Christian faith had been received.

CHAPTER XIII.

ST. BRIGID'S REPUTED RESIDENCE AT GLASTONBURY—THE EARLY PRACTICE OF WRITING AND ILLUMINATING IN IRELAND—WRITINGS ASCRIBED TO ST. BRIGID—THE CONVENTUAL RULE AND DISCIPLINE, UNDER WHICH HERSELF AND HER NUNS LIVED—HER CHARITY IN RELIEVING THE POOR—HER MODESTY, HER SELF-SACRIFICING SPIRIT, HER LIBERALITY, HER GIFTS OF MIND AND PERSON, HER POWERS FOR HEALING THE SICK AND INFIRM, HER VIGILS, AND HER CARE FOR SUBJECTS.

WE cannot receive as duly authenticated, or even as probable, several assertions of mediæval and more recent writers, who have treated concerning this illustrious virgin. It has been stated, that about the year 488, Saint Brigid left Ireland, and proceeded towards Glastonbury.[1] There, it is said, she remained, until advanced in years, on an island, and convenient to the monastery in that place.[2] Whether she died there or returned to Ireland is doubted.[3] But, it seems probable enough, such a tradition had its origin, owing to this circumstance, that a different St. Brigid, called of Inis-bridge, or of Bride's Island, had been the person really meant. She lived many years on a small island, near Glastonbury, called Brides-hay, *i.e.*, *Brigidæ insula.*[4] This latter St. Brigid is said to have been buried, at Glastonbury.[5] Another cause for a grievous mistake, about St. Brigid's and St. Columkille's[6]

[103] These animals appear to have been very numerous in Ireland, as also to have been destructive to human beings and to domesticated animals. At so late a period as the beginning of last century, some wolves were to be found. In Ulster, the last wolf known to exist was hunted from Benyevenagh mountain, in Londonderry county, and it was killed in the woods near Dungiven. See "Legend Lays of Ireland," by Lageniensis, No. II., n. i., p. 8.

[104] See Colgan's "Trias Thaumaturga." Vita Sexta S. Brigidæ, sec. xxxv., p. 569.

CHAPTER XIII.—[1] Whilst it has been falsely supposed, by some Scottish writers, that the great St. Brigid had been buried at Abernethy, in Scotland, an error nearly similar has been propagated through a treatise, "On the Antiquities of Glastonbury Church." Here, it was supposed, that St. Brigid and St. Colum-Kille were buried, on the northern side of its high altar, in a conspicuous stone tomb, and over the monument of John de Cantia, Abbot. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp, 466, 467.

[2] Colgan, referring to this fable, remarks on the ignorance of that writer, who assigned the burial-place of these aforesaid saints to Glastonbury. This city never contained the bodies of our St. Brigid, nor of St. Columkille, Abbot and Confessor. The latter is even ignorantly named, Colum Killa, after such a manner, as to indicate a female. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. vi., pp. 617, 618.

[3] Such is the account, given by an ancient anonymous chronographer of Glastonbury. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 467.

[4] We find it also called *Parva Hibernia*, and *Bekery*, reminding us of Beg-Eri, off the coast of Wexford, and about three miles and a half mile north-east of that town. See "Parliamentary Gazetteer of Ireland," vol. i., p. 230.

[5] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. vi., p. 618.

[6] See *ibid.*, pp. 617, 618.

interment at Glastonbury, may be traced, owing to this latter place having been possibly confounded with Down, in Ireland.[7] This city was called Dun da-Lethglas,[8] in our ancient language. A fable, propagated by some ignorant legend-mongers and scribes, had its probable origin from the circumstance, that our two great Irish Saints had been buried, in the town or fort called *Leath-glas;* while, it is supposed, *Leath-glas* had been incorrectly substituted for *Glaston.*[9] It is said, this latter designation may be more fully Anglicized, "the glassy city," or "the city of glass."[10]

Among other laudable practices, which were followed by the pious and cultivated intelligence of holy Brigid, her nuns and scribes,[11] that of writing or copying religious books must deserve especial regard.[12] If not referable to Pagan times, and derivable from eastern climes, or from the Druidic schools,[13] the long-neglected Celtic art of illumination was, at least, characteristic of the ages of faith in this kingdom.[14] So skilful were our sainted illuminators of old, so wonderful was their work of ornamentation, so elaborate, so interlaced and intertwined, so minute and yet so perfect in all details were the manuscripts of our ancient scribes,[15] that the first Anglo-Norman settlers

[7] It is true, the old writer expresses some doubt respecting the reliability of his information.

[8] It is rendered in Latin, *collem* or more correctly, *arcem binorum mediorum catena*, according to Joceline, in his Life of St. Patrick.

[9] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. vi., p. 618.

[10] The very inexact chronographer brings St. Columkille to Glastonbury, A.D. 504, several years before the great Apostle of Caledonia was born. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 467.

[11] The most illustrious artists of modern times have not concealed their admiration for these works of our fathers; they only lament, that it seems to be no longer possible to imitate them. Digby Wyatt and Professor J. O. Westwood have strongly expressed themselves, concerning the beauty and originality of this Keltic art. See J. O. Westwood's "Palæographia Sacra Pictoria." Book of Kells, p. 1.

[12] Among the most elegant and curious illustrations of ancient Irish caligraphy, produced in our day, must be noticed those incomparable drawings of fac-similes, by Miss Margaret Stokes, included in a very large but thin 4to work, intituled, "Descriptive Remarks on Illuminations in Certain Ancient Irish Manuscripts," by Rev. James Henthorn Todd, D.D., F.S.A. London, M.DCCC.LXIX. The monogram copied from the "Book of Kells" is alone a most wonderful art production. Another charming work contains coloured drawings on stone of natural landscapes and interlaced letters or fac-similes, exactly copied from Irish Manuscripts or scenes by Miss Stokes. This is intituled, "The Cromlech on Howth." A Poem. By Samuel Ferguson, Q.C., M.R.I.A. With illuminations from the Book of Kells and of Durrow, and Drawings from Nature. By M. S. With Notes on Celtic ornamental Art. Revised by George Petrie, LL.D. London, mdccclxi., folio size.

[13] See some admirable observations, referring to this very subject, in Very Rev. Ulick J. Bourke's "Aryan Origin of the Gaelic Race and Language," &c., chap. xii., pp. 328 to 338.

[14] See an interesting article, on "The Art of Illuminating: as it was practised of old: its revival," appended to Very Rev. Ulick J. Bourke's work, "The Bull 'Ineffabilis' in Four Languages; or, The Immaculate Conception of the Most Blessed Virgin Mary defined," &c., pp. 103 to 122.

[15] For proof of these assertions, the reader has only to examine some of the many originals in our Dublin Libraries. Failing such opportunity, a magnificent and very large 4to work will satisfy. It is intituled, "Fac-similes of National Manuscripts of Ireland," selected and edited under the direction of the Rt. Hon. Edward Sullivan, Master of the Rolls in Ireland, by J. T. Gilbert, F.S.A., M.R.I.A., Secretary of the Public Record Office of Ireland, and Photozincographed by command of Her Majesty Queen Victoria, by Major-General Sir Henry James, R.E., F.R.S., Director General of the Ordnance Survey, part i. Published by Authority of the Lords Commissioners of Her Majesty's Treasury, under the direction of the Master of the Rolls in Ireland. Public Record Office of Ireland, Dublin, MDCCCLXXIV. No less than forty-four beautifully coloured plates, containing several hundred most elegant and accurate specimens of initial letters, are in this part. It includes, likewise, a learned introduction, with historic and descriptive *memoranda*, as also modern versions, for the use of persons unaccustomed to the archaic caligraphy of the manuscript pages delineated.

regarded those vellum pages as the work of angels, and not of men.[16] Giraldus Cambrensis relates, that a tradition existed in his day, concerning a miracle, said to have taken place, during our saint's life-time.[17] On a certain occasion, a scribe, belonging to St. Brigid's monastery, undertook transcription of a book of the Gospels, according to St. Jerome's version.[18] That night, on which he had commenced his task, an angel is said to have appeared. This heavenly messenger bore a certain tablet, upon which a beautiful impression was depicted; at the same time, that angel asked the scribe, if he could reproduce a similar illustration, on the title-page. The writer replied, such an effort exceeded his ability. Then the angel said: "On to-morrow, tell your mistress, she must pour forth her prayers before God's throne, so that your corporal and mental vision may be able to behold accurately, and to understand with due perception, and that your hand may be properly directed, in tracing corresponding characters." The following night, an angel again appeared. He bore the same drawing, and presented many other illustrations. All of these, that scribe carefully impressed on his memory; while, with the greatest exactness, he reproduced those different figures and tracings represented, introducing them in suitable places, throughout his book. It is remarked, St. Brigid continued her prayers, during the progress of this wonderful work, until it issued from the scribe's hands, in a most perfect state.[19] Afterwards, this manuscript was an object of admiration to all persons of taste. It called forth the warm eulogistic commendations of Giraldus Cambrensis,[20] who appears to have examined it with great interest and minuteness.[21]

It seems probable, that such a tradition as the foregoing may serve to account for a rumour, regarding our saint having composed "Twelve Books of Revelations." However, it will be found, on enquiry, that no ancient

[16] The late lamented Rev. James Gaffney writes, "The wondrous excellence attained by the Irish in the art of illuminating has never been equalled."—"The Ancient Irish Church," chap. iv., p. 110, n.

[17] See Giraldi Cambrensis "Opera." Edited by James F. Dimock, M.A., vol. v. "Topographia Hibernica," distinctio ii., cap. xxxviii., p. 123.

[18] See "Trias Thaumaturga," p. 607.

[19] See Giraldi Cambrensis "Opera." Edited by James F. Dimock, M.A., vol. v. "Topographia Hibernica," distinctio ii., cap. xxxix., p. 124. Alluding to the wonderful "Book of Kells," it has been observed: "Of this very book, Mr. Westwood examined the pages, as I did, for hours together, without ever detecting a false line, or an irregular interlacement. In one space of about a quarter of an inch superficial he counted, with a magnifying-glass, no less than one hundred and fifty-eight interlacements, of a slender ribbon pattern, formed of white lines, edged by black ones, upon a black ground. No wonder that tradition should allege that these unerring lines should have been traced by angels."—"The Art of Illuminating: what it was,—what it should be,—and how it may be practised." An Essay, by Digby Wyatt, Architect. Appended to a series of plates executed by W. R. Tymms, illustrative of the Art of Illuminating, as practised in Europe from the earliest times. Part i., p. 15. London: privately printed, 4to, no date.

[20] He remarks: Here do you see the Divinely-impressed face of Majesty; here the evangelistic and mystic forms, some having six, some four, and some two wings; here the head of an eagle, there that of a calf, here the face of a man, and there that of a lion. Should you superficially look, and in the usual manner, with less acuteness, you will see an erasure rather than a ligature; and where nothing but subtility is found, you little regard the perfection of subtility. But, if you strain the eye to a more minute examination, and to a keen perception of the very secrets of art, so delicate and refined, so thin and firm, so interlaced and branchy, so vivid are the colours, that you may note intricate illustrations: hence, you should be inclined to pronounce these, not produced by human industry, but rather to regard them as angelic compositions. See cap. xxxviii., p. 123, of the treatise already cited.

[21] The description, which Giraldus gives, regarding the appearance of this volume in his day, is a very interesting one, as recorded in his work, "Topographia Hiberniæ, sive, De Mirabilibus Hiberniæ." Distinctio Secunda, cap. xxxviii. See Camden's "Anglica, Normannica, Hibernica, Cambrica, a veteribus scripta," p. 730.

writers of Saint Brigid's Acts have the least mention about her having written "Revelations," although they record pretty generally, that she had frequent prophetic inspirations.[22] Hence, such a treatise must be regarded as spurious, if referred to the authorship of this holy woman. We may assume very fairly, that those "Twelve Books of Revelations"[23] extant are rather attributable to St. Brigid, Queen of Sweden, than to any Irish or Scottish Saint, bearing a like name.[24] John Bale appears to have been the first author, who ascribes to our Irish St. Brigid the production in question. He tells us, those "Revelations" were contained in Twelve Books, in the first edition of his work; although, he states, in the second edition, they were comprised in one book.[25] However, Bale seems to have misconstrued the meaning of Giraldus, in his treatise on "The Wonders of Ireland." Although this latter writer describes a book in relation to the concordance of the Four Gospels, according to St. Jerome, as having been written for St. Brigid, by a scribe, and under the direction of an angel; still, Cambrensis has no mention whatever, regarding the holy abbess having composed a Book or Books of Revelations. Other authors have followed Bale, in his statement. Eisengrenius[26] and Antonio Possevino[27] are among these, while Gesner[28] and Dempster coincide.[29]

The holy Patroness of Ireland is said to have written some tracts.[30] The principal and best authenticated among these was a Rule, thought to have been composed by her, for the guidance of those female religious, who were members of her institute.[31] A poem, in the Irish language, on the "Virtues of St. Patrick," is attributed to her; besides, a small treatise intituled,[32] "The Quiver of Divine Love,"[33] and an Epistle, in Irish, to St. Aid or Aidus, son of Degil. In it she dissuades him from taking a journey. Colgan

[22] "Nec defuit illi spiritus prophetiæ, quo multa futura veluti præsentia indicabat."—"Officium S. Brigidæ." Noct. sec. Lect. vi. Die I. Februarii. "Breviarium Romanum." Pars Hiemalis. Supplementum pro Clero Hibernico.

[23] A very curious and an early printed book, of an exceedingly small 4to shape, is intituled, "Orationes devotissime et multum meritorie: sancte et preclarissime Brigitte vidue et passione Domini nostri Jesu Christi: certisque orationibus et benedictionibus prestantissimis magnarumque indulgentiarum annexis." Under this title, there is a rude wood-cut representing St. Brigid, Queen of Sweden, kneeling before a crucifix. A short Latin Life, with an account of her Revelations, follows. The prayers which succeed are in Latin, in black-letter, and in ancient type, with contractions. I find no date or colophon, indicating the year when printed, in a copy of this very rare work, kindly lent to me by its owner, Jasper Robert Joly, LL.D., whose private library contains so many unique literary rarities.

[24] See John Lesley's work, "De Origine Moribus, et Rebus Gestis Scotorum," lib. iv., p. 149. Romæ, M.D.LXXVIII, 4to.

[25] See Bale's "Scriptorum Illustrium Majoris Britanniæ quem nunc Angliam et Scotiam vocant, Catalogus." Cent. i., f. 28, b. and Cent. xiv., cap. ii., edition, Basil, A.D. 1557.

[26] In "Catalogo Testium Veritatis," p. 49, b.

[27] In "Apparatus Sacer," tomus v., p. 240.

[28] In his "Bibliotheca, seu Scriptorum Catalogus."

[29] Dempster, in his "Historia Ecclesiastica Gentis Scotorum," lib. ii., n. 144, when treating about St. Brigid, says, that Thomas Stabbes, a Dominican, and Richard Lauinbam, a Carmelite, about the year 1370, publicly expounded, at Oxford, the meaning of those Revelations. The aforesaid renowned philosophers and theologians added commentaries and dissertations. Dempster, also, states, that Alanus de Limma, a Carmelite, edited St. Brigid's Book of "Revelations," about the year 1420.

[30] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. vi., n. 95, pp. 458, 459.

[31] Benedictus Haeflenus, in Disquisition Monast., lib. i., tract 6, disquis. 3, declares such a multitude of nuns and nunneries to have been under St. Brigid's rule, that Joannes de Bruella or Mauburnus, Abbot of Lioriancensis, in his "Venatorio Canonicorum Regularium," did not hesitate to designate our holy abbess, as presiding over 13,000 nuns.

[32] It begins with "Denletha do Crich-Rois."

[33] Or sometimes called, "Quiver of Pious Desires," according to the English form of translation.

had in his possession a copy of these latter tracts.[34] In addition, there were other works, falsely ascribed to her, as may be seen by referring to Harris' Ware.[35]

St. Brigid appears to have established different houses belonging to her order, in various parts of Ireland, after, if not before, the foundation of her nunnery at Kildare. Yet, it is no easy matter to determine the dates, when these several establishments were erected, owing to that loose and unchronological manner, in which they are mentioned, throughout her different lives. The monasteries established by St. Brigid conferred great blessings on this country, by making accessible to the people the boon of religious education.[36] We are informed, that her Rule was followed, for a long time, by the greatest part of those monasteries, belonging to sacred virgins in Ireland; nearly all of these acknowledging our saint as their mother and mistress, and the monastery of Kildare as the headquarters of their Order. Moreover, Cogitosus informs us, in his prologue to her life, that not only did she rule nuns, but also a large community of men, who lived in a separate monastery. This obliged the saint to call to her aid, and from out his solitude, the holy bishop, S. Conlaeth, to be the director and spiritual father of her religious; and, at the same time, to be bishop of the city. The church at Kildare, to suit the necessities of the double monastery and to accommodate the laity, was divided by partitions into three distinct parts. One of these was reserved for the monks; one for the nuns; while a third compartment was intended to suit the requirements of the laity.[37]

A controversy had been carried on, between Fathers of the Order, designated Canons Regular of St. Augustine, and the Hermits of St. Augustine, commonly called Augustinians; either party contending, that our saint derived her rule from, or that her order belonged to, a class of nuns, professing adhesion to their respective religious institutes. Colgan would not undertake to decide this question, although he thinks it must be allowed, St. Brigid observed whatever rule St. Patrick introduced, and wished to be propagated, throughout Ireland; for, we have already seen, that her vows were received, or that she was veiled, by Saints Mel or Maccaleus, the disciples of St. Patrick.[38] Again, we are told, that neither of the Augustinian institutes, already mentioned, had any existence, for some hundreds of years after St. Brigid's time. Yet, as it is probable, her rule agreed in substance with special regulations, drawn by St. Augustine for those nuns, over whom his sister presided; so, in a certain measure, possibly Brigid's Rule may have been modelled after the Augustinian prescriptions.[39] It has been remarked, by Colgan, as he could not pronounce St. Patrick having belonged either to the Hermit Fathers, or to the Canons Regular of St. Augustine, neither could he decide that St. Brigid embraced the rule of one order or the other. He thinks, however, St. Patrick must have adopted and introduced into Ireland the same Apostolic Rule, which St. Augustine observed, and which he propagated throughout Europe and Africa. It has been remarked, however, that although

[34] See "Trias Thaumaturga." Appendix Tertia ad Acta S. Brigidæ, cap. ii., p. 610.

[35] See, vol. ii., "Writers of Ireland," book i., chap. iii., p. 12, and nn. c, d, e, f, g, h, *ibid.*

[36] Pastoral Letter of His Eminence Paul Cardinal Cullen, Archbishop of Dublin, to the Clergy of the Diocese of Dublin, on the Feast of St. Brigid. Dublin: January 25th, 1872, 8vo.

[37] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1st, pp. 17, 18.

[38] See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. iii., p. 519. Vita Tertia S. Brigidæ, cap. xviii., p. 529. Quinta Vita S. Brigidæ, cap. xxviii., xxix., pp. 573, 574. Sexta Vita S. Brigidæ, secs. xii., xiii., p. 584.

[39] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. vi., n. 94, p. 458.

our saint presided over numerous holy communities of men and women, yet comparatively few of her disciples are mentioned by name.

Like those holy ones mentioned in the Apocalypse,[40] we learn from the different Acts of St. Brigid, already cited, that our saint assumed a white veil, while she wore a white cloak or dress.[41] These garments, likewise, must have been the distinguishing habit of her nuns. In view of such well-attested distinction, it seems unaccountable, that the Order of Brigitines, established in the Dioceses of Kildare and Leighlin, during the present century, and assuming our holy abbess as their great patroness, should use a black dress, for a characteristic of their conventual life.

The illustrious Patroness of Kildare gave a Rule to her nuns; and thus, she is justly numbered among the founders of religious orders.[42] The Life of Ciaran of Clonmacnoise states,[43] that the Order of Brighit was one of the eight religious orders, that were in Erinn.[44] It is to be regretted, that we cannot now recover the Rules of this order, which doubtless must have been replete with wisdom. Various accounts, contained in former religious rules established in Ireland, are interesting, as serving to convey an idea of ancient conventual or monastic modes for living.[45] It is thought, even although St. Brigid might have embraced a Rule, existing before her time; yet, it may have been altogether changed, or greatly modified, as she is believed to have written a special Rule[46] and to have established a particular institute for holy women in Ireland.[47]

The poor and the destitute are the chosen friends of Christ. Our Divine Redeemer has declared, that He will accept and reward hereafter, as done unto Himself, whatsoever we do to the lowliest among them. St. Brigid saw the image of Christ reflected in every suffering waif of humanity. By charity, our Divine Lord wishes His disciples to be known, and He tells us, that at the last accounting day, He shall cast from among His children those, who, during life, refuse to hear the prayers of God's poor. The tender soul and compassionate disposition of our abbess were ever sympathetic to the cry of supplication or distress. Only her own spirit or the angel of God could record Brigid's many miracles.[48] Her Sixth Metrical Life contains an account, concerning these following miracles, not found related in the holy woman's other Lives. A shepherd boy, who had lost some sheep, or swine, belonging to his father, feared displeasure. He besought our saint to intercede for him, and to obtain a pardon for his neglect. This she undertook to accomplish, and, in addition, she miraculously procured the restoration of that full number of animals, which had been missing.[49] While she prayed in

[40] See Apoc. iv., 4.

[41] At the time of her religious reception or profession, it is stated, that the prelate who officiated "induit illam veste candida et pallio albo."—"Officium S. Brigidæ." Noct. sec. lect. v. Die I. Februarii. "Breviarium Romanum." Pars Hiemalis. Supplementum pro Clero Hibernico.

[42] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1st, p. 17.

[43] Chapter xlvii. is quoted. It is stated in this Life "Prima regula fuit S. Patricii, Secunda S. Brigidæ, Tertia S. Brendani," &c. Vita S. Kierani Cluanensis, cap. xxvi.

[44] See Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 36, 37.

[45] The large folio vellum MS. in the R.I.A., No. 40, b, known as the "Leabhar Breac," contains a Rule of the Cele De or Culdees from Modruain. The xxii. vol. of O'Longan MSS. in the R.I.A. contains three anonymous Quatrains, in the second of which there is a curious reference to the habits of the Ceile De, or Culdee order, p. 322.

[46] This is stated, in the Acts of St. Kiaran, Abbot of Clonmacnoise.

[47] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. x., p. 620.

[48] Such is a statement, found in Professor O'Looney's Irish Life of St. Brigid, pp. 47, 48.

[49] See the Bollandists' "Acta Sanctorum," tomus i., Februarii die i. Vita iii. S. Brigidæ, cap. i., sec. 6, p. 142.

the church, at another time, a multitude of poor persons came to her asking for food. Among the rest, she saw a boy, who was deaf, dumb and lame. At a word, spoken by the compassionate virgin, he felt relieved from his three several privations, to the great admiration of a multitude present.[50] A woman, greatly prostrated with dropsy, besought the charity of our saint, to relieve her from this distressing infirmity. Brigid made a sign of the cross over her; the swelling immediately decreased, and the patient was restored to a perfectly sound state of health.[51]

Like that peerless Mother of our Lord, to whom she has been compared, Brigid was beautiful with the beauty of Heaven and earth mingled together, with eyes sweet and dove-like, and with a countenance most soft and pure. She was both lovely to see, as well as perfect, in heart and in soul.[52] Nor did the lapse of years steal away any single grace or charm, for her heart and feelings were ever freshened with religious inspiration. The biographers of this illustrious saint are unmeasured in terms, used to describe her virtues and merits; but, they do not exaggerate her praises, however they may dilate on various miracles, attributed to her powerful intercession. We are told, how this wondrous pearl of virginity neither deflected to the right or left, but always pursued a just and virtuous course. She never spoke without blushing, a sign of her great modesty.[53] She never yielded to carnal illusions; for no person could be more chaste and continent.[54] She considered her prestige and virtues to have been gifts coming from Divine Providence. She examined her acquirements and merits, according to those severe judgments, pronounced by a mind, filled with prudence and true faith; while, she took little heed of popular applause or flattery. She considered ill-regulated public opinion and mere human praise, as tending only to produce vanity and selfishness, or as savouring of a worldly spirit. Her whole desires consisted in not appearing to be holy, while she aspired to the most exalted degree of sanctity. And, as Brigid ever willed a most perfect conformity to the decrees of Heaven, so did Divine mercy bestow on her countless treasures of grace; for, according to Holy Scripture, to every one possessing them shall yet be given, and they shall abound, while to those wanting them, what they seem to possess shall be taken away.[55] So excellent did Brigid appear in the sight

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[50] See *ibid.*, sec. 8.

[51] See Colgan's "Trias Thaumaturga." Vita Sexta S. Brigidæ, secs. vi., viii., xxix., pp. 583, 588. Two additional miracles, for which I do not find a corresponding authority, are thus related in Vita Prima S. Brigidæ, secs. xiii., xlii., pp. 515, 516, 517, *ibid.*

"Prima vice, qua missa est
Tempore verno in curru vimineo,
Nihil diminuit de prosperitate hospitis,
Nec diminuit ejus substantiam.

"Tradidit liquorem seu lae cuidam rustico,
Quando erat necesse,
Et repertum est nec crescere
Nec quidquam diminui."

In the same tract, we find the following lines, which do not admit of easy explanation:—

"Accesserat ad prælium Coemginus celebris
Nivem per tempestatem agitat ventus:
Glinndalachæ sustinuit crucem;
Ita ut repererit requiem post tribulationes."—Sec. xi., *ibid.*

Colgan observes, in a note, as St. Coemgen died A.D. 617, according to the "Annals of the Four Masters," that it should follow, matters here related concerning him must have happened before his death. See n. 6, p. 518, *ibid.*

[52] See that most elegantly illuminated, exquisitely written, and devout narrative, by a gifted lady, intituled, "Prince and Saviour: the story of Jesus simply told for the Young," by Rosa Mulholland, pp. 13, 14. New and enlarged edition. Dublin: M'Glashan and Gill, 1876, 12mo.

[53] See Professor O'Looney's Irish Life of St. Brigid, pp. 41, 42.

[54] See *ibid.* This Life also remarks, that she never washed her hands, or her feet, or her head in the presence of men.

[55] St. Matt. xxv., 29.

of God, that He was pleased to manifest her sanctity by the performance of most renowned miracles.[56] These are abundantly instanced, throughout her acts. Whenever liberality is hoped for, it will usually be fully tested; and, an opinion of unrestricted and active charity must inevitably draw together needy and afflicted, towards benevolently-disposed persons. Hence, it happened, that so many poor and infirm individuals flocked to St. Brigid, not only from her own locality, but from most distant places. Those were allured by a report of her virtues and charities, while, they hoped relief under privation from their various distresses. When our saint had satisfied the wants of one pauper, she was ready to perform a like charitable office for a petitioner succeeding; while the same generous disposition was manifested towards all, without personal favour or exception. However her bounty had been extended to the whole flock, notwithstanding her charity was still moderated, according to various necessities; she gave abundantly to those most in need, more restrictedly to those in middling circumstances, and a little was only distributed to those needing little. Yet, no gift of hers could be considered small, when her hands administered relief, and her warm heart became the prompter of her largesses.[57] Again, she was very humble, and she attended or was accustomed to the herding of sheep, as an occupation, and to early rising,[58] as conducive to health. This her life proves, and Cuimin of Coindeire states, in his poem,[59] referring to her great perfections. She spent indeed many years, diligently serving the Lord, performing signs and miracles, curing every disease and sickness. Her vigils were incessant, and she watched over those subjects committed to her charge, with extraordinary care and tenderness. Her numerous miracles are compared to the grass of the field, because it grows in such abundance, by one of her many eulogists. Those wonders, recorded in her various Acts, would seem to confirm such a statement.[60] She is specially ranked among the friends[61] and

[56] See "Breviarium Romanum." Pars Hiemalis. Officia Propria Hiberniæ Sanctorum, quæ a Clero Hibernico recitantur. Die i. Februarii. Officium S. Brigidæ. Noct. sec. lect. vi.

[57] See Colgan's "Trias Thaumaturga." Vita Quinta S. Brigidæ, cap. xxxviii., liii., pp. 576, 580. In the Latin version of the Vita Prima S. Brigidæ, secs. v., vi., vii., p. 515, her panegyric is thus pronounced:—

"Non erat cum hospitibus aspera:
Benigne tractabat leprosos miseros,
In campo extruxit suam civitatem,
Post obitum patrocinatur multitudini populorum.

"Non erat armentaria montana:
Nata est in medio campo;
Bona est scala populis,
Ad intrandum in regnum filii Mariæ.

"Præclara erat congregatio Brigidæ:
Præclarus concentus Placentinus, quem canebat.
Circa solum Christum erat solicita:
Res hæc erat competens advenientibus."

[58] "See Mac Firbiss' List of Bishops' Sees, &c., *voce* Cuil Corra." This jotting is in a note, appended to this passage, in Wm. M. Hennessy's copy of the Donegal Martyrology, most obligingly lent to the writer, by its learned owner.

[59] This begins with "Patrick of the fort of Macha loved," &c. Thus he says:—

"The blessed Brighit loved
Constant piety, which was not prescribed;
Sheep herding and early rising—
Hospitality towards men of virtues."

[60] See the "Martyrology of Donegal," at the 1st of February. Vita S. Brendani. St. Cumineus of Conor, in his poem, "On the Characteristic Virtues of Irish Saints," as translated into English, says:—

"Bridget of the benedictions loved
Perpetual mortification beyond womanhood.
Watching and early rising,
Hospitality to saintly men."

See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xii., p. 622, and Rev. Dr. Kelly's "Calendar of Irish Saints," p. 161. A somewhat different Latin translation is given for the foregoing lines, by Colgan, at p. 606 of "Trias Thaumaturga."

[61] See "Breviarium Romanum." Pars

disciples[62] of our great Irish Apostle, St. Patrick; and, among his numerous religious daughters, not one was more distinguished for great force of character, for high intellectual accomplishments, and for sublime spiritual gifts.

CHAPTER XIV.

VISION OF ST. BRIGID REGARDING HER APPROACHING DEATH—HER PREPARATION—ST. NENNID ADMINISTERS THE LAST SACRAMENTS TO HER—THE YEAR AND DAY OF ST. BRIGID'S DEPARTURE—THE PLACE WHERE IT OCCURRED—KILDARE AND ITS RELIGIOUS FOUNDATIONS—ST. BRIGID'S SHRINE AND RELICS—HONOUR PAID TO HER MEMORY.

WE are informed, St. Brigid had a revelation, four years before her death, that the time for her departure out of this world was approaching, and that she also had a prophetic knowledge, respecting the place of her resurrection.[1] This intuition was to her a source of joy. She had now attained a venerable age.[2] Accordingly, she prepared for her approaching end, by redoubling prayers, watchings, fastings and charities. Although her remote preparation for death had commenced, at a very early period, by the practice of virtue and good works; yet, towards the close of life, as if all she had hitherto done were of no account, in her estimation, she became devoted almost uninterruptedly to heavenly aspirations and contemplation. To her mind and to her memory, often recurred this thought, that a life-time spent in pious preparation gave a suitable guarantee for a holy death. She endeavoured to watch carefully, during her journey through life, that she might not be confounded by her spiritual enemies, when touching the portals of death. Nor was her solicitude confined to her own spiritual interests. Being bound to render an account for those religious females entrusted to her charge, she was vigilant in her official position. This was manifested, by her unceasing solicitude and through her frequent exhortations. Her prayers had a retrospective and a prospective aim, on behalf of those dear sisters, who were to remain behind in this world of pilgrimage. While in the flesh, she loved them, not according to the maxims or practice of worldlings, but in a religious and holy spirit.[3]

Having regulated the religious state of her city and nunnery, as also of various establishments, subject to her rule, throughout Ireland;[4] we are told, in her Fourth Life, that she expressed to her sisters a desire to visit before death the sepulchre and relics of her holy patron, Archbishop Patrick. Brigid knew, also, it relates, that she should not return alive to the

Hiemalis. Officia Propria Hiberniæ Sanctorum, quæ a Clero Hibernico recitantur. Die I. Februarii. Officium S. Brigidæ. Noct. sec. lect. vi.

[62] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269. Yet, only in a mediate or remote sense must we regard her, as having been one of those virgins, veiled by St. Patrick.

CHAPTER XIV.—[1] See "The Life of St. Brigid," by an Irish Priest, chap. x., p. 133.

[2] See Bishop Challoner's "Britannia Sancta," part i., February 1st, p. 94.

[3] See Colgan's "Trias Thaumaturga." Vita Quinta S. Brigidæ, cap. lvi., p. 581. Also, Vita Quarta S. Brigidæ, lib. ii., cap. xcviii., xcix., p. 562, *ibid.*

[4] From the words of her Fourth Life, Colgan infers, that St. Brigid wrote a special rule and founded a particular institute for holy women; otherwise, he does not think it likely, that various houses could be represented, as being subject to her care. This position he endeavours to establish, by citing various authorities. See *ibid.*, Appendix Tertia ad Acta S. Brigidæ, cap. ii., p. 610. And, Vita Quarta S. Brigidæ, n. 23, p. 566. See, also, the Bollandists' "Acta Sanctorum," tomus i. Die i. Februarii. Vita iv. S. Brigidæ, lib. ii., cap. xii., sect. 81, p. 171.

usual city of her residence. It is said, St. Patrick, at the time of his death, had commanded our saint to bless all Ireland, thirty years afterwards, and that in consequence of this desire, she now made a tour over the whole island, blessing every part of it.[5] Having arrived in the province of the Ultonians,[6] in the northern part of Ireland, she was there seized, it is stated, with her last illness. It is generally believed, that she died thirty years after the departure of St. Patrick.[7]

St. Conleath, Bishop of Kildare, departed this life on the 3rd of May, 519;[8] and, St. Brigid did not long survive him.[9] She was already descending the vale of years, and infirmity began to grow upon her; although, we are not given to understand, what had been the nature of that sickness, which caused her death. At its approach, however, she had a conference with one of her nuns, named Darlugdacha, to whom she confided a charge over her community, after the event of her own expected departure.[10] St. Bridget also declared her successor should survive only one year, and depart this life on the 1st of February; so that thus, both their names should be venerated, on this same day.[11] Therefore, as they were united in affection during life, in like measure, after death, their memories were conjointly held in honour. It would seem beyond the power of tongue or pen, to describe the wonders of Brigid's daily existence. Many miracles and incidents already recorded, concerning this holy abbess, and several not mentioned in this her life, will be found in the Acts of various other Irish saints.[12]

She was now about to cease from her toils and to enjoy everlasting rest; but, whether decay or decrepitude, awaited her closing years, seems to be altogether unknown.[13] When the last day of our most illustrious and holy virgin in this life had approached, and after a long pilgrimage, Brigid was beckoned to her reward. Then, while sailing on the British sea,[14] by force of the winds, or rather by God's providence, St. Ninnid was wafted to the Irish coast.[15]

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[5] See Abbate D. Giacomo Certani's "La Santità Prodigiosa." Vita di S. Brigida Ibernese. Libro Sesto, pp. 583, 584.

[6] This is Latinized Ultonia and Ulidia. In Irish it is written Ulta, Ultaigh, and Ulaidh.

[7] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. xcix., p. 562.

[8] The Annales Ultonienses record, at A.D. 519, the death of Conlaed, Bishop of Cille dara, p. 13. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii.

[9] See "The Life of St. Brigid," by an Irish Priest, chap. x., p. 134.

[10] See Abbate D. Giacomo Certani's "La Santità Prodigiosa." Vita di S. Brigida Ibernese. Libro Sesto, pp. 559 to 561.

[11] See Colgan's "Acta Sanctorum Hiberniæ," Februarii 1. Vita S. Derlugdachæ, p. 230. Also, the Acts of St. Derlugdacha hereafter subjoined, and on the 1st of February.

[12] These are introduced by Colgan in his "Appendix Secunda, seu Supplementum Actorum S. Brigidæ, ex aliorum Sanctorum vitis & aliis hystoriis." He quotes the Fourth Life of St. Patrick, by St. Eleran, the supposed author (cap. 94), the Sixth, by Jocelin (cap. 94, 95, 188, 189). The Tripartite Life, by St. Evin (pars iii., cap. 4, 6), Life of St. Moninna or Moduenna (cap. 3), Capgrave's Life of the same Saint (cap. 14), Life of St. Albeus, *Cod. Kilk.* (cap. 23), another Life of the same Saint (cap. 18, 19), Life of St. Finnian of Clonard (cap. 15), Life of St. Tighernach (cap. 2, 10), O'Donnell's Life of St. Columkille (lib. i., cap. 9), Supplement to the Life of St. Kieran of Clonmacnoise (cap. 26), Life of St. Gildas (cap. 9), Life of St. Brendan, *Cod. Kilk.* (cap. 50), Life of St. Aid, bishop (cap. 16, 20), Life of St. Maidoc (cap. 62), Life of St. Moling (cap. 22), Life of St. Kieran, of Saigir (cap. 30), Life of St. Kieran, of Clonmacnoise (cap. i., 47), Life of St. Columba (cap. 4, 5, 66, 241), Life of St. Moelruan (cap. 42), Life of St. Corbmac (cap. 9), Life of St. Fintan, hermit (15th Nov.) See "Trias Thaumaturga," secs. i. to xxii., pp. 602 to 606.

[13] See "The Life of St. Brigid," by an Irish Priest, chap. x., pp. 133, 134.

[14] In Professor O'Looney's Irish Life of St. Brigid Ninnoeḋ Laimh rḋan, *i.e.*, "Nindidh of the undefiled hand," is said to have come from Rome of Letha, pp. 47, 48.

[15] See Abbate D. Giacomo Certani's "La Santità Prodigiosa." Vita di S. Brigida Ibernese. Libro Sesto, pp. 584 to 566.

Afterwards a large fish was caught, and brought to him. When it had been cut up into parts, according to the legend of his life, that key belonging to the lock of his manacled hand was found within its body. Finding all these events to have happened by Divine appointment, with sorrow of heart, the pious Ninnidius said: "It is not meet, that a mortal should any longer oppose designs of the living God, and of Omnipotent power." Hearing about St. Brigid's infirmity, he went to visit her; and, at the hour of her departure, as she had already predicted, the Body and Blood of our Lord Jesus Christ, Son of the Eternal God, she received from the undefiled hand of holy Ninnidius.[16]

There are many different opinions of writers, as to St. Brigid's exact age, at the time of her demise. Henry of Marlborough[17] tells us, that she was born A.D. 468, and that she died on the 1st of February, A.D. 523. Consequently, she could only have been fifty-five years old, at her decease. But, no other writer sets her age down at less than seventy years, when she died.[18] This latter seems to be the most generally received opinion. Our Martyrologies[19] and Annals[20] concur. The seventy-first[21] and the seventy-fourth year for her death-period have been stated. Thus, the "Martyrology of Donegal"[22] has noticed, that she yielded her spirit, after having completed seventy-four years, A.D. 525.[23] The author of St. Brigid's Fourth Life has regarded her death, as occurring, thirty years after that of St. Patrick,[24] and in the eightieth year of her age.[25] Colgan, too, thinks this probable, on account of the latter authority being so ancient and so respectable. She is even conjectured—but without correctness—to have attained her eighty-seventh year.[26]

[16] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. li., cap. lxiii., p. 559. Also, Quinta Vita S. Brigidæ, cap. lviii., p. 582.

[17] In his Annals. This, however, is not to be found in his "Chronicle of Ireland," published in 1809 at Dublin, by the Hibernia Press Company.

[18] This is the opinion of Ussher in his "Primordia Ecclesiarum Britannicarum," cap. xvii., p. 884, and in his "Index Chronologicus," A.D. 523, as also of Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. ii., p. 9.

[19] The "Martyrology of Tallagh," compiled by St. Ængus and St. Maelruan, in the ninth century, has this record: "Calendis Februarii. Dormitio S. Brigidæ, lxx., anno ætatis suæ." See Rev. Dr. Kelly's edition, p. xiv.

[20] The Annals of Ulster, or of Senat Mac Mognus, cited by Ussher, agree, where at A.D. 523, we read: "Quies S. Brigidæ anno lxx. ætatis suæ." This is also Colgan's own opinion. See Annales Ultonienses, p. 3. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv.

[21] According to the computation of Friar Clyn, that she was born A.D. 439, and of Hanmer, that she died A.D. 510, she must have departed in her seventy-first year.

[22] See Rev. Drs. Todd's and Reeves' edition, pp. 36, 37.

[23] In a comment, Dr. Todd adds at this date, A.D. 525: "The more recent hand has corrected this date to 522, adding in the margin, this note: 'ex ii. binario numero fecit quinariam literam transcriptoris error;' *i.e.*, the transcriber mistook dxxii. for dxxu."

[24] This story, about such a term of years intervening between the deaths of the two saints, has been taken from that spurious tract, called St. Patrick's Testament, in which we find the favourite division of our Apostle's years into thirties. To these was added another thirty, at the end of which St. Brigid was to bless Ireland. Hence, it got into he Fourth Life of St. Brigid, and it became popular. Marianus Scotus, having assigned St. Patrick's death to A.D. 491, placed, agreeably to this supposition, that of St. Brigid in 521; while, the sticklers for A.D. 493, following the same principle, fixed it at A.D. 523. One of these was Bollandus, when commenting on the Acts of St. Brigid; but, his successors, Henschennius and Papebrochius, rejected these thirty years, and made out another calculation. This, however, cannot be admitted; for, in their observations on St. Patrick's Acts, they assign St. Brigid's departure to A.D. 506 or 517. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. vi., n. 87, p. 457.

[25] For this statement, there appears to be little probability. Yet, an Irish Life of St. Brigid concurs in the previous calculations.

[26] At the year 523, we find entered in William M. Hennessy's "Chronicum Scotorum," the Dormition of St. Brigid in the 87th year of her age, or 77th as some assert, pp. 40, 41.

The year or epoch of St. Brigid's death has been variedly calculated or recorded. Thus the "Annals of Boyle" have it so early as A.D. 504.[27] Dr. Meredith Hanmer says her death occurred, A.D. 510.[28] The rest of St. Brigid is noted at 514, in the Annals of Innisfallen.[29] Other authorities place it, at A.D. 518.[30] From a calculation which he makes, as to the year of St. Patrick's death, being 458, and St. Brigid's decease taking place sixty years afterwards, Nennius would consequently assign her departure, to the year 518.[31] Again, the year 520 has been mentioned.[32] The year 521 is set down by certain writers.[33] The year 523, however, is a very generally accepted date for her demise.[34] Thus, Colgan endeavours to show by various authorities, computations and inferences, that A.D. 523, was the true date for her death.[35] These dates, A.D. 506 and 517, appear to have been given, from a supposition, that St. Brigid survived St. Patrick exactly thirty years;[36] and, as the year of the Irish Apostle's death has been disputed, in like manner, differences as to computed dates for St. Brigid's have consequently occurred.[37] The year 523 or 524 is entered in the "Annals of Ulster."[38] These, also, go by the title, "Annals of Senat-mac-Magnus," and are cited by Ussher.[39] Moreover, the "Annals

[27] See "Annales Buelliani," or "Annals of Boyle." Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 3.

[28] See "Chronicle of Ireland," p. 91. Still Colgan thinks, the year 518 should have been inserted in Hanmer's work, but for a casual error.

[29] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 5.

[30] Thus, Sigbert in his "Chronology," Felix in his "Martyrology," at 1st February, John Capgrave in his "Vita S. Brigidæ," cap. ult., Giraldus Cambrensis, in "Topographia Hibernica," dist. iii., cap. 17, "Annales Vawerliensis," &c., date her demise.

[31] Yet, Dr. Lanigan does not consider 458 to have been the true date for St. Patrick's death; and, as the antecedent is false, so must be the consequent, viz., that St. Brigid died A.D. 518. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. vi., and n. 84, pp. 455, 457.

[32] The "Chronicon Rudimentum Novitiorum," at A.D. 520, has noted St. Brigid's death. It states, during the second year of the Emperor Justin, that our saint died in Scotia, being born there, and of noble parents.

[33] Thus, Marianus Scotus, Florence of Worcester, Baronius, Masseus, Spondanus, Gordon, Rosweyde, Miræus, Ware. The "Annales Cambriæ," edited by Rev. John Williams ab Ithel, concur, p. 3.

[34] Ussher, Colgan and Bollandus prefer it. See, also, Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., p. 128.

[35] He prefers this, for various reasons. *First*, Henry of Marlborough, Ussher, Ware, &c., are of accord regarding it. And, St. Brigid lived *thirty* years after St. Patrick's death; accordingly, St. Patrick, dying in 591—but as Colgan thinks 593 was the true year of his decease—this latter conclusion should place the death of St. Brigid at A.D. 523. *Secondly*, According to different authorities, St. Columkille was born four years before St. Brigid's death. As the former is said to have died on the 9th of June, A.D. 596, in the seventy-seventh year of his age, and as he is related to have been born on the 7th of December, St. Columba's nativity must have been cast about the end of A.D. 519. The fourth year after such a date would be A.D. 523, and consequently that assigned for St. Brigid's death. *Thirdly*, According to certain Irish tracts, St. Brigid was veiled and died on Wednesday; while, all authorities agree, she departed this life on the 1st of February. Now, if we admit her being contemporaneous with the Emperor Justin, Pope Hormisdas and Murchertach, King of Ireland, the 1st of February fell on Wednesday, in the year 523. The hymn in praise of St. Brigid, composed by St. Brogan Cloen, must have been written in this case soon after her death; for, Alild, son of Dunlang, reigned in Leinster, when it was written. This prince died A.D. 526. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. vii., p. 619. The learned Dr. O'Conor also agrees in this opinion with Colgan, in his edition of the "Annals of Ulster," n. 3, p. 13. "Rerum Hibernicarum Scriptores," tomus iv.

[36] Thus, Tillemont justly remarks, that Henschennius and Papebrochius have not adduced any weighty proof for these dates. See "Memoires pour servir a l'Histoire Ecclesiastique," tome xvi., p. 470.

[37] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. ii., n. 25, pp. 382, 383, chap. ix., sec. vi., n. 87, p. 457.

[38] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 3. At A.D. 523 is noted, likewise, the "Bellum *Cainri* filii *Neill*."

[39] See "De Primordia Britannicarum Ecclesiarum," cap. xvii., p. 884.

of the Four Masters," quoting some other old chronicles, and the "Annals of Ulster," referring to more ancient authorities, have A.D. 525.[40] Ussher observes, that some books referred to in the Ulster Annals mark St. Brigid's death, as occurring at 525, which date has been followed by the Four Masters. This latter year seems to agree best, with what Nennius relates, regarding St. Columkille's birth, which took place four years before St. Brigid's departure.[41] The "Annals of Ulster," citing the book of Mochod, again give A.D. 527. This latest mentioned date is omitted in Colgan, but instead of it, he produces the same authority, noticing "Dormitio S. Brigidæ secundum codicum monachorum," A.D. 528. The original authority seems to have been identical, in both the latter instances, with the difference of a date, in distinct copies.

The English Martyrology, at the 1st of February, has A.D. 540. The author of St. Brigid's Fourth Life enters A.D. 548, as Colgan thinks, through a copyist's error, and from the mention of contemporaneous persons. With the angels, present at her couch, and waiting to bear her soul to Paradise, the holy abbess was prepared for her final summons.[42] She earnestly desired to receive the sacraments for the dying. Finding her final hour fast approaching, Holy Viaticum[43] was administered to her by an attendant priest, named Nennidh,[44] who appears to have been attached to the service of her nunnery.[45] He belonged probably to the clergy residing at Kildare.[46] Muriertach Mac Erc,[47] King of Ireland, then lived at Tara, as the Fourth Life states. Irish historians state this monarch to have died in the year 527, after a reign of twenty-four years.[48] He was succeeded in the sovereignty of Ireland by Tuathal Maelgarbh, who was slain—after a reign of eleven years—in the year 538. St. Brigid's death took place, it is noted, during the first year of the Emperor Justinian's reign.[49] Hormisdas is said to have been Pope at the time, and he sat in the chair of St. Peter, from A.D. 514 to A.D. 523,[50] when he died.[51]

[40] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 170 to 173.

[41] See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 467.

[42] Applicable to the calm tranquillity of that departure are these lines by the Rev. M. J. Mac Hale intituled, "By the Bedside," as found in "The Illustrated Monitor," vol. ii., No. 30, p. 70:—

"Swiftly, swiftly now the soul is flying,
'Dying, dying,'
Are the words the watchers speak,
While the shade of death is shading
All the patient face, and fading
All the rose-tints from the cheek.
Yet, there comes no sound of wailing,
No blinding burst of hopeless grief;
The soul is calm, if strength be failing,
The Lord Himself hath sent relief."

[43] See Rev. M. J. Brenan's "Ecclesiastical History of Ireland." Fifth Century, chap. iii., p. 51.

[44] See Rev. P. J. Carew's "Ecclesiastical History of Ireland," chap. vi., p. 241.

[45] He is called simply *vir* and *sacerdos* in the Fifth Life of St. Brigid, without any allusion to his having embraced the monastic profession. In the Fourth Life of our Saint, it is said, he went to Britain, while another account tells us he journeyed to Rome. See Colgan's "Trias Thaumaturga." Quinta Vita S. Brigidæ," cap. lvii., lviii., pp. 581, 582. Quarta Vita S. Brigidæ, lib. ii., cap. lxiii., p. 559.

[46] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. vi., n. 82, p. 456.

[47] Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 174 to 177, 180, 181.

[48] A very curious account, regarding this monarch and his family connexions, will be found in "The Irish Version of the Historia Britonum of Nennius," edited by Rev. Dr. James Henthorn Todd, and the Hon. Algernon Herbert, pp. 178 to 193, with accompanying notes.

[49] Justinian began his reign in the year 527, according to Baronius, and most other authors. Colgan thinks rather the name of Justin, who began to reign in 518, should be substituted for that of Justinian. See "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xcix., p. 562.

[50] Yet, in William M. Hennessy's "Chronicum Scotorum" his death is placed at A.D. 520. This, however, is corrected in a note by O'Flaherty to A.D. 523, and his death is assigned to the 6th of August. See pp. 40, 41, and n. 4, *ibid.*

[51] Wherefore, if St. Brigid departed during his time, she must have died, rather during the first year of the Emperor Justin's reign, A.D. 518, than during the first year of the Emperor Justinian's rule, A.D. 527.

It has been stated, likewise, that twice six Sovereign Pontiffs of Rome lived contemporaneously with St. Brigid.[52] This statement, however, does not seem to accord with exact chronology.[53] An attempt to correct it hardly adjusts the inaccuracy.[54] It is possible, and even probable, St. Brigid lived in the time of eight successive Popes, supposing her to have died A.D. 518 or 523, and in the seventieth year of her age.[55] The Fourth Life of St. Brigid unpardonably asserts, that the holy abbess died A.D. 548. This date, if not the error of a scribe, defers her death to nearly the middle of the sixth century.

Nearly all the holy woman's Acts are concurrent, that the illustrious Patroness of Ireland departed this life on the 1st of February.[56] It is an honoured day in the Irish Church.[57] After having obtained a glorious victory, over the powers of darkness and the illusions of this world, she now reigns eternally and conspicuously among the celestial choirs of Heavenly Jerusalem, with the Patriarchs and Prophets, the Apostles, Martyrs, and spotless Virgins, with the Angels and Archangels of God.[58] Crowned with a diadem of effulgent

[52] It is set down in these lines :—

"Illis temporibus bis senos legimus esse
Pontifices summos Roma vivente puella,"
See Sexta Vita S. Brigidæ, sec. lvi., p. 594. Colgan's "Trias Thaumaturga."

[53] See Berti's "Ecclesiasticæ Historiæ Breviarium," pars i. Quintum Ecclesiæ Seculum, cap. i., pp. 131, 132. Sextum Ecclesiæ Seculum, cap. i., pp. 149, 150.

[54] Instead of the words "bis senos," Colgan thinks we should read, "Bis ternos Pontifices." For, he says, St. Brigid died in the seventieth year of her age, according to authorities, cited in the Fourth Appendix to her Acts (cap. vii.), or in the eightieth year of her age, according to her Fourth Life (lib. ii., cap. xcix.), and other authorities; which latter tract Colgan thinks the author of her Metrical or Sixth Life followed. According to the author of her Fourth Life and others, she died in the time of Pope Hormisdas, and in the first year of the Emperor Justin's reign (A.D. 518) ; or more truly, perhaps, in A.D. 523, as Colgan endeavours to show, in the Fourth Appendix to our Saint's Acts. See "Trias Thaumaturga." Sexta Vita S. Brigidæ, n. 15, p. 598. Also, Appendix Quarta ad Acta S. Brigidæ, cap. vii., p. 619.

[55] If it be supposed, that she died in the seventieth year of her age and A.D. 518, St. Brigid must have been born, about the year of Christ 449. If she died in the seventieth year of her age, and A.D. 523, she should have come into this world, about the year 454. In either case, she must have been born during the Pontificate of St. Leo the Great. But, from this latter Pontiff to the dates 518 or 523, while Hormisdas was Pope, including both of these Sovereign Pontiffs, in the chair of St. Peter sat Leo, Hilary, Simplicius, Felix, Gelasius, Anastasius, Symmachus, and Hormisdas—eight in all; not including the Anti-pope Laurence, who flourished A.D. 498. But, if we suppose St. Brigid to have died in the eightieth year of her age, and of Christ 518, as the authors of her Fourth and Sixth Lives seem to indicate, she must have been born, about A.D. 439, during the Pontificate of St. Sixtus III. This Pontiff sat in the chair of St. Peter, from 432 to 440. If we join the latter to the other eight, already enumerated, we shall have the number thrice three or nine Pontiffs, reigning, during St. Brigid's life-time ; and following the last computation. Colgan thinks the emendation he makes must represent the true meaning of the author who composed her Sixth Life. He followed the writer of the Fourth Life. If this latter were Animosus' work, it is indicated as having been read in the Metrical Prologue. See *ibid.*, n. 15, p. 598.

[56] See the various offices of our saint. The Roman Breviary of, 1522, Petrus de Natalibus, and "Chronica Generalis Mundi," state, that St. Brigid flourished during the Emperor Justin's rule. See "The Life of St. Brigid," by an Irish Priest, chap. x., p. 133.

[57] "Decessit autem venerabilis Brigida prima die mensis Februarii, suæ benignitatis & misericordiarum remunerationem in perpetuum possidens Deum : Qui in unitate trinus, & unus in trinitate, vivit & gaudet & gloriatur, ipse quidem vita gaudium & gloria sanctorum omnium, per omnia sæcula sæculorum. Amen." Quinta Vita S. Brigidæ, cap. lvii., lviii., pp. 581, 582. Colgan's "Trias Thaumaturga." This great feast of St. Brigid appears from remote times to have been celebrated with solemn public services and panegyrics in the ancient Irish churches. See Professor O'Looney's Irish Life of St. Brigid, pp. 1 to 4, 49, 50.

[58] After having given the day of our saint's death, at February i., Cogitosus concludes his Acts, in the following sentences: "Veniam peto a fratribus et lectoribus qui causa obedentiæ coactus, nulla prærogativa scientiæ suffultus, pelagus immensum virtutum S.

glory, and rejoicing in the possession of those eternal rewards, she had so richly merited after her departure from earth; she beholds for ever the ineffable presence of the Godhead, unceasingly and effectually interceding for her favoured island, and for her devout clients, with the Father, Son and Holy Ghost, world without end.[59]

An Irish Life of St. Brigid, and also the "Annals of Roscrea," state, that this holy woman died on a Wednesday. It has been remarked,[60] that the circumstance of our saint's decease occurring on such a day, if true, should bring her death in all probability into A.D. 523. The 1st of February fell on that day, during this year.[61] It has been added, that St. Brigid took the veil, also, on a Wednesday, and building on this notation, which Ussher was either ignorant of, or overlooked, Colgan argues, that the death of our pious abbess cannot be applied to any year, later than 523. This, however, rests on a passage,[62] not very trustworthy, as found in the Fourth Life of St. Brigid.[63] Yet, Dr. Lanigan doubts the accuracy of this relation, which appears to have been an imitation of certain presumed coincidences in St. Patrick's Life and in her own Acts. He thinks A.D. 525, a still more probable date for her death, than 523; which latter year, however, he says is the only one that can stand any competition with it. But, between both these dates, he leaves the reader free to form an opinion. Any other dates proposed, he deems not worthy of serious consideration.[64]

The place, whence our holy abbess departed to her true country and home, has been diversely represented.[65] Especially towards the closing years of her life, Kildare was the permanent place for her residence, and the almost unanimous echo of tradition declares it to have witnessed her exit from this world. Our historic records furnish sufficient evidence in attestation. Notwithstanding a contrary assertion, hazarded by the author of St. Brigid's Fourth Life, that she died in the northern province; this mooted question hardly admits of controversy.[66] Such a statement, regarding her first interment at

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Brigidæ, et viris fortissimis formidandum, his paucis rustico sermone dictis virtutibus de maximis et innumerabilibus cucurrerim. Orate pro me Cogitoso nepote culpabili et ut oratione vestra pio Domino me commendetis exoro, et Deus vos pacem Evangelicam sectantes, exaudiat." See Colgan's "Trias Thaumaturga." Secunda Vita S. Brigidæ, cap. xxxvi., p. 524. See, also, Messingham's "Florilegium Insulæ Sanctorum."

[59] See, Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xxxvi., p. 524. Vita Tertia S. Brigidæ, cap. cxxxi., p. 542. Vita Quarta S. Brigidæ, lib. ii., cap. c., p. 563. Vita Quinta S. Brigidæ, cap. lviii., p. 582.

[60] By Dr. Lanigan.

[61] See "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. vi., n. 88, p. 457.

[62] We find in it nothing but confusion. St. Brigid's death is said, also, to have occurred, during the reign of Justinian, and in the year 548. These periods are very different from that epoch of Hormisdas. See Ussher, "De Britannicarum Ecclesiarum Primordiis," cap. xvii., p. 884.

[63] There we are told, she died during the Pontificate of Pope Hormisdas, and therefore prior to the month of August in said year. See Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. 99. p. 562.

[64] See, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. vi., and nn. 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, pp. 454 to 458.

[65] No reliance is to be placed upon Meredith Hanmer's statement regarding St. Brigid, that "about the year 524 she was translated from the Hebrides into Dune, and resteth by Saint *Patrick's* side, as formerly hath beene declared in his Life. Ireland hath given her this epitaph:—

"Flos patriæ pietatis amans, virtutis alumna,
Sidus Hibernorum, Brigida Virgo fuit."

See, "Chronicle of Ireland," p. 91.

[66] According to Colgan, it is probable, the bodies of these saints were not together in Down, previous to A.D. 823. Hence, he infers, that neither St. Brogan, nephew to St. Patrick, on the sister's side, nor St. Columkille, who died in 597, nor St. Ultan, who departed A.D. 656, nor St. Aileran, the Wise, who died in 664, could have been the author of St. Brigid's Fourth Life, for reasons which he assigns.

Downpatrick, appears to have been falsely based, on a subsequent opinion about her remains being there, with those of St. Patrick and St. Columkille. It must have been entertained, only at a comparatively recent date. Hence, originated the account, presented by the author of her Fourth Life,[67] that she died at Downpatrick, or in its immediate neighbourhood.[68]

As in the time of Crimthann, Dunlaing and Illand, so under successive princes of Leinster, Kildare continued to enjoy ecclesiastical immunities, and to rejoice in a repetition of ecclesiastical endowments.[69] To the beginning of the ninth century, it was in an exceedingly flourishing condition. After this period, war, rapine, fire, and violence, stain the annals of Kildare ;[70] yet, learning and sanctity were not wholly banished from its cloisters, to the



The Grey Abbey, Kildare.

period of the Anglo-Norman invasion. Even after stranger lords took possession of the city and its appurtenances, two fine religious foundations

[67] Colgan thinks it highly probable, that Animosus was the author of this Life, rather than any other anonymous writer, among the many, who are said to have attempted St. Brigid's Acts, especially when some circumstances seem to favour the inference, while no good reason establishes a contrary conclusion. According to what Colgan himself supposes, the incidents of name, time and place should tell in favour of Animosus or Anmichod, as being the author, and that he lived after A.D. 823, and before 1097. Colgan has not been able to detect any date, for drawing a different conclusion. See "Trias Thaumaturga." Vita Quarta S. Brigidæ, n. 2, p. 564.

[68] There are many authors, who affirm that St. Brigid had been interred at Down, in the first instance ; but, these writers rather belong to a comparatively modern period. Among others, John Brampton and Henry of Marlborough, in their Annals, relate, that her remains reposed there with the bodies of Saints Patrick and Columkille. At the year 1177, Roger Hovenden, in his Annals, has a similar statement. Again, the author of the Annals of Glastonbury says of St. Brigid, that having returned to Ireland, she rested soon afterwards in the Lord, and was buried in the city of Down. David Roth, Bishop of Ossory, in his Dissertation on St. Brigid, pp. 151, 152, and Ussher, in his Index Chronolgicus, A.D. DXXIII., and "De Ecclesiarum Britannicarum Primordiis," cap. xvii., p. 888, are of accord, on this latter point.

[69] See Rev. Dr. Todd's "St. Patrick Apostle of Ireland." Introduction, pp. 16 to 18.

[70] See an interesting summary of its his-

were effected; since, Lord William de Vesey, A.D. 1260, established a friary for the Franciscan Order, which is now popularly known as the Grey Abbey. It is situated on the south side of the town, near a high road, and surrounded by an extensive and a crowded graveyard, covered with humble graves and having several head-stones inscribed. A high hawthorn-fence separates it from the road, the only good enclosure surrounding it. A farm-house and out-offices are at one side, and several fine ash-trees are thickly interlaced, to lend some adjoining paddocks shelter. An iron-gate forms an entrance from the road, but the off-fences are broken down, while cattle range among the graves and ruins. These latter traces of the fine old abbey are fast crumbling away. They seem to indicate two chief divisions; namely, the Friary proper, and its church, in immediate proximity. The entire length of the building appears to have been 35 yards, from east to west; and, 8 yards in width, interiorly. The south side-wall is much broken; the north side-wall at the church portion was propped by four buttresses, apparently built to give strength, at a period long after the Church had been quite completed. Six lancet-headed windows were in the north wall. A large and pointed window occupied the east gable. A long vault, extending from the monastic house northwards, is yet traceable, under the graves; while, extending southwards, on the off-side, are some fragments of foundations.[71] These appearances indicate, that the plan of this building, at one time, was nearly cruciform.[72] Half of the west gable is entirely gone.[73] In the year 1290, William de Vescy built a house for Carmelites or White Friars, and a few members of this order yet occupy a dwelling standing on the site.

After death, our saint's relics were placed on one side of the altar in her church.[74] They were deposed in a monument, adorned with beautiful workmanship. Gold and silver, superimposed, formed artistic decorations for her shrine, as also for that of St. Conleath.[75] This latter tomb occupied a position on the other side of the principal altar. Many miracles were wrought before the shrine of our holy abbess, after her death.[76] It is related, that on her festival day, multitudes flocked to Kildare from different provinces; some went to recover health through her intercession, others to offer gifts at her shrine, while some attended to witness magnificent ceremonies there performed. Again, others were induced to be present through less devotional and more worldly motives.[77] In such convocations, we may find probably, a prototype of the later "patrons," or "patterns," so common in other parts of the country. It is incorrectly stated,[78] in the Fourth Life of St. Brigid, that immediately after her death, she was buried with great honour and solemnity in the same tomb, with the most holy Archbishop Patrick.[79] It is

tory, in Archdall's "Monasticon Hibernicum," pp. 322 to 331.

[71] The accompanying illustration, engraved by George A. Hanlon, from a drawing on the wood, by William F. Wakeman, was taken as a sketch, on the spot, by the author, December, 1875.

[72] Unless, indeed, the vault extending northwards had no connexion with an upper house, and had been intended solely for interments.

[73] Some fine carved stones were removed from the Grey Abbey many years ago, and were used to build the Chapel of Miltown, some few miles from Kildare.

[74] See Rev. P. J. Carew's "Ecclesiastical History of Ireland," chap. vi., p. 242.

[75] Colgan does not hesitate in his opinion, that St. Brigid was first buried at Kildare. Bollandus also accords on this point, in his Commentarius Prævius ad Vitam S. Brigidæ. "Acta Sanctorum," tomus i. Die i. Februarii, secs. vi., vii., pp. 106 to 108.

[76] According to Professor O'Looney's Irish Life of St. Brigid, pp. 47, 48.

[77] See Cogitosus' "Vita S. Brigidæ," cap. xiv. This account sufficiently refutes a supposition, offered by the author of her Fourth Life, that our saint had been at first buried in Downpatrick.

[78] See Martin Haverty's "History of Ireland," chap. ix., p. 80.

[79] After the first interment of St. Brigid, at Kildare, according to Cogitosus, that her

further intimated, such juxtaposition of their bodies, after death, had been a result of their wishes whilst alive. In that tract, it is expressly noted, their remains were interred, in the city of Ultonian territory, called Dun-da-Leth-glaisse, or Dun-da-Lethglass,[80] and which was situated near the sea.[81] It existed from the time of St. Patrick, as an ancient episcopal residence.[82] In former times, this city had been named Aras Kealtuir, after a celebrated hero or champion, called Kealtuir.[83] He is numbered among the principal heroes of Ireland, and he was a contemporary with Connor Mac Nessa, King of Ulster.[84] Notwithstanding this account of our saint's death and burial, the author of her Fourth Life remarks, that the privileges, honour, and distinction, due to Kildare city in the province of Leinster, were recognised for ages after the Blessed Brigid's death, in connexion with her name and memory.[85] These facts serve, likewise, to impress us with the moral of all historic experience, that great names serve to make celebrated, through all time, localities, which without such connexion, should otherwise leave little to interest human sympathy, or awaken popular feeling. Fond memory recalls deeds that have been done there, and that have not passed away to unhonourable oblivion.

CHAPTER XV.

MIRACLES WROUGHT AT KILDARE AFTER ST. BRIGID'S DEATH—THE FALCON—ST. BRIGID'S RELICS ARE REMOVED TO DOWN—REMARKABLE DISCOVERY OF THE BODIES OF ST. PATRICK, ST. BRIGID AND ST. COLUMKILLE IN THAT CITY—SOLEMN TRANSLATION TO A MAGNIFICENT TOMB—KILDARE AND ITS TRADITIONS—DESECRATION OF HOLY REMAINS AT DOWN—REPUTED REMOVAL OF ST. BRIGID'S HEAD TO AUSTRIA, AND AFTERWARDS TO LISBON.

NOT only during the lifetime of St. Brigid did she perform miracles, but even after release from her corporeal prison, many wonders, attributed to her merits and to Almighty power, took place within and without that monastery, where her venerable remains were deposed.[1] Of some miracles, Cogitosus

remains were afterwards translated to Down is admitted by Colgan. There they had been interred, in the same place with those of Patrick and Columkille. Although the occurrence of translating her remains to Down is unquestionable; yet, the time when it took place is altogether unknown. See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. vi., p. 618.

[80] Afterwards Dun Patraic, Down, or Downpatrick. It comprised the greater part of ancient Ulidia or Dalaradia. In the reign of Edward II. it was formed into two counties, namely Down, and the Ards or Newtown; but, in the time of Queen Elizabeth, both were formed into the present county Down, which got the name from its chief town, Latinized "Dunum." See John O'Hart's "Irish Pedigrees; or the Origin and Stem of the Irish Nation," part v., chap. vi., p. 254.

[81] It is in eastern Ulster. Down is chiefly celebrated, on account of three most illustrious saints of Ireland, having been there entombed, viz., St. Patrick, St. Brigid and St. Columkille. Besides, it became the burial-place of many other holy persons, but less renowned. It was, also, the birth-place of the subtle Doctor Joannes Scotus, according to Cavellus, Thadæus, Wadding, Arturus, &c. See Cardinal Bellarmin, "Operum," tomus vii. De Scriptoribus Ecclesiasticis. Sæculum xiv., pp. 461, 462.

[82] See Sir James Ware's "De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 178.

[83] He flourished, about the time of our Lord's Incarnation, and in the beginning of the Christian era.

[84] The father of Kialtuir was called Cruitheachyr. This latter was a favourite and companion of Connor Mac Nessa.

[85] See, Colgan's "Trias Thaumaturga." Vita Quarta S. Brigidæ, lib. ii., cap. xcix., and nn. 24, 25, 26, 27, 28, 29, 30, 31, 32, *ibid.*

CHAPTER XV.—[1] Immediately before the narrative of her death, the author of her Fourth Life says: "Hic, Fratres charissimi,

not only heard, but he was even an eye-witness. His account shows, that he flourished at a very early period, and as already mentioned, in a previous part of this biography. The abbot or president, over St. Brigid's great and renowned monastery,[2] sent stone-cutters and workmen to search out and prepare a mill-stone, wherever it could be discovered. Without much foresight, these men proceeded to the top of a rocky mountain, where they selected a large and suitable stone. The ascent to this place was exceedingly difficult of approach.[3] Having shaped the stone into a round form and perforated it, to serve the purpose for which it had been intended, the prior was sent for, and he came with some men and oxen to remove it. But, the animals could not be driven up the rough ascent. With difficulty the prior approached it, attended only by a few companions. With the workmen and attendants, he began to consider how the mill-stone could be removed from the mountain brow, for it was found impossible to bring the yolked oxen over that rugged and broken ground. In despair of accomplishing their object, some said, that the stone should be abandoned, and that those who fashioned it, had wrought in vain: but, their president, more prudently thinking or inspired, replied with strong faith: "By no means abandon your effort, but lift the mill-stone like men, and precipitate it from the top of this mountain, in the name and through the intercession of our most holy Brigid. For, unless she, to whom nothing is impossible, according to what is said in Scripture, about all things being possible to the believer,[4] bear it to that place, whence the oxen shall be able to draw it, not any artifice or strength of man can bring this mill-stone over the rocky ground." Then, with trusting faith, the men heaved it into the valley beneath, while they stood above on the rock, to watch its progress. The stone slided over the edges of the cliffs gradually, until it came to a marshy spot below the mountain. There, on account of its humidity, neither men nor oxen could tread. Strange to say, the stone glided to that very place, where the animals stood, and without the least fracture, it was brought by oxen and men to the mill. There it was exactly fitted, to serve its purpose.

To render this incident more miraculous, the same mill-stone, thus wonderfully directed by St. Brigid, refused to perform its office, when the grain of a certain neighbouring magus had been brought to the mill, by a rustic. Ignorant regarding its owner, the miller put that grain between the mill-stones; yet, all his efforts, seconded by water-power and by the pressure of a strong current,[5] could not grind with the stone, already particularized. At

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miraculis & virtutibus beatissimæ Matris Brigidæ scribendi vel narrandi terminum ponimus: quia dignum aliquid poni in chartis, quotidie novum semper de ea sola jam invenissemus. Non enim modo cessant, neque cessabunt usque ad finem sæculi talia miracula per eam a Deo, qualia audistis per eam in vita sua. Per hæc autem pauca quæ scripta sunt lecturi, et audituri, qui scitis, qualis et quanti meriti apud Deum omnipotentem gloriosissima Virgo fuerit, scire potestis."—Quarta Vita S. Brigidæ, lib. ii., cap. xii., sec. 80. Bollandists' "Acta Sanctorum," tomus i., Februarii Die i., p. 171.

[2] Cogitosus adds, "de quo, in hujus opusculi principio, brevem fecimus mentionem," &c. As Cogitosus does not expressly name any person—which is to be regretted—to whom these observations would seem applicable, it can only be reasonably conjectured, that allusion is made to the contemporaneous abbot over a monastery of religious men, then in Kildare, and who was included among those brethren, to whom our saint's life is dedicated. See Colgan's "Trias Thaumaturga." Secunda Vita S. Brigidæ. Prologus and cap. xxxii., pp. 518, 523.

[3] It is likely, the Red Hills, near Kildare, are here alluded to, or possibly the Hill of Allen. The old map of Kildare county, published by John Noble and James Keenan in 1752, gives a very curious outline of the Red Hills, as also of the Hill of Allen, within the Isle of Allen, and altogether surrounded with bog.

[4] See St. Mark ix., 22.

[5] Near the town of Kildare runs a consi-

length, the astonished spectators discovered, how this grain belonged to a magus, and they no longer doubted, that mill-stone refused to grind this Gentile's corn, because of a miraculous efficacy conferred on it, through St. Brigid's merits. When this corn of the magus had been removed, and that of the monastery had been substituted, the mill-stone began to move without any impediment, and in its usual manner. After a certain interval had elapsed, it happened, that the mill itself was burned; and, it was deemed remarkable, that not only every object therein had been consumed, but even the mill-stone, which corresponded with that one, which had been brought thither, through St. Brigid's special interposition. This latter relic was found, however, whole and uninjured, among the smoking ruins, after the fire had been extinguished. Such a circumstance being deemed miraculous, the recovered stone in question was afterwards brought to the monastery, where it was conspicuously placed, near the gate of that interior fort,[6] by which the church was surrounded.[7] Through veneration for St. Brigid, many came to visit it, and the faithful, who touched this relic, were healed of several diseases, which afflicted them.[8]

A curious story has been told about a falcon, which was thought to have frequented Kildare, and to have constantly taken its station on the very top of the ecclesiastical tower,[9] from St. Brigid's time to the twelfth century. Wherefore, the people called it St. Brigid's bird, and held it in great veneration. In the presence of some civilians and soldiers, this bird was seen chasing from air to earth some wild birds and water-fowl, over the plain of Kildare. It had been accustomed or trained to this sport. The bird would not allow any rival to remain about Kildare Church; yet, at a certain season of the year, during breeding time, it was accustomed to rètreat among the mountains of Glendalough.[10] After the usual interval, it returned, nestling

derable stream, which yet affords an excellent mill-race at Tully. This probably is the current to which allusion is made. By a south-west course it falls into the River Barrow, to the north of Kilberry, where an interesting group of ecclesiastical and civil remains may be seen.

[6] This was probably a *Cashel*, which, owing to the ancient and modern encroachments for roads and buildings surrounding the present old church and round tower at Kildare, has long since disappeared.

[7] Lately has appeared a magnificent illustrated work, which had long occupied the time and thoughts of a distinguished and munificent Irish nobleman, whose loss to native art, science and literature has been deservedly lamented. Before death, however, he had made provision for its editorship by a lady, combining in the rarest degree faculties of artistic taste and antiquarian knowledge. The Pagan and Christian remains of Ireland are exquisitely produced in photographic autotypes, lithographs, and wood-engravings, in a style leaving nothing to be desired. Miss Stokes, in her truly learned introduction to "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, has pointed out the differences existing, to mark the independent purposes for which the Pagan *caisel* or stone-fort and the Christian *caisel* or enclosure had been erected, "while their similarity in structure seems to point to the same degree of knowledge in the builders," vol. i., p. xviii.

[8] See Colgan's "Trias Thaumaturga." Vita Secunda S. Brigidæ, cap. xxxii., xxxiii., xxxiv., and n. 16, pp. 523, 526.

[9] Doubtless, the existing round tower is the one alluded to.

[10] This romantic spot is agreeably alluded to in the following lines:

"Where, girt by many a mountain grey,
Rolled in itself unsociably,
The Valley of the Lakes displayed
Its shrines, embrowned in thickest shade
Of circling mountains; that appeared,
With rude stupendous height, to guard
This hallowed region of repose.
Here in dark horror Lugduff rose,
The southern sentinel;—Beside
Towered Derrybawn, in waving pride;
Between them, o'er its rocky bed,
By wood embrowned a torrent sped;
While with contrasted brightness fell,
From hills, that westward bound the vale,
Glaneola's cascade;—And North,
Broccagh his mountain mists sent forth;

in an almost tame state, within the ecclesiastical buildings. The bird remained always undisturbed by their pious inmates. At the time of King John's departure from Ireland, this extraordinary bird of ages, and which had ever been regarded with pride by the Kildare people, was killed by a rustic. He struck it with his staff, whilst incautiously exposed to a fate, for which it seemed unprepared. From this incident, Giraldus Cambrensis draws the common-place moral, that in the most prosperous condition of things, danger may be at hand, and that we should not trust life, which is daily exposed to mischances, however pleasant and agreeable may be our state.[11]

It seems sufficiently probable, that the remains of the venerable abbess were at first interred within the church of Kildare; where her nuns for some ages, to honour her memory, kept a fire always burning. Hence, that convent was called the House of Fire.[12] It is supposed, that about A.D. 835, or probably before, when Kildare begun to suffer from the hostile Danish incursions,[13] the relics of our saint were removed to Down[14] for greater security, and to guard them from Pagan profanation. Here, they were deposed, with those of St. Patrick and of St. Columba. We can have little doubt, they were for a long time carefully preserved, and greatly honoured by the faithful. Yet, the Northmen frequently attacked, plundered, and burned this town. These ravages were continued, during the tenth, eleventh, and even the twelfth century.[15] It seems probable, the harrassed townspeople were obliged, through motives of precaution, to remove and bury in the earth those precious remains consigned to their charge. Probably, the secret of their entombment had been confided, only to a few ecclesiastics, and these might have perished, during the tumults of that time. It would appear, that a tradition, regarding where the illustrious saints had been buried, passed out of popular recollection in Down,[16] after the lapse of some centuries. What is still more astonishing, a knowledge, concerning where St. Patrick's, St. Brigid's, and St. Columkille's relics had been deposed, was even obliterated, from the minds of the faithful, and in a city, where those holy persons were ever held in such extraordinary veneration.

About the year 1185,[17] however, the first year of King John's arrival in Ireland,[18] when Malachy III.[19] was bishop over Down, this holy man was accustomed to offer up his prayers to God, that a discovery of the above-mentioned saint's relics might be made by him.[20] It so happened, one night,

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But in the east, no envious height;
Shut out the golden flood of light."

—John D'Alton's "Dermid; or Erin in the Days of Boru."—Canto v., sec. xi., pp. 131, 132.

[11] See Giraldi Cambrensis "Opera," tomus v. Edited by James F. Dimock, M.A. Topographia Hibernica, dist. ii., cap. xxxvii., pp. 122, 123.

[12] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii. February 1st, p. 22.

[13] "Cependant vers le milieu du neuvième siècle un peuple sorti des forêts de la Scandinavie, les Danois, abordèrent en Irlande; ils en occupèrent une partie sans beaucoup de peine; la lutte contre eux devient cependant vive et obstinée."—Gustave de Beaumont's "L'Irlande, Sociale, Politique et Religieuse," tome i. Introduction Historique, chap. i., sec. ii., p. 8.

[14] She was buried at Dun, or Downpatrick, in one tomb with Patrick; and where Colum Cille was afterwards interred. See Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 36, 37.

[15] See "The Irish Penny Magazine," vol. i., No. 43, p. 338.

[16] An interesting account of this ancient city, supposed to be the Dunum mentioned by the geographer Ptolomy, is found in Walter Harris' "Ancient and Present State of the County Down."

[17] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1st, p. 22.

[18] See l'Abbé Mac-Geoghegan's "Histoire de l'Irlande Ancienne et Moderne," for an account of his visit, tome ii., partie iii., chap. i., pp. 33, 34.

[19] See Harris' Ware, vol. i., "Bishops of Down," p. 196.

[20] See an account of this discovery, in Ussher's "De Britannicarum Ecclesiarum Primordiis," cap. xvii., pp. 889 to 892.

while engaged in fervent prayer and within the church of his cathedral city, Malachy saw a ray of light, like a sun-beam, extending itself through the church.[21] Finally, it settled over the graves of those inhumed saints. The bishop was exceedingly rejoiced at this vision, and he prayed more earnestly, that the ray of light might remain, until he had discovered the relics. Then rising, and having procured necessary implements, he went to the illuminated spot and dug beneath. In fine, he disinterred the bodies of the three saints. The tomb or grave of St. Patrick was fixed in a central cave or compartment, with the remains of St. Bridget and St. Columba, on either side.[22] He then withdrew these precious relics, and placed them in three separate coffins. Afterwards, he buried them in that same spot, which he took care to mark with great exactness. Malachy related the particulars of his vision, to John de Courcey, the conqueror of Down. This renowned warrior, being distinguished for his zeal in the cause of religion, concurred with the bishop, that a message should be despatched to Rome, with an humble supplication, addressed to the Sovereign Chief of the faithful, Urban III. His sanction, for a solemn translation of those relics, was requested. To this petition, Pope Urban assented, and immediately he despatched Vivian, Cardinal Priest of St. Stephen, as his Legate to Ireland. The public translation of the relics took place, on the 9th of June, 1186, the festival of St. Columkille. With all due reverence and great solemnity, those remains were removed from the place of their deposition to a more conspicuous position, assigned for their reception, within the cathedral church.[23] Fifteen bishops, many abbots, provosts, deans, archdeacons, priors, with other clergy and the laity, assisted on this solemn occasion.[24]

Speaking of Kildare city,[25] in Leinster, which had become so renowned, owing to its connexion with our glorious abbess, Giraldus Cambrensis says, that foremost, among many miraculous things worthy of record, was St. Brigid's inextinguishable fire.[26] Not, that this fire itself was incapable of being extinguished, did it obtain any such name, but, because nuns and holy women had so carefully and sedulously supplied fuel to feed its flames, that from St. Brigid's time to the twelfth century, when he wrote, it remained perpetually burning through a long lapse of years.[27] What was still more re-

[21] See an interesting account of this whole matter in Rev. Sylvester Malone's "Church History of Ireland," chap. iii., pp. 95 to 97.

[22] See Giraldi Cambrensis, "Opera," vol. v. Edited by James F. Dimock. Topographia Hibernica, dist. iii., cap. xviii., pp. 163, 164.

[23] "The bodies of St. Patrick, St. Columb, and St. Bridget were translated at Down, by the Pope's Legate; and the staff of Jesus was carried in triumph from the Cathedral of Armagh to Christ Church, Dublin, the adventurers hoping that it would promote their interests."—Taffe's "History of Ireland," vol. i., p. 42.

[24] This account nearly agrees, in every particular, with one contained in the Office of this Translation, printed at Paris, A.D. 1620. The Cardinal Legate, however, is named John, in the latter compilation. Ussher calls him Vivian. See, "De Britannicarum Ecclesiarum Primordiis," cap. xvii., p. 891.

[25] The town of Kildare and its immediate surroundings, together with St. Brigid's well, near Tully, is shown on the "Ordnance Survey Townland Maps for the County of Kildare," Sheet 22.

[26] Singularly applicable are the lines, found in that magnificent poem, "The Fire Worshippers," one of Moore's happiest inspirations, and allegorically referring to Ireland.

"And though for ever past the days
When God was worshipp'd in the blaze
That from its lofty altar shone;—
Though fled the priests, the vot'ries gone,
Still did the mighty flame burn on,
Through chance and change, through good and ill,
Like its own God's eternal will,
Deep, constant, bright, unquenchable."

—"Lalla Rookh."

[27] To this remarkable circumstance allusion has been made, and it has been immor-

markable, notwithstanding great heaps of wood, that must have been piled upon it, during such a prolonged interval, the ashes of this fire never increased.[28]

What is furthermore remarkable, from the time of St. Brigid and after her death until the twelfth century, an even number, including twenty nuns, and the abbess, had remained in Kildare nunnery. Each of these religious, in rotation, nightly watched this inextinguishable fire. On the twentieth night, having placed wood on its embers, the last nun said: "O Brigid, guard thy fires, for this night the duty devolves on thyself." Then the nun left that pyre, but although the wood might have been all consumed before morning, yet the coals remained alive and inextinguishable. A circular hedge of shrubs or thorns surrounded it, and no male person dare presume to enter within that sacred enclosure, lest he might provoke Divine vengeance, as had been experienced by a certain rash man, who ventured to transgress this ordinance. Women only were allowed to tend that fire. Even these attendants were not permitted to blow it with their breath; but, they used boughs of trees as fans for this purpose. Young goats could not even penetrate the enclosure, through St. Brigid's miraculous intervention. At Kildare, also, were to be seen most beautiful plains, which were called St. Brigid's pastures, and no one dared disturb them with the plough.[29] Besides, it was considered almost miraculous, although animals of all the surrounding districts grazed on these lands,[30] from the rising to the setting sun, on the following morning this herbage seemed luxuriant as ever.[31] The same remarks well apply to the celebrated racing ground of the Curragh,[32] in the nineteenth as well as during the twelfth century.

It is mentioned, that a certain archer, belonging to Count Richard's family, had dared to leap over the hedge, and to blow with his breath St. Brigid's fire, at Kildare; but, immediately he leaped back frantic, and whoever accosted him, this archer blew into the person's face, in like manner, while stating, that he had thus profaned the saint's sacred fire. In this demented state, he ran through houses of the whole town. Being seized and bound by his companions, he begged them to conduct him towards the first water they could meet, and here drinking an incredible quantity, he immediately expired. When another man had put his leg over the hedge, surrounding this fire, and had been suddenly drawn back by his companions, both his foot and thigh became withered. So long as he lived, that person remained lame and paralysed.[33] This, however, was not the only instance of Divine judg-

talized, in some beautiful lines, written by "the poet of all circles and the idol of his own." See Moore's "Irish Melodies."

[28] See Giraldi Cambrensis' "Opera," tomus v. Edited by James F. Dimock, M.A. Topographia Hibernica, dist. ii., cap. xxxiv., pp. 120, 121.

[29] Allusion is no doubt made to the Curragh, "a fine undulating down, about six miles in length and two in breadth," and it is "unequalled, perhaps, in the world for the exceeding softness and elasticity of the turf."—Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. ii., pp. 258, 259.

[30] To these pastures are applied the lines of Virgil:—

"Et quantum longis carpent armenta diebus
Exigua tantum gelidus ros nocte reponet."

—Georgicæ, lib. ii., ll. 201, 202.

[31] See Giraldi Cambrensis' "Opera," vol. v. Edited by James F. Dimock, M.A. Topographia Hibernica, dist. ii., cap. xxxv., xxxvi., pp. 121, 122.

[32] The old map of Kildare county by John Noble and James Kernan presents a picture of the great racing contest in 1751, on the Curragh of Kildare, between Black and All Black—so celebrated in Oliver Goldsmith's "Citizen of the World," letter v.—with Bajazet. This illustration also shows the equestrian costume of that period.

[33] See Giraldi Cambrensis' "Opera." Edited by James F. Dimock, M.A. Topographia Hibernica, dist. ii., cap. xlviii., p. 131.

ment, visited on those who profaned St. Brigid's sanctuaries ; for, Earl Strongbow himself had his death-bed thoughts disturbed, by a recollection of his impieties towards our illustrious saint.[34] Many of the mediæval traditions, regarding holy Brigid's veneration at Kildare, have not been preserved, save only in an imperfect or in a fragmentary fashion. The inhabitants, however, yet relate some legends concerning her.

In the year 1220, Henry of London,[35] Archbishop of Dublin,[36] ordered St. Brigid's fire at Kildare to be extinguished. This is said to have been done, so that all occasion for superstition might be removed.[37]

At the time when Richard Stanihurst[38] wrote, in the sixteenth century,[39] it would seem, that Down had fallen from its more ancient splendour, and had sunk to the proportions of a village.[40] The English Martyrology,[41] which has allusion to the twelfth century translation of the bodies of our three great patron saints,[42] mentions an inscription, likewise, as having been carved on their tombs.[43] It relates, that their monument continued in Down,[44] to the time of Henry VIII., King of England. To the great regret of the Irish Catholic people, it was destroyed about this latter period. Such desecration occurred during that time, when Lord Leonard Gray was governor over Ireland, and in the year 1538.[45] It is stated, however, that St. Bridget's head was saved by some of the clergy, who carried it to Neustadt, in Austria ; and thence, in 1587, it was taken to the church of the Jesuits, at Lisbon, to whom the Emperor Rudolf II. gave it.[46]

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[34] "The native chronicles stigmatize the Earl Richard as the greatest destroyer of the clergy and laity that had come to Ireland since the time of the Norse tyrant Turgesius. According to them, the fatal ulcer had broken out in his foot, through the miracles of St. Brigid, St. Columb-Cille, and of the other saints, whose sanctuaries he had desecrated. They averred that, on his death-bed, the Earl imagined that he saw St. Brigid, the holy Abbess of Kildare, in the act of killing him, for having profaned her churches in Leinster."—Gilbert's "History of the Viceroys of Ireland," chap. ii., p. 41. See, also, Notes to chap. ii., p. 488, *bid.* The same circumstance is related in Dr. O'Donovan's "Annals of the Four Masters," vol. iii., p. 25, at A.D. 1176.

[35] See an account of him in Harris' Ware, vol. i., "Archbishops of Dublin," pp. 318 to 320.

[36] He occupied this see from A.D. 1213 to 1228, when he died, about the beginning of July.

[37] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1st, p. 22.

[38] See an account of him and of his writings in S. Austin Allibone's "Critical Dictionary of English Literature and British and American Authors," &c., vol. ii., p. 2225.

[39] This writer was born in Dublin about the year 1545 or 1546, and he died at Brussels, A.D. 1618. See *ibid.*

[40] Stanihurst adds : "nunc tantum villula, cum veteris structuræ parietinis apparet, in qua corpora D. Patricii, Columbæ, et Brigidæ fuerunt sepulta."—Richardi Stanihursti Dubliniensis, "De Rebus in Hibernia Gestis," &c., lib. i., p. 26. Edition Antwerpiæ, A.D. M.D.LXXXIIII., 4to.

[41] At the 1st of February. This authority states, "Corpus ejus terræ mandatum est in oppido Dunensi in Ultonia," &c.

[42] As related by Giraldus Cambrensis, in Topographia Hibernica, dist. iii., cap. xviii., "Opera," vol. v. Edited by James F. Dimock, M.A., pp. 163, 164.

[43] The following is found in Camden's "Britannia," newly translated into English : with large additions and improvements, by Edmund Gibson :—

"In burgo Duno, tumulo tumulantur in uno,
Brigida, Patricius, atque Columba pius."

It is thus rendered into English :—

"One tomb three saints contains ; one vault below,
Does *Brigid*, *Patrick* and *Columba* show."

—Col. 1013. Fol. edition, London, 1695.

[44] We are told, that many remains of antiquity had been discovered among the ruins of Down Abbey. Among those were noticed, when repairing the old cathedral, before the commencement of this century, an image of St. Patrick, in *basso relievo*. This was about "two feet and a-half in length, his mitre on his head, and crosier in his hand ; the work rudely but not unskilfully done."—Dubourdieu's "Statistical Survey of the County of Down." Appendix sec. 3, pp. 281, 282.

[45] See Haverty's "History of Ireland, Ancient and Modern," chap. xxx., p. 365.

[46] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February 1st, p. 22.

According to the several prophecies, regarding this illustrious saint, her name and her virtues were destined to be celebrated, not only in Ireland, but throughout the world, while that veneration and respect paid to her memory were to continue, until the day of final doom.[47] The event has corresponded, hitherto, with this recorded prediction, nor can we reasonably doubt the prophetic saying will continue to be verified, when time draws to its close; for, numberless writers have testified concerning the extent and prevalence of those honours paid to her throughout Ireland, as also in the various countries of Europe, and over the entire world. Generations yet unborn shall continue still further to extend and perpetuate her fame.

CHAPTER XVI.

ANCIENT CHURCHES, CHAPELS, RELIGIOUS INSTITUTIONS, AND PLACES, DEDICATED TO, OR CALLED AFTER, ST. BRIGID, IN IRELAND—HOLY WELLS AND OBJECTS ASSOCIATED WITH HER MEMORY—MODERN CHURCHES, CHAPELS, AND CONVENTS, DEDICATED TO HER—RELIGIOUS ORDERS PLACED UNDER HER PATRONAGE.

THE extraordinary veneration and devotion, entertained by the Irish people for St. Bridget, are evidenced by numberless ancient and modern churches, chapels, convents, holy wells, and places, still retaining her name, throughout every part of our island. There were many other churches and religious houses, in different parts of Ireland, and of which St. Brigid is patron; although such erections and places are not now named after her. Colgan had obtained catalogues of churches, belonging to the different dioceses of Dublin, Tuam, Kildare, Elphin, and Lismore, afterwards united to Waterford, from bishops presiding over these respective sees. From such lists, he was enabled to set down the names of various churches or places, which claimed St. Brigid, as special patron.[1] But, as he was unable to obtain catalogues of contemporaneous churches and patrons, in connexion with the remaining twenty-five or twenty-six sees in Ireland, he justly leaves us to infer, how extended must have been that fame and veneration, procured for our saint, throughout the rest of our island.[2] Of Erinn she was always regarded as the great and general intercessor. Hence, it happened, that so many different territories, baronies, parishes, denominations, townlands, and natural objects, were associated with her name.[3] While enlarging this list, from other available sources for information, our catalogue must necessarily be imperfect. A more extended knowledge of localities and of popular traditions, with comparison and examination of registers or archives, may enable future investigators greatly to increase the succeeding topographical collection of Brigitine localities and objects.

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[47] "Claram namque filiam paries, quæ sicut sol in vertice cæli lucebit in mundo."—Vita Tertia S. Brigidæ, cap. ii., p. 527. Also, the same words occur, in Vita Quarta S. Brigidæ, lib. i., cap. ii., p. 546, with the additional, "usque in finem sæculi."—Colgan's "Trias Thaumaturga."

CHAPTER XVI.—[1] It must be remarked, that some places, mentioned by Colgan, as being dedicated to, or called after, our saint, are to be found in other Irish dioceses, besides those previously named. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xvi., pp. 624, 625.

[2] When Colgan's mere page is cited in this chapter, allusion is made to the previously mentioned work and appendix.

[3] This enumeration Colgan extracted from his Catalogue of Churches, belonging to the dioceses, already mentioned. But, he would not undertake to say, whether all these places derived their names from St. Brigid, surnamed Thaumaturga, owing to the number and greatness of her miracles, or whether some had not been derived from other saints, bearing the name of Brigid, since many such are to be found in our Irish Calendars.

Foremost among the places, where St. Brigid was honoured, is Kildare. The cathedral church[4] of this ancient city, in the province of Leinster, took her name and tutelary guardianship, we can have little doubt, not very long after her demise.[5] In the seventeenth century, her chapel was also standing.[6] A monastery of Canons Regular at Kildare, where St. Brigid formerly presided over monks and nuns, is said to have been dedicated to her; while, the convent of her order rejoiced especially, in having her once as an illustrious directrix, and after death as a glorious patroness. In modern times, the Catholic parochial church has been dedicated to her memory, while, the Presentation Convent and schools of the town are under her special patronage. Further, towards the west, Rosenallis,[7] a parish church, in the barony of Tinnahinch, Queen's County, in the deanery of Killeigh, or Killachuidh, diocese of Kildare,[8] was dedicated to St. Brigid.[9]

The following churches and places were dedicated to or named from St. Bride, or St. Bridget, in the present city and diocese of Dublin. St. Bride's Church,[10] situated in Bride-street,[11] was formerly a dependency on the Church of the Most Holy Trinity, and afterwards on St. Patrick's Cathedral, owing to a grant of Archbishop Comin. It also was called after our saint.[12] Bride's-alley, running off Bride-street. Bride's-place, situated off Golden-lane. Bridewell-lane, off West Arran-street. This locality may have taken its name, from some Brideswell, or St. Brigid's well. A nunnery, dedicated to St. Bride, formerly stood in Channel-row. There was an hospital, dedicated to St. Peter and to St. Brigid.[13] It stood in Peter-street. There was a Bride's Well; now covered by a pump, which is to be seen at present in a courtway off Bride-street. In the county of Dublin, at Killossery, otherwise called Ashbourne-rath on Ashbourne-road, eight or nine miles from Dublin city, are the ruins of an ancient ivied church, which was dedicated to St. Brigid.[14] It is a curacy in the deanery of Swords.[15] It was called Kilteri or Killostre in ancient documents.[16]

The old ruins of Killester, anciently called Kyllastra[17] or Quillestra, are enclosed by walls, and on the road-side.[18] Several portions of the former

[4] See Colgan, p. 625.

[5] See a description of the ruins in Thomas Bell's "Essay on the Origin and Progress of Gothic Architecture, with reference to the Ancient History and Present State of the Remains of such Architecture in Ireland, to which was awarded the Prize proposed by the Royal Irish Academy for the best Essay on that Subject," sect. xvi., pp. 192 to 195. Dublin: 1829, 8vo.

[6] Kill-brigde, or Kilbride, a chapel at Kildare town, and in the same diocese, province of Leinster, was dedicated to St. Brigid, in Colgan's time. See p. 625.

[7] See its parochial extent on "Ordnance Survey Townland Maps for the Queen's County." Sheets 3, 4, 6, 7, 8.

[8] See Colgan, p. 625.

[9] See an interesting account of this parish—the proper name of which is stated to be Oregan—by the Rev. John Baldwin, curate, in William Shaw Mason's "Statistical Account or Parochial Survey of Ireland," vol. iii. No. xvi., pp. 311 to 332.

[10] We find, at A.D. 1180, Joseph, chaplain of St. Bridget's, was a subscribing witness to a grant of land, made to the prior of the Most Holy Trinity. See "History of the City of Dublin, from the earliest accounts to the present time," &c., by J. Warburton, Rev. J. Whitelaw, and the Rev. Robert Walsh, vol. i., p. 267.

[11] This is probably the one, called Templum S. Brigidæ, or Teampull Bride, in Colgan's list, p. 625.

[12] See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," &c., book i., chap. xi., p. 72.

[13] This was founded in 1810, by Dr. Kirby.

[14] See "Repertorium Viride."

[15] See D'Alton's "History of the County of Dublin," pp. 400 to 402.

[16] See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," &c., book i., chap. x., sect. ii., p. 49.

[17] See some curious grants of lands here to a certain Andrew Breen, in Warburton's, Whitelaw's and Walsh's "History of the City of Dublin, from the earliest accounts to the present time," &c., vol. i., p. 266.

[18] About three miles from Dublin city.

building remain, but, in a very delapidated condition. Masses of ivy shade them on every direction.[19] The walls are well jointed and grouted, while the black calp limestone of this district furnished material for their erection. These are three feet in thickness, and the church measures seventeen feet in width, on the interior, by forty-six feet, in length. The ruins stand in the centre of a small and overcrowded graveyard, which is nearly covered with weeds, aged elder trees, and tangled brambles. This chapel—once appendant to the church of Swords—appears to have been quadrangular, without the usual division of nave and choir. Four large apertures are in the side-walls—two of these on either side. Towards the road, one opening appears to have been



The Old Ruins of Killester.

arched with undressed stone, and this was of obtusely-pointed Gothic shape. Probably a door lay underneath it. On one of the gables, towards the west, a large door-way pierced the wall, which seems torn away below its sill to the present earth-level. Traces of plaster, remaining about its interior, prove that the church was used for purposes of worship, at no very remote age. Opposite the gable described, there was an orifice in the other. A large-pointed Gothic eastern window stood here.[20] Mr. D'Alton, who saw the place before the year 1838, infers only the existence of this window. Comfortable old mansions, with their high garden walls, are in the immediate vicinity of this old burial-place; and, but for its proximity to the public road, the seclusion of its situation would almost be complete. The grave surfaces are high over the adjoining fields and the road level; especially between the ruins and the public highway. Rank, indeed, is that soil, formed by the dust of many generations of dead, here quietly reposing.[21] A

[19] The accompanying engraving by Mrs. Millard, Dublin, is from a sketch taken by the author on the spot, January 1st, 1876.

[20] See Thomas Bell's "Essay on the Origin and Progress of Gothic Architecture, with reference to the Ancient History and Present State of the Remains of such Architecture in Ireland," &c., sect. xiv., p. 188.

[21] In some instances, the coffins of mere infants were found protruding over the surface; and, in one particular case, the name, and date of death, inscribed over two years before, were distinctly legible on the tiny breast-plate.

few old trees, near the iron gate, which affords an entrance, seem to have shaded the graves beneath for centuries. One of those trees—an ash—is rapidly decaying. On the October day,[22] when we rested for a time at this mortuary place, "the sear and yellow leaf" scantily hung from the few remaining branches. This chapel, an appendage to Christ Church, Dublin, at the period of the Anglo-Norman invasion, was dedicated, as we are told, to St. Brigid, the Patroness of Ireland.[23]

At Swords, about eight miles from Dublin, there was a chapel, dedicated to St. Brigid, lying north of the town, and an ancient pardon cross stood near.[24] It adjoined the prebendary's glebe, and it arose not far from the gates of the old archiepiscopal palace, having two burgages attached.[25] At Ward,[26] about three or four miles from Dublin, on the Finglas side, are the very slender ruins of a chapel, dedicated to St. Brigid,[27] one of three subservient to Finglas. These remains are sodded over, almost even with the ground, excepting one ivied gable. No tomb of note is to be found in the graveyard.[28] This chapel of Ward,[29] a parochial one, in the barony of Castleknock, lay within the diocese and county of Dublin.[30] At Castleknock, about five miles from Dublin, there might formerly be seen an abbey for Canons, following the rule of St. Augustine. About 1184, Richard Tyrrell, in honour of St. Brigid, granted certain lands to endow it.[31] This handsome suburban village of Castleknock,[32] had a parish church in a barony so called, of Dublin county and diocese.[33] It was dedicated to St. Brigid, who was also patroness of a cell there established.[34] Likewise, a Kildarenia, parish church, belonging to the diocese of Dublin,[35] is said to have been under St. Brigid's patronage. Tulach, or Tully,[36] a parish within the barony of Rathdown, county and diocese of Dublin,[37] had a church dedicated to St. Brigid.[38] Already has allusion to it been made, in a previous chapter. Besides these, Grainseach Harold, *alias*, Harold Grange, a parish church, within the county and diocese of Dublin,[39] was under the patronage of St. Brigid. At Tallagh, about seven miles from Dublin, a chapel of St. Bride stood near the Dodder. The stones of this building were used in the erection of an adjoining factory. There was a Kilbride chapel, near Rath-

[22] In 1870.

[23] See D'Alton's "History of the County of Dublin," pp. 239 to 241.

[24] See, also, William Monck Mason's "History and Antiquities of St. Patrick's Cathedral and Collegiate Church, near Dublin," &c., book i., chap. x., sect. ii., p. 49.

[25] See D'Alton's "History of the County of Dublin," p. 274.

[26] In ancient times, called the town of Riemund le Bank.

[27] See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," &c., book i., chap. vii., p. 37.

[28] See D'Alton's "History of the County of Dublin," pp. 584 to 587.

[29] See its extent, on the "Ordnance Survey Townland Maps for the County of Dublin." Sheets 10, 11, 13, 14.

[30] See Colgan, p. 625.

[31] See it shown on the "Ordnance Survey Townland Maps for the County of Dublin." Sheets 13, 14, 17, 18.

[32] See Colgan, p. 625.

[33] See D'Alton's "History of the County of Dublin," pp. 552 to 562.

[34] See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," &c., book i., chap. x., sect. ix., p. 58.

[35] See Colgan, p. 625.

[36] See "Ordnance Survey Townland Maps for the County of Dublin." Sheets 22, 23, 25, 26.

[37] See Colgan, p. 625.

[38] The Rev. Dr. Todd takes Mr. D'Alton and Ledwich to task, for stating this church had been dedicated to St. Tullock or St. Olave. The ancient name was Tulaċ na n-Epscop, "the hill of the bishops," and it was sacred to St. Bride's memory. See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin. Edited by John Clarke Crosthwaite and Rev. James Henthorn Todd. Introduction, p. lxxxiii., n. (c).

[39] See Colgan, p. 625.

more, and between it and Tipper, which belonged to the Knights of St. John of Jerusalem. Between the Golden Hill and Knocktelowny, eight or nine miles from Dublin, were the ruins of a chapel called Kilbride Ogadre. It lies in the glen near the Liffey. It was dependent on the mother church of Kilmesantan or Templesantan, so picturesquely situated high over the bank of the Dodder River, and nestling among the Dublin mountains.[40] At Stillorgan, about five miles from Dublin, there was a church,[41] dedicated to St. Bride.[42] It is supposed, the Protestant church now stands on its site. An ancient well is near, but it could not be ascertained, as having been dedicated to St. Brigid, from any existing tradition.

The following compound local denominations—or at least the vastly greater number of them—are presumed to have been called after our St. Brigid. Here were probably named, in honour of her, and also dedicated, churches, chapels, or religious institutions. A chapel of St. Brigid was within Cunga or Cong Monastery, county of Mayo, and province of Connaught.[43] This existed in the seventeenth century, and perhaps to a later period. In the city of Dublin, there is a parish,[44] and a parochial church, dedicated to St. Bridget.[45] The church is now used for purposes of Protestant worship, and it stands on the site of a former Catholic church. Adjoining are the Protestant schools of St. Bridget. There is another parish, dedicated to St. Bridget, in the barony of Forth, and county of Wexford.[46]

There was a Kill-brigde, a chapel in the territory of Imachuais,[47] in Meath; and, also, a Kill-brigde, in Ferakeall[48] territory, diocese of Meath. Various places, here, were under her protection. Kilbride parish, is situated partly in the barony of Fore,[49] county of Meath;[50] and, partly in the barony Clonmahon,[51] county of Cavan.[52] Kilbride townland is in this latter division.[53] There is a townland of Kilbride,[54] in the parish of Nobber, barony of Mor-

[40] See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," book i., chap. v., xi., pp. 28, 74, 75, and nn. *ibid.*

[41] See D'Alton's "History of the County of Dublin," pp. 837 to 841.

[42] According to Archbishop Allen's "Liber Niger."

[43] See Colgan, p. 624. An interesting account of Cong, with an illustration from a drawing by Samuel Lover, R.H.A., will be found in Sir William Wilde's "Lough Corrib, its Shores and Islands, with Notices of Lough Mask," chap. vii., pp. 145 to 176.

[44] See "Ordnance Survey Townland Maps for the County of Dublin." Sheet 18.

[45] The present parish of St. Bride consists of a union of three smaller parishes, the ancient St. Bride's, St. Stephen's and St. Michael de la Pole. See that most elegant and valuable hand-book, so handsomely issued, "An Historical Guide to Ancient and Modern Dublin." Illustrated by engravings, after drawings by George Petrie. By the Rev. G. N. Wright, A.M., pp. 152 to 154.

[46] See "Ordnance Survey Townland Maps for the County of Wexford." Sheet 37.

[47] Under this form, it does not seem to be easy of identification. We find, however, in the "Tripartite Life of St. Patrick," mention made of a "territory of Laeghaire of Bregia and Imghae in the territory of Laeghaire of Meath."—Miss Cusack's "Life of St. Patrick, Apostle of Ireland," p. 395.

[48] This is rendered by Dr. O'Donovan, "*Viri cellarum* seu potius *ecclesiarum*." The name was long preserved in Fircal, now known as Eglish, a barony in the King's County; but, there is ample evidence to prove, that Feara-ceall comprised, likewise, the baronies of Ballycowan and Ballyboy, in the same county. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," n. 24, p. vi.

[49] A great number of ancient forts may be seen, in this division of the parish.

[50] This is shown on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 8, 9.

[51] Several ancient forts are to be found on this section of the Ordnance Maps.

[52] This is shown on the "Ordnance Survey Townland Maps for the County of Cavan." Sheets 38, 42.

[53] See *ibid.*, Sheet 38.

[54] This is shown on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 6, 12.

gallion, and county of Meath. We find, also, a parish, called Kilbride[55] or Moymet,[56] in the barony of Upper Navan, deanery of Trim, and county of Meath. It contains an old church, venerable in its desolation, and mantled with ivy.[57] It measures seventy-five by sixteen feet. At Iskaroon,[58] there is a church and well dedicated to St. Brigid. A cemetery adjoined both, but it has been discontinued as a place of interment for many past years.[59] In Killare parish,[60] barony of Rathconrath, and county of Westmeath, deanery of Clara, and diocese of Meath, there are the ruins of St. Brigid's chapel; the length was thirty-three feet, by nineteen in breadth. Two ash-trees spread over the site of the altar. St. Bridgid's Well, shaded by an ash-tree, is also pointed out. Again, a small chapel, called Tigh-Bahrighde, or "Bridgid's House," stood on the townland of Ardnurcher.[61] It has been pulled down, however, and uprooted. St. Bridgid's Well is here, also, and it is occasionally frequented.[62] At Drumbride,[63] parish of Drumcondra,[64] and barony of Lower Slane, in the deanery of Kells, county of Meath, an abbey and a church are said to have been erected by St. Brigid. On a lofty hill, portion of an old church yet remains. It is situated about two miles north of Drumcondra. The cemetery is yet a favourite place of interment, for people in the neighbourhood.[65] A moat is beside it. In the parish of Kilbride,[66] barony of Dunboyne and deanery of Kells, in the county of Meath, there was an old church, which was pulled down, but the cemetery remains.[67] Near it is St. Bridgid's Well. The parish is under her patronage. In it are several fragments of way-side crosses. The beautiful Lough Sheelin lies near it, and various islands there certify to the existence of ancient religious foundations.[68] At Kilbride,[69] a parish situated in the barony of Kilcoursey, King's County, a church and convent are said to have been founded by St. Brigid. The people have a tradition, that this was the first church erected by her, after she became a professed religious, on the hill of Usney. Some remains of a chapel and of a conventual establishment are to be seen; and, fragments of the church, which remain in the contiguous cemetery, measure fifty-two feet in length, by twenty-four in width.[70] The parish of Oldcastle,[71] in the barony of Demifore,

[55] A certain Mr. Carey, in 1657, was licensed to preach at Bride's parish to the Irish, "once every Lord's day; and that he doe occasionally repair to Trim and Atbye (query) Athboy, to preach as aforesaid."—Very Rev. Richard Butler's "Some Notices of the Castle and of the Ecclesiastical Buildings of Trim, compiled from various authorities," p. 160.

[56] See it marked, on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 30, 36.

[57] This, with the castle, is found on Sheet 30. The townland is called Kilbride.

[58] This denomination, with Iskaroon Little, will be found on Sheet 30.

[59] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvii., pp. 368, 369.

[60] See "Ordnance Survey Townland Maps for the County Westmeath." Sheet 24.

[61] Ardnurcher or Horseleap parish is partly in the barony of Kilcoursey, King's County, and this is shown on "Ordnance Survey Townland Maps for the King's County," Sheet 2; and partly in the barony of Moycashel, county of Westmeath. This latter part is noted, on "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 24, 31, 32, 37, 38.

[62] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., pp. 494, 497.

[63] Its position is marked, on the "Ordnance Survey Townland Maps for the County of Meath." Sheet 3.

[64] See *ibid.* Sheets 3, 6.

[65] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., p. 295.

[66] See it noted, on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 45, 51.

[67] It is shown, on Sheet 45.

[68] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., pp. 313, 314.

[69] Its position is defined, on the "Ordnance Survey Townland Maps for the King's County." Sheets 2, 8.

[70] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., p. 496.

county of Meath, was dedicated to St. Bridgid.[72] The church has been long since levelled. In the graveyard are fragments of stone crosses and of ancient tombs.[73] A holy well lies near the town of Oldcastle, but its patron's name is not recorded.[74] On a hill called Carrick-Moile, in the parish of Lickbla,[75] barony of Fore, and deanery of Mullingar, there is a well dedicated to St. Brigid. Here stations used to be held on her festival day.[76] There was a church also called Kilbride, on the townland of Adamstown,[77] but only a graveyard there remains.[78]

There was an ancient church of St. Brigid in Cork, close to St. Finbarr's Cathedral. No vestige of the church now remains; but, an old burying-ground is there, and, for a considerable time, it had been used by the Anabaptists, of whom existed a few families. Now, these are extinct, or almost so, in Cork. Few people in this city knew of that little graveyard. We can have no doubt, but this church was dedicated to the great St. Brigid.[79] There was, also, a Kill-brigde, or Kilbride, a chapel, in Baile antobuir or Ballintober village,[80] in the diocese of Tuam, and province of Connaught.[81] There was a Kill-brigde, or Kilbride, near the town of Fethard,[82] in a parish of the same name,[83] diocese of Cashel, and province of Munster.[84] Besides these, Kill-brigde, or Kilbride, or "the cell of Brigid," a chapel in Kill-luckin parish, diocese of Elphin, and in the territory of Siol-Muiredhuigh,[85] rejoiced in the glorious abbess as special patron.[86] The people, known by this name, were the O'Conors of Magh Naoi,[87] and their correlatives.[88] Their territory

[71] Its position is marked, on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 9, 10, 15.

[72] A vast number of ancient forts lie within this parish.

[73] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., p. 334.

[74] See Maps, Sheet 9.

[75] Its extent is shown, on the "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 1, 2, 3. Yet Carrick-Moile is not noted within it, on any of those Maps.

[76] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., and n. p. 400.

[77] There are two Adamstowns, in the county of Westmeath; one, in the parish of Castletownkindalen and barony of Moycashel, and the other, in the parish of Conry, and barony of Rathconrath. See "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 25, 32.

[78] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., p. 418.

[79] Letter of Very Rev. Denis Canon MacSwiney, P.P., dated Feb. 1st, 1872, River View, Carrigaline, Co. Cork.

[80] There are two townlands called Ballintober East and West, in the parish of Kilreekill and barony of Leitrim. Sheet 98. There is a Ballintober, parish of Cummer, and barony of Clare. Sheet 57. There is a Ballintober, parish and barony of Kilconnell. Sheet 86. Again, there is a Ballintober, parish of Killallaghtan, and barony of Kilconnell. See Sheet 86. "Ordnance Survey Townland Maps for the County of Galway."

[81] See Colgan, p. 625.

[82] See Sheet 70.

[83] The town and parish so named are noted, on the "Ordnance Survey Townland Maps for the County of Tipperary." Sheet 70. The parish is in the barony of Middlethird, and in the South Riding of the county.

[84] See Colgan, p. 625.

[85] The Siol or Sil-Muireadhaigh descended from Muireadhach Muilleathan, King of Connaught, who died in the year 701. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," n. 231, p. xxxiii.

[86] See Colgan, p. 624.

[87] The inhabitants of the town of Roscommon and of its vicinity, when speaking of the country generally, call that district, lying between them and Athlone, "the Barony," and that between them and Elphin, "the Magery." They say you are not in the Magery, until you are two miles and a-half, north of Roscommon town. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (h), p. 87.

[88] After the establishment of surnames, they branched into various families and spread themselves over a considerable territory. These families were the MacDermots, MacDonoughs, O'Beirnes, O'Flanagans, Mageraghtys, O'Finaghtys. Of all these ancient clans or septs, the O'Conors were the most powerful. See *ibid.*, vol. i., n. (i), p. 301.

was known as Machaire-Chonnacht,[89] a large plain in the county of Roscommon.[90] Kill-brigde, or Kilbride, in the territory of Gleanntachuir,[91] in the diocese of Derry, and in the Ulster province,[92] was dedicated to St. Brigid. At Kilmactalway,[93] about eight miles from Dublin, one of the avenues from Castle Bagot demesne leads to the ruins of Kilbride chapel,[94] of which mention has already been more fully made, in a previous chapter. Again, Kill-brigde, or Kilbride, a chapel, in the parish of Bally an Chaly—a denomination now unknown[95]—diocese of Tuam,[96] was called after St. Brigid. There is a townland of Kilbride,[97] in the parish and barony of Ross, county of Galway; and, we find a townland, called Kilbride,[98] in the parish of Bright,[99] barony of Upper Lecale, county of Down. These places were sacred to St. Brigid. There are two townlands of Kilbride, respectively in the parishes of Aghade and Barragh, both in the barony of Forth, and county of Carlow.[100] There is a Kilbride townland,[101] in the parish of Abbeylara, barony of Granard, and county of Longford. There is a Kilbride townland,[102] in the parish, barony and county of Louth. There is a Kilbride townland,[103] in the parish and barony of Burrishoole, county of Mayo. There is another Kilbride townland,[104] in the parish of Mayo, barony of Clanmorris, same county. Again, there is a Kilbride townland,[105] in the parish of Kilcunduff, barony of Gallen, and county of Mayo. There is a townland of Kilbride, in the parish of Cloncurry, baronies of Ikeathy and Oughterany, County Kildare.[106] There is a parish, called Pass of Kilbride, in the barony

[89] The following are its bounds, according to the general tradition of the Roscommon people. It extends northward as far as Lismacooil, in the parish of Kilmacumshy; eastwards, to Falsk, in the parish of Killuckin; westwards, from the bridge of Cloonfree, near Stokestown as far as the bridge of Castlerea; and, southwards, to a hill, lying two miles and a-half, north of Roscommon town. The natives of Baslick parish call a hill, in the townland of Drishaghan in that parish, the navel or centre of the Machaire, or plain of Connaught. This conveys a distinct idea, regarding the position of Magh Naoi. See *ibid.*, vol. iii., n. (h), p. 88.

[90] It lay between the towns of Roscommon and Elphin, also between Castlerea and Stokestown.

[91] This was formerly called in Irish Domhnach Gleanne-Tochair. This particular denomination is now decompounded and preserved, partly in Donough, the name of the parish, and partly in Glentogher, otherwise Carrowmore, an extensive mountainous tract therein. This was the native parish of our great hagiologist, John Colgan. The church was founded by St. Patrick, and originally the place was called Domnach-mor Muighe-Tochuir. See Archbishop Cotton's "Visitation of the Diocese of Derry, A.D. MCCCXCVII." Edited by Rev. William Reeves, n. (v), p. 67.

[92] See Colgan, p. 625.

[93] See D'Alton's "History of the County of Dublin," p. 688.

[94] This Kilbride, near Clondalkin, was found to have had one cottage and one old chapel, worth yearly XII.*d.*, according to the Inquisition of 38 Henry VIII. See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," &c., book i., chap. v., p. 29.

[95] Or, at least, not noticed, on the Ordnance Survey Maps.

[96] See Colgan, p. 624.

[97] See "Ordnance Survey Townland Maps for the County of Galway." Sheets 13, 26.

[98] See "Ordnance Survey Townland Maps for the County of Down." Sheet 45.

[99] This church stood in a field, now known as "Church Park," about three-quarters of a mile S.W. of Killough. It was razed in 1830, and little trace of it now remains. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (t), p. 34.

[100] See "Ordnance Survey Townland Maps for the County of Carlow." Sheets 17, 18.

[101] See "Ordnance Survey Townland Maps for the County of Longford." Sheet 11.

[102] See "Ordnance Survey Townland Maps for the County of Louth." Sheet 11.

[103] See "Ordnance Survey Townland Maps for the County of Mayo." Sheet 68.

[104] See *ibid.* Sheets 90, 91, 101.

[105] See *ibid.* Sheets 62, 72.

[106] See "Ordnance Survey Townland Maps for the County of Kildare." Sheet 4.

of Fartullagh, County Westmeath.[107] There is, also, as a separate denomination, the parish of Kilbride, in the same barony.[108] On the townland of Kilbride,[109] it seems likely a church to St. Brigid had been erected. Already have we noticed, in a previous chapter, the parishes and townlands, called Kilbride, in the counties of Dublin, Wicklow and Wexford.

It seems likely the following places were named after her:—The Chapel Cill-brigde, or Kilbride, in Kildare deanery and diocese, province of Leinster.[110] The town of Kildare, in the middle of this diocese, is surrounded immediately by the deanery so named.[111] There is a parish of Kilbride, in the barony of Tirawley, county of Mayo;[112] a townland in it bears the same name.[113] There is a townland, called Kilbride,[114] in the parish of Lea, barony of Portnahinch, Queen's County. There is a parish of Kilbride, in the barony of Ballycowan, King's County;[115] a townland of the same denomination lies within it.[116] A very extensive parish, lying within the baronies of Ballintober South and of Roscommon, in the county of Roscommon, is denominated Kilbride.[117] In the barony of Ballintober North, in the parish of Kilmore, and in the same county, there is a townland called Kilbride.[118] Kill-brigde major, or Kilbride the greater,[119] and Kill-brigde-minor, or Kilbride the lesser,[120] parish churches of Limerick diocese, in Munster, were dedicated to St. Brigid.[121] Kill-brigde, or Kilbride, sometimes called Temple Brigid, was a chapel in Armagh city and diocese, province of Ulster.[122] To this, allusion has been more fully made, in a previous chapter.[123] Kill-brigde major, or Kilbride the greater, a parish church, and Kill-brigde minor, or Kilbride the lesser, a chapel, in Maglacha[124] district, diocese of Ossory, honoured St. Brigid as their special patroness.[125] There is a townland and parish of Kilbride, barony of Ida, in the county of Kilkenny.[126] There is also a townland of Kilbride, in the parish and barony of Callan, in the same county.[127] There is, in addition, a Kilbride Glebe there.[128] Besides these, we find a Kill-brigde,[129] or Kilbride,[130] a parish church,[131] in

[107] See "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 27, 33, 34.

[108] See *ibid.* Sheets 26, 33.

[109] See *ibid.* Sheet 33.

[110] See Colgan, p. 624.

[111] See "Trias Thaumaturga." Appendix Quinta ad Acta S. Brigidæ, cap. i., p. 628.

[112] See "Ordnance Survey Townland Maps for the County of Mayo." Sheets 7, 14.

[113] See *ibid.* Sheet 7.

[114] See it noted, on "Ordnance Survey Townland Maps for the Queen's County." Sheets 4, 5, 8, 9.

[115] See "Ordnance Survey Townland Maps for the King's County." Sheets 8, 9, 16, 17, 25.

[116] See Sheet 16.

[117] See "Ordnance Survey Townland Maps for the County of Roscommon." Sheets 28, 29, 35, 36, 39, 40.

[118] See *ibid.* Sheet 11.

[119] Now called Kilbreedy major, in the baronies of Coshlea and Smallcounty, shown on the "Ordnance Survey Townland Maps for the County of Limerick." Sheets 39, 40, 48.

[120] Now called Kilbreedy minor, in the barony of Coshma, shown on the "Ordnance Survey Townland Maps for the County of Limerick." Sheet 47.

[121] See Colgan, p. 625.

[122] See Colgan, p. 625.

[123] It was near the old Catholic chapel still used.

[124] This was a plain, in the barony of Kells, and county of Kilkenny. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," n. 500, p. lx.

[125] See Colgan, p. 625.

[126] See the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheets 36, 40, 41. The townland is shown, on Sheets 40, 41.

[127] See *ibid.* Sheet 26.

[128] See *ibid.* In the diocese of Ossory, Catholic chapels and localities, having St. Brigid as patroness, are, Kilbride, in Aghaboe parish, Ballycallan, Attanagh, Kilbride, near Callan, Kilbree, Kilbride, in Glenmore parish, and Lisdowney. See "Statuta Diocesis Ossoriensis edita Kilkenniæ in Synodo Diocesana Die 8 Junii, 1873," pp. 23 to 29.

[129] A Kilbride North and a Kilbride South, as townland denominations, are to be found here.

[130] This parish extension is shown, on the

the barony of Middlethird, and in the deanery of Kill-meathain, diocese and county of Waterford, and province of Munster. Kill-brigde, or Kilbride,[132] a townland,[133] and a parish church,[134] near the town and in the county of Antrim, in the barony of Upper Antrim,[135] in the diocese of Connor and province of Ulster. In the same county is the townland of Kilbride, parish of Doagh Grange,[136] barony of Upper Antrim.[137] At the Glen of Kilbride, fourteen miles or so from Dublin, and bordering on, perhaps in, the county of Wicklow, there is a small church of Kilbride. Allusion has been already made to this place. The Catholic Church here, and attached to the parochial union of Blessington, is dedicated to St. Brigid.

The following churches and chapels were dedicated to St. Brigid, in the barony of Forth, county of Wexford, about the year 1680. In the parish of Rathaspoke, and in that of Kilscoran, were her churches; while, she had chapels at Sladd, a townland in the latter parish, as also at Trummer.[138] This foregoing account is supposed to have been furnished, by a priest, for the purpose of illustrating Sir William Petty's Maps; and, it purports to describe more at length the barony in question, with the dispositions and customs of its people.[139] Kilbrideglynn parish,[140] barony of Shelmaliere West, and county of Wexford, has a Tempull Cille-Brighde old graveyard within it. Kilnahue parish,[141] barony of Gorey, and county of Wexford, has a Kilbride Church and graveyard, within it. Not far from Carrigaline, in the County Cork, there was a Tempull Brigde.[142] Some old ruins are yet to be seen there, and a holy well dedicated to St. Brigid rises near. This was resorted to by the people, for the purpose of offering devotions, on the day of her festival. The custom has not yet entirely died out.[143] The ancient church was on the summit of a high hill, right over the sea, and a modern Protestant church now occupies the site. It is a notable land-mark for ships, as it stands at the entrance of Cork Harbour. We find a Templum S. Brigidæ, Templebride, or Teampull Bride,[144] in Rosfinnglass village, Hy-Regain territory.[145] To this, as Rosenallis, allusion has been already made. Tempull-Brigde,[146] Templebride, or Teampull Bride,[147] a chapel in the parish of Kill-choirin,[148] diocese of Tuam.[149] Again, there is a Templum S. Brigidæ, Tem-

"Ordnance Survey Townland Maps for the County of Waterford." Sheets 17, 26.

[131] See Colgan, p. 625.

[132] The parish boundaries and extent are shown, on the "Ordnance Survey Townland Maps for the County of Antrim." Sheets 44, 45, 51.

[133] See *ibid.* Sheets 45, 51.

[134] See Colgan, p. 625.

[135] In 1605, it was found in an Inquisition, that Kilbride was a parish, in the Tuogh of Moylinny, consisting of thirteen townlands. The old churchyard is in the townland of Kilbride. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (c), p. 64.

[136] See *ibid.*, n. (l), p. 67.

[137] See "Ordnance Survey Townland Maps for the County of Antrim." Sheet 45.

[138] See "Journal of the Kilkenny and South-East of Ireland Archæological Society." New series, vol. iv., part i., pp. 66, 68, and notes (3, 4), *ibid.*

[139] This paper has been edited, by Herbert F. Hore.

[140] See its extent, on the "Ordnance Survey Townland Maps for the County of Wexford." Sheets 36, 37, 41, 42.

[141] See its dimensions, on the "Ordnance Survey Townland Maps for the County of Wexford." Sheets 2, 5, 6, 7, 11.

[142] It is now called Templebreedy, in the barony of Kerrycurrihy, East Riding of Cork. Its position is marked, on the "Ordnance Survey Townland Maps for the County of Cork." Sheet 99.

[143] Information communicated in a letter, from Very Rev. Denis Canon M'Swiney, P.P., Carrigaline, Co. Cork, Feb. 1st, 1872.

[144] This denomination is not marked on the Ordnance Survey Maps.

[145] See Colgan, p. 625.

[146] Latinized, by Colgan, "Templum Brigidæ."

[147] This denomination is not to be found noted, on the Ordnance Survey Maps, at present.

[148] By this name, it does not appear on the Ordnance Survey Maps.

[149] See Colgan, p. 625.

plebride, or Teampull Bride,[150] a parish church in Waterford city and diocese.[151] We find a Templum S. Brigidæ, Templebride, or Teampull Bride,[152] a parish church, within the deanery of Claonadh, or Clane, diocese and county of Kildare.[153] Templum S. Brigidæ, Templebride, or Teampull Bride,[154] a chapel in the parish of Domhnach Padruig, or Donogh-Patrick,[155] diocese of Tuam.[156] Besides the foregoing, there is a Templum S. Brigidæ, Templebride, or Teampul Bride,[157] a chapel, in the parish of Athenry,[158] diocese of Tuam,[159] and county of Galway.

Rath-brigde,[160] or Rathbride,[161] a chapel in Tully parish, barony of Offaly East, Kildare county and diocese, is likely to have been named after St. Brigid. Rath-brigde, or Rathbride,[162] a parish church, in Feraceall or Fearcall territory,[163] diocese of Meath,[164] as also Rath-brigde, or Rathbride,[165] a chapel, in Kiennachta territory,[166] now the barony of Keenaght,[167] in the county and diocese of Derry,[168] are probably called after our saint.

Tegh-Brigde,[169] which may be Anglicized, "the house of Brigid," was a chapel, in the territory of Kinel-Fiachra,[170] Westmeath county. It was probably so denominated, because some religious institute had been there erected, by or in honour of this holy abbess. Tegh-Brigde, in the territory of Moenmoya, afterwards called Clann Riocaird,[171] when the De Burgos possessed it, after the Anglo-Norman invasion.[172] This Kilbride is probably identical with a place, in the parish of Abbeygormacan, barony of Leitrim, and county of Galway.[173] There was, also, a Tegh-Brigde, a parish church, in the territory of Siol Anmchadha,[174] diocese of Clonfert.[175] In addition, the parish church of Enach-brigde,[176] in the diocese of Clonfert, was dedicated to St. Brigid.[177]

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[150] This denomination is not marked on the Ordnance Survey Maps.

[151] See Colgan, p. 625.

[152] This denomination is not so noted, on the Ordnance Survey Maps.

[153] See Colgan, p. 625.

[154] This denomination, at present, is not to be found on the Ordnance Survey Maps.

[155] Now Donaghpatrick, in the barony of Clare. See "Ordnance Survey Townland Maps for the County of Galway." Sheets 28, 42.

[156] See Colgan, p. 625.

[157] This denomination is not noticed on the Ordnance Survey Maps.

[158] This large parish lies in the baronies of Athenry, Clare and Dunkellin. See its extent, on "Ordnance Survey Townland Maps for the County of Galway." Sheets 57, 70, 71, 83, 84, 95, 96.

[159] See Colgan, p. 625.

[160] Latinized, by Colgan, "arx aut burgum Brigidæ," p. 625.

[161] This townland is shown, on "Ordnance Survey Townland Maps for the County of Kildare." Sheets 17, 18, 22, 23.

[162] This denomination cannot be found, at present, on the Ordnance Survey Maps.

[163] It is said to have comprehended the baronies of Ballycowen and Ballyboy, the country of the O'Molloys, in the King's County. See Harris' Ware, vol. ii., "The Antiquities of Ireland," chap. vii., sect. i., p. 49.

[164] See Colgan, p. 625.

[165] This denomination, at present, is missing from the Ordnance Survey Maps.

[166] See John O'Donovan's account of it, in the "Dublin Penny Journal," vol. i., No. 13, p. 103. It was called by this name, so early as the year 590.

[167] See some interesting notices of it, in Rev. Alexander Ross's "Statistical Account of the Parish of Dungiven," in William Shaw Mason's "Statistical Account or Parochial Survey of Ireland," vol. i., No. xiv., pp. 321, 322.

[168] See Colgan, p. 625.

[169] Latinized, by Colgan, "ædes, seu, domus Brigidæ," p. 625.

[170] It comprised the countries of O'Molloy, now in the King's County, and of Mageoghegan, now the barony of Moycashel, in Westmeath, and it extended originally from Birr to the Hill of Uisneach. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (e), p. 166.

[171] See Colgan, p. 625.

[172] Its bounds enlarged or diminished with the fortune of wars. "However, the main parts of it comprehended the six baronies of *Clare*, *Dunkellen*, *Loughrea*, *Kiltartan*, *Athenry* and *Leitrim*."—Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., sect. i., p. 52.

[173] See "Ordnance Survey Townland Maps for the County of Galway." Sheet 106.

[174] Or Ui-Anmchadha, a sept, occupying the barony of Longford, county of Galway, and the parish of Lusmagh, King's County, and east of the River Shannon. See Dr.

Although not recognisable, through denomination or derivation, yet the following parishes and localities are thought to have been placed under the patronage of the illustrious abbess of Kildare. Druim-dubhain, *alias*, Drum-damhain, a parish church,[178] belonging to the diocese of Elphin, and within the territory of Tir-Oilill,[179] now Tirerrill barony, in the county of Sligo. The parochial denomination seems obsolete. Kill-Salach, a parish, belonging to the diocese of Elphin, and in the territory of Airtheach.[180] This latter was comprised in the parish of Tibohine,[181] in Frenchpark barony, and county Roscommon. Kill-hiomann, a parish church,[182] belonging to the diocese of Elphin, and in the territory of Magluirg or Moylurg. This district was comprised within Boyle barony,[183] county Roscommon. Killgeuian, or Kilgefin, a parish church,[184] in the diocese of Elphin, and within the territory[185] and deanery of Tuatha. It lay to the west of Lough Ree, towards its northern part.[186] Kill-mhic-Eogain, or Kilmacowen,[187] a parish belonging to the diocese of Elphin, in the territory of Cairbre,[188] which is now known as the barony of Carbury, County Sligo. Dysart,[189] Latinized Desertum, a parish church,[190] in the diocese of Elphin, territory of Tirmhaine,[191] barony of Athlone, and province of Connaught. Ballintobber,[192] a parish church, in the diocese of Elphin, province of Connaught.[193] Besides the foregoing, the monastery or convent of Malach, or Moylagh,[194] for nuns of the Augustinian order, was situated in the diocese of Lismore, and county of Tipperary.[195] It is in the baronies of Offa and Iffa. A chapel, formerly dedicated to St. Brigid, in the diocese of Ross,[196] is said to have been placed in a churchyard, near a romantic salt-water lake,[197] known as Lough Hyne, or Ine,[198] in the south of Cork County. A curious pillar stone remains there.[199]

O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," p. xlv., n. 350.

[175] See Colgan, p. 625.

[176] It seems difficult to identify it by this denomination at present.

[177] See Colgan, p. 624.

[178] See Colgan, p. 625.

[179] See O'Flaherty's "Ogygia," pars iii., cap. lxxix., p. 374.

[180] See Colgan, p. 625.

[181] See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." Edited by Dr. O'Donovan, n. 253, pp. xxxv., xxxvi.

[182] See Colgan, p. 625.

[183] For a very complete account of this division of Roscommon, the reader is referred to John D'Alton's "History of Ireland and Annals of Boyle," vol. i., pp. 167 to 283.

[184] See Colgan, p. 625.

[185] This district was composed of the divisions, Tir-Briuin-na-Sinna, Cinel-Dobhtha, and Corca-Each-lann. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (d), p. 86.

[186] See its position defined, on the map prefixed to the "Tribes and Customs of Hy-Many." Edited by Dr. O'Donovan.

[187] See "Ordnance Survey Townland Maps for the County of Sligo." Sheets 14, 19, 20.

[188] See Colgan, p. 625.

[189] See "Ordnance Survey Townland Maps for the County of Roscommon." Sheets 47, 48, 50.

[190] See Colgan, p. 625.

[191] Probably intended for Hy-Many, and for information regarding it, Dr. O'Donovan has edited for the Irish Archæological Society, that interesting tract, "The Tribes and Customs of Hy-Many, commonly called O'Kelly's Country," A.D. MCCCXLIII. A Map, with its ancient Irish denominations in the native characters, is prefixed.

[192] Noted as a rectory, on Rev. D. A. Beaufort's "New Civil and Ecclesiastical Map of Ireland."

[193] See Colgan, p. 625.

[194] See Archdall's "Monasticon Hibernicum," p. 669.

[195] See Colgan, p. 625.

[196] See its position marked on Rev. D. A. Beaufort's "New Civil and Ecclesiastical Map of Ireland."

[197] "On an islet near its centre stand the ruins of a castle, which was formerly the secluded and romantic fastness of the O'Driscolls." — "Parliamentary Gazetteer of Ireland," vol. ii., p. 299.

[198] Interpreted "the deep lake." It lies south of Skibbereen.

[199] See Mr. and Mrs. Hall's "Ireland: its scenery, character," &c., vol. i., pp. 136, 137. The descriptive matter is illustrated by an accompanying wood-engraving.

In addition to the places named are these following. Kill-rossinty, or Kilrossanty,[200] a parish church, in the barony of Decies without Drum, belonging to the diocese of Lismore,[201] and county of Waterford. It had been dedicated to St. Brigid. Nor was our holy abbess undistinguished from other great Irish Saints, in the septi-partite group of churches having her as patroness. For, at the great bend of the River Suir, near Ardfinnan and Newcastle, County Tipperary, there is a place, called Molough Bhridge, or "Brigid's Molough." It is said, that there were no less than seven churches or chapels there, at one time, and that these were dedicated to St. Brigid. The chieftain of the Decies probably had a residence there, or, at least, he had a property.[202] Slieve g-Cua, near it, is mentioned in the Book of Rights. It is in the parish of Tooraneena, county of Waterford.[203] In Kill-dara,[204] a parish church, of Tuam diocese, in the territory of Costelach, province of Connaught, St. Brigid was patroness. It is different from Kildare, in Leinster.[205] Druim-na bfeadh,[206] a parish church, belonging to the diocese of Tuam, *alias*, Elphin, in the county of Roscommon, province of Connaught.[207] Besides, in Killchuanna, or Kilcoona,[208] a parish, in Clare barony and Galway county, diocese of Tuam, and province of Connaught,[209] a church had been erected to St. Brigid.

The following ancient wells were dedicated to St. Bride, within the city and county of Dublin. In a court, off Bride-street, is her spring, now covered by a pump. Between the ivied ruins of St. Margaret's and Dunsoghly Castle, an ancient well, dedicated to St. Brigid,[210] is surrounded by a battlemented wall.[211] At St. Margaret's, near Finglas, there is a tepid spring, and it is called St. Brigid's Well. At Clondalkin, there is a well dedicated to her. Here, also, there is a fine round tower in good preservation.[212] At Swords,[213] seven miles north from Dublin Castle,[214] and near the ancient nunnery, a well of St. Brigid was to be seen. Again, at Clonskeagh,[215] there is a well of St. Brigid. At the Valley of Diamonds, near Bray, there is, likewise, a well of St. Brigid. At Castleknock, there was a well called after her. We are not sure if it yet exists. The place derives its name from an old castle, built in the reign of Henry II., on a hill.[216] Again, it is stated, on verbal authority, that there is a well, dedicated to St. Bride, near the ruins of the old Black Castle, on the sea-shore, not far from Wicklow town.[217] The well is in a very out-of-the-way place. In Killisk parish,[218] barony of Ballagh-

[200] It is marked on the "Ordnance Survey Townland Maps for the County of Waterford." Sheets 14, 15, 23, 24, 31, 32.

[201] See Colgan, p. 625.

[202] See Rev. Dr. Kelly's "Calendar of the Irish Saints," p. 134.

[203] Information contained in a letter of Rev. David B. Mulcahy, Portglenone, dated December 18th, 1875.

[204] This denomination is not found on the Ordnance Survey Maps.

[205] See Colgan, p. 625.

[206] By this title, the parish does not appear on the Ordnance Survey Townland Maps of Ireland.

[207] See Colgan, p. 625.

[208] Its extent is shown, on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 42, 56.

[209] See Colgan, p. 625.

[210] See "Irish Literary Gazette," vol. i., No. xiv. "Antiquarian Rambles in the County of Dublin." By John S. Sloane, C.E., p. 219.

[211] This was built by a Sir John Plunkett.

[212] See Joseph Archer's "Statistical Survey of the County of Dublin," chap. v., sec. i., p. 88.

[213] See an account of this ancient place, in John D'Alton's "History of the County of Dublin," pp. 269 to 297.

[214] See Joseph Archer's "Statistical Survey of the County of Dublin," chap. v., sec. i., p. 96.

[215] See John D'Alton's "History of the County of Dublin," p. 808.

[216] See Joseph Archer's "Statistical Survey of the County of Dublin," chap. v., sec. i., p. 88.

[217] For the foregoing list, I feel indebted to Mrs. Anastasia O'Byrne, authoress of "The Saints of Ireland."

[218] See its extent defined, on the "Ordnance Survey Townland Maps for the

keen, and county of Wexford, St. Brigid's Well may be seen. At Kilscoran parish,[219] in the barony of Forth and county of Wexford, there is a St. Brigid's Holy-Well. The pattern was formerly held on St. Brigid's day. This parish is supposed to have had her as the patroness. Besides this, at Rosslare parish,[220] barony of Forth, and county of Wexford, a holy well, called after St. Braagh (Brathoach)—said by the people to be no other than St. Brigid—is to be found. Again, there is a Toberbride, or Brideswell, in the parish of Ballysadare, and barony of Tirerrill.[221] We find mention, too, of Tobar-Brigde, near Cuilmuine, in the county of Sligo.[222] St. Brigid's Well, at Rostyduff, a snug little place under Keadeen mountain, in the county of Wicklow, had a "patron," which used to be held in the early part of this century, on the 1st of February.[223] There is a Tobar-Brigde, in the village of Ballintobber, and county of Roscommon.[224] There is another Tobar-Brigde,[225] in the territory of Maineach. A Tobar-Brigde, in the county of Longford, near the town, and in the diocese of Ardagh,[226] appears to have been named after St. Brigid. In Killila parish,[227] barony of Ballaghkeen, and county of Wexford, was St. Brigid's Well. A pattern was held on 1st of February, at this spot. We have, also, learned, that at, or near, Kilcock, in the county of Kildare, a patron used formerly be held at Bride's Well, on the 1st of February. Stations were there performed. In the townland of Ballincurrig, parish of Buttevant, and county of Cork, St. Brigid's Well may be seen. A large ash-tree hangs over it, and it is popularly called Biddy's Tree. No special "pattern" or honour to the patroness is now paid, at this spot.[228] However, "rounds" or stations still take place there. In Hy-Kinsellagh, province of Leinster, there was a well, bearing the name Tobar-Brigdhe, and another in Tuam.[229] Both of these springs were much resorted to, when the feast-day of St. Brigid occurred. There is a Toberbride or Brideswell, in the parish of Dunleeney, barony of Idrone East, and county of Carlow.[230] A celebrated spring, known as "Bride's Well," had been much frequented on the feast of St. Brigid: it flowed from the side of a circular mound, about two miles and a-quarter, north-west from Kilcock, in the deanery of Trim, and county of Meath. An ash-tree spreads its branches over the stream. The diameter of the well is over twelve feet. Nearly all the females of this neighbourhood bear the name of their patron saint.[231] Besides the foregoing, there was a reputed miraculous well of St. Brigid, on the estate of Cornelius O'Brien, Esq., of Birchfield, in the county of Clare. This well contained a large eel, and eleven smaller ones, which appeared periodically, according to a popular tradition.[232] Its waters were remarkably clear and cool, but they were never used for domestic purposes.

County of Wexford." Sheets 26, 27, 32, 33.

[219] It is included, in the "Ordnance Survey Townland Maps for the County of Wexford." Sheet 48.

[220] Its bounds are contained, within the "Ordnance Survey Townland Maps for the County of Wexford." Sheets 38, 43, 48.

[221] See "Ordnance Survey Townland Maps for the County of Sligo." Sheet 26.

[222] See Colgan, p. 625.

[223] See an article, "Donoughmore in Omayle," by J. F. S., in "The Irish Ecclesiastical Record," vol. xii., No. cxxxiv., p. 134.

[224] See Colgan, p. 625.

[225] Latinized by Colgan, "fons Brigidæ," p. 625.

[226] See Colgan, p. 625.

[227] See its delineation, on "Ordnance Survey Townlands Maps for the County of Wexford." Sheets 27, 33.

[228] Information communicated by Mr. Denis A. O'Leary, Kilbolane Cottage, Charleville, April 17th, 1875, to the writer.

[229] See Colgan, p. 625.

[230] See it marked, on the "Ordnance Survey Townland Maps for the County of Carlow." Sheet 16.

[231] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvii., p. 361.

The well was a famous resort for pilgrims, especially for those hoping to have cures effected. Whoever was fortunate enough to see the eels was instantaneously cured. Through O'Brien's lawn, free access to the well was easily obtained. Popular tradition has it, that the water was desecrated on one occasion.[233] Immediately it removed during the night to a great distance. A member of the O'Brien family, to commemorate a miraculous cure,[234] had a beautiful wall built around St. Brigid's Well. The enclosure was elegantly planted, and the place was even furnished with stables, for the accommodation of pilgrims.

Some ancient religious institutions were under her patronage. A hermitage was dedicated to St. Bride, by the Knights Hospitallers of Kilmainham. It was situated near Waterford. Again, at Carrickfergus, there was an hospital for lepers. The adjoining lands are yet called the Spital Fields. The hospital was dedicated to St. Brigid. At the north side of Carrickfergus, a spring, called St. Bride's Well, marks the site of an hospital, also dedicated to St. Brigid. We find an hospital for lepers was dedicated to St. Brigid, in the town and parish of Dungarvan,[235] barony of Decies without Drum, situated within the diocese of Lismore,[236] and county of Waterford. Besides, there was an hospital for lepers, within the diocese and town of Lismore,[237] province of Munster, dedicated to St. Brigid.[238] She seems to have been the peculiar patroness of such afflicted persons.

There are various localities or objects, named from St. Bride, in the county of Dublin. Among these we find:—In the ancient church of St. Mochua, at Clondalkin, one of its three altars was dedicated to her.[239] Bride's Glen, near Cabinteely, eight or nine miles from Dublin; the River Bride, a tributary to the Liffey, is thought to derive its name from Ireland's great patroness; Kilbride Manor, near the Glen of Kilbride, which borders on Sally Gap, near the source of the Liffey, is called after her; while, the demesne, called St. Brigid's, at Clonskeagh, or Roebuck, is said to derive its name from her.[240] Also, the Breeda or Bride River, is a tributary of the Lee,[241] in the county of Cork. The Abbey of Kilcrea,[242] occupies a retired

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[232] The matter of this and of the subsequent narrative was communicated by Rev. D. B. Mulcahy, in a letter, headed Lough Cill, North Antrim, 26th April, 1875.

[233] It happened, that O'Brien had a large dinner party, and in the hurry of preparation, one of the servants took water to boil potatoes from this well. The dinner was late. O'Brien enquired the cause. The potatoes he found were not boiled. The fire was stirred and blown under, but the servants blew to no purpose. As a last resort the pot was examined, when lo! there was found one of the younger ells. It was reverently taken back to the well, and a solemn admonition was given to the servants. This was unnecessary, for that night the well disappeared.

[234] He lay ill in London, and his life was despaired of, by several doctors. Yet, he had some water procured from St. Brigid's Well, which at once restored him to health.

[235] See "Ordnance Survey Townland Maps for the County of Waterford." Sheets 30, 31, 35, 36.

[236] See Colgan, p. 625.

[237] The united parishes of Lismore and Mocollop are situated, partly within the county of Cork, in the barony of Condons and Clangibbon, as shown on the "Ordnance Survey Townland Maps for the County of Cork," Sheets 36, 37; and, partly within the county of Waterford, in the baronies of Coshmore and Coshbride, as shown on the "Ordnance Survey Townland Maps for the County of Waterford," Sheets 11, 12, 19, 20, 21, 28, 29, 34.

[238] See Colgan, p. 625.

[239] See William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick, near Dublin," &c., book i., chap. v., p. 27.

[240] For the foregoing list, I am indebted to Mrs. Anastasia O'Byrne.

[241] See John Windale's "Historical and Descriptive Notices of the City of Cork and its vicinity; Gougann-Barra, Glengariff, and Killarney," p. 257.

[242] See an admirable account of its style and history, at pp. 259 to 270, *ibid.* Two engravings of the ruins are there to be seen.

and a beautiful situation, on a green bank along it, and at the extremity of a long valley, which stretches several miles to the west. It was dedicated to St. Bridget,[243] and probably its River Bride was called after her. In addition, we may observe, there is a very curious object, called St. Brigid's Stone,[244] to be seen at Killinagh, near Bantry, in the county of Cork. This is a five-holed Bullaun rock, containing oval-shaped stones in each cavity.[245] We find a Saint Brigid's Chair, at Lough Derg. There is an old monument, inscribed with a cross, in the churchyard of Kilbride, county of Wicklow.[246] There is, also, an old stone, with several incised crosses, found at Faughart old church, county Louth.[247] This is called St. Brigid's Stone, owing to some supposed association with her.

Several modern churches, chapels, and religious institutes, have St. Brigid as patroness. The new parochial church of Kilcullen, as we have already seen, has been dedicated to her. In addition, as has been stated, Kildare town has a Catholic church and a nunnery, under her protection. Throughout the diocese of Kildare are other religious edifices, holding her as the patroness; but, it is to be regretted, a complete list of her Irish churches and chapels cannot be known.[248] The Catholic church of Kilbride, parish of Dunganstown, not only occupies the site of a very ancient church dedicated to our saint, but, it yet rejoices in her, as its special patroness. Near the old church ruins[249] and churchyard of Kilbride, not far from Blessington, a Catholic chapel, in the village, has been dedicated to St. Brigid.

The new Catholic church near Carrigaline, county of Cork, has been dedicated to St. Brigid. About half a mile from old Temple Brigde,[250] and separated from it by a valley, in which lies St. Brigid's Well, the new erection overlooks the village of Crosshaven.[251] It is beautifully placed, at the confluence of the rivers Ownboy and Lee—a spot of which Callanan, the poet sings,

"Where calm Avon Buee seeks the kisses of Ocean."[252]

The church is over 100 feet long by forty-eight wide. It consists of nave, chancel, aisles, clerestorey, tower, sacristy, and porch. Built in the Gothic

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[243] A beautiful poem, intituled, "The Monks of Kilcrea," alludes to this foundation, and to its hospitable inmates during mediæval times:—

"'Twas common then
For pilgrims to flock to St. Brigid's shrine.
So they placed on the table pitchers of wine,
Game from the mountain and meat from the pen.

—Fytte II., stanza i. Also, n. (a), p. 151.

[244] A very remarkable and venerated well, dedicated to St. Brigid, and lately covered by a stone building, may be seen close by.

[245] See a fuller account of it, with an illustration, in William F. Wakeman's paper, "On Certain Markings on Rocks, Pillar Stones, and other Monuments, observed Chiefly in the County Fermanagh."—"Journal of the Royal Historical and Archæological Association of Ireland," vol. iii. Fourth series, July, 1875, No. 23, pp. 459, 460.

[246] There is a rough drawing of it, among G. V. du Noyer's "Antiquarian Sketches" preserved in the Royal Irish Academy, No. 77, vol. i.

[247] See *ibid.*, No. 78.

[248] It would be very desirable, that our "Irish Catholic Directory, Almanack, and Registry" contained the patron saints' names of our parishes, churches, chapels and religious houses. By a rightly directed effort, the information could readily be obtained, by the editor or publisher.

[249] These scarcely rise above the earth at present.

[250] Now known as Templebreedy.

[251] See it represented, on the "Ordnance Survey Townland Maps for the County of Cork." Sheet 99. It is in the parish of Templebreedy, and barony of Kerrycurrihy, East Riding of Cork county.

[252] See "The Poems of J. J. Callanan," p. 67.

decorated style, its windows have geometric tracery. The chancel window has five lights, the western one is spherico-triangular. At the eastern and western ends of aisles are spherical windows, and there are also side chancel-windows. Besides the western entrance, the tower serves as a porch, and it is placed for effect on the north side, a little higher up than midway, and it will be the great entrance usually. The aisles are separated from the nave by rows of circular red marble columns, with Bath-stone caps for carving. The church is all built externally of limestone-ashlar, while the windows and dressings are finely chiselled.[253] As yet, the tower has only reached its lower story, but the other portions of this fine building, internally and externally, have nearly reached completion.[254]



Church of the Assumption, of St. Michael, of St. Patrick, and of St. Brigid, Wexford.

The beautiful new Church of the Assumption,[255] King's-street, Wexford, has also been dedicated to St. Michael, St. Patrick, and St. Bridget, as joint patrons.[256] The grounds, on which the new church stands, are in part on the site of the ancient cemetery, attached to St. Brigid's old church, which, according to local tradition, formerly stood there.[257] An adjoining street is called Bride-street, at the present time, and its name seems to have been derived from the early ecclesiastical structure to which it led.

[253] Communication from Very Rev. Denis Canon M'Swiney, P.P., headed River View, Carrigaline, Co. Cork, dated Feb. 1st, 1872.

[254] Communication from Very Rev. Denis Canon M'Swiney, dated, January 5th, 1876.

[255] The first stone was laid June 27th, 1851. This church was opened for public worship, April 18th, 1858.

[256] The accompanying engraving of it, by Mrs. Millard, was executed after a photograph, locally prepared in Wexford.

[257] Human remains have been disinterred

The Sisters of Mercy Convent, Rathdrum,[258] county of Wicklow, has been dedicated to St. Brigid, by permission of his Eminence Cardinal Cullen.[259] This appears from the parish registers.

After the beginning of the present century, a religious community of Brigitine nuns was established in Ireland. This is a most useful institute, for the peculiar wants of our country; and, it has been in highly successful operation, from the very commencement of its inauguration. The first convent of St. Brigid was founded in Tullow, county of Carlow, by the Right Rev. Dr. Delany, Bishop of Kildare and Leighlin, on the 1st of February, 1807, as also, the Convent of St. Brigid, in Mountrath, on the 18th of April, 1809. Besides these, the Convent of Tullow has sent out two affiliations, one to Abbeyleix, in the Queen's County, A.D. 1842, and one to Goresbridge, County Kilkenny, A.D. 1858. Of late, another branch has been established at Paulstown, not far from the latter place, and within the same county. All of these houses are situated in the diocese of Leighlin. The Brigitine nuns have adopted a constitution and rules, which tend greatly to promote charity, piety, and religious knowledge, in every parish, where their institute has been established. They gain over many of the humble people to a life of penitence. Holding lighted tapers in their hands, they make a solemn declaration and dedication of themselves, on each feast of St. Brigid.[260] This order has been established for educational purposes, and, it has three schools in constant operation, under each community; a poor school, a benefit school, and a boarding-school. The teaching of poor children and adults on Sundays and holydays, in the parish church to which their convent belongs, is a special rule of this order.[261]

The house and chapel of the Sisters of the Holy Faith, at Glasnevin, diocese of Dublin, are under the patronage of St. Brigid. In the beginning of 1857, a Ladies' Association of Charity, under the zealous and self-denying Miss Aylward, had been formed to rescue from proselytism Catholic children exposed to danger. An admirable system was adopted, for placing these with Catholic families, until they could be educated and provided with means for earning an honest livelihood. St. Brigid was chosen as patroness of this good work. When the orphanage was begun, no one dreamt of establishing a new community to take charge of it. On the contrary, great efforts were made to avoid anything of the sort; but, Providence made use of those very efforts to accomplish His will. After some trials and much labour, two or three ladies associated themselves,[262] to examine cases of proselytism, to rescue those orphans in greatest danger of losing the faith, to make clothes for them, and to superintend their rearing and education. This little seed, cast upon the earth by a seeming accident, took root and grew. The associates in 1867 numbered twenty-two. These ladies are united by the sacred bonds of religion, under the title, Sisters of the Holy Faith.[263] The Cardinal

there, when improvements were effected in the *entourage* of the new church, which, with its twin sister, the Church of the Immaculate Conception and of St. John Baptist, has been erected by the respected parish priest, Very Rev. James Canon Roche, as enduring monuments of his indomitable labour and pious zeal for the greater glory of God.

[258] The extent of this parish, in the barony of Ballinacor North, is shown on the "Ordnance Survey Townland Maps for the County of Wicklow." Sheets 24, 29, 30, 35.

[259] At request of Rev. Richard Galvin, P.P., granted May 30th, 1869.

[260] See "The Life of St. Brigid," by an Irish Priest, chap. xiii., pp. 184 to 187.

[261] Much of the foregoing information, regarding the Brigitine Nuns, was kindly communicated, by the Superioress of Mountrath Convent, Sister Mary J. Peter Stein, in a letter, addressed to the writer, A.D. 1866.

[262] In the house No. 42 Eccles-street, Dublin.

[263] See "Eleventh Annual Report of St. Brigid's Orphanage for Five Hundred Children," p. 8, A.D. 1867.

Archbishop of Dublin has greatly fostered and aided this institute, sanctioned by His Holiness Pope Pius IX. His Eminence, finding that the house in Eccles-street was too small for the sisters that taught in their schools, sent them to succeed the religious Ladies of the Sacred Heart, in Glasnevin Convent.[264] Even a great enlargement of this house was soon required. The grounds are extensive and beautifully situated. It is not too much to say, that St. Brigid's new home, at Glasnevin, is one of those spots, fashioned by the Almighty Architect for religious exercises.[265] The River Tolka separates the convent grounds from the charming Botanical Gardens.[266] The whole scene is redolent of literary, patriotic, and above all, of religious associations.

In the name of our great abbess, the orphanage of St. Brigid was founded, while through her influence and prayers it has flourished. During the past nineteen years, this noble institute has saved from proselytism the immense number of one thousand three hundred and seventy Catholic orphans. Otherwise, humanly speaking, these should have been lost to the Church. Under her influence, also, the schools of the Holy Faith have, so to speak, sprang from the orphanage; and, as a matter, almost of necessity, to take charge of these works, the Sisters of the Holy Faith have grown up, a new family, in the Church. Besides managing the orphanage, these ladies have fourteen schools, with a daily attendance of one thousand four hundred poor children. It must seem a strange thing, that the former grounds and residence of a distinguished Protestant Bishop of Kildare should become the dwelling of St. Brigid, Patroness of Kildare. In truth, it appears to be the place for St. Brigid's work—within two short miles of the General Post Office, Dublin, and yet the situation is completely rural. Here, those Sisters of the Holy Faith, that teach the poor schools in the lanes of the city, can retire at evening to breathe, and acquire strength and buoyancy for their hard work. There is no harder strain on mind and body, than the daily toil of teaching. Here, it shall please God, a band of apostolic teachers can be trained to defend the faith of poor children, and impart, with knowledge, a love of virtue. Here, then, St. Brigid's spirit will rest, and religious teachers are likely to grow up under her patronage. These good ladies will devote themselves to the instruction and sanctification of poor children, in the capital of holy Ireland; hereafter, their mission may extend to more distant places.

CHAPTER XVII.

CHURCHES AND RELIGIOUS INSTITUTES DEDICATED TO ST. BRIGID, IN THE BRITISH ISLANDS, IN ANCIENT AND MODERN TIMES, AS ALSO ON THE CONTINENT OF EUROPE, AND IN AMERICA—FESTIVALS, COMMEMORATIONS, OFFICES, HYMNS, RELICS, USAGES, AND POPULAR MEMORIALS, REFERRING TO HER—CONCLUSION.

IN England, Wales and Scotland, as also in minor islands around their coasts,[1] the fame and virtues of St. Brigid had spread, even from very re-

[264] Much of the foregoing and succeeding information was kindly communicated to the writer, by Miss Aylward, the Lady Superioress, and foundress of the Sisters of the Holy Faith.

[265] See "Ninth Annual Report of St. Brigid's Orphanage for Five Hundred Children," p. 20, A.D. 1865.

[266] In the "History of the City of Dublin, from the earliest accounts to the present time," &c., as compiled by J. Warburton, Rev. J. Whitelaw, and the Rev. Robert Walsh, are some interesting views, with a very complete description of the Botanic Gardens, at Glasnevin. See vol. ii., pp. 1279 to 1304.

CHAPTER XVII.—[1] See "Martyrologium Anglicanum," ad I. Februarii.

mote times.[2] Many parts of England had churches dedicated to St. Brigid.[3] In the city of London, Fleet-street, St. Bride's Church was celebrated in old Catholic times, nor has the parochial designation yet disappeared. This church was extant in the seventeenth century. A very elegant spire surmounts the present Protestant church; but, it had been injured by lightning, in 1805.[4] Near its site, Fleet-street, London, in the fourteenth century and in the reign of Edward III., stood the palace of St. Bride. It had been built, in the vicinity of St. Bride's Well. It is supposed, the present Bridewell occupies this site. Edward III. had a daughter, named Brigid, who became a nun.[5] At Glastonbury, as we have already observed, a St. Brigid was venerated at the 1st of February; however, it is thought, she must have been different from our holy abbess, and that her real festival may have been assigned incorrectly to the present date.[6] In the litany of the very ancient church of Salisbury, Wiltshire, her name was specially invoked. There is a parish, called Kirkbride, in the Isle of Man. The only nunnery in the same place was called after St. Brigid. It is said to have been founded by our holy virgin,[7] in the beginning of the sixth century.[8] It lay near Douglas, beside the river, in a beautiful situation, and its prioress was anciently a baroness of the Isle of Man. She held courts in her own name, and possessed authority equal to a baron.[9]

Several places in Scotland,[10] especially nearest to Ireland, and subjected to Irish influences,[11] are enumerated, as having been under our saint's patronage. Among those are the Hebrides, anciently called Bride's or Brigid's Islands, as has been thought from our St. Bride.[12] Excluding, perhaps, the nuns at Kildare, no others, excepting the inhabitants of those western isles, dedicated more churches to her. Thus, their veneration was expressed and perpetuated.[13] The Hebrideans imagined, however, that her remains reposed at Abernethy,[14] the Pictish capital. When the Scots annexed the Pictish territories to their own, they paid a singular homage to the relics of St. Brigid, in Abernethy.[15] We are told, one of the Hebrides was called after her, and specially deno-

[2] John Macpherson, evidently no great admirer of St. Brigid, writes: "The several divisions of Britain concurred very zealously with Ireland, the country that gave her birth, in treating her character with a most superstitious respect."—"Critical Dissertations on the Origin, Antiquities, Language, Government, Manners and Religion of the Ancient Caledonians, their posterity the Picts, and the British and Irish Scots." Dissertation xv., p. 239.

[3] So states the English Martyrology, when alluding to St. Brigid, at the 1st of February.

[4] See 'Cassell's "Illustrated Guide to London." The Churches of London, p. 132. London, 1862, 8vo.

[5] Much of the foregoing information was kindly communicated by a talented lady, Mrs. Anastasia O'Byrne, living in Ranelagh, near Dublin, and quite conversant with the traditional and historic lore of her country.

[6] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xv., p. 624.

[7] The Manx have a tradition, that she lived for some time in their island. See "Martyrologium Anglicanum," I. Februarii. We have already shown how this mistake originated.

[8] The Manx think, she received the veil of virginity from St. Maughold, fourth bishop of their island.

[9] See George Woods' "Account of the Past and Present State of the Isle of Man," book i., chap. ix., pp. 112, 113.

[10] See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., p. 128.

[11] See Bishop Forbes' "Kalendars of Scottish Saints," p. 290.

[12] See John Macpherson's "Critical Dissertations on the Origin, Antiquities, Language, Government, Manners, and Religion of the Ancient Caledonians, their posterity the Picts, and the British and Irish Scots." Dissertation xv., p. 240.

[13] *Ibid.*, p. 239. Also, Hector Boetius' "Scotorum Historiæ, a prima Gentis Origine," lib. ix., p. 158.

[14] See an account of it, in Mackenzie E. C. Walcott's "Scoti-Monasticon: The Ancient Church of Scotland," pp. 316, 317.

[15] See Hector Boetius' "Scotorum Historiæ, a prima Gentis Origine," lib. ix.

minated Brigidiana.[16] Indeed, throughout the whole west and south of Scotland,[17] veneration towards her was unbounded. St. Bride was the patron saint of the noble family of Douglas,[18] and they invoked her help on all important occasions.[19] The church of Douglas also bears her name.[20] Her temples among the Hebrideans were more numerous than such as had been erected to any of their other saints.[21] Among well-known Scottish localities, a scarped upburst of trap-rock out of the surrounding red sand-stone, and not far from the Laws,[22] in Forfarshire, is known as St. Bride's Ring, at Kingenny.[23] The Church of St. Brigide de Blacket is noticed, in the Chartulary of Holyrood.[24] The Church of St. Brigid of Kype is mentioned in the Chartulary of Kelso ;[25] and in that of Glasgow,[26] the Church of Wintertonegen, in Valle de Niht.[27] In Aberdeenshire, we have St. Bride's Rock, at Tomantoul. We find St. Bride's Church, at Cushnie,[28] at Crochaul,[29] at Kildrummie,[30] and at Skene.[31] In Lanarkshire, there is a place, called East Kilbride, about seven miles from Glasgow.[32] Its ancient church belonged to the bishops of that city.[33] Likewise, there is a remarkable enclosed barrow, which occupied the summit of one of the Cathkin hills, in the parish of Kilbride.[34] An interesting account of this parish has been written.[35] We learn, also, that St. Bride was honoured at Auchtergaven, and at the romantic Blair Athol,[36] in Perthshire, on the other side of the Drumalban.[37] Again, a church was consecrated to St. Brigid at Dunnottar, A.D. 1394,[38] according to Bishop Forbes.[39] Besides the foregoing, St. Bride's Chapel and burn are

[16] See Mrs. Anastasia O'Byrne's "Saints of Ireland." February i., p. 15.

[17] Macpherson says he has "reason to suspect, that the western isles of Scotland were, in some one period or other during the reign of popery, put under the particular protection of St. Bridget, and perhaps in a great measure appropriated to her."—"Critical Dissertations on the Origin, Antiquities, Language, Government, Manners, and Religion of the Ancient Caledonians, their posterity the Picts, and the British and Irish Scots." Dissertation xv., p. 240.

[18] In connexion with the family of Douglas, we read the following lines, in reference to their great patroness :—

"The folk upon the Sonounday
Held to Saynct Bridis Kyrk thair way ;
And thai that in the Castell war
Ischyt owt, both les and mar,
And went thair palmys for to ber."

—"The Bruce ; or, The Metrical History of Robert I., King of Scots," by Master John Barbour, Archdeacon of Aberdeen. Buke Feyrd, ll. 335 to 339, vol. i. Edited by John Jamieson, D.D.

[19] See Cosmo Innes' "Sketches of Early Scottish History and Social Progress," chap. i., pp. 137, 138.

[20] See Bishop Forbes' "Kalendars of Scottish Saints," p. 291.

[21] See Hector Boetius' "Scotorum Historiæ, a prima Gentis Origine," lib. ix., p. 158.

[22] The word "Law" is an Anglo-Saxon prefix or suffix, signifying an isolated hill or mount, generally of a conical form. See "The Imperial Gazetteer of Scotland," vol. ii., p. 305.

[23] See Bishop Forbes' "Kalendars of Scottish Saints," p. 290.

[24] See Bishop Forbes' "Kalendars of Scottish Saints," p. 291. He quotes p. 42, and again at p. 57, St. Brigide's of Loublacket is recorded.

[25] Page 153.

[26] One of the most complete and satisfactory of modern historical works is "The History of the City of Glasgow," by Rev. Dr. J. F. S. Gordon.

[27] See Bishop Forbes' "Kalendars of Scottish Saints," p. 291.

[28] See "View of the Diocese of Aberdeen." Collections for the History of the Shires of Aberdeen and Banff. Spaulding Club, p. 593.

[29] *Ibid.*, p. 642.

[30] *Ibid.*, p. 589.

[31] *Ibid.*, p. 279.

[32] See "New Statistical Account of Scotland," Lanark, p. 877.

[33] See "The Imperial Gazetteer of Scotland," vol. ii., p. 188.

[34] See Daniel Wilson's "Archæology and Prehistoric Annals of Scotland," chap. iii., pp. 55, 56, 71.

[35] Ure's "History of Rutherglen and Kilbride."

[36] See an account of this parish in "The Imperial Gazetteer of Scotland," vol. i., pp. 172, 173.

[37] See "New Statistical Survey of Scotland." Perth, p. 426.

[38] See Jervise's "Memorials of Angus," p. 448.

[39] See "Kalendars of Scottish Saints," p. 291.

to be seen, at Kilbarchan, in Renfrewshire.[40] Again, there is a spring of St. Bride, at Traquair.[41] Also, we find St. Brigid's or Bride's Spring at Dunsyre in Lanarkshire.[42] There is a Kilbride, in Lorn,[43] This wildly beautiful district of Argyleshire[44] is said to have derived its name from Labhrin or Loarn.[45] Also, St. Bride's Chapel and Well were at Beath in Ayrshire.[46] Here there is a parish called Kilbride.[47] The lands of S. Brydehill, in Dumfriesshire,[48] are noted, in the Retours.[49] There is a Kilbride, in Arran. There is a Kilbride, in Cromarty. There is a Kilbride, in Uist.[50] St. Bride had a chapel at Rothesay,[51] a royal burgh, in Bute.[52] In the parish of Kilmoire, in Bute,[53] a convent had been erected to St. Bride.[54] There was a St. Bride's Church, at Kirkcolm,[55] at Kirkmabreck, in Wigtonshire.[56] This is situated, on the western side of Lough Ryan, entering Stranraer. The dedication of St. Bride is found in the Lewes,[57] at Borve.[58] Besides this, at the remote Orcadian[59] extremity of Scotland, St. Bride's dedication is found in Stronsay and Papa,[60] in the Orkney Islands.[61] There, our saint is associated with St. Nicholas.[62] Again, the Church of St. Brigid, in the province of Athol, was reputed as being famous for miracles.[63] We are told, that fairs were held in St. Bride's honour, at Forres and Inverness.[64] We read, in the Retours,[65] about St. Brigid's Chapel, at Clackmannan,[66] where it is mentioned.[67] Other churches and religious houses, dedicated to her in North Britain, might probably be enumerated.

On the continent of Europe, the *cultus* of this illustrious abbess was observed by the faithful, in various countries. It is to be regretted, that no

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[40] See "New Statistical Account of Scotland," No. 53, pp. 354 to 366.

[41] See Bishop Forbes' "Kalendars of Scottish Saints," p. 290.

[42] See "New Statistical Account of Scotland," vol. iii., p. 66.

[43] See "Old Statistical Account of Scotland," vol. ii., p. 826.

[44] See an account of it in "The Imperial Gazetteer of Scotland," vol. ii., pp. 374, 375.

[45] He emigrated from Ireland, and established a dynasty among the south-western Picts in the year 503. He is said to have ruled there ten years. See O'Flaherty's "Ogygia," pars iii. Scotiæ Regum Catalogus Chronologico-Genealogicus, p. 470.

[46] See "New Statistical Account of Scotland." Ayr, p. 581.

[47] See a very complete and an interesting account of the parish of Kilbride, in Ayrshire, to be found in George Robertson's "Topographical Description of Ayrshire; more particularly of Cunninghame: together with a Genealogical Account of the principal families in that Bailiwick," pp. 114 to 145.

[48] See Bishop Forbes' "Kalendars of Scottish Saints," p. 290.

[49] See Dumfries, No. 212.

[50] See "New Statistical Account of Scotland," No. 27, I.

[51] See "New Statistical Account of Scotland." Bute, p. 103.

[52] See a description of it, in "The Tourists' Shilling Handy Guide of Scotland," sect. ix., p. 90.

[53] See Bishop Forbes' "Kalendars of the Scottish Saints," p. 290.

[54] See "New Statistical Account of Scotland." Bute, p. 54.

[55] See the map prefixed to John Nicholson's "History of Galloway."

[56] See "New Statistical Account of Scotland." Wigton, p. 111.

[57] See Bishop Forbes' "Kalendars of Scottish Saints," p. 290.

[58] See "New Statistical Account of Scotland." Ross, p. 145.

[59] For information regarding this group of isles, the reader is referred to the Rev. George Barry's "History of the Orkney Islands." Edinburgh, 1805, 4to.

[60] Lord Teignmouth, in his "Sketches of the Coasts and Islands of Scotland," gives several interesting particulars, regarding the Orkney Islands.

[61] See Bishop Forbes' "Kalendars of Scottish Saints," p. 290.

[62] See *ibid.*

[63] See Rev. Alban's Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., 1 February.

[64] See Bishop Forbes' "Kalendars of Scottish Saints," p. 290.

[65] See Clackmannan, No. 26.

[66] Here there is a tower nearly 80 feet high and said to have been built by Robert Bruce. See "The Tourists' Shilling Handy Guide to Scotland," sect. viii., p. 71.

[67] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 290, 291.

complète list can be obtained, at present, to prove the extent to which it had gone, or the various localities, in which religious houses, and churches,[68] dedicated to her, had been established. In British Armorica,[69] and in other parts of France, St. Brigid was invoked,[70] and very special honour was paid to her memory. At the present day, a very fine carved statue of the holy virgin, represented nearly life-size in the garb of her order, and attired as an abbess, is to be seen, in the noble old cathedral church of St. Omer.[71] Among other foundations erected to her honour, in France, we read of an hospital at Bisuntinum, which existed in the year 1438.[72] There was a chapel or an altar, dedicated to our saint, in St. Martin's Monastery at Tours; and, in one of his poems, Alcuin[73] speaks regarding certain altars, erected to the Scottish or Irish virgins, Brigid and Ita.[74] Classed with the saints of Germany, our Scottish virgin, St. Brigid, is held to have been among the most celebrated.[75] We are told, not only of a parish church being dedicated to St. Brigid, the Scottish virgin, at Cologne, but we are further informed, that it was one of the most remarkable in that city. It bordered on the street, called Lankgassen.[76] Candidus, who was a monk of Fulda, and a writer who lived in the ninth century, gives us a description of relics there preserved. He mentions a chapel or an altar, dedicated to St. Brigid and to other virgins, before the year 818.[77] In Belgium, likewise, our holy abbess was venerated in a distinguished manner. By Molanus,[78] she is ranked among the saints of that country. There was a church, erected to our saint, near Fossey, in the diocese of Namur, Belgium. This was frequented by pious pilgrims, and by the local inhabitants. The Reverend Dean of Fossey was engaged, in the work of repairing this church, before the middle of the seventeenth century.[79] In his collections regarding St. Brigid, Father Ward tells us, that a church or an altar was dedicated to this great virgin, at Hispalis, in Spain; and, Roth says, that her relics were kept at Lisbon, in

[68] Alan Cope, Dial. ii., cap. 22.

[69] Her Office of Nine Lessons is to be found in the old "Breviarium Chorisopotensis."

[70] St. Alcuin compiled a Litany, in which her name is included, and this form of prayer Charlemagne was accustomed to recite, as part of his daily devotions.

[71] During a visit made to this place in July, 1863, the writer was pleased to behold this object of popular respect. Several votive offerings were suspended near it. Beside the foregoing statue, was a miniature one, representing the small image of a young maiden engaged in the act of churning. Doubtless, both these objects had been the gift of some former Irish resident, at St. Omer's, to the cathedral church.

[72] At this year, we have the subsequent testimony of John Chifflet, archbishop over this city, who thus writes: "Hoc anno Capitulum Bisuntinum ratam habuit unionem Hospitalis S. Brigidæ factum Cantoriæ Bisuntinæ: ex actis Capituli, in quibus actis 7 Decemb., 1530, dicitur fundatio illius domus nullibi reperiri; atque idipsum innuit vetustus anno 1363 conscriptus codex," &c.—Pars ii., cap. 79.

[73] See an account of this celebrated writer in Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxiii., sects. xxxvii., xxxviii., pp. 186 to 188, lib. xxvi., lib. xxvii., *ibid.* He died on the 19th of May, A.D. 804.

[74] "Virginibus sacris præsens hæc ara dicata est,
Quarum clara fuit Scottorum vita per urbes,
Brigida sancta fæmina Christo simul Ita fidelis
Hæc nobis salutem per suffragia sancta," &c.

—Alcuinus, "Poemata," No. 247.

[75] See Petrus Cratepolius, "De Sanctis Germaniæ."

[76] See Erhard Winheim, "In Sacrario Agrippinæ."

[77] He says:—

"Agnes & Euphemia, Geneoufa, Susanna, Columba,
Hoc altare ornant rite suis precibus.
Cum queis tu Brigida, & tu Virgo Scholastica semper,
Placatum nobis Altithronum facias."

[78] See his Kalendar, at the 1st of February. "Natales Sanctorum Belgii, et eorum Chronica recapitulatio."

[79] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xiv., xv., pp. 623, 624.

Portugal.[80] There had been a foundation in her honour, at Placentia,[81] in Italy; but, Colgan could not pronounce with certainty, whether it existed in his time.[82]

In England and Scotland, the following modern churches, chapels and religious houses have been consecrated or placed under the invocation of our great virgin saint. In the diocese of Westminster, and in the city of London, there is a St. Brigid's Church, at Baldwin's Gardens, E.C., at Isleworth. There is a church, jointly dedicated to Our Lady of the Immaculate Conception and to St. Brigid. In the diocese of Beverly, and in the great manufacturing town of Leeds, is a church, dedicated to St. Brigid. In the diocese and great commercial town of Liverpool, there is a church of St. Brigid, at Bevington Hill, N., there are also a seminary and schools of St. Brigid.

In the western district of Scotland, a church of St. Brigid was built, in 1871, at Newmains, in Lanarkshire; and another at Kilbirnie, Ayrshire, was erected in 1862; one at Eaglesham, Renfrewshire, was built in 1858.[83]

In the New World, and especially since the beginning of the present century, several churches, schools, and other religious institutions, have been built, in honour of our illustrious saint, and these have been placed under her protection. The following enumeration, because drawn from the most recent and authentic official source,[84] is deemed to be accurate, so far as it goes, and tolerably complete. We shall commence with the great Western Republic, the United States of America. Thus, in the archdiocese of Baltimore, there is a church, dedicated to St. Brigid, at Canton, and St. Brigid's school is to be found at Baltimore. In the diocese of Wheeling, there is a church of St. Brigid, at Murray's, Lewis County, State of Virginia. In the archdiocese of Boston, there is a St. Brigid's Church, at Abington, one at Framingham, one at Maynard, and one at Melrose. In the diocese of Burlington, there is a church of St. Brigid, at West Rutland, and parochial schools are attached, under the same patronage. In the diocese of Hartford, there is a church to St. Brigid, at Cheshire, one at Cornwall, one at Manchester, and one at Moodus. There is an academy of St. Brigid, at Meriden, under charge of the Sisters of Mercy. In the diocese of Portland, there is a church of St. Brigid at Vassalboro. In the diocese of Springfield, there is a church of St. Brigid, at East Hampton, and another at Millbury. There is another St. Brigid's Church, at Warren. In the archdiocese of Cincinatti, there is a church to St. Brigid at Xenia. In the diocese of Cleveland, and in the city so called, there is a church of St. Brigid, now building. In the diocese of Detroit, there is a church of St. Brigid, at Northfield. In the diocese of Fort Wayne, there is a church of St. Brigid, at Logansport. In the diocese of Louisville, and in the city so called, is St. Brigid's Church. At Hickman, there is another church, dedicated to her. St. Brigid's School, in Louisville, is conducted by the Sisters of Loretto. In the diocese of Vincennes, there are churches of St. Brigid, at Liberty, and at Nebraska. In the archdiocese of Milwaukee, there is a church to St. Brigid, at Kewaskee, and one at Ridgeway. In the diocese of Green Bay, there is a church of St. Brigid, at Northport. In the diocese of La Crosse, there is a church of St. Brigid, at Beaver Creek, as also one at Westford. In the diocese of St. Paul,

[80] In "Dissertatione de S. Brigida."

[81] This is stated, in an Irish Life of St. Brigid, chap. 50.

[82] See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xv., p. 624.

[83] The foregoing list has been extracted, from "The Catholic Directory, Ecclesiastical Register and Almanac, for the year of our Lord, 1876." London: 1876, 8vo.

[84] See Sadliers' "Catholic Directory, Almanac, and Ordo, for the year of our Lord, 1876." With full returns of the various dioceses in the United States and British America. Published in New York, 1876, 8vo.

there is a church of St. Brigid, at Pleasant Grove. In the diocese of Mobile, which belongs to the province of New Orleans, there is a church of St. Brigid at Whistler, with a convent and school attached, also dedicated to St. Brigid, and attended by the Sisters of Charity. In the archdiocese of New York, are a church to St. Brigid, in the city, and also St. Brigid's Academy, with St. Brigid's Male School, taught by the Christian Brothers; also, St. Brigid's Female School, taught by the Sisters of Charity. In the diocese of Albany, there is a church of St. Brigid, at Port Schuyler, one at Salisbury, one at Copake, and one at Skaneateles Falls. In the diocese of Brooklyn, there is a church of St. Brigid, at Westbury. In the diocese of Buffalo, and in the city so named, there is a church of St. Brigid. Again, at Cuba and at Bergen, there are churches to St. Brigid. St. Brigid's Schools in Buffalo, are under the care of the Sisters of Mercy. In the diocese of Newark, there are churches of St. Brigid, at Glassboro, at High Bridge (now building), and at Jersey City. St. Bride's Academy, Jersey City, is taught by Sisters of Charity, and they also teach in parochial schools attached. In the diocese of Ogdensburg, there is a church of St. Brigid, at Trout River. In the diocese of Rochester, and in the city of that name, there is a church of St. Brigid, and there is one in East Bloomfield. In the city, St. Brigid's Free School is taught by the Sisters of St. Joseph. In the archdiocese of Philadelphia, there is a church of St. Brigid, at the Falls of Schuylkill. In the diocese of Erie, there is a church of St. Brigid, at Jamestown, and one at Meadville. At the latter place, is St. Brigid's Academy, under care of the Sisters of St. Joseph, besides a parochial school, under her invocation. In the diocese of Pittsburgh, and in the city so named, there is a church of St. Brigid, and one also at McNeill's Settlement, as likewise one at Wellesburgh. St. Brigid's Schools are in the city of Pittsburgh. In the diocese of Scranton, there is a Mission of St. Brigid, at Keiser Valley. In the archdiocese of St. Louis there are churches, one to St. Bridgid in the city of St. Louis, and one at Pacific City. In the city of St. Louis are St. Brigid's Christian Brothers' Schools, St. Brigid's Half-Orphan Asylum, and St. Brigid's Female Schools, conducted by the Sisters of St. Joseph. In the diocese of Alton, there is a church to St. Brigid at Liberty, and one at Delhi. In the diocese of Chicago, and at Bridge Port, Chicago, there is a church of St. Brigid. There is another at Tremont. In Chicago are St. Brigid's Schools for Boys under the Christian Brothers; while, there are also St. Brigid's Schools for Girls. In the diocese of Nashville, there is a church of St. Brigid at Memphis, and schools are attached to it, under care of the Dominican Nuns. In the diocese of St. Joseph, there are churches of St. Brigid, at Bucklin, and at Forest City. In the Vicariate Apostolic of Kansas, there are churches of St. Brigid, at Coalfield, and at St. Brigid's. In the archdiocese of San Francisco, and in the city so called, there is a church of St. Brigid, and one at Volcano.

The following churches, dedicated to the renowned abbess of Kildare, are in the British possessions. In the province of Quebec, Lower Canada, and in the diocese of Three Rivers, there is a parish church of Ste. Brigitte; in the diocese and city of Montreal, there is a church, dedicated to St. Bridget; in the diocese of St. Hyacinth, there is a parish church, dedicated to Ste. Brigide; in the diocese of Ottawa, there is a church of St. Brigid, at Onslow, and another at Osgood, on the Rideau, while there is a St. Brigid's School, at Ottawa, in charge of Gray Nuns; in the diocese of St. Germain of Rimouski, there is a church of St. Brigid, at Maria. In the province of Toronto, Upper Canada, and in the diocese of Kingstown, there is a church of St. Brigid, at Burgess. In the province of Halifax, and in the diocese of St. John, N.B., there is a church of St. Brigid, at Kingstown; in the diocese of

Chatham, there is a church of St. Brigid, at Renous Bridge; in the diocese of Charlottstown, on Lott 11, there is a church of St. Brigid. Again, in the diocese of St. John's, Newfoundland, there is a church, known as St. Bride's and Branch.

Three different days, within the year, have special festivals of St. Brigid assigned to them, according to our Irish annalists and hagiographers. *First*, At the year 449, the "Annals of Roscrea" state, that our saint was born on Wednesday, and on the eighth moon of February. This is attested, likewise, by an Irish Life of St. Brigid.[85] Yet, in no other record or martyrology can we find confirmation, concerning this statement. *Secondly*, The Feast of a Translation of St. Patrick's, of St. Brigid's, and of St. Columbkille's Relics occurs, on the 9th of June,[86] according to various authorities, while others assign it to the day following, or to the 10th of this same month.[87] Our own respected Colgan says, he could not undertake to settle such a question,[88] as at the time of writing, he had been an exile from his country during thirty-two years, and, as a consequence, he was ignorant regarding Irish Church customs and practice, in celebrating this festival of their Translation.[89] *Thirdly*, The principal festival of St. Brigid was that of her Natalis, on the 1st of February, and this corresponds with the day of her death.[90] By an Indult of the Papal See,[91] the 1st of February was to be observed, as a double of the second class, throughout all Ireland. In the united dioceses of Kildare and Leighlin, the feast of St. Brigid, as special patroness of these dioceses, is observed as a double of the first class, with an octave, commencing on the 1st of February, and terminating on the 8th day of the same month. This principal festival of St. Brigid is noticed,[92] in nearly all our native and foreign Martyrologies, whether in MSS. or published.

St. Ængus, the Culdee, in his Metrical Festilogy, at the Kalends, or 1st

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[85] In the sixth chapter.

[86] See Stanihurst, in "Vita S. Patricii," lib. ii., cap. 76.

[87] Ussher, referring to Down, in his "Primordiis Ecclesiarum Britannicarum," cap. vii., p. 791, cites the following passage, from lect. vi., Officii Translationis, printed at Paris, A.D. 1620: "Tempore vero translationis eorum in dicta Ecclesia præsidebunt quindecim Episcopi cum Abbatibus, Præpositis, Decanis, Archidiaconibus, Prioribus, aliisque viris orthodoxis quam plurimis, statuentes diem translationis dictorum sanctorum ab universis Christi fidelibus per Hiberniam constitutis quarto Idus Junii per singulos annos celebrari et transferentes festum S. Columbæ in crastinum octavarum istarum reliquiarum istarum." Ussher observes, that for "quarto Idus," we should read, "quinto Idus;" and, this emendation seems to be suggested by the words of the text itself, "transferentes festum S. Columbæ."

[88] Colgan remarks, that if the 10th of June be not meant, why should St. Columba's feast, which fell "in quintum Idus," or on the 9th day of June, be transferred to the feast of the before-mentioned translation, which seems to have fallen, not on that day, but on the fourth of the Ides, corresponding with the 10th of June, when it was probably celebrated.

[89] Yet, we find the feast of the Translation of St. Patrick's Relics, set down at the 10th of June; while, at the same day, we read, in the emendator of Usuard, or in the "Carthusian Martyrology:" "Apud Scotiam Translatio S. Patricii, Episcopi et Confessoris." Canisius has a like entry, in his "German Martyrology." In "Catalogo Generali," Ferrarius, citing Canisius, gives a similar account, and he afterwards adds in his notes: "Ex Canisio hac die, quæ Translationis est. Natalis enim die 17. Martii, ut in Martyrologio Romano, colitur. Est autim illę Patricius celeberrimus Episcopus, Hibernia Primas, et miraculis illustris: cujus corpus Duni urbe Hibernica, olim conditum erat una cum comporibus Sanctorum Columbæ Abbatis, et Brigidæ Virginis. Cujus rei distichon apud Hectorem Boetium legitur hoc

"Hi tres in Duno tumulo tumulantur in uno,
Brigida, Patricius, atque Columba pius."

[90] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xi., pp. 620, 621.

[91] Bearing date August 6th, 1854, and issued by Pope Pius IX.

[92] At the 1st of February.

of February, mentions this illustrious cenobiarch of pious women, with a distinguishing eulogy.[93] The "Martyrology of Tallaght,"[94] composed by the same St. Ængus and St. Molruan, records the eternal rest of St. Brigid, as taking place in the seventieth year of her age, and on the Kalends of February. Likewise, the Calendar of Cashel, Charles Maguire, Fitzsimons, and other hagiographists, treat about our saint and her festival, at the 1st of February. Besides these notices, in that ancient Martyrology, kept in the Cathedral Church of the Holy Trinity, Dublin, the memory of St. Brigid, virgin, is noted, with particular eulogy, at the Kalends, or 1st day of February.[95] Her office was celebrated with the reading of nine lessons. This day was regarded as the one of her Dormition, Deposition,[96] or Death. The martyrologist avers, that she went to join the Heavenly choirs of angels, and Christ, for whose love she wrought, after performing signs and miracles, after renowned works of mercy and alms-deeds, after pure humility and benevolence, devoted to God, and after an illustrious example afforded to other virgins of chastity and of holiness. If the great works of this noble virgin were to be written in full, the martyrologist declares, he should be obliged to write a book of an unusual size. A still later composition, the Martyrology of Donegal[97] records, on this day, the celebration of the festival of Brighit, virgin, abbess of Cill-Dara.

The Roman Martyrology,[98] and Father Stephen White,[99] commemorate this renowned virgin, at the 1st of February. In the anonymous catalogue of Irish saints, published by O'Sullivan Beare,[100] the name of St. Brigida occurs. In Henry Fitzsimon's list, it is also to be found at this date.[101] Reference is made to Surius, and to notes in the Roman Martyrology, as edited by Baronius.[102] Convaeus observes, in relation to this saintly virgin, at the same day, that she was of royal race.[103] In several ancient Martyrologies the feast of this holy virgin is recorded. Venerable Bede, in noting it, remarks, that St. Brigid's Life had been distinguished for miracles.[104] Rabanus

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[93] The following *rann*, transcribed from the "Leabhar Breac," with its English translation, has been kindly furnished to the writer, by the Irish Professor, Bryan O'Looney, of the Catholic University :—

D. kl. Mopaiᵹ Calaino Febpai,
ꝼpopp maptiṙ map n-gleodeno ;
Bpiᵹit ban balcc n-ualann,
Ceno caid cailleċ n-epenn.

They ennoble the Kalends of February,
A shower of martyrs, great, resplendent ;
Bridget the great illustrious woman,
The chaste head of the nuns of Erin.

[94] On the 1st of February, we find entered in Dr. Kelly's "Martyrology of Tallagh," "Dormitatio S. Brigidæ, lxx. anno ætatis suæ," p. xiv.

[95] See the work, edited by John Clarke Crosthwaithe and Rev. Dr. Todd. Introduction, pp. xlvii., liii., and pp. 62, 84, 85.

[96] The English Martyrology says : "In Hibernia depositio S. Brigidæ Virginis," &c.

[97] See Drs. Todd's and Reeves' edition, pp. 34 to 37.

[98] At this day, the Roman Martyrology says : "In Scotia S. Brigidæ Virginis, quæ cum lignum altaris tetigisset, in testimonium Virginitatis suæ statim viride factum est."

[99] See "Apologia pro Hibernia," cap. iv., p. 39, cap. v., pp. 71, 72.

[100] See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

[101] See *ibid.*, cap. xii., p. 53.

[102] Baronius remarks, that Bede, Usuard, Ado, and other Martyrologists, agree. He also says, that Surius, in his first tome, has some acts relating to our saint ; while, in an old MS. copy, belonging to St. Cecilia's monastery, beyond the Tiber, her Acts were written, at greater length, by Cogitosus, in 24 distinct chapters. Appended to this Life were some verses.

[103] He adds, that she was venerated at Lisbon, the chief city of Portugal, where her sacred relics were preserved, and were annually exposed "Jubilæi celebratione."—See *ibid.*, cap. x., p. 47.

[104] "Apud Scotiam S. Brigidæ virginis ; cujus vita miraculis claruit ; quæ cum lignum tetigisset, viride factum est."

Maurus has a notice of her nativity.[105] St. Ado of Vienne has a record in his Martyrology, and exactly like that of Bede. Usuard extended, or the Carthusian Martyrology, at the 1st of February, remarks on her renowned miracles.[106] St. Notker has a similar notice to that of Raban, with an addition about the wood of the altar becoming green, in recognition of her purity.[107] The Blessed Marianus O'Gorman calls our saint, the Arch-Virgin or Chief of the Irish Virgins.[108] And the Martyrology of Salisbury states her great merits.[109] Wandelbertus Prumiensis,[110] Galasinus,[111] and Molanus,[112] in their respective Martyrologies, as also Hermanus Gruen, have notices of this holy virgin, at the 1st day of February.[113] Other authorities, if cited, should prove too tedious for enumeration.[114]

In various antiphonaries, office books,[115] kalendars, and martyrologies, her name and feasts are inscribed. Likewise notices are to be met with, in those ecclesiastical remains, which serve to manifest the great reverence paid her memory by the clergy, in different dioceses, throughout Ireland.

The office of St. Brigid appears to have been recited in times the most remote, not alone in the diocese of Kildare, as special patroness, but throughout the various other dioceses of Ireland, as also in the British Isles, and on the continent of Europe. The old "Breviarium Chorisopotensis" of British Armorica, had an office of St. Brigid, having nine lessons. Her feast was celebrated at Cologne, as a double, and in the church, bearing her name,

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[105] "In Hibernia Nativitas Brigidæ, quæ nativitas magnorum meritorum et sanctitatis esse prædicatur."

[106] "In Scotia S. Brigidæ Virginis cujus Vita miraculis claruit."

[107] "In Hibernia Nativitas S. Brigidæ Virginis quæ multorum meritorum et sanctitatis esse prædicatur, adeo ut cum lignum altaris tetigisset viride fit effectum."

[108] "Brigida Archivirgo, seu caput virginum Hiberniæ."

[109] "In Scotia festum S. Brigidæ Virginis, cujus vita virtutibus et miraculis fuit valde famosa."

[110] He thus writes:—

"Brigida Virgo potens, Februi sibi prima Calendas
Scotorum miro poscit celebrata favore."

[111] In his "Martyrology" at the same day, Galasinus observes, "In Scotia S. Brigidæ Virginis, quæ apud Episcopum cum virginitatem profiteretur, lignum altaris tetigit, quod statim viride factum, argumento fuit ejus sanctitatis, et virginalis castitas." Again: "Brigida Virgo, quæ ut scribunt Lippomanus et alii, fuit e Scotia vel Hibernia oriunda, nata ex Dubtacho patre et quadam ejus ancilla; quæ multis postmodum miraculis valde illustris evasit, multaque Virginum et Monachorum Monasteria fundavit, multa restauravit. Illa est, quæ solo attactu lignum altaris in suæ virginitatis argumentum, viride effecit, mortua est cum magna sanctitatis opinione anno 518. Alii volunt, an 522."—Felic. I. Febr.

[112] In his Belgian Calendar, at the 1st of February, Molanus places her among the Belgian saints. See "Natales Sanctorum Belgii, et eorum Chronica recapitulatio."

[113] At the same day, in MS. Chartucie Coloniensis, Gruen writes: "S. Brigidæ Virginis in Scotia, alias Hibernia."

[114] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xi., pp. 620, 621.

[115] The following notices refer to her Offices and Feasts. A MS. of T.C.D., classed B. 1, 1, contains at February 1st, Kal. Sanctæ Brigidæ Virginis non martyris iii. lect. A MS. classed B. 3, 1, at the same date, enters in its Kalendar, Sanctæ Brigidæ Virginis non Martyris Duplex fiñ ix. lect. A MS. classed B. 1, 4, contains at February the 1st, Kal. Sanctæ Brigidæ Virginis non Martyris, ix. lect., in its Kalendar. Another entry, at February 1st Kal. is Sanctæ Brigidæ Virg. ix. lect. A calendar in Trinity College in MS., marked, B. 3, 9, has in the list of its Irish saints, at February the 1st, Kal. Sanctæ Brigidæ Virg. non mart. iii. lect. A MS. classed B. 3, 10, registers at February the 1st, Kal. Sanctæ Brigidæ Virg. A MS. classed B. 3, 12, contains at Februarii, Kal. Brigidæ Virg. ix. lect. A MS. classed B. 3, 13, contains at February 1st, Kal. Sanctæ Brigidæ Virg. non mart. ix. lect. In the Kalendar of a Roman Psaltery, classed among the MSS., B. 3, 14, at February 1st, Kal. is noted Brigidæ Virginis. In another, classed B. 3, 15, is entered, at February 1st, in French, Sc̃ Bride. In another Kalendar of the Breviary, according to the Sarum rite, and in the second part, at February 1st, Kal., we have entered Sanctæ Brigidæ Virginis, with an Office of Three Lessons. This latter is classed, in both its parts, B. 3, 18, 19.

she being its patroness. In the breviaries and missals, belonging to the churches of Utrecht, of Treves, of Mentz, of Herbipolis, of Constance, of Strasburg, and of many other places in Germany, her feast is set down as a *simplex*, at the 1st of February. Before Colgan's time, an office of St. Brigid had been printed at Paris, A.D. 1622. In this, the antiphons are proper and taken from the lauds, in the first vespers of her feast. The capitulum, hymn, antiphon of the *Magnificat*, and prayer, are also proper. At matins, the invitatorium, hymn, as at first vespers, antiphons, responses, the fourth, fifth, and sixth lessons of the second nocturn, are proper, the remaining lessons being taken from the common of virgins. The antiphons, capitulum, hymn, versicles, and responses, with the antiphons at Benedictus, and the prayer are proper for lauds. At little hours, the antiphons are taken from the proper antiphons of lauds. At second vespers, the antiphons, psalms, capitulum, and hymn, as at first vespers of the feast, the versicle, response and antiphon of the *Magnificat*, are likewise proper. The second office, taken from the Roman Breviary,[116] has the six first lessons of the various nocturns, one and two, with a prayer proper. The same observations will also apply, to the third office of our saint, printed from the "Breviarium Giennensis," published in Italy. We find a fourth office, taken from the Breviary of the Canons Regular of Lateran, printed by Francis Wauder, at Mons. Besides the prayer proper, there are apparently three proper lessons, as reprinted in Colgan's work.[117]

Hymns and panegyrics of St. Brigid have been written in various languages. A Latin hymn, in praise of St. Brigid, and attributed to *Ninnid lamhidan*, or "Ninnid of the clean hand," is preserved.[118] There is an Irish poem on St. Brigid, but improperly ascribed to St. Suibne, the son of Colman, in the Betham Manuscript Collection,[119] belonging to the Royal Irish Academy, and written by O'Longan, of Cork. Among the manuscripts of Trinity College, Lhuyd[120] notes an Irish hymn,[121] in which St. Brigid's praise is celebrated. Another, composed by St. Columkille, in the time of Ædh Mac Ainmerech, also celebrates her merits, and it is in the Irish language.[122] Besides the foregoing, Edmund Dwyer, Bishop of Limerick, has composed some Latin verses, on the miracles of St. Brigid.[123]

[116] Printed at Venice, by Antonio de Giunta, A.D. 1522.

[117] See Colgan's "Trias Thaumaturga." Appendix Prima ad Acta S. Brigidæ, pp. 599 to 602.

[118] Among the Trinity College Manuscripts, Dublin, we found a copy in the MS., classed, E. 4, 2.

[119] Vol. liv., p. 176.

[120] See "Archæologia Britannica," p. 436.

[121] It is particularized thus: 501. Hymni in laudem B. Patricii, Brigidæ, et Columbæ, Hibern. plerumque, fol. membr. I. 125.

[122] It is thus described by Lhuyd: "An hymn on S. Brigid in Irish, made by Columkille, in the time of Eda Mac Ainmereck, or Broccan Cloin; cum regibus Hibern. et Success. S. Patricii, p. 14." See "Archæologia Britannica," p. 436.

[123] We shall extract from those portions, which are given by Colgan:—

"Dum Brigidæ fit Hymen, frondet pes aridus aræ:
Quid? nota frons floris, floris at hostis Hymen.
Sidere se privat, velut hoste pudoris, ocello:
An quia dat cæcis lumina, cæca manet?
Dat Bellona viros, Brigida umbras ensibus escam
Brigida bruta facit scire, Minerva viros.
Res cunctas parere parum est; en recula inanis
Umbra capit vulnus, pondus & umbra subit.

Next follow some lines, on the inextinguishable fire of St. Brigid:—

"Ardet inextinctus Brigidæ focus igne perenni,
Non capit augmentum coctus at inde cinis
Quid notat ille rogus? tacitæ-ne incendia mentis?
Vivaci vivax igne notatur amor?
Sed si hæc flamma, suos dum Brigida foverit ignes,
Nescia mortis erit; nescia mortis erit."

It is certain, from what we have already seen, the great St. Brigid's relics were preserved with great honour, at Kildare, and afterwards at Down, for many years after her death. Among other relics of our saint, Hanmer mentions a bell, called "Clogg Brietta," or "Brigid's Bell," which he says, the superstitious Irish found out, in process of time, and to which they attributed great virtue and holiness. This bell, he says, and other toys, carried about, not only in Ireland, but also in England, were banished the land, in the time of Henry V.[124] Colgan indignantly takes exception to such statements; and, he shows, that the relic in question was not a recent invention or a fraud, but that it had existed from a remote period.[125] Yet, he would not undertake to pronounce, whether or not, this had been the identical bell, sent by St. Gildas to our saint as a present.[126] At the church of Scrin, in Ireland, was preserved a shroud, in which St. Brigid's corpse is said to have been wrapped, together with other much venerated relics of this same church.[127] Doctor Petrie tells us, that he had in his own cabinet, that celebrated reliquary, which contained a slipper of St. Bridget. It is said, that a part of St. Brigid's sacred relics, and especially the wood that became green,[128] were preserved at Candida Casa, until these had been profaned at the period of the Reformation.[129] In his catalogue of the Irish saints, Ricardus Convæus, as already mentioned, tells us, that some relics belonging to our saint, were preserved in a church of the city of Lisbon, in Portugal. It is not improbable, that certain mementoes of St. Brigid had been deposited in some of the churches, dedicated to her memory, as previously detailed, and more especially within those, which were built in extern countries.[130]

In art, S. Bridget is usually represented, with her perpetual flame, as a symbol; sometimes, with a column of fire, said to have been seen above her head, when she took the veil.[131] This flame has reference, likewise, to the portent of illumination about the house in which she was born. In allusion to her tending of cows, she is also represented, dressed as a dairy-maid, and in the act of churning. Again, one of her floral emblems is the "Laurus Nobilis," which is called the shrub of St. Bride, although it does not flower on her day.[132] We are told, furthermore, that her type among created things is the dove among birds, the vine among trees, and the sun among the stars.[133]

St. Brigid had been regarded by our ancestors as the special patroness of Leinster.[134] In many parts of Ireland, a very considerable number of mar-

[124] See Hanmer's "Chronicle of Ireland," p. 91.

[125] For proof of this assertion, he cites the respective martyrologies of St. Ængus, or of his scholiast, and of Charles Maguire, at the 1st of February. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xvii., p. 625.

[126] See Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii. Vita S. Gildæ Badonici, cap. ix., p. 183.

[127] According to St. Adamnan's catalogue of these religious treasures.

[128] In token of her purity, the altar is said to have become virescent, and to have budded forth flowers, according to one account. See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xi., pp. 620, 621.

[129] See Camerarius "De Statu Hominis veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., cap. iii., sec. 2, p. 141.

[130] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. xvii., p. 626.

[131] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February i., p. 22.

[132] See "Circle of the Seasons," p. 32.

[133] See Professor O'Looney's Irish Life of St. Brigid, pp. 43, 44.

[134] The following quotation, in reference to St. Bridget, is from a poem on the "Patron Saints of the principal tribes and territories of Ireland," several copies of which are preserved in the Library of the R. I. A. Especially there are two MSS., classed 23, L. 19, and 23, L. 39. An extract is kindly furnished by Mr. Joseph O'Longan, which, with its English translation, reads as follows:—

Laigean uile ar cul Brigde
Clú go rairbre.
All Leinster under the protection of Bridget,
Fame most precious.

riages were solemnized within that period of the year, extending from the Epiphany to Ash-Wednesday. Several parties were also most anxious, that their marriages should be celebrated before the 1st of February, so that possession might then be taken of their new abode.[135] It was also an invariable usage of the Irish people to have female infants, born on the feast of the holy abbess of Kildare, baptized with the beautiful name of Bridget[136] or Bride. This even was a practice, when such births preceded or succeeded the festival by a week or two, and when no other sister had already received that name in a particular family.

The sapient Irish antiquary, Ledwich, while considerately allowing St. Brigid to have had an existence, in one passage of his work,[137] deems her to have been a purely imaginary personage, in another,[138] or to have been a sort of Druidess, established at Kildare to preserve fire, together with her community of Druidesses,[139] whom it would be so absurd to call nuns. We cannot even discover, when the practice of preserving fire had been at first introduced, in Kildare.[140] Giraldus Cambrensis is the first writer who mentions it.[141] Whatever had been the system of the heathen Irish, with regard to the preservation of fire, nothing occurs to prove, that the practice of Kildare was in any manner derived from it; although, it is not meant to be denied, that some remnants of Pagan customs have been observed, without, however, any bad intention, in Ireland, as well as in other countries.[142] Even, it was sometimes thought advisable, to allow certain time-sanctioned usages, harmless in themselves; yet, with the precaution of having them directed to the worship and honour of the true and Almighty God.[143] As yet happens in the midland counties, and in parts of the South of Ireland, the custom of carrying the "Brigid Oge" is practised, especially by young persons;[144] still, this is more likely to have had a Christian, rather than a Gentile origin.[145] The Irish practice of making circular[146] and square crosses on St.

[135] For this information, I feel indebted to Ven. John Kenny, D.D., P.P., Ennis, and dean of Killaloe diocese, conveyed in a letter dated Ennis, April 14th, 1875.

[136] In Cormac's "Glossary," the name of Brigit is derived from *breo-aigit, breo-shaigit*, in English "a fiery arrow." See "Sanas Chormaic," translated and annotated by Dr. O'Donovan, edited, with Notes and Indices, by Whitley Stokes, p. 23.

[137] Dr. Milner was induced to suppose, that Ledwich did not deny the existence of St. Brigid. See "Tour in Ireland," letter xi. Dr. Milner, however, seems to have observed only a passage at p. 387 of the "Antiquities of Ireland," overlooking one at p. 378.

[138] See Dr. Ledwich's "Antiquities of Ireland," p. 378.

[139] Ledwich imagines, these were intended to replace the heathen Druidesses of yore. If the Pagan Irish worshipped or tended fire, however, its care was entrusted to Druids, rather than to Druidesses.

[140] Such account is not referred to in very ancient documents. The writers of St. Brigid's Lives, it seems evident, knew nothing about it. See her Third Life, at chap. 84, and her Fourth Life, book ii., chap. 57. Colgan's "Trias Thaumaturga," pp. 537, 538, 558, 559.

[141] It was kept constantly burning, in an enclosure near the monastery, as Ware says, "De Hibernia et Antiquitatibus ejus, Disquisitiones," &c., cap. xvii., p. 83, for the benefit of the poor and of guests. To this remark, Harris wantonly added, "as was pretended." This practice continued until the suppression of monasteries in the reign of King Henry VIII. See Harris' Ware, vol. ii., "The Antiquities of Ireland," chap. xxxv., p. 238.

[142] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. vi., n. 98, pp. 459, 460.

[143] In reference to this matter, see St. Gregory the Great's letter to Mellitus in Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. 30.

[144] Yet observed in Carrigaline, and in other parts of Cork county. Letter from Very Rev. Denis Canon M'Swiney, P.P., to the writer.

[145] According to a modern writer, the custom of carrying about an image of St. Brigid, on the eve of her festival, is said to have been derived from Paganism. See Marcus Keane's "Towers and Temples of Ancient Ireland," p. 60.

[146] These are sometimes called Dos Bhrighde, "Brigid's Ring," and they are invariably made by women alone. From a draw-

Brigid's eve, still prevailing ; and the hanging out of a ribbon or handkerchief from windows[147]—yet pretty general in the South of Ireland[148]—may be traced to the discontinuance of old festive and Christian usages. All our legend-lore confirms the truth of such a conclusion. In the county of Cork, this tradition prevails. St. Patrick once said in St. Brigid's hearing, that every second day from her festival should be good.[149] "Yes," replied the holy Brigid, "and half of my day, too." [150]

Although this illustrious patroness of Ireland justly deserved the title of Thaumaturga, or "Worker of Miracles," and although she was eminently distinguished for her faith, her spirit of prophecy, and her knowledge concerning the most sublime mysteries of Christianity ; yet, she considered, with the great Apostle of the Gentiles, that without charity, her works could not be rendered perfect.[151] Though she spoke words of human and angelic wisdom or eloquence, she deemed herself as nothing, or not better than sounding brass or a tinkling cymbal, if not possessing this queen of all virtues. In the distribution of temporal goods, she was liberal, indeed, and almost to prodigality, especially when poor and distressed individuals claimed her protection. This was done, through no motive of ostentation, or through any pride of soul, through no indirect self-seeking or ambition. She was induced, neither to think evil, nor to feel indignant, even when unworthy persons approached to obtain her alms. She envied not others, when fortune dealt adversely with herself ; she was humble, as the lowliest of her religious, when placed over them as a superior. She bore kindly and patiently, with the perverseness and ingratitude of some ; while, being a lover of what was deemed upright and just, the holy Brigid laboured indefatigably, in the cause of religion and divine truth. Speaking and understanding as a child, in her youth, yet she learned to love and serve God ; nor, in her advanced years was it deemed necessary to put away the things she had learned, in earlier life, since these stood the test of genuine holiness. She was only required to glean fresher flowers, and to gather riper fruits, before her course on earth had finally closed. Steadily keeping her own sanctification in view, she burned with a holy zeal to secure the salvation of all other persons, especially those immediately subject to her regular rule. She undertook many wonderful labours, and her energies never failed, in bringing them to a satisfactory issue. In doing the work of God, her soul seemed to expend itself in each particular action ; and, yet, after such accomplishment, it felt invigorated for fresher toils. Bright, indeed, is her crown in Heaven, and unfading are her rewards. If she was strong in faith, she was firm in hope ; and, as an ardent love of God and of her neighbour animated her devoted spirit, so was she a living impersonation on earth of that virtue, greatest of all, pure and perfect charity.

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ing of one, sent to the writer by Mr. Denis A. O'Leary, Kilbolane Cottage, Charleville, County Cork, it seems in every respect to resemble St. Patrick's tastefully decorated cross, so becomingly worn by Irish female children on their right shoulder, each St. Patrick's Day. Exactly similar crosses are made by men, and put up in the thatch every Patrick's Day, but only one is made on each festival occurring.

[147] This is said to lengthen during the night, and to cure headaches.

[148] The foregoing and the following information was kindly communicated in Mr. O'Leary's letter of April 17th, 1875.

[149] Mr. O'Longan informs me, that St. Patrick is reputed to have said these words.

[150] In the Irish version, the saying of St. Patrick runs thus :—

"Gaḋ dara lá go maiṫ
ó lá lae Bríġde amaḋ."

Then follows the reply :—"Seaṫ," dúbairt Bríġiu, "agus leaṫ mo lae leiṫ."

[151] See i. Cor. xiii.

ARTICLE II.—ST. DERLUGDACHA, VIRGIN, AND SECOND ABBESS OF KILDARE. [*Fifth and Sixth Centuries.*] Lives of holy celibates are noted in the earliest historical annals of the Church. A nun, according to the signification of the word, in numerous languages, is a virgin or widow, consecrated to God, by the three vows of chastity, poverty, and obedience, and obliged to live in a convent under a certain rule. From the first age of our receiving the Christian Faith, female religious were thus distinguished in Ireland. The Acts of St. Derlugdacha, as given by Colgan[1] and the Bollandists,[2] afford illustrations. Other writers on ecclesiastical history and saints' lives commemorate the present holy virgin, on St. Brigid's festival day. Some brief notices of this saint are to be found, likewise, in Bishop Challoner's work,[3] at the 1st of February. It must be allowed, that Colgan's assumption, regarding this saint having been one of St. Patrick's disciples and veiled by him, is over-strained.[4] Her holy *alumna*, or foster-child, however, is incidently mentioned in the Acts of St. Brigid, the illustrious patroness of Ireland. From these sources, we are informed, that Derlugdacha,[5] or as she is less correctly called, Dardulacha,[6] was under St. Brigid's guidance and belonged to her community. She lived in the fifth, and in the earlier part of the sixth, century. It is most probable, Derlugdacha passed her novitiate, and the chief part of her life, at Kildare monastery; but of this, we are not certain. Regarding her family and birthplace, we have no account worthy of credence. Although, it has been asserted, by Dempster, that this saint was a sister, in his opinion, to the holy martyrs, Gunifort and Gunibald;[7] that she went from Scotia in company with her two brothers and a sister to Germany, in the year 420; and that the Irishman will in vain claim her as a countrywoman; still the Scotsman's assertions rest on no trustworthy authority, and they are not truthfully applicable to the history of our saint.[8] This writer neither produces his authority —as indeed he could not—nor assigns any fair grounds for his several temerarious statements. It cannot be inferred, because we have it recorded, that two sisters of Saints Gunifort and Gunibald suffered martyrdom in Germany, and that St. Derlugdacha—or as Dempster calls her, Dardulacha—had been venerated at Frisinga, or Frisengen,[9] in Germany, that our saint had been one of these sisters. They were virgins and martyrs, whilst our saint was not crowned with martyrdom. And even, though it be admitted, that our Derlugdacha had been venerated at Frisingan, or Freysingen,[10] in Germany, it does not follow that she had travelled thither. Dempster's own assertions are even self-contradictory. Having brought those brothers and sisters, from their native country, to Germany, in 420; he makes the two latter suffer martyrdom, in the place to which they went, while their brothers were present, exhorting them to constancy.[11] Moreover, one of the brothers, St.

ARTICLE II.—[1] See "Acta Sanctorum Hiberniæ," i. Februarii. Vita S. Derlugdachæ, pp. 229, 230.

[2] They give her Acts in eight paragraphs in the "Acta Sanctorum," tomus i., Februarii i., pp. 186, 187.

[3] See "Britannia Sancta," part i., p. 95.

[4] See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

[5] By some of our Irish writers she is called Derlugacha, but more properly Derlugdacha, as the Martyrologies of Marianus Gorman, Maguire, Tallagh and Donegal have it, at the 1st of February. See Colgan's "Acta Sanctorum Hiberniæ," i. Februarii, n. i., p. 230.

[6] Thus designated by Ferrarius, Fitzsimon, Dempster, Camerarius and other authors.

[7] Dempster adds, "ut ex historia colligo, quam habet sanctuarium Paphiae."

[8] See Dempster's "Historia Ecclesiastica Gentis Scotorum," vol. i., lib. iv., sec. 391, p. 214. See the Edinburgh edition of 1829.

[9] This he says is to be found in the Breviary of Frisengen.

[10] This city is situated in Bavaria.

[11] For this statement, Dempster cites the testimony of Jacobus Guallus.

Gunibald, is thought by Dempster[12] to have been translated to bliss, A.D. 417; both these brothers, subsequently to the martyrdom of their sisters, and successively, having died in Italy for the faith of Christ. Here, indeed, we have a rare tissue of absurdities, and at variance with correct chronology. We do not find it stated, by any reliable author, that St. Derlugdacha had either a brother or sister. Nor do we find it well authenticated, that she even left her own country. She was venerated probably at Frisingia, in Germany, and also in Scotland. One account has it, that Darlugtach, virgin, and the disciple of St. Brigid, went over to North Britain,[13] during the third year of the reign of Nectan, son of Morbet, the thirty-ninth King of the Picts.[14] She is said to have concurred with him, during her second year's sojourn[15] in the first foundation of an ancient church at Abernethy.[16] Furthermore, it has been stated, that when Nectan dedicated Abernethy to St. Brigid, the abbess of Kildare, where her undying fire was kept burning, according to the legend, Darlughdach sang Alleluia at the offering.[17] Nor, is it likely, the virgin exiled herself in 420, at which time her superioress, St. Brigid, was not even born, according to most trustworthy accounts.[18] Equally false is Hanmer's statement, that Derlugdacha had a daughter, and for which account he refers to a legend, regarding St. Brigid.[19] St. Derlugdacha appears to have always remained a virgin, and to have been distinguished, for a general purity of life and morals; even, although on one occasion, she had yielded to a grievous sin of thought, contrary to chastity. This assault of the enemy, she was at length enabled to repress; and, by the voluntary infliction of great bodily pain on herself, she obtained a glorious victory over carnal temptations. This incident, as related, happened while St. Brigid and her ward chanced to spend a night with some people, living in a certain village. Strongly assailed by the tempter, while St. Brigid lightly slept, Derlugdacha arose from bed; but, impressed by the fear and love of God, as also through reverence for her holy superior, the young nun applied live coals of fire to her

[12] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vii., sec. 76.

[13] "It is evident that, though Christianity was early known in Caledonia, it was a long time before it made any visible progress."—Rev. John Cunningham's "Church History of Scotland, from the commencement of the Christian era to the present time," vol. i., chap. ii., p. 46.

[14] The beginning of his reign has been assigned to A.D. 455. We find him called Nectan-mor-breac in the "Irish Version of the Historia Britonum of Nennius," edited by Dr. James Henthorn Todd, and Hon. Algernon Herbert. He is said to have reigned 34 years. See pp. 160, 161.

[15] See Skene's "Chronicle of the Picts and Scots," p. 6.

[16] See Father Innes' "Civil and Ecclesiastical History of Scotland," book i., sect. lv., pp. 96, 97, and book ii., section ix., p. 128.

[17] See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon: The Ancient Church of Scotland," p. 316.

[18] This appears sufficiently manifest, as St. Patrick's apostleship had not then commenced, in Ireland. After his mission began, St. Brigid was born, as Colgan proves in his Appendix to her Acts. The earliest date assigned for her birth is A.D. 439. Nor can Dempster say, that he does not refer to Derlugdacha, the *alumna* of St. Brigid, when he states, that his Dardulacha was venerated on the 1st of February. All authorities agree, that the natalis of Derlugdacha, St. Brigid's spiritual daughter, must be referred to this same day. See Colgan's "Acta Sanctorum Hiberniæ," i. Februarii, n. 4, p. 230, and "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. ix., p. 620.

[19] The following is Hanmer's statement: "Saint *Darlugdach* called a virgin, and yet had a daughter that was baptized in the presence of *Brigide*. This *Darlugdach* was the second Nunne, and succeeded *Brigide* in Kildare, whose remembrance is celebrated the same day with her."—"Chronicle of Ireland," p. 92. This assertion meets from Colgan a vehement protest, and it is probably the coinage of Hanmer's own brain; for it cannot be found in the pages of any old writer, but, on the contrary, the writers of St. Brigid's Acts, as also the various old calendarists, invariably call St. Derlugdach a virgin. See "Acta Sanctorum Hiberniæ," i. Februarii, n. 2, p. 230.

feet, thus endeavouring to counteract her mental torment. Between the impulses of nature and grace a severe mental conflict is often experienced. The devil urges to the prosecution of a first evil design, by filling the imagination with illusions and pleasures of his suggestion. But, the grace of God proves still more effectual in a dangerous juncture, and when sought for with earnestness. Betaking oneself to prayer, and entreating Divine protection to preserve from sin, will secure a victory over the very strongest temptation. With scorched feet, our saint returned to her bed. The holy Brigid happened to be awake, while her religious daughter endured this painful trial of constancy. Yet, the pious abbess did not break silence. On the following day, Derlugdacha confessed her sin of thought to the sainted abbess. Brigid then said to her: "My daughter, I have witnessed your contest, but because you have nobly resisted, and have subjected your feet, to the action of material fire, you shall not be tempted, henceforward, with carnal desires, while the flames of hell shall not affect you, at a future period." Then, St. Brigid applied a sign of the cross on Derlugdacha's feet, and healed them,[20] so that no trace or mark remained, to indicate their having suffered by fire.[21] Because of her fortitude and fidelity, Derlugdacha was specially called St. Brigid's *alumna*, or foster-child, and on account of efforts made to emulate the virtues of her holy superioress. Among all other religious daughters, under the Abbess of Kildare, a particular affection seems to have been entertained for her *alumna*. This regard was cordially returned by our saint. Such was Derlugdacha's remarkable and fervent love towards God, and devotedness towards her superioress, that she desired to depart from this world, on that day, when St. Brigid was about to be called to her everlasting reward. For, when this holy servant of Christ had been pressed down with the weight of advancing years, Brigid's favourite foster-child one day said to her superioress: "My mother and mistress, I desire to go with you instantly to God's kingdom." To which the saintly and venerable mother abbess replied: "It shall not so happen, but you shall succeed me as abbess for one year, and when it will have expired, you shall die on the anniversary day of my departure, and the same date must commemorate my festival and thine." This prophecy was duly fulfilled.[22] Thus, united in life and love with the venerable Brigid, as our saint desired to obtain a closer union with her superioress, at the death and final triumph of the latter; so, Derlugdacha obtained the object of her petition, although in a manner somewhat modified. The Almighty, who unalterably guards his own wise decrees, is yet attentive to the pious desires of his petitioners, and he becomes the rewarder of all virtues. As his spouses were engaged in the exercises and pursuit of piety, so was it meet, that they should be everlastingly and unitedly crowned. But, he wished Derlugdacha, the favourite scholar of Brigid, to survive her holy mistress, for the exact term of one year. She wept over the bier of Kildare's great abbess. God obliged our saint to exercise the office of superioress over that institution, and to become St. Brigid's immediate successor there, during a very short interval. Such duties Derlugdacha efficiently discharged, and she acquired thereby an additional degree of merit; for, when her allotted

[20] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February i., p. 23.

[21] See Colgan's "Trias Thaumaturga." Quinta Vita S. Brigidæ, lib. ii., cap. lxv., p. 560. Tertia Vita S. Brigidæ, cap. xcix., pp. 539, 540, *ibid.* Sexta Vita S. Brigidæ, sec. lxi., pp. 594, 595, *ibid.* In the latter life, it is said, that Derlugdacha—to whom allusion is made—had personal attractions, superior to these of other nuns under St. Brigid's rule.

[22] See Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., cap. xcvii., p. 562, and n. 22, p. 566, *ibid.* See, also, Vita Tertia S. Brigidæ, cap. cxxxii., pp. 541, 542, *ibid.*, and n. 79, p. 545, *ibid.*

term of life had expired, she departed from this world, on the very anniversary day of St. Brigid's decease. While both saints enjoy a united society in happiness inexpressible, so are they commemorated on earth, and on the same festival day, the 1st of February. This is attested, not only by Irish, but even by foreign writers.[23] St. Derlugdacha's memory has been preserved in benediction, we are told, not alone at Kildare in Ireland,[24] but even at Frisingan[25] and in Scotland. Her death has been assigned to A.D. 524, by Colgan, as he places St. Brigid's departure at the year immediately preceding, A.D. 523.[26] Dr. Lanigan observes, that Derlugdacha died in the year 524 or 526,[27] according as the death of St. Brigid may be computed, while he allows her festival to have been undoubtedly on the 1st of February. The Rev. Thomas Innes[28] and Bishop Forbes[29] have notices of her at this date. The Irish and Scottish Kalendars commemorate St. Derlughdacha, or Derlugtach. Her mere name, Derlugach, is noticed in the Martyrology of Tallagh,[30] at the 1st of February. In the anonymous Calendar of Irish Saints published by O'Sullivan Beare,[31] at this day, Derludaha is entered. In the Martyrology of Donegal,[32] on this day, we read that Derlughach, Abbess of Cill Dara, and the next in succession after Brighit, was venerated. Another feast of this same virgin Darlugtach was celebrated in Scotland on the 1st of October.[33] In pursuing a course of penitence, let the sinner after conversion become a follower of Christ by virtuous deeds, as hitherto evil promptings had urged the following of Satan by inclining to sin. When the clouds are darkest they often only foretoken a change, which covers the earth in a livery of the very whitest snow. Notwithstanding, the sinner's lapse into crimes, yet may he rest assured, that God will pardon those very offences, of which he has truly repented. Living a holy life and dying a holy death, subsequently, a merciful Lord adopts the prodigal, and restores him to favour.

ARTICLE III.—ST. CINNIA, KEINE, CINNI, KINNIA, OR CINNE, VIRGIN, OF DRUIM-DUBHAIN, NEAR CLOGHER. [*Fifth Century.*] When religious enclosure guards the pious nun from this world's snares, the ties of domestic affection, which should bind such a one to her relatives and friends, are stronger than ever. For them she prays, and for their listlessness she makes amends. In her self-imposed seclusion, she asserts that true liberty of action, which brings her under the immediate protection of God. This was even the case, during the infancy of the Irish Church, to which period holy Cinnia belonged. At the present

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[23] Our Irish Martyrologies of Tallagh, of Charles Maguire, of Marianus Gorman, and of Donegal, place her festival at the 1st of February, and likewise, Fitzsimon in his catalogue of saints. The Frisingen Breviary, Hanmer, in his "Chronicle of Ireland," and Capgrave in his "Vita S. Brigidæ" relate the miracles, already recorded, respecting Derlugdacha. It must be remarked, that Camerarius, by an evident error, assigns the *natalis* for this saint to the 1st of December.

[24] Ferrarius notes her, in his calendar, at the 1st of February.

[25] Her being revered at Frisengen was probably owing to her connexions with St. Brigid, whose memory was most highly respected in Germany. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. vii., and n. 99, pp. 460, 461, 462.

[26] See Colgan's "Acta Sanctorum Hiberniæ," i. Februarii. Vita S. Derlugdachæ, pp. 229, 230, and nn. 5, 6, 7, *ibid.*

[27] This is the date, noted by Rev. S. Baring-Gould. See "Lives of the Saints," vol. ii., February i., p. 22.

[28] See "Civil and Ecclesiastical History of Scotland," book ii., sec. ix., p. 128.

[29] See "Kalendars of Scottish Saints," pp. 321, 322.

[30] Edited by Rev. Dr. Kelly, p. xiv.

[31] See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

[32] Edited by Drs. Todd and Reeves, pp. 36, 37.

[33] For further notices, the reader is referred to that date.

date, the particulars of this holy woman's Acts have been noticed, in various collections of Saints' Lives. Thus, O'Sullivan Beare alludes to St. Cinnia.[1] Father John Colgan has an account of her, in his great national work.[2] The Bollandists present the Acts of St. Cinnia, or Kinnia, virgin, in three paragraphs.[3] Under the name Kiennta, the Irish Cistercian Monk has noticed this saint.[4] The Rev. Alban Butler has devoted a short paragraph to record her.[5] Mrs. Anastasia O'Byrne gives some brief notices of this saint.[6] Our distinguished subject belonged to a very noble and powerful house. Kinnia, Cinnia,[7] or Cinne—as this holy woman is variedly styled[8]—was the daughter of Echa, Eochaidh or Eochod,[9] son of Crimthann,[10] and who ruled over a very extensive tract of country, in the northern parts of Ireland.[11] This district was known as Orgiell. Her grandfather was named Crimthann,[12] the son of Fieg.[13] He gave name to a family, known as the Hy-Crimthann, formerly very powerful in Ulster. King Echa or Echu had two sons and two daughters. One of his sons, Bressal, remained unconverted, at the preaching of St. Patrick; and, thus, he incurred Divine displeasure, in a very remarkable manner.[14] The other son, Carbre,[15] surnamed Damh-airgid, became a convert, when St. Patrick preached the Gospel, near Clogher. He sought the grace of baptism, and the Irish Apostle prophesied, that he should abound in wealth and temporal prosperity; while blessed by God, he was proclaimed, likewise, the father of several princes[16] and saints of Orgiell,[17] who should descend from him.[18] Cinnia, also, had a sister, named Derfræchia or Derrichia,[19] who is aggregated

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ARTICLE III.—[1] In his Acts of St. Patrick, lib. v., cap. ii.

[2] See "Acta Sanctorum Hiberniæ," i. Februarii. Acta S. Cinnia, sive Kinnia, Virgine, pp. 234, 235. This is gleaned from various sources, and it is illustrated by notes.

[3] See "Acta Sanctorum," tomus i., i. Februarii. Vita S. Cinniæ, pp. 96, 97.

[4] See "Lives of the Irish Saints," p. 11.

[5] See "Lives of the Fathers, Martyrs and Other Principal Saints," vol. ii., February i.

[6] See "Saints of Ireland," February i., pp. 18, 19.

[7] The letter c before *i*, in Irish, has the sound of *k* in English.

[8] The present virgin has sometimes been called—incorrectly, however—the sister of St. Patrick. "*Cynnenum* means Cinnanaomh, or holy Cynna or Cynnia. Being of royal parentage she was also called *Ricinne* or *Richinne*, *i.e.*, royal Cynna. From *Richinne* was formed *Richella*, another pretended sister of the saint."—Rev. Michael J. O'Farrell's "Popular Life of St. Patrick, Apostle and Patron of Ireland," chap. xiii., n., p. 186. New York, 1863, 12mo.

[9] The name is Latinized Echodius. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sec. iii., p. 266.

[10] See Miss Mary F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 453.

[11] O'Sullevan Beare, in his Acts of St. Patrick, has committed a mistake, in calling Eochaidh's father Muredach and his brother Catillus. Lib. v., cap. iii. Now Eochaidh, the son of Muredach, was King of Ultonia, whereas the present Eochaidh was King of Oirgiell.

[12] Also a ruler over Orgiell.

[13] He in like manner was the son of Deodat, son of Rochad, son to Colla Dachrioch, according to the "Menelogic Sanctilogy," chap. xiii. St. Cinnia's sister, Derfræchia, or Derrichia, has a like pedigree. She was mother to St. Tigernach of Clones. See Drs. Todd and Reeves, "Martyrology of Donegal," pp. 94, 95.

[14] He was destined prematurely to die, without leaving any heir to succeed him. See O'Flaherty's "Ogygia," pars iii., cap. lxxvi., p. 364.

[15] He had seven sons, the following of whom I find named in O'Flaherty. Daminus, Natsluagh, Cormac, Longseach, Udhirus, Imchad. See *ibid.*, p. 365.

[16] Only two of his sons, Natsluagh, from whom the MacMahons sprung, and Cormac, from whom the Maguires descended, are alluded to by Colgan.

[17] See the names and pedigree of several in Appendix ad Acta S. Endæi, cap. iv., pp. 713, 714. Colgan's "Acta Sanctorum Hiberniæ."

[18] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars iii., cap. vi., p. 150.

[19] Her feast is assigned to the 23rd of March, or to the 11th of November. See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Vita S. Endæi. Appendix, cap. iv., p. 713.

to the company of sainted Irishwomen. St. Kinnia is said to have received baptism at the hands of St. Patrick.[20] This holy Cinnia was not alone numbered among the Irish Apostle's converts to the Faith; but, she even took the veil of virginity from his hands, and, consequently, she may be regarded as one of his spiritual children.[21] In the Acts of St. Patrick are related the following incidents. When he came unto the country of Neyll,[22] as afterwards called, a king named Echu, was the reigning dynast of a particular district. He belonged to the family of Oirgiell, and his whole house seemed to be moved with varied emotions, at the approach of the strange missionary. Her father wished his daughter Cinnia to espouse a certain Cormac,[23] son of Carbre, and descended from the great Niell, King of Ireland. Some holy instinct urged her to refuse her consent, as she was destined for a nobler spouse.[24] Providence at last brought a release from these importunities. When Saint Patrick, on his first arrival in the territory about Clogher, met the king's daughter, Keinè, in the forest, he preached to the innocent girl, who yearned after divine love, though as yet she knew it not.[25] The illustrious Apostle soon became acquainted with the happy dispositions of this young maiden. The Dynast Echu had intended at a fitting time, to give in a suitable marriage contract,[26] his beloved daughter, Cynnia. This damsel unfolded to the saint her father's purpose, and he exhorted her to deserve the reward of virginity even an hundred-fold. Therefore, rejecting worldly nuptials, she determined to give herself an undefiled offering to her celestial spouse, and to cherish him in her heart. The king, beholding her thus steadily to preserve her virgin purity, called to him the saint, and thus spake: "I had determined that my daughter should continue to me a long descending progeny, for the confirmation of my kingdom, and the solace of mine age; but the succession is cut off, and mine hope is defeated by thee; if therefore, thou wilt promise to me the heavenly kingdom, yet, not compel me unwillingly to receive baptism, my daughter shall become the servant of thy God, even as thou hast exhorted her; otherwise, will I not be prevented in my desire, nor shall thy preaching prevail."[27] And the saint confiding in,

[20] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and Other Principal Saints," vol. ii., February i. Also, "Lives of the Irish Saints," by a Cistercian Monk, p. 11.

[21] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii," cap. xxiii., p. 269.

[22] The meaning is not, that it then belonged to the posterity of Neill, which was true, however, some ages after St. Patrick's time. Then, it belonged to the Oirgiallians, who were a very potent clan or tribe in Ulster.

[23] He was called Cormac Caech, and he was father to Tuathal Maelgarbh, who was King of Ireland for eleven years, and who was slain in 538, by Maelmor, tutor of Diarmaid MacCearbhaill, who succeeded. The Annals of Ulster place Tuathal's death at A.D. 543; those of Clonmacnoise at 547; those of Tighernach and the Chronicon Scotorum have it 544. Dr. O'Donovan's thinks the latter is the true date. See "Annals of the Four Masters," vol. i., pp. 180 to 182, and n. (z), *ibid.*

[24] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Cinnia sive Kinnia, Virgine, sec. i., ii., iii., pp. 234, 235.

[25] Aubrey De Vere beautifully resolves in verse her state of mind:—

"For her
No arduous thing was faith, ere yet she heard
In heart believing; and as when a babe
Marks some bright shape, if near or far, unknown,
And stretches forth a witless hand to clasp
Phantom or form, even so with wild surmise,
And guesses erring first, and questions apt,
She chased the flying light, and round it closed
At last, and substance found it."

"Legends of Saint Patrick." Saint Patrick and King Eochaidh, p. 151.

[26] See this account in "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. vii., p. 150, and n. 15, p. 184.

[27] The saint, knowing Eochaidh's heart,

and committing all to, the Lord, faithfully promised what the king required,[28] for he knew how Providence had decreed. To poetic licence must be assigned some portion of the following narrative, for elsewhere we cannot find its authentication. She resolves to embrace a religious life, but the king, who loves his daughter, will not consent to her leaving him, as his only son has been taken prisoner, and retained for a hostage by a neighbouring chief.[29] As he speaks, however, his son returns, accompanied by a joyous embassy from his conqueror, who has been converted by Patrick, and bringing with him that king's daughter as his bride.[30] Eochaidh thereupon conforms to Keinè's desire, and consents to the conversion of his people.[31] After the conversion of the virgin Cinnia, St. Patrick commended her to the care of the holy virgin Cathuberis,[32] who first of all women in Ireland had received from him the veil; and to whom, being placed over the monastery of Druimdubhan,[33] with a great multitude of virgins serving Christ, the saint himself addressed an exhortatory epistle.[34] The holy virgin Cuthuberis is also called Ethemoria,[35] in a subsequent passage by Jocelyn.[36] St. Patrick then departs,

"which miracle had hardened more," accepts his conditions, saying :—

"Far otherwise than in that way thou weet'st,
Thy daughter's prayers shall speed thee. With thy word
I close, that word to frustrate. God be with thee!
Thou living, I return not. Fare thee well."

—Aubrey De Vere's "Legends of Saint Patrick," p. 159.

[28] See Jocelyn's or "Sexta Vita S. Patricii," cap. lxxix., and n. 81, p. 112, *ibid.*

[29] So is the incident related, in the lines of Aubrey De Vere; and, in the words of King Eochaidh :—

"'Within three weeks my son was trapped and snared
By Aodh of Hy Briuin, him whose hosts
Number my warriors fourfold. Three long years
Beyond those purple mountains in the west
Hostage he lies.' Lightly Eochaidh spoke
And turned; but shaken chin that grief betrayed
Which lived beneath his lightness.

Sudden thronged
High on the neighbouring hills a jubilant troop,
Their banners waving, while with horn and harp
The midway vale resounded. Patrick spake:
'Rejoice, thy son returns! not sole he comes
But in his hand a princess, fair and good,
A kingdom for her dowry.'"

—"Legends of Saint Patrick." Saint Patrick and King Eochaidh, pp. 154, 155.

[30] In the Rev. Michael J. O'Farrell's admirable biography, so pleasingly and so learnedly compiled, the incidents relating to St. Cinnia are taken from Jocelyn's account. See "A Popular Life of Saint Patrick, Apostle and Patron of Ireland," chap. xiii., pp. 185, 186.

[31] The king even agreed to believe himself, yet "upon conditions." They were these; that he should be admitted to heaven, but should be exempted from baptism.

"Experience taught
I love not rigid bond and written pledge.
'Tis well to brand your mark on sheep or lamb:
Kings are of lion breed; and of my house
'Tis known there never yet was king baptized.
This pact concluded, preach within my realm
Thy faith; and wed my daughter to thy God."

—Aubrey De Vere's "Legends of Saint Patrick." King Eochaidh's Choice, p. 159.

[32] This is the name given to her by Jocelyn. She is also called Cetamaria. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sec. iii., p. 266.

[33] This place was near Clogher. It has been incorrectly written Druim Duchain by some scribes.

[34] In the Acts of St. Brigid, we find mention of a certain holy virgin called Kinna, Kinnia, Hymna, or Hinna. Yet, she was probably distinct from the present saint. See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, pp. 546, 547.

[35] Colgan thinks she may be the St. Aedhamair, of whom notices have been already given, at the 18th of January.

[36] See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. lxxix., clxxxviii., pp. 83, 107.

and Keinè prays unceasingly for her father in her convent, ruled by Ethembria,

"Green Erin's earliest nun." [37]

Here, too, with many religious sisters, St. Cinnia was constantly engaged, laying up treasures for Heaven.[38] We find the name of that holy abbess, under whom she lived, varied to Cetemaria [39] and to Cechtumbar.[40] It has been conjectured, that the foregoing forms have to a certain extent been changed, owing to the oversight of scribes when copying manuscripts.[41] Many years afterwards, King Echu was called out of this life; but, knowing his hour was approaching, a request was made to preserve his body from burial, until St. Patrick had come to him from Sabhall-Patrick, in the eastern parts of Ulster.[42] The holy Apostle, in like manner, had a revelation, that Eochu was about to die, and he resolved on setting out for Clochar-mac-Damhain. The king had been four-and-twenty hours dead, on his arrival there; but, Patrick went into the house, where his dead body lay, and he ordered the attendants to leave it.[43] He then bent his knees and shed tears,

[37] Aubrey De Vere's "Legends of Saint Patrick." St. Patrick and King Eochaidh, p. 160.

[38] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Cinnia sive Kinnia, Virgine, cap. iv., p. 235.

[39] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars iii., cap. vii., p. 150.

[40] See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 453.

[41] See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. lxxix., and n. 83, pp. 83, 112.

[42] This incident is thus expressed in Aubrey De Vere's poem, intituled, "Saint Patrick and King Eochaid:—"

"The leech beside the bed
Sobbed where he stood, yet swore, 'The fit will pass:
Ten years the king may live.' Eochaidh frowned:
'Shall I, thy fame to patch, live ten years more,
My death-time come? My seventy years are sped:
My sire and grandsire died at sixty-nine.
Like Aodh, shall I lengthen out my days
Toothless, nor fit to vindicate my clan,
Some losel's song? The kingdom is my son's!
Strike from my little milk-white horse the shoes,
And loose him where the freshets make the mead
Greenest in Spring-tide. He must die ere long;
And not to him did Patrick open Heaven.
Praise be to Patrick's God! May He my sins,
Known and unknown, forgive!'

Backward he sank
Upon his bed, and lay with eyes half closed
Murmuring at times one prayer, five words or six;
Then like an infant slumbered till the sun,
Sinking beneath a great cloud's fiery skirt,
Smote his old eyelids. Waking, in his ears
Whispered the ripening corn-fields 'neath the breeze,
For wide were all the casements, that the soul
By death delivered hindrance none might find
(Careful of this the king); and thus he spake:
'Nought ever raised my heart to God like fields
Of harvest, waving wide from hill to hill,
All bread-full for my people. Hale me forth:
When I have looked once more upon that sight,
My blessing I will give them and depart.'

Then in the fields they laid him, and he spake:
'May He that to my people sends the bread
Send grace to all who eat it!' With that word
His hands down-falling back once more he sank,
And lay as dead; yet, sudden, rising not,
Nor moving, nor his eyes unclosing, said:
'My body in the tomb of ancient kings
Inter not till beside it Patrick stands,
And looks upon my brow.' A little sigh
Then breathed the king, and died."

—"Legends of Saint Patrick," pp. 162 to 164.

[43] See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 454.

while he prayed in an audible voice, "Rise, O King Echaidh, in the name of Almighty God." At this command, the king arose, while the grief and lamentations of his people were changed to joy. Forthwith Patrick instructed the king in the Faith, and afterwards baptized him. Then the Apostle asked Eochod, to describe the pains of the impious and the happiness of the saints, to confirm the people present in the doctrine which had been preached to them. The king did as he had been directed. Afterwards, Patrick offered him a choice, either to live piously and truthfully fifteen years in the chief kingship of the country, or to enter Heaven immediately, if he preferred it. The king said, "Though the sovereignty of this entire globe[44] were given to me, and though I might live for many years, I should count all as nothing in comparison with the good shown to me. Hence it is, I pray the more to be delivered from miseries of this present life, and be sent to those eternal joys exhibited to me."[45] Patrick then said, "Go in peace, and journey to the Lord."[46] Echu or Eochad gave thanks to God, in the presence of his

[44] The writer had a knowledge of the earth's rotundity, as here evinced.

[45] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Cinnia sive Kinnia, Virgine, cap. v., p. 235.

[46] The whole foregoing narrative is elegantly rendered into blank verse by Aubrey De Vere. Towards its conclusion, the lines run as follows:—

"Far away,
At 'Saul of Patrick' dwelt the saint when first
The king had sickened. Message none he sent,
Though knowing all; and when the end had come,
And heralds now besought him day by day,
No answer made he till o'er Eastern seas
Advanced the third fair morning. Then he rose,
And took the Staff of Jesus, and at eve
Stood by the old dead king, and on his brow
Fixed a sad eye. Aloud the people wept;
Kneeling, the warriors eyed their lord askance;
The nuns their hymn intoned. Above that hymn
A cry rang out: it was the daughter's prayer;
And after that was silence. By the dead
Still stood the saint, nor e'er removed his gaze.
Then, seen of all, behold, the dead king's hands
Rose slowly as the weed on wave upheaved
Without its will; and all the strengthless shape
In cerements wrapped, as though by mastering voice
From the white void evoked and realm of death,
Without its will, a gradual bulk, half rose,
The hoar head gazing forth. Upon the face
Had passed a change, the greatest earth may know;
For what the majesty of death began
The majesties of worlds unseen and life
Resurgent ere its time had perfected;
All accidents of flesh and sorrowful years
Cancelled and quelled. Yet horror from his eyes
Looked out as though some vision once endured
Must cling to them for ever. Patrick spake:
'Soul from the dead sent back to earth once more,
What seek'st thou from God's Church?' He answer made,
'Baptism.' Then Patrick o'er him poured the might
Of healing waters in the Name Triune,
The Father, and the Son, and Holy Spirit;
And from his eyes the horror passed, and light
Went from them as the light of eyes that rest
On the everlasting glory, while he spake:
'Tempest of darkness drave me past the gates
Celestial, and, a moment's space, within
I heard the hymning of the hosts of God
That feed for ever on the Bread of Life
As feed the nations on the harvest wheat.
Tempest of darkness drave me to the gates
Of Anguish: then a cry came up from earth
That stayed the on-rushing whirlwind: yet mine eyes
Perforce looked in, and many a thousand years
Upon them branded lay that woeful sight,
Now washed from them for ever.' Patrick spake:

people. He commended his soul to God and to St. Patrick, while receiving holy Viaticum his spirit departed to Heaven." [47] Cinnia, the pious damsel, as the translator of Jocelyn styles her, being veiled and consecrated, while serving the Lord in virginity, and in the exercise of all other virtues, brought many by her example to His service. In the nunnery of Druim-dubhain[48] did Cynnia reside, until there with many holy virgins she happily rested in the Lord. She flourished about the year 482, and her feast falls on that of the glorious virgin, St. Brigid,[49] whom she probably preceded in obtaining the fruition of Heaven. At the 1st day of February, her name occurs in our calendars. Father Henry Fitzsimon[50] seems to omit the date for her feast, however, as we find, on recurring to the work of Philip O'Sullevan Beare.[51] The "Circle of the Seasons" [52] includes her, at the 1st of February. So do the more ancient calendars. Marianus O'Gorman and Cathal Maguire enter the name of this holy virgin. A simple entry, Cinni Sac., occurs in the Martyrology of Tallagh,[53] at the 1st of February. Such a statement would seem to make this saint a priest; nor should it prove inconsistent with the following entry, in a more recent calendar. On this day, according to the Martyrology of Donegal,[54] Cinne, virgin,[55] was venerated; and, by the latter title postfixed, a priest might have been so called, owing to his love for chastity. However, it is clear the festival and name refer to the pious female, so celebrated in the infancy of the Irish Church for the graces she received from God. During her life, and after her death, she was renowned by divers miracles.

ARTICLE IV.—SAINT BRIGID, VIRGIN, PATRONESS OF THE CHURCH OF OPACUM, AT FIESOLE, ITALY. [*Ninth Century.*] In a minor degree to the celebrated Abbess of Kildare, yet with great relative honour, another very distinguished St. Brigid, an Irish virgin, who belonged in course of time to Fesule, in Hetruria, is commemorated on this day. Her Acts are given in the Bollandist

---

'This day a two-fold choice I give thee, son;
For fifteen years o'er all the Land of Eire
Rule absolute, Ard-Righ o'er lesser kings;
Or instant else to die, and hear once more
That hymn celestial, and that Vision see,
They see who sing that anthem.' Light from God
Over that late dead countenance streamed amain,
Like to his daughter's now—more beauteous thrice—
Yet awful more than beauteous. 'Rule o'er earth,
Rule without end, were nought to that great hymn
Heard but a single moment. I would die.'
Then Patrick, on him gazing, answered, 'Die!'
And died the king once more; and no man wept;
But on her childless breast the nun sustained
Softly her father's head."

—"Legends of Saint Patrick." See the poem intituled, "Saint Patrick and King Eochaidh," pp. 164 to 166.

[47] See the Irish Tripartite version in Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," part iii., p. 454.

[48] In an old manuscript, Colgan read that seven holy bishops rested in this place. It seems difficult to identify this particular locality with any local designation, known at present.

[49] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Cinnia sive Kinnia, Virgine, cap. vi., p. 235, and nn. 1 to 14.

[50] In "Catalogus Aliquorum Sanctorum Iberniæ."

[51] See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xii., p. 53.

[52] See p. 32.

[53] Edited by Rev. Dr. Kelly, p. xiv.

[54] Edited by Drs. Todd and Reeves, pp. 36, 37.

[55] In a note, Dr. Todd says at this word, *Virgin:* "The more recent hand adds here, 'Juxta M. Tamlacht, Presbyter,'" meaning that the Mart. of Tallaght calls Cinne a priest ("sac") not a virgin."

collection. There is a historic commentary, comprised in three sections, and in thirteen paragraphs. The Italic Life of this holy religious is given, likewise, in seven paragraphs.[1] Our own Colgan has introduced notices of her, extracted from various sources, at the present date.[2] Her life, however, is best drawn from that of her brother, St. Andrew, and which Filippo Villani[3] compiled. We do not learn from it, notwithstanding, in what part of the Island of Hibernia, also called Scotia,[4] either had been born. Nor has their pedigree been transmitted, by our native genealogists, to the foreign biographer. We are only told, their parents were people of great wealth and distinction. Towards the beginning of the ninth century, in the reign of Aedh Oirdnidhe,[5] King of Ireland, there lived in that country a noble virgin, called Brigid. This, too, was probably the period of her birth. The splendour of her virtues far outshone that of her illustrious descent. This maiden had a brother, named Andrew,[6] for whom she entertained a most sisterly affection, and ties of blood were more than strengthened by that sympathy, which binds pious souls. She was younger than her brother, and she regarded him as a wise guide and counsellor. Both had early felt a desire to embrace a life of celibacy. Andrew placed himself, as a disciple, under the teaching and protection of a holy bishop, St. Donat,[7] or Donatus,[8] whom he accompanied on a pilgrimage to Rome.[9] Having received the Pope's blessing,[10] both settled at Fiesole, where Andrew became a deacon. Here he remained for several years. Fiesole was an ancient city, and situated on a mountain, about three miles from Florence. It was once famous for its power and extent; but, now it has nothing of a city, saving the name.[11] Some remains of its cyclopean walls, and ancient Christian memoirs, attest its remote antiquity,[12] and the ardour with which its people early embraced the Christian religion.[13] The mountain slopes there were thickly covered with churches,

ARTICLE IV.—[1] See "Acta Sanctorum," tomus i., i. Februarii. Vita S. Brigidæ, Virginis, Fæsulis in Etruria, pp. 245 to 248. New edition.

[2] These, too, he has illustrated with appended notes. See "Acta Sanctorum Hiberniæ," i. Februarii. Acta S. Brigidæ, Virginis, Ecclesiæ Opacensis apud Fessulas in Italia Patronæ, pp. 236 to 238.

[3] See an account of him, in M. le Dr. Hoeffer's "Nouvelle Biographie Générale," tome xlvi., col. 160.

[4] Dempster, in "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., pp. 27, 28, sect. 31, and lib. ii., sect. 166, p. 93, endeavours to make St. Andrew and his sister St. Brigid natives of Albanian Scotia.

[5] According to the "Annals of the Four Masters," Aedh began to reign 793 (*recte* 798) and died 817. See Dr. O'Donovan's edition, vol. i., pp. 400 to 429.

[6] See his Life at the 22nd of August. Filippo Villani wrote his Acts. There was also an anonymous Life of St. Andrew, upon which some notes were written by Constantine Caietano. See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Brigida, Virgine, Ecclesiæ Oppacensis apud Fessulas in Italia Patronæ, sect. vii., p. 236.

[7] See Scipio Ammirato, "Gli Vescovi di Fiesole, di Volterra e d'Arezzo," &c. Firenze, 1637, 4to.

[8] See his Life at the 22nd of October. He is made to rule the Church of Fiesole from A.D. 844 to 864. See P. Pius Bonefacius Gams' "Series Episcoporum Ecclesiæ Catholicæ," &c., p. 749.

[9] It is said, they came to Italy in the time of the Emperor Ludovicus Pius, who began his reign A.D. 815. An account of him and of his children will be found in "Storia Universali" di Cesare Cantù, tomo x., epoca x., parte i., lib. x., cap. i., pp. 5 to 35. Also, Lodovico Antonio Muratori's "Annali d'Italia dal Principio dell' era Volgare sino all' anno MDCCXLIX.," volume vii., pp. 138 to 505.

[10] The particular Pope is not named.

[11] About the commencement of the eleventh century, in a contest with the Florentines, Fiesole was destroyed, and a considerable number of its inhabitants were transported to the former city. See Rev. John Chetwode Eustace's "Classical Tour through Italy AN. MDCCCII.," vol. iii., chap. x., pp. 368, 369.

[12] See an interesting account of it, in Murray's "Handbook for Travellers in Northern Italy," part ii., sect. vii. Route 59, pp. 623 to 625. Seventh edition, London, 1858.

[13] See Cappelletti, "Le Chiese d'Italia," tomo xvii., 1862, p. 1—72.

monasteries, palaces and villas, while a luxuriant country around it has all the aspect of a vast garden. The Fiesole hills are the delight of Florentines, who resort thither to breathe their balmy air. The origin of Fiesole is lost in the darkness of ages.[14] We can say with certainty, that it was among the first of towns, built in Italy, and probably it was one of the twelve Etruscan cities.[15] By order of St. Donatus, who was elected bishop of this city,[16] St. Andrew re-established the Church of St. Martin, near the River Mensola.[17] There he founded a monastery at the base of the Fiesole hills. There, too, he spent the rest of a life, singularly illustrated by piety and renowned for miracles.[18] St. Andrew had made a perfect sacrifice, by abandoning home and the society of his relations and friends. But, a greater privation than all other losses was parting companionship with his beloved sister. She devoted herself wholly to pious exercises in Ireland,[19] living either with her parents, or, more likely, as a member of one among the many religious institutes there existing. Nor does she appear even to have known where or how her brother lived. He survived St. Donatus,[20] however, and after a lapse of some time, age and infirmity growing upon himself, it was deemed well to bestow his earnest admonition on the monks, who stood around his bed in tears. Then, the thought of his dear sister Brigid[21] came into his mind, and he most vehemently wished to see her, ere he should die. The Omnipotent was graciously pleased to regard this feeling, which the dying saint had concealed from the bystanders. The pious Brigid, at the time, had been seated at her frugal meal, consisting of some small fishes and a salad. She lived at a retired place in Ireland. Suddenly, an angel of the Lord appeared to her, and miraculously was she brought before St. Andrew and his brethren. All, who were engaged rendering kind offices to their dying superior, were struck with astonishment and admiration, at the unlooked-for arrival of St. Brigid.[22] A greater number soon appeared to witness her presence. Meantime, the virgin herself trembled with fear and reverence; for, instead of a reality, she thought the sick man lying on the bed, with those men standing around in a strange costume, as also the place and objects near her, represented only a vision. St. Andrew had a clear

[14] The ancient Fesulans were famous for their skill in augury. Thus are they described, by Silius Italicus :—

"Affuit et sacris interpres fulminis alis
Fesula, et antiquus Romanis mœnibus horror
Clusinum vulgus," &c.

—"Punicorum," lib. viii., 478.

[15] See Michael Antonius Baudrand's edition of Ferrarius' "Novum Lexicon Geographicum," tomus i., p. 289.

[16] About the year 816, according to Constantine Caietano in his notes to St. Andrew's Life. Ughelli notes this, as the year of his promotion; yet, in Coleti's additions, his rule is deferred to A.D. 826 or later. See "Italia Sacra, sive De Episcopis Italiæ," tomus ii., col. 350.

[17] This small stream is scarcely noticed, on the Maps of Ancient or Modern Italy. At the Church of St. Martin, a manuscript Life of St. Andrew had been preserved. See the Bollandists' "Acta Sanctorum," tomus i., Februarii i. Commentarius Historicus, sec. i., 3, p. 245.

[18] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Brigida, Virgine, Ecclesiæ Opacensis apud Fesulas in Italia Patronæ, secs. i., ii., p. 236.

[19] This is expressly stated, by Villani. See, also, the Bollandists' "Acta Sanctorum," tomus i., Februarii i. De S. Brigida, Virgine, Fæsulis in Etruria. Commentarius Historicus, sect. i., 3, p. 245 and p. 247.

[20] Ughelli calls him "nobilis Scottus." See "Italia Sacra," tomus iii., col. 213, 214.

[21] Colgan in a somewhat lengthy note proves that St. Donatus, St. Andrew and St. Brigid were natives, not of the Albanian Scotia, but of the Hibernian Scotia. See "Acta Sanctorum Hiberniæ," n. 3, pp. 236, 237.

[22] Dr. Lanigan resolves this miracle into an ordinary journey from Ireland to Italy. See "Ecclesiastical History of Ireland," vol. iii., chap. xxi., sec. iv., p. 281.

intuition of the whole matter, and in a tender tone of voice, he thus spoke: "My dearly beloved sister Brigid, finding my end approaching, I conceived a most earnest desire to behold you before my death, and the immense fountain of charity and of mercy from on high hath yielded to my prayers, as you see, and hath indulged the wishes of a sinner. Therefore, fear not, for so it hath pleased God, that you should behold your own brother Andrew, during his last agony, and hoping through your present merits, that the Creator of all things will be propitious, although you had long since thought me removed from this earth. For, in this place, far apart from our natal soil, I, a feeble athlete and soldier, have spent my days, while you, in like manner, shall end your life, supplying the complement of my warfare, by great austerity and penance. Now, set aside all dread, leaning on Divine mercy, and set your mind at rest, being assured, that you see and feel only what is real; while for me, I entreat you to become, with the fear of God, and with fervour of soul, an intercessor before our Lord, as the hour of my dissolution now arrives." As if awaking from torpor and coming to herself, with great sensibility and devotion, Brigid wept; then, tenderly clasping the hand of her brother, she kissed it, and deep sighs almost choked her power of utterance.[23] Sorrow afflicted her for more than an hour, when on bended knees, she thus exclaimed: "O Almighty God, the sole worker of wonders, whom the powers of Heaven serve, whom the elements obey, and to whom every creature is subject, to thee be praise and benediction, honour and glory, who hath deigned this supernatural favour to thy handmaid, that she should behold her holy brother here present." Then addressing St. Andrew, she said: "Oh, most pious brother, the first faithful director and guardian of my youth, I rejoice with thee, and I am glad and shall be glad, during the short time it may be granted me to behold thee; although, I suffer pain with you, and all the more keenly, because I clearly foresee, when you depart, I shall be alone in this miserable life, and that I shall survive, afflicted, desolate and deprived of your holy conversation. Nevertheless, the deeply impressed traces of thy praiseworthy deeds and pious works, as also the memorials you shall have left, must increase my rejoicing before God, and again bring a festive day. Doubtless, intuitively knowing such matters, you shall happily sleep in Christ. Of this I feel assured, and especially in your case. So long as the usury of life be left to me, I shall not fail in this place, whither angels have brought me, to follow in thy footsteps with penitential exercises, so far as the infirmity of my feeble body will permit, and so far as Divine grace may assist me. Oh, my dearest brother, aid me by thy holy prayers, while you supply to a woman's weakness, that manly strength, which has supported you. But now, have courage, and be comforted, in Christ and in His holy cross; for, as hitherto you were accustomed to contend with great vigour of mind and indomitable fortitude, give still further proofs of resolution, during this your last agony."[24] With such consoling words, she cheered the parting soul of her dear brother, and she soon saw his remains reverently consigned to the earth. Then Brigid sought a dense wood, near Fiesole,[25] where she resolved to live a solitary life, and to spend it, in a

[23] Dempster cites the Acts of the Church of Fiesole, Phillipus Villanius Florentinus, Franciscus Cattanius Diacettus episcopus, and Silvanus Razzius, as authorities for the Life of this St. Brigid, while he chiefly takes it from Phillipus Ferrarius. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., sec. 166, p. 93.

[24] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Brigida, Virgine, Ecclesiæ Opacensis apud Fessulas in Italia Patronæ, sec. iii., pp. 236, 237.

[25] At the conclusion of his poem, "Rusticus," Politian, with that power of description so peculiar to him, has thus celebrated the scenes around it:—

rigorous course of penance.[25] This desert place, called Opacum or Opacus, was at the foot of certain high and steep mountains, where wild beasts alone had their lairs. Here, she subsisted on fruits and roots, which grew about, and thus almost removed from human associations and conversation, engaged in constant vigils, fasts and austerities, old age grew upon her.[27] Yet, would rustics, when hunting, frequently come to her hermitage, which seems to have been a sort of cave. Sometimes, they offered the holy woman products of their chase, which she often refused to accept, as being too great a luxury for her manner of life.[28] As her years wore on, many holy matrons and men visited St. Brigid, while they alleviated her infirmities. This charitable help the Almighty inspired. At length, spent with old age, after miracles and merits had crowned her life, this holy virgin was called to her heavenly nuptials, on the 1st day of February,[29] about the year of Christ, 870.[30] She died[31]—it is incorrectly stated—towards the close of Charlemagne's reign.[32] Then, after her death, all the country inhabitants, venerating her as a saint, interred her remains; and, on an elevated spot among the mountains, where she had lived, they built a church, which was dedicated to her memory. This was called, Piave St. Martin in Baco, and afterwards her natal day was celebrated there with great solemnity. The desert, which in her time, had been rugged, wild and uncultivated, subsequently assumed an almost miraculous change; for, settlers on the spot soon rendered it attractive and populous.[33] Several writers have celebrated the praises of this holy virgin, while pious pilgrimages were made to her shrine, for ages long past after her death.

ARTICLE V.—ST. CATAN, CATHAND, OR CADDAN, BISHOP. [*Possibly in the Fifth or Sixth Century.*] Among the early saints of Ireland, commemorated on this day, we find a Catan, or Caddan, son of Madan,[1]

"Hic resonat blando tibi pinus amata susurro;
Hic vaga coniferis insibilat aura cupressis;
Hic scatebris salit, et bullantibus incita venis
Pura coloratos interstrepit unda lapillos."

This writer died September, A.D. 1494. An account of him will be found in Roscoe's "Life of Lorenzo de' Medici." He was also the early instructor of Pope Leo X. See, likewise, William Roscoe's "Life and Pontificate of Leo the Tenth." Revised by his son Thomas Roscoe, vol. i., chap. i., p. 15. Sixth edition, London, 1853, 8vo.

[26] It is asserted, by Constantine Caietano, that she embraced the rule of St. Benedict; but, this writer was over zealous, in claiming distinguished persons for his order. See M. le Dr. Hoeffer, "Nouvelle Biographie Générale," tome viii., col. 139.

[27] See Ferrarius, "Catalogus Sanctorum Italiæ," p. lxix.

[28] Dempster, although he could not ascertain the year for her death, says she was known as a holy person, in 802. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., sect. 166, p. 93.

[29] At this date, nearly all the Calendarists place her festival. Thus, Constantine Caietano, in his notes to her Life, and Ferrarius, in "Catalogus Sanctorum Italiæ," Februarii i. Father Henry Fitzsimons mentions her, at this date. Camerarius, without any concurrent authority, assigns her festival, to the 31st of December. See "De Statu Hominis Veteris simul ac Novæ Ecclesiæ, et Infidelium Conversione," lib. i., cap. iii., sec. 2, p. 263.

[30] This is the period, conjectured by Constantine Caietano, in his notes to the Life of St. Andrew. Dr. Lanigan thinks she died, probably about A.D. 880. See "Ecclesiastical History of Ireland," vol. iii., chap. xxi., sect. iv., n. 58, p. 285.

[31] Having brought down the death of St. Donatus to near A.D. 890, and considering, that St. Brigid not only survived him, but also her brother Andrew, the Bollandists supposed she lived, until about A.D. 900. See "Acta Sanctorum Februarii," tomus i. De S. Brigida, Virgine, &c. Commentarius Historicus, sec. ii., 8, p. 246.

[32] See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 40.

[33] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Brigida, Virgine, Ecclesiæ Opacensis apud Fessulas in Italia Patronæ, sec. iv., v., vi., vii., p. 236.

ARTICLE V.—[1] He was the son of Bracan,

sprung from the race of Irial, son to Conall Cearnach, and who belonged to the Clann Rudhraighe.[2] Thus was he a scion of the Dalaradian family.[3] We find his name also written Cathan, or Keddan, and Latinized Cathandus: Cattan and Ceddan are other forms of this holy man's name.[4] There is a Catan,[5] a priest, enumerated among the domestic familiars of St. Patrick;[6] and, it seems not unlikely, he may be regarded as identical with the present saint.[7] The birth of this son of light is thought to have fallen, within the fifth century; since, he became one of St. Patrick's disciples, after our great Apostle had spent many years, in preaching God's word to the people, and when he had then rested, in a great measure, from his labours, being worn down with old age.[8] The patriarch was specially devoted to holy contemplation, among the scenes of retirement he had chosen. St. Catan seems to have been then domesticated with him; while, to the advantages of learning and instruction, personally conveyed, were added those of example, set by so venerable a master. To this happy training, Catan as readily responded; and, fulfilling the household duties assigned him, soon was he advanced to sacred orders.[9] While rigorous to a degree in his fasts, austerities and vigils, he was considerate as regarded his guests and the poor, towards whom he generously exercised the offices of charity.[10] St. Patrick dearly loved this disciple, and finding his merits increase with years, it is probable, the grade of bishop was conferred on Catan, by his illustrious master. In this new sphere, he was actively and anxiously engaged; but, feeling a strong inclination to lead the life of a contemplative, it is said, Catan resolved on leaving Ireland. He sighed for solitude, and hoped to find rest for prayer, study, meditation, and severe mental and corporeal discipline.[11] Local tradition makes a St. Catan or Cadan, the patron of Magilligan parish,[12] in the county of Londonderry. For Catholic purposes, St. Cadan's Church was rebuilt some years ago, beneath the shadow of the "rocks of Magilligan."[13] This handsome building

the son of Coelbad, son to Cronnius, surnamed Badhraoi, according to the "Menologic Genealogy," chap. iii. In the same chapter, twelve saints are assigned to that particular family.

[2] See the "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 36, 37.

[3] This appears from the catalogue of the Kings of Ireland.

[4] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Catano *alias* Caddano, Episcopo, cap. i., and nn. 1, 2, 3, 4, pp. 233, 234.

[5] Colgan says, he is identical with a St. Caidoc, Apostle of the Morini, in France, and whose feast is referred to the 24th of January. His Acts will be found at the 1st of April.

[6] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars iii., cap. xcviii., p. 167, and n. 125, p. 188.

[7] Another St. Catan graces our calendars, at the 12th of December. At the 17th and 18th of May, the Scottish Calendars commemorate, likewise, a Bishop Cathan.

[8] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Catano *alias* Caddano, cap. ii., p. 233.

[9] In the Tripartite Life of St. Patrick, translated by William M. Hennessy, among the four-and-twenty, who were in orders with St. Patrick, are enumerated the presumed present saint, denominated Cruimther Catan and Cruimther Ocan, his two waiters. See Miss Mary F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 501.

[10] He is regarded as one of St. Patrick's guest-masters, in the religious society supposed to have been established by the great Irish Apostle, at Saul.

[11] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., sect. 237, p. 138.

[12] Also called Tamlaght Ard, in the barony of Keenaught. See "Ordnance Survey Townland Maps for the County of Londonderry." Sheets 1, 2, 5, 6.

[13] The following particulars are gleaned from the *Londonderry Journal* of Wednesday, October 20th, 1875. On the previous Sunday, October 17th, a charity sermon, able, learned and instructive, was preached in St. Cadan's Roman Catholic Church, Magilligan, by the Rev. John Keys O'Doherty, Newtownstewart, in aid of the fund for clearing off a debt incurred by the respected pastor of the parish, Rev. Bernard M'Gurk, P.P., in erecting his parochial house. A grand High Mass and ceremony delighted and edified the parishioners on this occasion.

occupies a commanding and picturesque site on the high lands there, and it stands in the midst of historical and religious remains, whose existence is hallowed by antiquity, and made sacred by the holy hands that blessed them. A little to the right is shown the mound, where once stood a celebrated Franciscan monastery, and where the ploughshare oft turns up the bones of those interred in the sacred precincts. Now, a fertile plain stretches between this mound and the sea; but, tradition and geology show where the surging waves in olden time laved its base, while but lately the steps, by which the monks descended from their house to the shore, were discovered. About the same time and place were found the anchor to which they moored, and the ring to which they bound their little skiffs. To the left, in the old churchyard, is shown the grave of St. Cadan,[14] where reposed his bones when his missionary labours were ended. Close beside lies St. Cadan's well;[15] while, on many a valley and hill around are traceable the labours of the apostolic St. Patrick, and the church-loving St. Columb. It is then suitable, that in these modern days the faith should flourish, where it was planted so firmly of yore, and it is equally fit that the missioners of to-day should have residences appropriate to their sacred calling. A new parochial house has been lately erected, near St. Cadan's Church.[16] People in the neighbourhood call him Espog or Bishop, which would make him accord with the assumed grades of our saint. Aidan seems to be another name applied to him; but, on the whole, there is really no reliable tradition existing at Magilligan,[17] in reference to St. Cadan. Only some hazy notions float in the parishioners' minds, when alluding to him.[18] The Parish Priest of Tamlacht Ard and Magilligan, Rev. B. M'Guirk, is of opinion, that St. Catan's festival there fell on the 12th of December, rather than on the 1st of February.[19] The Rev. John Graham,[20] in a poem, intituled, "Magilligan"[21]—of which

[14] The Rev. John Keys O'Doherty kindly procured, from the Rev. B. M'Guirk, P.P., of Tamlacht Ard and Magilligan, the following local information, in a letter dated February 7th, 1876, referring to St. Catan's tomb, "There was a hole in a stone over the grave, from which earth was taken for cures, but this practice has ceased for very many years."

[15] This well has yet considerable local repute for effecting cures.

[16] From the sermon, as reported, the following interesting local anecdote must be deemed worthy of preservation: "Here, so late as the seventeenth century, came a holy bishop in disguise to minister to the spiritual wants of your forefathers. He had returned from banishment at the risk of his life, and, attired as a shepherd, he tended the flocks by day on these mountains of Magilligan, and by night stole into the huts of the poor to exercise his sacred ministry—to bring joy to the living, and hope and consolation to the sick and dying. Here, with a watchman posted on every eminence to give notice of the approach of the dreaded soldiery, did he offer up the unbloody sacrifice; and the 'Mass Hill' and the 'Mass Hollow,' the 'Priest's Knowe' and the 'Canon Hill' still point out to the pious inquirer the hallowed spots where the gray dawn witnessed the faithful kneeling around their shepherd bishop, and praying for that peace and liberty which we to-day enjoy."

[17] In this parish is the mountain of Benyevenagh, 1,200 feet over the sea-level. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 723.

[18] So has the writer been informed, in a letter from Rev. John Keys O'Doherty, P.P., Newtownstewart, County Tyrone, and dated February 8th, 1876.

[19] He writes to Rev. John Keys O'Doherty, February 7th, 1867, as follows: "The people here have no special day set apart for his veneration; but, I am confident, the 12th December, is the day fixed for him."

[20] He parodied to great advantage a number of Moore's "Irish Melodies," and he composed several Orange songs and poems, which are yet popular in various parts of Ulster.

[21] The stanzas succeeding will give the reader an idea, regarding the tone and style of this production, as relating to the local patron:—

"Enshrined in stone, near Tamlaght's temple high,
Brought from Northumberland by Colman's care,
The honoured ashes of old Aidan lie.

place he was Protestant rector some years ago—has alluded to St. Cadan, whom he confounds with St. Aidan, of Lindisfarne, in Northumberland.[22] Poetic license, in this case, is doubtless very freely applied to dissolve the historic mist. It is traditionally related among other things, that St. Cadan was a great artificer, and that he made a celebrated shrine, which was in existence in the fourteenth century. The altar of this holy man was pointed out, but it has now disappeared. This was a large stone, in a field to the south of the graveyard. It is said, there was a place in it for his book—this was probably the book-stand—while, the marks of his knees were shown in a second stone, on which he knelt in prayer.[23] The tomb of St. Cadan—supposed to be the Catanus of St. Patrick's Lives—is to be seen beside the church of Tamlacht Ard. It is built of ashlar masonry, and it is evidently of great antiquity. However, it had been so covered up with earth, owing to the adjacent interments, that no sketch of it could be obtained by Dr. Petrie.[24] Now, it may be questioned, whether or not, the Catan of St. Patrick's Acts ever left Ireland. Perhaps, he only moved to another part of it. The accidental agreement of his name, with that of a saint so denoted, in Scotland, can hardly establish identity; especially, as we find insufficient contemporaneous evidence to prove it, while diverging festivals, and conflicting dates, tend towards a contrary conclusion. On the whole, we find much difficulty in reconciling the preceding recorded statements and personal facts, with those which follow, and which may have allusion to quite a distinct Catan. He went over from Ireland, and settled, it has been stated, in the Island of Bute.[25] His sister Erca[26]—also called Ertha[27] or Ercha[28]—either accompanied or followed him to that place, while she was not very far advanced in age; for, we are informed, that afterwards, she bore a son, who was called Blaan, to a handsome young man of that country. This son, in course of time, was celebrated for his sanctity, both in Scotland and in Ireland.[29] He became the future bishop of a place in Scotland, known as

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The first that sat in Landisfarne chair,
When grateful Oswald made him bishop there.
Of him, says Bede, an adversary just—
'I praise this Aidan for his holy mind,
His learning and humility, but must
Condemn the fault we in his conduct find,
His breach with Rome, the mistress of mankind.

" 'He with the Greeks his feast of Easter keeps,
Regardless of the Latin rubric rule;
Nor heeds he whether Peter's Vicar weeps
Or smiles, while England, in her zeal grown cool,
Receives her doctrine from Iona school.'
Here have his bones for thirteen ages lain,
As fleeting generations pass away;
Preserved with care, and honoured, here remain
The stone that marks his lowly bed of clay,
His well, his altar, and his natal day."

[22] His feast occurs at the 31st of August.

[23] "These stones were blasted with powder by the farmer owning the field, some sixteen or seventeen years ago, as they were in the way of his plough."—Extract from Rev. B. M'Guirk's letter, to Rev. John Keys O'Doherty.

[24] See his "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subsect. viii., pp. 454, 455.

[25] See an account of this island, being also a shire, in Robert Forsyth's admirable work, "The Beauties of Scotland: containing a clear and full account of the Agriculture, Commerce, Mines and Manufactures; of the Population, Cities, Towns, Villages, &c., of each County," vol. v., pp. 536 to 547. Edinburgh, 1805 to 1808, 8vo.

[26] This form of name was common in Ireland.

[27] According to Dempster.

[28] These seem to be forms of a name, not known in the Irish language.

[29] Had St. Blaan flourished A.D. 446, as Dempster asserts, not alone should he have lived some years before his uncle and masters, by whom he was baptized and instructed, but even many years before his father was born, for we learn the latter was a mere child in 535. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., p. 78.

Cenn-Garadh. At first, he lived under the discipline of St. Catan.[30] Much doubt exists as to the time, when St. Catan went over to Scotland, and regarding the actual place where he chiefly resided in Bute. It is related, however, that he built a cell at a spot, which took its name from him, and which is now called Kilcathain.[31] Here, he spent some time, in very rigorous exercises of penance. He lived a hermit's life, and his soul was wholly intent on heavenly contemplation. His youthful nephew, Blaan, was educated by him, in like practices, and soon was the pupil enabled to lay up a store of virtues and merits, for his future distinguished missionary enterprises. Colgan[32] thinks it can be proved, that Catan must have lived in Scotland, after A.D. 550.[33] It is not known, at what exact time the emigrant St. Cadan left Ireland and flourished in Scotland. The date 460 is considered to be too early, although some authors have given it.[34] Indeed, doubts exist, that he was even born until a later period. Nor can it be deemed at all probable, that after receiving episcopal consecration, he could have lived a very austere life in North Britain, for a lapse of over ninety years.[35] If we are to believe Dempster, while living at Kilcathan, he wrote a book "Meditationes," an-

[30] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Catano *alias* Caddano Episcopo, cap. v., vi., p. 233.

[31] The situation of this place is shown on the map of Bute, towards the south-eastern part of the island. See "The New Statistical Account of Scotland, by the Ministers of the respective Parishes, under the Superintendence of a Committee of the Society for the Benefit of the Sons and Daughters of the Clergy," vol. v. Ayr-Bute.

[32] See "Acta Sanctorum Hiberniæ," Februarii i. D. S. Catano *alias* Caddano Episcopo, cap. vii., p. 233, and n. 12, p. 234.

[33] This position is sought to be established, by adducing two leading arguments. First, Catan's nephew, St. Blaan, was baptized and taught at the time when St. Canice and St. Comgall flourished in Ireland; while, during this era, likewise, he obtained the episcopal rank, at the hands of his uncle. Now, St. Canice died in the eighty-fourth year of his age, A.D. 598, while, St. Comgall departed A.D. 600, at the age of ninety, having spent thirty years, three months and ten days in the Abbacy of Bangor, according to the "Annals of the Four Masters." See Dr. O'Donovan's edition, vol. i., pp. 224, 225. About the year 550, St. Comgall is said to have become abbot, and after his rule commenced, it is related, that he lived from the baptism, to the ordination as priest, of St. Blaan. Secondly, St. Catan lived in Britain, at least twenty years after the birth of St. Blaan, and the latter does not appear to have been born before A.D. 550, since he is said to have been the son of Ædan, the son of Goran, a very celebrated King of Scotland, as related in the Acts of St. Laserian, whose feast occurs on the 18th of April. Again, St. Blaan is considered to have been the brother of Gemma, daughter to the aforesaid King Ædan; yet, this was not so on the mother's side, for she is represented as the daughter of a British king, according to St. Laserian's Acts, whereas, the mother of St. Blaan was an Irishwoman, Erca, the sister of St. Catan. Now, after the year 535, while Ædan was very young—and the younger of two sons—his mother brought him to Ireland, as Hector Boetus states, in his "Scotorum Historiæ," lib. ix., fol. clxix., as also Buchannan, in "Rerum Scoticarum Historia," lib. v., p. 141. Also, William Guthrie's "General History of Scotland, from the earliest accounts to the present time," vol. i., book ii., p. 111. Granted, that Ædan, about this time, had been a boy of ten or twelve years, it does not seem likely, for five or six years subsequently, he could have been the father of St. Blaan, the son of Erca, and consequently, not until after A.D. 540. Now, more than twenty years must have followed, before the elevation of St. Blaan to his ecclesiastical grade, and therefore, we should suppose St. Catan to have lived in Scotland, some years after 560. Taking into account, that King Aidan, according to the aforesaid Scottish historians, died A.D. 604, in the thirty-fourth year of his reign, it is not likely he had a son more than thirty years, before he assumed the sceptre, and more than sixty-four years before his own death, especially as no writer attributes to him an extreme old age. See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Catano *alias* Caddano, Episcopo, n. 12, p. 234. This whole matter, however, is involved in great difficulties, nor is it an easy task to solve them satisfactorily.

[34] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., sect. 237, p. 138.

[35] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Catano *alias* Caddano, cap. vii., p. 233.

other "Confessiones Secretæ," and a book "De suis Apparitionibus."[36] In the Life of St. Blane,[37] it is stated, Cathan was uncle to that saint, whom he ordained and consecrated bishop.[38] According to Dempster,[39] St. Cathanus died in the place, which from him derived its name of Killcathan. Little seems to be known regarding his career in Scotland. It is said, however, that St. Catan resided at Stornoway.[40] There his remains were preserved,[41] after he departed to bliss.[42] Yet, his "exuviæ" are likewise reported to have been in Scarinche.[43] It is thought, by Colgan, that, although the exact date is uncertain, his St. Catan died, after A.D. 560.[44] Our Calendarists, Marianus O'Gorman, Charles Maguire,[45] and the Martyrology of Donegal[46] mention, on this day, Catan, tutor to Blaan, *i.e.*, of Blaan of Cenn-Garadh. The Scotch, however, seem to place his festival, at the 17th of May.[47] This may be another feast, distinct from his Natalis; although, it is not very certain, that the present Catan might not be distinguished from him of Cenngaradh. Bishop Forbes[48] has the festival of this latter holy Bishop Cathan, at the 18th of May. Altogether, it is difficult to reconcile these feasts and the facts already recorded with one and the same man. In the west of Scotland, many places were called after this bishop. Thus Kilcattan, in Kilblane, Bute;[49] Kilchattan, in Luing Island;[50] Ard-Chattan or Ballyboden;[51] at Kilchattan Bay, at Kilchattan Mill and Suidhe Chatain[52] in Kingarth parish, Island of Bute[53]—said to have been his chief seat;[54] at Kilchattan in Gigha,[55] where a church of which he is patron had been called after him;[56] at Kilchattan, deanery of Lorn;[57] at Colonsay.[58] St. Cathanus of Over Ruthven,[59] was given by Gilbert, Earl of Strathearn, to the Abbey of Inchaffray.[60] In Ireland, long after his death, the memory of a St. Catan was famous, as the patron and protector of those addicted to fasting. We are surprised to learn, that so late as the seventeenth century,[61] it was quite usual

[36] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., sect. 237, p. 138.

[37] Probably, that quoted by Dempster, as written by George Newton, Archdeacon of Dunblane.

[38] According to the Breviary of Aberdeen, pars Æstiva, fol. lxxviii.

[39] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., sect. 237, p. 138.

[40] Afterwards, this was a cell, and its first prior came from the Abbey of Inchaffray.

[41] See "Origines Parochiales Scotiæ," vol. ii., p. 381.

[42] The date strangely given is A.D. 710.

[43] See Bishop Keith's "Catalogue of the Bishops of Scotland," p. 393. Edinburgh, 1824, Ed. Russel.

[44] Dempster says, that he lived to an old age, in the practice of good works. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., sect. 237, p. 138.

[45] By this writer, he is specially characterized as being devoted to abstinence and fervour. See "Acta Sanctorum Hiberniæ," Februarii i. De S. Catano *alias* Caddano, cap. viii., and nn. 10, 13, pp. 233, 234.

[46] Edited by Drs. Todd and Reeves, pp. 36, 37. In the table subjoined to this Martyrology, the name of this saint has been Latinized, *Cathandus*. See pp. 370, 371, *ibid.*

[47] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., sect. 237, p. 138.

[48] See "Kalendars of Scottish Saints," pp. 298, 299.

[49] See "Origines Parochiales Scotiæ," vol. ii., p. 9. "Old Statistical Survey of Scotland," vol. viii., p. 56.

[50] See "Origines Parochiales Scotiæ," vol. ii., p. 100.

[51] See *ibid.*, p. 148.

[52] This is 520 feet in height.

[53] See "New Statistical Survey of Scotland," vol. v., pp. 83, 84.

[54] See "Origines Parochiales Scotiæ," vol. ii., pp. 210, 214.

[55] Here too was a cell of the Holy Trinity.

[56] See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon: The Ancient Church of Scotland," p. 171. Also, "Origines Parochiales Scotiæ," vol. ii., p. 257.

[57] In the diocese of Argyle. See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon," p. 221.

[58] See "Origines Parochiales Scotiæ," vol. ii., p. 280. It is celebrated as "lonely Colonsay," by Sir Walter Scott.

[59] See lib. Insulæ Missar., vol. viii., 4, 8, 18.

[60] See Douglas' "Peerage of Scotland," vol. ii., p. 556.

[61] Colgan attests this fact as known to himself.

for many of the Irish, and especially for those of Ulster, to spend three whole days in a Triduum, without partaking of any kind of food or drink. This great austerity was intended, in imitation of this holy Bishop Caddan, to commemorate his virtues and to secure his intercession.[62] A character so gentle and so austere as his had been, could not, and did not, fail to win the affection and esteem of the people in either Scotia. Yet, like a flower that flourishes in summer and appears bright, whilst in winter it presently withers; even so, frail and deceitful life must pass away, and our saint saw it run to a happy close.

ARTICLE VI.—ST. PRÆCORDIUS, OF VELIA AND OF CORBIE, IN PICARDY, FRANCE. [*Probably in the Fifth and Sixth Centuries.*] This holy servant of Christ belonged to the race of the Scots,[1] and as, from the wonderful accounts remaining, it seems he had left his native country, towards the close of the fifth or the commencement of the sixth century, we may deem it extremely probable that he was a native of Ireland, and born there at a time when Christianity began to make progress. The Bollandists,[2] after Colgan,[3] give a short history of St. Præcordius, a holy priest, with an account concerning the discovery and translation of his relics. Nicholas Belfortius[4] first recovered this tract, and rescued it from the manuscript of some unknown writer.[5] Colgan thought Belfort extracted this account[6] from the Lessons of an Office, celebrated in the Church of Corbie, on the Festival of the Translation of St. Præcordius' Relics.[7] Little more seems to be known regarding this holy pilgrim's personal history, than his having wandered towards a place, Latinized Valliacus, Vasliacus,[8] or Vigliacus,[9] said to have been distinguished among the villages of a church, known as Corbie,[10] in the neighbourhood of Soissons.[11] Its soil was most fertile, while several inhabitants and vineyards about, rendered it a cheerful and an agreeable place for residence. The Aisne river, with its tributary streams, flowed between beautiful plains and meadows. Here, the holy Præcordius—which seems not to have been his original Celtic name[12]—admired the scenery, and he desired to live among the people of Soissons, who belonged to Belgic Gaul.[13] Their city of Soissons is said to have been

[62] See "Acta Sanctorum Hiberniæ," Februarii i. De S. Catano *alias* Caddano, Episcopo, cap. iii., p. 233.

ARTICLE VI.—[1] Colgan observes, that in the time of St. Remigius of Rheims, only a few Scottish or Irish colonists were in Great Britain, and among these, rare could have been the instances, in which 'they had embraced the Christian Faith; whereas, after King Clovis of France became a Christian, several Irish Scots visited France, and settled there under St. Remigius. See "Acta Sanctorum Hiberniæ," Februarii i. De S. Præcordii Translatione, n. 3, p. 232.

[2] See "Acta Sanctorum," Februarii i. De S. Præcordio Presbytero, Corbeiæ et Valliaci, in Gallia. A commentary, in three sections, precedes the Acts proper. See tomus i., pp. 196 to 198.

[3] See "Acta Sanctorum Hiberniæ," Februarii i. De S. Præcordii Translatione, pp. 230 to 233, with notes subjoined.

[4] He was a Canon Regular of the House of St. John of the Vines, at Soissons.

[5] The Bollandists claim to have given a more correct version of it, than Colgan did.

[6] It was taken from Belfort's supplement, and transmitted to Colgan, by D. Andrew Raytin.

[7] On the 5th of June.

[8] According to Ferrarius in "Catalogo Generali."

[9] In Colgan's version, the statement reads: "Inter villas Ecclesiæ Carbagiensis, Valliacus habetur in pago Suessonico," &c. It seems evident "Corbeiensis" should be read.

[10] Corbie is now a canton, commune, and town of France, in the department of Somme, and arrondissement of Amiens. It is a place of some manufacturing industry; and, at one time, it was a strongly fortified town. See "Gazetteer of the World," vol. iv., p. 671.

[11] This lay within the ancient province of Neustria, in the time of Charlemagne. See Wilkinson's "Atlas Classica," map 52.

[12] This probably cannot now be recovered.

[13] See Baudrand's Ferrarius, "Novum Lexicon Geographicum," tomus ii., p. 222.

built, by Brennus, Duke of Sens, A.U.C. 315. Here the holy man lived for a very considerable time, in the practice of every virtue. The place appears to be that called Velia, a town near the Aisne, in the diocese of Soissons, according to Papirius Masson. Regarding that river, as passing through the country of the Retelii, watering the town Regiteste, then Castrum-Portian, he adds, in fine, that gliding by Velia, it washes the famous city of Soissons.[14] While thus living in his isolated position, Præcordius' great merits and sanctity attracted the notice of holy Remigius,[15] the renowned Archbishop of Rheims. Both were attached by a firm bond of familiar intercourse and of charity.[16] The life of St. Præcordius was prolonged to a great age, when he laid down the burden of the flesh, probably in the earlier half of the sixth century. No date for his death has been preserved. The clergy and people honourably interred him in a church at Velia. Great miracles and favours were manifested after his death, towards pious clients, who came to visit his tomb. The relics of St. Præcordius seem to have been kept in a rich shrine. For about four hundred years, religiously guarded, a lamp was kept burning before it. Then this shrine, a rich object, excited the cupidity of a certain sacrilegious guardian, who stole it away by night, yet was it again miraculously recovered. Colgan observes, that a fine church, dedicated to St. Præcordius, stood in the suburbs of Vasliacensis or Velia.[17] It is probable, that the saint's relics originally reposed there. In the additions of Molanus to Usuard, the Natalis of St. Præcordius is placed at the Kalends of February.[18] Canisius has the same account, and Ferrarius gives one nearly similar.[19] A manuscript Martyrology, belonging to the church of St. Gudule, at Bruxelles, has a short notice of him.[20] Therefore, it seems most likely, that this was the day of his death, which had been observed at Velia; the feast referring to the recovery and translation of his relics, at Corbie, being assigned to the 5th of June.[21] At this latter date, the reader will find a continued narrative of that *cultus*, observed by the religious people of Picardy, manifesting a profound respect entertained by them for St. Præcordius, during lifetime, and preserved for several ages, after his happy death had led to the rewards of eternal life.

ARTICLE VII.—ST. AIREANNAN, MAC UI OIDHIBH, OR FODUIBH.—This holy man appears to have been distinct from a bishop of Tallagh, similarly named.[1] The present addition, to our list of saints, entered as Airen-

[14] See the Bollandists' "Acta Sanctorum," tomus i., Februarii i. De S. Præcordio Presbytero, &c. Commentarius Prævius, sects. 1, 2, p. 196.

[15] His feast occurs, on the 1st of October, although he died on the 13th of January, in the year 533, according to Rivet. Pope Leo IX., during a council held at Rheims A.D. 1049, transferred his relics to the church of the Benedictine Abbey, bearing his name, in that city, on the 1st of October. See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and Other Principal Saints," vol. x., October 1.

[16] St. Remigius was in the ninety-fourth year of his age, when he died, after having exercised the office of bishop for over seventy years. Yet, Baronius does not consider, he ruled for seventy-four years, in the episcopate of Rheims.

[17] See "Acta Sanctorum Hiberniæ," Februarii i. De S. Præcordii Translatione, n. 2, p. 232.

[18] There he writes, "In Vasliaco natalis S. Præcordii Confessoris."

[19] In "Generali Catalogo Sanctorum," Ferrarius writes his place Vigliacus, for Valliacus. He admits, however, that some write it Vasliacus; but, he greatly mistakes, when he called it a village, having a Benedictine monastery, in the country of Burgundy, where it is placed.

[20] It notes only, "Et Præcordii Presbyteri."

[21] See Colgan's "Acta Sanctorum Hiberniæ," Februarii i. De S. Præcordii Translatione, pp. 230 to 232, and nn. 3, 4, 6, *ibid.*

ARTICLE VII.—[1] See at his feast day, 10th of this month.

nanh Foduibh, is found in the Martyrology of Tallagh,[2] at the 1st of February. Again do we meet with Aireannan, Mac Ui Oidhibh, registered in the Martyrology of Donegal,[3] on this day. The patronymic may afford some clue to his family and period.

ARTICLE VIII.—ST. MOCHEALLÓC. No matter how little distinguished the servant of God may be in life, his course lies in the right direction, and must conduct him to glory. "The path of the just," writes Solomon, "is as a shining light, that goeth forwards, and increaseth even to perfect day." This is a great truth, that admits of many interpretations; as you turn it in different directions, it gives out, like the diamond, manifold streams of radiance. We find simply a saint, called Mocheallóc,[1] registered in the Martyrology of Donegal,[2] on this day. The enclitic "*mo*" or "my" was probably a prefix, the original name being Cheallóc, Ceallach or Kelloch.[3] For want of further distinction, it seems difficult to unite—but most likely we must disassociate—his festival and his person, when classed with his namesakes of the Irish Calendars, under any form of designation.

ARTICLE IX.—ST. BEOIN OR BEON, VIRGIN. It seems somewhat remarkable, that so many virgins are venerated in our calendars, on the festival of the greatest among Irish female saints. The feast of Beoin, or Beon, virgin, is entered in the Martyrologies of Tallagh,[1] and of Donegal,[2] as having been celebrated on this day, to which her name is referred. This special form of name is unique in our calendars.

Second Day of February.

ARTICLE I.—ST. COLUMBAN, ABBOT AND RECLUSE, AT GHENT, BELGIUM.

[*TENTH CENTURY.*]

AS during his wanderings, the Trojan exile found the fame of his country extended, by the valour and toil of her chiefs, in far distant lands;[1] so, may the Irish pilgrim trace the labours of our saints, not alone on their own soil, but in the remote places of their adoption. At the 2nd of February, Colgan[2] and the Bollandists[3] have given St. Columban's Acts, compiled from

[2] Edited by Rev. Dr. Kelly, p. xiv.

[3] Edited by Drs. Todd and Reeves, pp. 36, 37.

ARTICLE VIII.—[1] Mocelloc or Mocheallog, corresponding with the present name, is entered in our Irish Calendars at January 23rd, at the present date, at March 7th and at December 23rd.

[2] Edited by Drs. Todd and Reeves, pp. 36, 37.

[3] Saints, so named, are entered in our kalendars, at April 1st, at July 18th, and at October 7th.

ARTICLE IX.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 36, 37.

ARTICLE I.—[1] Thus expressed by Æneas:

"Quæ regio in terris nostri non plena laboris."

—Æneidos, lib. i., l. 460.

[2] See "Acta Sanctorum Hiberniæ," Februarii ii. De S. Columbano Abbate, Gandavi Sepulto, pp. 238, 239. Sanders treats about St. Columban, Inclusus, in "Hagiologio Flandriæ, as also Gazœus, "In Vitis Sanctorum." Some Belgian manuscripts, likewise, allude to him.

[3] See "Acta Sanctorum," tomus i., Feb-

various sources and authorities. This saint, there can be little doubt, was a native of Ireland; and the Belgian writers agree on this matter.[4] Yet, Dempster,[5] with his usual effrontery, tries to make him a Scotchman, and he also assumes Columban was a writer.[6] He says, that this saint always lived in Scotland, and he refers to Molanus,[7] who has not a single word of what Dempster pretended to quote from him.[8] So much for the credibility of Dempster's statements. Regarding the family and origin of Columban, we have no authentic accounts. He is supposed to have been an emigrant from Ireland, either about the time when Forannan, with his twelve companions, left it for Belgium;[9] or, subsequently, in the year 946, when it has been supposed,[10] Saints Cathroe[11] and Maccallan[12] abandoned their native island, for the shores of the Continent.[13] Yet, it is thought to be still more probable, that our saint had been the responsible leader of a missionary band. Colgan remarks, that as the mission of the two saints, already named, took place, about A.D. 946, as our saint was called an abbot, and as he became a recluse A.D. 957,[14] it seems probable, he was rather the leader of a new missionary band, than a member of that circle of disciples, who followed Saints Cathroe and Macallan. Columban is related to have fled away from worldly honours.[15] Neither does Colgan conceive it probable, that our saint remained as a private individual, under the rule of those holy men, for eleven intervening years, during which Macallan and Cathroe successively ruled

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ruarii ii. Among the Prætermissi et in alios dies rejecti, p. 269. In tomus ii., Februarii xv., there are four short paragraphs referring to this saint, pp. 847, 848.

[4] By them he is called *abbas Hibernicus*, without telling us whether in Ireland or elsewhere; but Menard understood that appellation as meaning that he had been an abbot in Ireland."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxiii., sect. iv., n. 21, p. 404.

[5] In his "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., sect. 28. By Dempster, our saint is made a Benedictine abbot, and he is distinguished from others bearing the same name and previously noticed.

[6] We are told, that St. Columban wrote a book of Pious Sentences in verse, and that he was called a recluse, owing to the rigour of his silence and rules.

[7] Dempster expressly alludes to John Molanus, "In Natalibus Sanctorum Belgii." We are also told, that the date for St. Columban's feast was the 13th of February, although the year of his death is uncertain. Molanus mentions Columban at the 2nd of February.

[8] In pointing out these errors, Colgan remarks, in the first place, Molanus has none of those statements for which he is cited as authority, except that he says, Columbanus was an abbot and a recluse. Again, our saint could not have always lived in Scotia, as he died at Ghent. Nor does any other writer say that he was from *Scotia Minor* or Alba. Neither was he called a recluse, on account of the rigorous silence and discipline he observed; but, because he remained shut up in a cell, for two years, at Ghent, where he died. Nor is there any authority for the statement, that he composed a book of pious sentences. Again, the year of his death, or that of his entire seclusion, is not uncertain; for, many authors agree, he became a recluse A.D. 957, and died A.D. 959. In fine, on what authority, but his own, does Dempster hold our saint was venerated on the 13th of February, when so many respectable writers agree in stating, that St. Columbanus became a recluse, on the 2nd day of that month, his natalis occurring on the 15th of February?

[9] See the Acts of St. Forannan, at the 30th of April.

[10] By Colgan.

[11] The Acts of St. Cathroe or Cadroe occur, at the 6th of March.

[12] The Life of St. Maccallan is given, at the 21st of January.

[13] Colgan endeavours to show, that their mission took place during the year named in his Acts of both these saints, and in his notes there, to Lives published, at the 21st of January, and at the 6th of March. See their respective Lives, in "Acta Sanctorum Hiberniæ," xxi. Januarii. Vita S. Malcallani, and n. 4, pp. 152, 153. Also, ii. Februarii. Vita S. Columbani, cap. ii., and n. 2, pp. 238, 239. Also, vi. Martii, Vita B. Cadroc, Abb., Valciodorensis, nn. 59 and 61, pp. 503, 504.

[14] According to Sanders, "Rerum Gandensium," lib. iv. This he found in an old manuscript, belonging to the monastery of St. Bavo, at Ghent.

[15] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xv., p. 847.

over Wasor Monastery.[16] Columban was an abbot, either before leaving Ireland, or after his arrival on the Continent; however, having resigned that dignity, the holy man shut himself up as a recluse, in a cemetery,[17] attached to a monastery at Ghent,[18] on the 2nd of February, A.D. 957.[19] He lived here, exercising most austere penance, for the short space of two years, in this city.[20] His death took place, on the 15th day of February, A.D. 959,[21] according to Sanders.[22] He was buried in the Blessed Virgin's crypt, before the altar of St. Andrew,[23] at Ghent;[24] and, his tomb was a little retired from the entrance, under a stone arch. The name of this saint was invoked as a confessor, but not as a bishop, amongst other patrons of Belgium, in litanies,[25] which were recited, during times of public necessity or calamity.[26] It appears not possible to state more particulars regarding this saint; for, his Acts have either perished, or have not been published.[27] Besides some few notices, recorded of Columban, and drawn from Belgian authors cited by him,[28] Colgan found other writers, relating matters respecting our saint, which were

[16] See "Acta Sanctorum Hiberniæ," ii. Februarii, n. 3, p. 239.

[17] Such is a statement made by Balduin Willot.

[18] Ghent was, in all respects," says John Lothrop Motley, "one of the most important cities of Europe. . . . The activity and wealth of its burghers were proverbial."—John Lothrop Motley's "Rise of the Dutch Republic," vol. i. Historical Introduction, sect. xi., p. 59.

[19] Colgan cites for proof of this statement, Sanders, "De Rebus Gandanensibus," lib. iv., cap. 4. Hugo Menard, "Martyrologium Benedictinum," lib. ii., and Molanus, "In Natalibus Sanctorum Belgii," ex chronicis Gandensis Monasterii. See "Acta Sanctorum Hiberniæ," ii. Februarii. Vita S. Columbani, cap. ii., iii., pp. 238, 239.

[20] "The origin of Ghent is ascribed by tradition to the Vandals, who in their irruption into Belgium in the fifth century built a fort, named from them Vanda, which name was afterwards changed to Ganda, or Gandavum Castrum."—"The English Cyclopædia." Geography, vol. iii., col. 20.

[21] The previous authors are cited by Colgan, in corroboration of this statement. See *ibid.*, cap. iv., p. 239.

[22] For this statement, he quotes the St. Bavo Manuscript. Rosweyd and Mudsard in the Flemish work, the Ecclesiastical Annals of Belgium, Molanus, and other writers, inform us that St. Columban died on the fifteenth kalends of March or on the 15th of February. This is found in manuscripts of a place, which, in English, has for its meaning the Red Valley.

[23] Rayssius, "In Hierogazophilacio Belgico," alludes to this saint, when treating about the Cathedral Church of St. Bavo at Ghent. However, this saint was not an inclusus nor buried there, in either crypt or cemetery, but in a spot consecrated in his day to St. Bavo, and where afterwards a tower had been built. See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xv. De S. Columbano Abbate, incluso Gandavi in Flandria, sect. 3, p. 847.

[24] "The constitution of the city was very free. It was a little republic in all but name. Its population was divided into fifty-two guilds of manufacturers and into thirty-two tribes of weavers; each fraternity electing annually or biennially its own deans and subordinate officers. The senate, which exercised functions legislative, judicial, and administrative, subject of course to the grand council of Mechlin and to the sovereign authority, consisted of twenty-six members. These were appointed partly from the upper class, or the men who lived upon their means, partly from the manufacturers in general, and partly from the weavers. They were chosen by a college of eight electors, who were appointed by the sovereign on nomination by the citizens. The whole city in its collective capacity, constituted one of the four estates (Membra) of the province of Flanders."—John Lothrop Motley's "Rise of the Dutch Republic," vol. i. Historical Introduction, sect. xi., pp. 60, 61.

[25] In a processional accommodated to the Roman Rite, and compiled by direction of Matthias Hove, Archbishop of Mechlin, this Major Litany was prescribed to be sung on Rogation Monday.

[26] The foregoing work was recommended, in an epistle appended, for use in the Belgian churches, and it was printed at Antwerp, "typis Plantinianis anno CIↃIↃCII."

[27] In the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, at the 3rd of February, we find entered, "Reclusio Columbani." See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

[28] Among these are, Miræus, in "Fasti Belgici et Burgundici," in "Vita Hiltrudis," Ant. Sanderus, in "Hagiologio Flandriæ," Augustine Wiemans in "Brabantia Mariana," lib. iii., cap. 52, Vernulæus "De Propaganda Fide in Belgio per Hibernos," cap. iii., &c.

conformable neither to truth nor to credibility.[29] Like the Apostle St. Paul, this holy man gloried in the testimony of a good conscience, living in simplicity of heart and in the grace of God.[30] He passed away from the world, for which he felt no attachment, to enjoy the happiness of eternal life.

ARTICLE II.—ST. JOLLATHAN, OF THE DESERT. It does not seem to have been found, at what particular time this saint flourished. Jollathan, or Illadhon, of the Desert, is recorded in the Martyrologies of Tallagh[1] and of Donegal,[2] on the present day. The place, with which he was connected, was afterwards known, it is said, as Desert-Iolladain, or Disert Dillon,[3] in the barony of Salt, and county of Kildare.[4] Here, an ancient cemetery—



Castle Dillon Graveyard, County Kildare.

now almost disused—is yet to be seen and enclosed with a fence rail-work, in an open field.[5] Castledillon graveyard[6] lies south of the road, which skirts the beautiful demesne of Straffan, in a picturesque situation, and near the

[29] Colgan's "Acta Sanctorum Hiberniæ," ii. Februarii. Vita S. Columbani, cap. v., p. 239. In n. 16, p. 239, Colgan adds, Sander in his writers of Flanders states, that this saint wrote an epistle to Hunaldus, but by Sirmund, Pithæus, Binius and others, this epistle is attributed to St. Columbanus of Luxeu. Camerarius says of our saint, "die 19 Februarii S. Columbanus Abbas reclusus; alii ejus diem festum ponunt 13. Februarii; de eo Molanus & alii." But, neither Molanus, nor any other writer, treats of our saint, at either of those days, see "De Statu Hominis, Veteris simul ac novæ Ecclesiæ," &c., lib. i., pars ii., cap. iii.

[30] ii. Cor. i., 12.

ARTICLE II.—[1] See Rev. Dr. Kelly's edition, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 36, 37.

[3] This name seems to have been changed into Castledillon, a small parish, having only an area of 1133 acres. See its extent defined on the "Ordnance Survey Townland Maps for the County of Kildare." Sheets 10, 11, 14, 15.

[4] William M. Hennessy's identification.

[5] The accompanying engraving of this spot, by George A. Hanlon, and drawn on the wood, by William F. Wakeman, is from an original sketch, taken on the scene, by Mr. John O'C. Robinson.

[6] It lies within Upper Castledillon Townland, and it is shown on the "Ordnance Survey Townland Maps for the County of Kildare." Sheet 14.

southern bank of the River Liffey. Here, probably, stood the former parochial church of Castledillon parish, in the barony of South Salt, in the county of Kildare.

ARTICLE III.—ST. ERLULPH, BISHOP OF VERDEN AND MARTYR, IN SAXONY. [*Ninth Century.*] This holy missionary and martyr proved himself to have been the most unselfish of men. His first thought was for God and for the duties of his sacred office, his second was ever an offering at the shrine of friendship towards his fellow-man; but, of himself, his own ease, his own interest, or his own pleasure, he seemed to take no account. His life and career, however, are little known. At the 2nd of February,[1] the Bollandists have a short notice of this saint, in two paragraphs.[2] These are included in a history of several martyrs. Other accounts, given of him, are rather obscure; and, they are hardly well supported, by ancient documents. St. Erlulph is classed among our Irish saints,[3] by Father John Colgan.[4] The place of his birth and his descent cannot now be recovered; nor, is it an easy task, to reconcile the varied statements regarding him, with exact chronological dates. The few facts of his history preserved are derived from ancient popular traditions. In imitation of so many other apostolic labourers, Erlulph, a holy Scot, went towards Saxony.[5] He followed in the footsteps of Irish and English missionaries, who had already sowed the seeds of God's word, among a Pagan people.[6] Ties of blood and of sympathy, as well as religious zeal, urged the Anglo-Saxon preachers to spread the Faith, where might also be sought the cradle of their race; the Irish ecclesiastics, who went thither, were destined, perhaps, to encounter even more prejudice and hostility, before obtaining at the hands of heathens their glorious crowns of martyrdom. The origin of the Saxons is involved in much obscurity.[7] The Scythian Getæ are said to have given rise to the Goths, in Europe. Their language was Celtic in its roots.[8] The Goths passed from Sweden into Germany. The Saxons are thought to have been a tribe among those people, and they are known to have been worshippers of idols.[9] Their superstitions had,

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ARTICLE III.—[1] By Dempster, his feast has been assigned to the 22nd of January. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. v., sect. 447, p. 244. See an account of St. Erlulph in a work of Democharis, "In Catalogo Episcoporum Verdensium," lib. De Sacrificio Missæ.

[2] See "Acta Sanctorum," tomus i., Februarii ii. De Sanctis Martyribus Ebbeckesdorphiensibus, &c. There is a historic commentary of six sections relating to them, pp. 309 to 316. Old edition.

[3] That our saint was a Scot, and an Irish Scot, seems probable; because, at, or after, the time of Charlemagne, many Irishmen went over to the Continent.

[4] See "Acta Sanctorum Hiberniæ," Februarii ii. De S. Erlulpho Episcopo Verdensi et Martyre, pp. 240, 241.

[5] The position of ancient Saxony is defined by Ussher in "Britannicarum Ecclesiarum Antiquitates," cap. xii., pp. 209, 210.

[6] Regarding their ancient modes of worship and belief, much interesting information will be found, in Görres' "Mythengeschichte der alten Welt," published, in 1810; F. J. Mone's "Geschichte des Heidenthums im nördlichen Europa," published in two 8vo vols., 1822-23; as also Jacob Grimm's "Deutsche Mythologie," the second enlarged edition, published at Göttingen, 1844.

[7] Their origin and history are examined with great ability and research in Albert Krantz's learned work, "Saxonia." De Saxonicæ gentis origine, longinquis expeditionibus susceptis, et bellis domi pro libertate diu fortiterque gestis. See Præfatio, pp. 1 to 4. The folio edition of this work used is that of D. Nicolas Cisner, published at Francfort-on-the-Maine, A.D. 1580; and professing to be more accurately and carefully edited than a former one.

[8] This is shown by the learned Dr. Hicks, who has published the English Saxon, Mæsogothic, and other grammars, and who was so distinguished as a philologist.

[9] See Albert Krantz, "Ecclesiastica Historia, sive Metropolis," lib. i., p. 1. In this work, he treats about the origin of the Christian religion in Saxony, and about its bishops, their lives, morals, learning and

likewise, a great affinity with those of the northern European nations. They were a warlike and a nomadic race. It is thought probable, the Saxons had colonized the eastern shores of England, long before the time generally assumed for their advent.[10] They were hardy, brave and adventurous. But, especially the early Saxons, had an inveterate hatred for the principles and laws of Christianity.[11] Yet, before its dawn upon the world, those ferocious barbarians seem to have been unrecognised, as a distinct power. In the graphic page of Tacitus, we have probably the most reliable—yet still imperfect—description of the condition and manners of the ancient Germans.[12] However, he has omitted all mention of the Saxons; and, the geographer, Ptolomy, is the first known writer, who treats about them. A people, called Saxones, before A.D. 141, inhabited a territory, at the north side of the Elbe, on the neck of the Cimbric Chersonesus, and three small islands,[13] at the mouth of that river.[14] But, they were of no great importance, in the time of Ptolemy; for, in that peninsula noted, and now divided into Jutland, Sleswick and Holstein, besides the Saxons, and the remnants of the Cimbri, no fewer than six other nations were stationed.[15] After the lapse of some centuries, the Saxons became formidable among their neighbours. The Vandals gave place to them, in the north of Germany.[16] The celebrated Charlemagne,[17] towards the close of the eighth century, having waged war against the Saxons, obtained several signal victories over them. Being finally subdued, with their king and leader Wedekind, the Christian faith was introduced into Saxony, by that great and zealous emperor, about the year 780.[18] At that time, when Charlemagne subdued the Saxons,[19] he founded new bishoprics at Minden and Verden.[20] Several pious and zealous Scottish or Irish missionaries passed into the northern parts of Germany, to sow there the seeds of Divine Faith. Some of these had undoubtedly preceded Erlulph,[21] and had evangelized the Saxons, before his arrival. They had then

actions. Likewise he reviews the deeds of various nations, their kings and princes, referring the reader frequently to passages in his other works.

[10] See John Mitchell Kemble's "Saxons in England," vol. i., book i., chap. i., p. 11.

[11] See M. Capefigue, "Charlemagne," tome i., chap. ii., p. 40.

[12] See "De Situ, Moribus et Populis Germaniæ Libellus." C. Cornelii Taciti "Opera."

[13] Ptolomy calls them, *Σαξόνων νῆσοι τρεις*.

[14] See the Map of the Territory, inhabited by the Ancient Saxons north of the Elbe, prefixed to the first volume of Sharon Turner's "History of the Anglo-Saxons." Fourth edition: London, 1823, 8vo.

[15] See *ibid.*, book ii., chap. i., pp. 87, 88.

[16] See Albert Krantz's "Wandalia." De Wandalorum vera origine, variis gentibus, crebris e patria migrationibus, regnis item, quorum vel autores vel eversores fuerunt. Præfacio, pp. 3, 4. This folio work was published at Francfort-on-the-Maine, A.D. 1580.

[17] This great emperor died A.D. 814, in the seventy-second year of his age and in the forty-eighth of his reign. See L. P. Anquetil's "Histoire de France." Deuxième Race dite des Carlovingiens, p. 65.

[18] See Albert Krantz, "Metropolis," lib. i., cap. 1, 2, 3, pp. 3 to 5. Charlemagne is said, by Camerarius, to have entered into a treaty with Achaius, King of the Scots, to procure missionaries for the Saxons; and, following the example of many among his countrymen, Erlulph left Scotia, to labour among them. See "De Statu Hominis, Veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., pars ii., cap. iii., sect. 2, p. 147.

[19] Their province extended along the shores of the Baltic Sea, and it was situated in the more northern part of Germany. Its position in reference to the adjoining districts is shown on Wilkinson's "Atlas Classica." Map 52. The Empire of Charlemagne, A.D. D.CCC.

[20] These cities were situated on or near the River Weser. Verden is built near the confluence of the Aller River with the Weser. It is situated between Bremen and Minden. There is another Verden in Bavaria, on the Danube, between Ingoldstadt and Ulm. There is a third Verden, in Westphalia, at the River Ruhe.

[21] Krantz says, that he was either a Scot

already become Christians. After employing many years with great success on that arduous mission, St. Erlulph was chosen to occupy the see of Verden.[22] This is the chief town in the former principality of Verden, and in the province of Bremen. It is situated on the navigable River Aller, a short distance above its confluence with the Weser.[23] Its principal building is a fine Gothic cathedral.[24] The city is now surrounded with walls, and it has three gates.[25] It belonged to the former kingdom of Hanover, but, in late years, it has been incorporated with the Empire of North Germany. Hanover, in the way of race, is Saxon, rather than Frank, while it is also largely Slavonic.[26] Several Scottish bishops had presided over the see of Verden, before the arrival of Erlulph.[27] Albert Krantz,[28] the celebrated German historian and writer, treats about this saint. That learned man[29] was born at Hamburg, towards the middle of the fifteenth century, and he died on the 7th of December, A.D. 1517.[30] Krantz makes the first nine or ten bishops of Verden Scots or Englishmen. If we are to credit Dempster,[31] St. Erlulph was the ninth in order[32] among the Bishops of Verden, and the last of the Scots, who obtained that position from Charlemagne, on account of distinguished services rendered to the monarch, in his wars with Spain.[33] Now, it seems much more probable, that Erlulph arrived at Verden, long

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or an Englishman. This may be inferred, he thinks, from the names and titles of the abbeys, which were left by the first nine bishops of Verden, preceding Waltherus. See Alberti Krantzii, "Ecclesiastica Historia, sive Metropolis."

[22] See *ibid.*, lib. i., cap. 31, p. 22, and lib. ii., cap. 30, p. 58. The edition of this work, which we have used, is the folio one, published at Francfort-on-the-Maine, 1590. This professes to be revised and edited more accurately and carefully than former ones. It is dedicated by John Wolfius, to Julius, Prince Bishop of Wutzburgh.

[23] Formerly the Roman Visurgis, one of the largest German rivers, and formed by the junction of the Werra and the Fulda. See Charles Knight's "English Cyclopædia," vol. iv., col. 1082.

[24] The Protestant Reformation has taken away its historic and national character. See M. Capefigue's "Charlemagne," tome i., chap. x., p. 173, n.

[25] See Knight's "English Cyclopædia," vol. iv., col. 1002.

[26] See Dr. R. G. Latham's "Nationalities of Europe," vol. ii., chap. xxviii., pp. 358, 359.

[27] See Colgan's "Acta Sanctorum Hiberniæ," Februarii ii. De S. Erlulpho Episcopo Verdensi et Martyre, p. 240, and n. 2.

[28] Among his many learned works are, "Vandalia, sive Historia de Vandalorum vera origine, variis gentibus, regnis item ad annum 1500 deducta" (printed in fol. at Cologne, 1519); "Saxonia, De Saxonicæ Gentis vetusta origine, longinquis expeditionibus susceptis, et bellis, Historia ad annum 1501 deducta" (Cologne 1520 in fol.); another edition was printed at Francfort-on-the-Maine, 1580, in fol.; "Regnorum Aquilonarium, Daniæ, Sueciæ, et Norvegiæ Chronicon" (printed at Strasburg, in fol., 1546); another edition at Francfort-on-the-Maine, 1583, in fol.; "Metropolis." Several editions of this latter work have been published; at Bâle, 1548 and 1568; at Cologne, 1574 and 1596; at Francfort, 1575, 1590 and 1627. It contains the ecclesiastical history of Saxony, of Westphalia, and of Jutland, with the lives of those prelates, who occupied the twelve bishoprics of those countries, from A.D. 780 to A.D. 1504.

[29] At Hamburgh appeared, in 8vo shape, Wilkens, "Leben Alberti Crantzii," 1722-29.

[30] He was a Doctor of Theology, of Canon Law and of Philosophy, and Rector over the University of Rostock. He was also a canon and dean at Hamburgh. See an account of him and of his writings, in M. le Dr. Hoeffer's "Nouvelle Biographie Générale," &c., tome xxviii., cols. 192, 193.

[31] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. v., sect. 447, p. 244.

[32] This does not seem to have been Krantz's opinion. He says, Helingand was the ninth bishop of Verden, and the immediate predecessor of Erlulph, who was the tenth. Helingand was present, when St. Anscher became Archbishop of Hamburgh. The local annals have this event at 833. He had long presided over that see, before he was driven away by the Danes. See "Metropolis," lib. i., cap. xxi., pp. 16, 17, lib. ii., cap. xxx., p. 58.

[33] For the foregoing statements, Dempster quotes the authority of Philip Belforest. Histor. Carolor., lib. i. It is often very difficult to verify his quotations.

after the death of Charlemagne. While some writers place our saint's demise, so early as A.D. 815; others again make him the tenth Bishop of Verden, and state that he lived there, A.D. 876. How his final conflict took place, and at what exact period, have been subjects for conjecture.[34] Were we to follow Dempster's statement, Erlulph was the author of some tracts.[35] When he presided over the Church of Verden, he administered its affairs with zeal and prudence. His success in propagating the faith was exceeding great. However, it became a subject of inexpressible grief to him, when many who professed themselves Christians, lived slaves to shameful passions. In order to convert, or at least to confound, such profligates, he preached a most zealous sermon against the vices, which reigned amongst them. Hereupon, a barbarous mob was so enraged as fiercely to assault him. One of these ruffians stabbed him, with a lance. This barbarous act procured him the glorious crown of martyrdom.[36] Another account, however, is given, regarding the circumstances, which led to his triumphant crown. Writers state, Erlulph was slain at the place, called Eppockstorp, or Ebbeckstorp, A.D. 830,[37] and that he died by the hands of infidels,[38] while others say, the Northmen were his murderers. This place was not far from Hamburgh. The date for this occurrence is placed, at an earlier, and at a later, date. In the year 826, we are told, that Eric Barn, the Pomeranian King of Denmark, wasted Saxony, and killed Bruno, its duke, with twelve counts. Bishops, with their flocks were then slain, cities, with their inhabitants, churches, with the faithful, were burned and destroyed.[39] This, however, is deferred to a later period, by other writers. While Erlulph is said to have obtained the crown of martyrdom, it is hardly known, whether or not, he was among that band of Christians, who suffered from Pagan ravages at Ebbeckestorp,[40] or Ebbeckesdorp.[41] According to some accounts, the martyrdom of Erlulph took place A.D. 856.[42] The Normans[43] are said to have invaded Saxony, and Bruno,

[34] Albert Krantz, alluding to the massacre at Ebbekestorp, says, it did not occur during the time of the Emperor Ludovicus, but during the reign of his son Ludovicus, King of Germany. See "Metropolis," seu Historia Ecclesiastica Saxoniæ, lib. ii., cap. xxx., p. 58. Camerarius follows, in making this saint the tenth bishop of Verden, and he quotes Pantaleon. See "De Statu Hominis, Veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., pars ii., cap. iii., sect. 2, p. 147.

[35] He is said to have written "Epistotæ ad Diversos," lib. i., "Homilia de Sanctis," lib. i.

[36] This account of him is given us by Wion, "Lignum Vitæ," lib. iii.

[37] It is related, by some, that Erlulph suffered in the year 839. Walter succeeded him and afterwards other Saxons. See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. v., sect. 447, p. 244.

[38] See Krantz, "Metropolis, sive Historia Ecclesiastica Saxoniæ," lib. iii., cap. xxx., p. 58.

[39] Such is the description given by Albertus Stadensis, in his "Chronicle." See "Acta Sanctorum," tomus i., Februarii ii. De Martyribus, &c., sect. i., p. 313. Yet, Adam of Bremen and other writers tell us, that the foregoing marauding expedition did not occur during the reign of Eric I., who founded the Church of Sleswick A.D. 847, or according to others, A.D. 850, but during the reign of Eric II., King of Denmark, who was a violent persecutor of the Christians. See Colgan's "Acta Sanctorum Hiberniæ," Februarii ii. De S. Erlulpho Episcopo Verdensi et Martyre, p. 240.

[40] For these statements, Dempster cites "Annales Ecclesiastici," Albert Krantz, "Metropolis," lib. ii., cap. xxx. Suffridus Petrus, lib. i., Orig. Frison., cap. xv. Antonius Democharis, lib. ii., cap. xxxv.

[41] Sometimes called Ebsdorp. This was a possession of the Dukes of Luneburgh.

[42] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. ii., n. 21, pp. 244, 245. Also, Adolphus Cypræus, in "Annalibus Slesuicensibus," cap. iii.

[43] One of the most learned of histories, and an early printed work of Albert Krantz, gives us a researchful account of the Danes, Swedes and Norwegians. It is intituled, "Regnorum Aquilonarium, Daniæ, Sueciæ, Noruagiæ, Chronica." Quibus gentium origo vetustissima et Ostrogothorum, Wissigothorum, Longobardorum atque Norman-

the son of Ludolph, bravely endeavoured to make head against these Pagans but overpowered by their numbers, he and his army were cut to pieces at Ebbecstorp, on the 2nd of February, A.D. 880.[44] He and those killed with him were afterwards revered as martyrs.[45] Afterwards, on the site of this sacred ground, an abbey for Benedictine nuns was founded, towards the close of the ninth century, or in the tenth, and it continued until the commencement of the sixteenth century.[46] The nuns retained possession of the martyr's relics. Ferrarius makes St. Erlulph the recipient of martyrdom, at this place, in Wandalia, together with three dukes, fifteen counts, and many other persons.[47] Ludovicus[48] is said to have been King of Germany, at this period.[49] The martyrs' Acts have been written by an anonymous author, partly drawn from confused popular tradition, and partly, it is probable, from manuscripts, compiled by the Benedictine nuns there, and thirteenth century copies of which are yet extant.[50] These authorities, however, are very unreliable; yet, if we are to connect St. Erlulph with those companion martyrs, his festival should undoubtedly be assigned to the 2nd of February, as Ferrarius, the German Calendar and other Martyrologists place it. Yet, Dempster enters his feast, for the 22nd of February, and Camerarius has it, at the 10th of February.[51] They quote no authorities for these statements.[52] Were either festival date admissible, however, and grounded on ancient documents, or on reliable tradition, we might fairly infer, that St. Erlulph obtained his crown of martyrdom, on a day distinct from the present, which is specially dedicated to the Martyrs of Ebbecstorp.

ARTICLE IV.—ST. FINDEACH DUIRND, BISHOP OF CILL-FINNCHE, AT ATH-DUIRN, IN OSSORY DIOCESE, AND COUNTY OF KILKENNY. There can be

norum, antiquitus inde profectorum, res in Italia, Hispania, Gallia, et Sicilia gestis, præter domesticam historiam narrantur." The folio edition used is that printed at Francfort-on-the-Maine," A.D. 1583. This has a preface by John Wolfius, dedicated to Prince Louis, Duke of Wirtemburgh. Christianus Cicilius Cimber adds to it, "Historia Dithmarsici Belli," in two books, and the "Schondia" Jacobi Ziegleri, follows.

[44] The annals of the Francks, written at Fulda, assigns, to A.D. 882, this massacre of the Christians.

[45] See M. l'Abbé Migne's "Dictionnaire des Abbayes et Monasteres," &c., col. 258.

[46] See Louis Bulteau's "Abrégé de l'histoire de l'ordre de Saint-Benoit et des moines d'Occident." This work was published in 1684, in two vols., 4to. This learned French Benedictine was born at Rouen 1625, and he died at Paris on the 6th of April, 1693. Among other works, he wrote, "Essai de l'histoire monastique de l'Orient," published at Paris in 8vo, A.D. 1678. See M. le Dr. Hoffer's "Nouvelle Biographie Générale," tome vii., col. 779.

[47] "In Catalogo Generali Sanctorum," at the 2nd of February.

[48] Louis I. reigned, from A.D. 814 to 843, having immediately succeeded Charlemagne. Louis II. governed the empire from the latter year to A.D. 876. Louis III. reigned only for a brief period, as the successor of Carloman, and both were succeeded in the last noted year by Charles le Gros. See Sir Harris Nicolas' "Chronology of History," p. 391.

[49] So states the German Calendar.

[50] At the 2nd of February the following holy martyrs are venerated in the Calendars at Ebbekesdorp, in Lower Saxony—viz.: Saints Erlulf, Bishop of Verden, Gosbert, Bishop of Osnaburgh, Theoderic, Bishop of Minden, Marquard, Bishop of Hildesheim, St. Bruno, Duke of Saxony, Saints and Counts, Wigmann, three Bardos, Thiotheric, Gerric, Liutolf, Folcwart, Avan, and Thiotric. Besides these were the following nobles or royal guards, Saints Liuthar, Aderam, Alfuin, Addasta, two Aidas, Dudo, Bodo, Walus, Halilf, Hunildiun, Adalwin, Werinhart, Thiotrich, Hilwart, and many others. Their Acts are elaborately treated—so far as obscurities and varieties of statement allow—by Godefrid Henschenius, in a historical commentary of six sections—comprising thirty-five paragraphs—in the Bollandists' new edition of "Acta Sanctorum," tomus i., Februarii ii., pp. 312 to 319. The sees, death and *cultus* of the Bishops Erlulph and Gosbert are treated, chiefly in the Fourth Section.

[51] See "De Statu Hominis Veteris, simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., pars ii., cap. iii., sect. 2, p. 147.

[52] See Colgan's "Acta Sanctorum Hiberniæ," Februarii ii. De S. Erlulpho, Episcopo Verdensi et Martyre, n. 4, p. 241.

no doubt, that this holy servant of God flourished at an early period, in the Church of Ireland; for, the "Feilire" of St. Ængus[1] enters him, as Finnich Duirn, while almost similar is the simple notice, Finnchi Duiren, at the 2nd of February, in the Martyrology of Tallagh.[2] He was probably one of our early Chorepiscopi, and the place where he dwelt might have been a primitive episcopal see. On this day, according to the Martyrology of Donegal,[3] was reverenced Findeach Duirnd,[4] Bishop of Cill-Finnche, of Ath Duirn, in Osraighe. Dornd-Buidhe is the name of a hill in Magh Raighne,[5] states the notice in this latter calendar. The plain, Magh-Roighne, stretched through the barony of Kells, and county of Kilkenny. In this plain, Cill-Finnche, it is said, was situated, and near a great hill, called Dorn-Buidhe, in the territory of Ossory.[6] The place, however, has not yet been identified,[7] according to Dr. O'Donovan.[8] Yet, in notes affixed to his edition of Duald Mac Firbiss,[9] where Finnech-Duirn,[10] Bishop of Cill-Finche, from Ath-duirn, in Ossory, is set down, at the 2nd of February, William M. Hennessy anglicizes, Ath-Duirn, as "the Ford of Dorn," and he states, this was probably at or near Cill-Finche, the church of Finnech, now Killinny,[11] in the parish and barony of Kells, county of Kilkenny. Some interesting remarks, in reference to this subject, have been offered, by Mr. John Hogan,[12] maintaining, that the ancient territory of Raighne or Roighna, had been assigned by Eugaine Mor,[13] who died Monarch of Ireland, A.M. 4606,[14] to his son, known as

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ARTICLE IV.—[1] On the Fourth of the Nones, or on the 2nd of February, in the "Felire" of St. Ængus the Culdee, the following notice of this saint occurs, as extracted from the "Leahbar Breac" of the Royal Irish Academy, with an English translation, by Professor O'Looney:—

Q.mm.n. Airitiu maic Muire,
i tempul derb dimit;
Sluag mór martir fuabair,
La Finnich Duirn digrair.

Honour of the Son of Mary,
In a temple truly to be judged;
A great host of martyrs of joyous death,
With Finnich Duirn the Zealous.

[2] Edited by Rev. Dr. Kelly, p. xiv.

[3] Edited by Drs. Todd and Reeves, pp. 36, 37.

[4] In a note, Dr. Todd says, "Duirnd; *i.e.*, Findeach of Dornn."

[5] I find "Ath duoin buidhe in Osraighibh," affixed as a note to this passage, in William M. Hennessy's copy of the "Martyrology of Donegal." After this follows: "Dornbuidhe ainm tulchai Moigh Raighne."

[6] According to a gloss on the "Feilire-Aenguis."

[7] See "Annals of the Four Masters," vol. i., n. (f), p. 456.

[8] Yet, in a note, affixed to the "Tribes and Territories of Ancient Ossory," the place is identified with Killinny. See "Transactions of the Kilkenny and South-East of Ireland Archæological Society," vol. i., pars ii.

[9] See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 88, 89.

[10] According to Mr. John Hogan, in this bishop's name, Findeach, the "d" is asperated, leaving the pronunciation Finech synonymous with Finnche; hence, Bishop Finnche was both the patron and titular of the ancient Cill Finnche. See "Journal of the Kilkenny and South-East of Ireland Archæological Society," vol. v. New series, part i., p. 209, "Topographical and Historical Illustrations of the County of Kilkenny," by Mr. John Hogan.

[11] It is to be seen, on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 27.

[12] See "Topographical and Historical Illustrations of the County of Kilkenny." "Journal of the Kilkenny and South-East of Ireland Archæological Society," vol. v., part i., pp. 208 to 210. New series.

[13] After a reign of twenty years, the monarch Reachtaidh Righdhearg, or "Reachtaidh of the Red Wrist," who was styled King of Ireland and of Alba, as appears from the Calendar of Cashel, was slain A.M. 4566. See Dr. John Lynch's "Cambrensis Eversus," vol. i., chap. viii., pp. 444, 445. Dr. Kelly's edition. He was killed by Ugaine Mor, who thus revenged the death of his foster-mother, Queen Macha. The celebrated ruler of Ireland, known as Ugony the Great, is thought to have carried his conquests to the shores of the Mediterranean Sea, and he is said to have possessed great power in the Western Isles of Europe. He divided Ireland into twenty-five districts, which were apportioned among his twenty-two sons and three daughters; and, it is

Raighne. This territory was either called after him, or he gave name to the territory. It is said, to have been that great central plain of Ossory, which includes the lower valley of the River Nore, and the valley of the King's River. In the first century, Ængus founded that petty principality, which formed a nucleus for the future kingdom of Ossory. For some centuries, this territory, denominated Laighin deas Gabhair, is thought to have comprised two ancient provinces, known as Feimhin and Raighne. These continued united, until the middle of the fifth century, when Ængus Mac Nadfrach[15] expelled the Ossoronians from Femhin, and annexed it to Munster. Afterwards, the kingdom of Ossory was confined to the single province of Raighne; whence, its kings for many centuries were denominated, Righ

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stated, that this division of territory lasted for three hundred years, after his time. The names of these territories and of Ugaine's children, to whom they were allotted, are given, with some variations, in our ancient manuscripts. The following seems a fairly correct enumeration. To his sons—viz.: 1. Breagh or Bregia, in Meath or Dublin county, to Cobhtach Cael. 2. Muirtheimhne, in the present county of Louth, to Cobhtach Minn. 3. The lands about the River Liffey, in Leinster, to Laeghaire Lorc. 4. Magh-Fea, in the present county of Carlow, to Fuilne. 5. Magh-Nair, to Nar. 6. Magh-Raighne, in Ossory, to Raighne. 7. Magh Nairbh, to Narbh. 8. Airgeatross, on the River Nore, to Cinga. 9. Magh Tarra, to Tair. 10. Treitherne, to Triath. 11. Luachair-Deaghaidh, in Kerry, to Sen. 12. Cluain-Corca-Oiche, in Ui-Fibhgheinte, to Bard. 13. The Southern Deisi, to Fergus Gnoi. 14. Aidhne, in the diocese of Kilmacduagh, to Orb. 15. Moenmhagh, in Clanrickard, in the present county of Galway, to Moen. 16. Magh-Aei, in the present county of Roscommon, to Sanbh. 17. Cliu Mail, in Coshlea, county of Limerick, to Muireadhach Mal. 18. Seolmhagh, now the barony of Clare, county of Galway, to Eochaidh. 19. Latharna, in the county of Antrim, to Latharn. 20. Midhe, to Marc. 21. Linc, or Magh-Line, county of Antrim, to Laegh. 22. Corann, in the present county of Sligo, to Cairbre. To his daughters were allotted—viz.: 1. Magh Ailbe, in the present county of Kildare, to Ailbe. 2. Magh-Aeife, otherwise called Magh-Feimheann, now the baronies of Iffa and Offa East, in the county of Tipperary, to Aeife or Eva. 3. Magh-Muirisce, in the present county of Mayo, to Muirisc. From the foregoing denominations, it would seem, that many of our ancient territories derived their names from the children of Hugo the Great. Of all his sons, however, only two left issue, namely Cobhthach Cael, and Laeghaire Lorc, from whom all of Heremon's race that survive are descended. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (z), pp. 74 to 77. Hugony the Great exacted an oath of allegiance, from his subjects, in behalf of his posterity. He ruled over Ireland forty years—others state only thirty—when he was slain by Badhbhchadh.

[14] Flam synchronizes Ugaine Mor, with Ptolomæus Lagides. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus i. Prolegomina ad Annales, p. xlviii. According to their different basis for computation—the Four Masters and Lynch, following the septuagint, have his death at A.M. 4606, O'Flaherty at A.M. 3649, and Keating at A.M. 3616—proportionately are the reigns of our Irish monarchs dated. O'Flaherty makes Hugony the Great enter upon his reign, that very year when Alexander the Great began to rule over the Persians. He states, that the year of the world 3619 going out, and 3620 coming from the Autumnal Equinox, agree with A.M. 4383, according to the Julian period. See "Ogygia," pars ii., p. 106. This, he states, on the authority of a native "Carmen Chronographicum:"

"Triginta Hugonius Rex annos transtulit in se
Regni Herimoniades jura, suumque genus.
Cœpit, Alexander Darium quo vicerat, anno:
Vergiviumque ultra protulit arma salum."

—*Ibid.*, p. 449. See, likewise, O'Mahony's Keating's "History of Ireland," book i., part i., chap. vii., pp. 248 to 250.

[15] In Michael Kearney's (A.D. 1635) translation of John O'Dugan's Irish poem, Rioghraidh Eibhir, we have the following account in reference to him:—

"And Aongus the sonn of Nadfraoich raigned,
Of years full 36;
And confirmed in faith that Warriour to Death,
Mac Earca and Oilioll did fix."
—"The Kings of the Race of Eibhear." A Chronological Poem. Edited by John O'Daly, p. 15.

Raighne, or "the kings of Raighne." This, it is conjectured, was neither a tribe, district, nor a sub-denomination of Ossory; but, it was a primitive province, long anterior to the establishment of that kingdom, by Ængus its founder. It having formed the principal part of Laighin deas Gabhair, at the end of the ninth century, Cormac Mac Cuilleanan, King of South Munster, claimed jurisdiction over Raighne. Ceallach was then king over Ossory; and, a compromise appears to have been effected, the terms of which guaranteed to Cormac possession of that part, south of the King's River, in the present county of Kilkenny. Mr. John Hogan will not allow, however, that the present saint was either the patron or titular of Killinny,[16] where the old local church[17] and a well[18] had been dedicated to St. Brigid.[19] Nor will he admit, the identification of Cill-Finche,[20] with the present townland of Killinny,[21] since there is no hill there, or in its neighbourhood, nor in the spacious plain between it and the Killamery ridge, except the one great and remarkable eminence, called Knock-ad-Raighne.[22] This, he states, beyond all doubt, must have been the place, formerly called Dornbuidhe.[23] Ath-Duirnbuidhe is considered to have been a pass, over one of the streams, which wash the base of that hill. Either the ancient church on the townland of Sheepstown,[24] in the parish and barony of Knocktopher, or that of Kilree[25]—the latter not a very probable conjecture[26]—is believed by

[16] In the charter of Henry IV. to the Priory of Kells, this church, called Killinthy, is enumerated among the ecclesiastical houses, affiliated to that establishment.

[17] Its ruins existed near Mr. Hutchinson's house, down to the present century.

[18] The sacred character of wells may probably be traced from the Old Testament, to an ancient Jewish veneration for them, as connected with the holy patriarchs, and other distinguished servants of God. Thus, Abraham and Isaac dug several wells. The well of Jacob is likewise mentioned. (Genesis xxvi., xxix., St. John iv., 12.) Allusion to their sanative properties and use frequently occurs in the Sacred Scriptures. "In that day, there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner," &c. (Zacharias xiii., 1.)

[19] Her patron used to be annually observed there, on the 1st of February, and St. Brigid's Well still preserves, for the place, the name of its ancient patroness.

[20] This church was burned by the foreigners, A.D. 836. In course of some years, Cearbhall or Carroll, Lord of Ossory, became distinguished as a warrior. He gained a great victory over the Port-Lairge or Waterford fleet of the northern pirates, at Achadh-mic-Erclaighe, A.D. 858. The year succeeding, he renewed the fair of Roighne, and probably about this period, if not before, the church of Cill-Finche was rebuilt. See O'Donovan's "Annals of the Four Masters," vol. i., pp. 456, 457, 492 to 495.

[21] There is neither trace, nor tradition of a church, existing there; yet, it seems probable, the name is derived from one, which had a former existence.

[22] The hill of Roigne stands out very boldly, commanding the broad plain beneath. It affords a very exalted position over the valley, which from this narrows itself into the pass of Bealach-Ele.

[23] Mr. John Hogan thinks, a part of this word may still be found in the termination of a townland title, Baun-a-Volla-Buidhe, rendered for him "the fallow field," or "the bawn of Buidhe," situated on the side of Knock-ad-Raighne. He renders Ath-Duirnbuidhe, "the ford of the yellow fist."

[24] In Dr. Petrie's work, there is an engraving, which represents the arched door-way of this church—the ancient name of which is wholly forgotten in the locality, as well as the name of its patron or founder. The door-way is in the centre of the west wall, and it is composed of sandstone, well chiselled. It measures seven feet, in height, to the vertex of the arch. It has a torus or bead-moulding, along its external edges; it is over three feet, in width, and the jambs are three feet, in thickness. It has imposts, immediately under the curvature of the arch. See "The Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. 1, p. 178.

[25] This locality, however, does not appear to be much insisted on as the probable site. An engraving of its round tower and ancient cross is given in Mr. and Mrs. Hall's "Ireland: its scenery, character," &c., vol. ii., p. 57.

[26] Kilree Church, with its Cloighteach and stone cross, seem to have been under the patronage of St. Brigid. See "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 27.

Mr. Hogan to have been identical with Cill-Finnche, from the fact that both of these stand at the foot of the "great hill of Raighne."[27] Not only did such territory embrace that fine tract of country, spreading out in front of this hill, and extending thence, through Dunnamaggin and Ballytobin, to the borders of Tipperary; but, it was of much greater extent, going beyond the bounds of the present Kells barony, to the baronies of Shillalogher, Crannagh, and Callan. Even the great plain, surrounding the city of Kilkenny itself, is thought to have been included, within the ancient territory of Raighne, which was co-extensive with the country of Lower Ossory. Indeed, it has been asserted, that Raighne was not a sub-denomination of Ossory, but, that it was the original name for this latter kingdom.[28] The church of Sheepstown,[29]—in Irish called Ballynageragh,—down to a very modern period, stood in the centre of a public common, supposed to be the site of an ancient town. From it may be traced the remains of old roads, radiating from it in various directions. One of these ran directly under the walls of the old priory of Knocktopher, and it forms, to the present day, what is called "the Butts." The remains of another old route, about half-a-mile below Knocktopher, wends its way beyond the old paper-mill. There, it intersects the



Derrynahinch Old Church, County Kilkenny.

present high road to Ballyhale, as it runs towards Derrynahinch church,[30] not far from the latter place. Several trees now surround Derrynahinch

[27] This, we are told, stands out very boldly, over the broad plain beneath, and it affords a commanding position over the valley, which from this narrows itself into the pass of Bealach-Ele.

[28] See the ingenious and learned dissertation of Mr. John Hogan in "Proceedings and Papers of the Kilkenny and South-East of Ireland Archæological Society for the year 1864," vol. v. New series, part i., pp. 189 to 214, with accompanying map.

[29] Not far from the ruins of Sheepstown Church may be traced the site of Sheepstown Castle. Both are shown on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 31.

[30] The site of Derrynahinch church and graveyard will be found on the "Ordnance

ruins,[31] the walls of which are richly draped with ivy. This church is said to have been dedicated to St. Martin.[32] Here, too, a patron was held on his day.[33] One of the finest stretches of land in Ireland may be viewed from this spot. According to the Tripartite Life of St. Patrick, the Irish Apostle was the primitive founder of Mar-thor-theach, in Mag-Rigne, after he had left Belach-Gaurain, passing through Ossory,[34] on his way to the bounds of Munster.[35] A third road may be traced to the primitive locality of Aughaviller.[36] Here, there is a round tower.[37] That which more immediately belongs to the object of this enquiry is a road, that led to the pass of Bealach-Ele,[38] and thence over Sliabh-Branach[39] to the valley of the Suir. The course of this ancient way is marked by a regular line of townland villages, ruined castles, and ancient churches, which now lie far away from the public high-roads, concealed in rude *bosheens*, only surviving segments of the great thoroughfare, that in early times ran through Knockmoylan, Kilkeasy, and Kilcurl[40] to Sheepstown, where it finds the stream, under the church at Ath-Duirn-Buidhe. Thence, it runs into the fields, and it is still open, as a neglected by-path, to Danganbeg Castle,[41] through the townland of Tinvaun. This road, at present, is not open through Sheepstown; but, from the castle of Kilcurl, it is turned out of the old track, and, by a modern line, it conducts to the village of Knocktopher. A similar change was effected, in this road, at the north side of Sheepstown; for, here, too, the ancient path is turned off by a modern line, to the town of Knocktopher, which proves, that in remote times, the great high-road ran direct through the centre of Sheeps-

Survey Townland Maps for the County of Kilkenny," on Sheet 32, between Derrynahinch House and grounds, and Kiltorcan House and grounds, beside an old roadway.

[31] The accompanying engraving, by Mrs. Millard, is from a drawing, taken on the spot, by the writer, in March, 1873. Notes, descriptive of the ruins, he regrets having lost or mislaid; but, as recollection serves, within the ancient church, and under a ruinous east window, were the remains of an old stone-work altar. The view, in the illustration, represents a north or north-western aspect.

[32] Until of late years, his "patron" was observed there, on the 11th of November. Mr. Hogan identifies this with Marthorteach —which he thinks to be formed from Martheen-teach, *i.e.*, "Martin's house." This also stood within the ancient plain of Magh Roighne. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (t), p. 494, at A.D. 859.

[33] This was done, towards the close of the last century, in the churchyard of Derrynahinch. The patron was afterwards transferred to the chapel-yard of Ballyhale, where it continued to be kept on the Sunday next after the 11th of November, for many years. A grotesque-looking figure — possibly an ancient one—and carved as a bishop in pontificals, used to be carried in procession around the graveyard. This was intended to represent the patron saint. Archdeacon O'Shea, P.P., on completion of his new church at Ballyhale had it dedicated to the titular St. Martin. That pastor abolished some nonsensical ceremonies of the former patron, but, very properly, he had the festival restored to its primitive simplicity and dignity, by inaugurating its observance as a day for solemn and annual worship.

[34] St. Patrick founded many other churches in ancient Ossory.

[35] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii," pars iii., cap. xxvii., xxviii., p. 153.

[36] Where there is an old church, round tower, graveyard and ruined castle, shown on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 31.

[37] A rude engraving of it is presented in Tighe's "Statistical Observations relative to the County of Kilkenny, made in the years 1800 and 1801," part iii., sect. 19, p. 639.

[38] This ancient denomination is said to be preserved, at the present day, in the rather modern village of Ballyhale, midway between Kilkenny and Waterford. It is now a station, on the railroad connecting both cities. This town is within the old parish of Derrynahinch, represented on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheets 31, 32, 35, 36.

[39] Now the Walsh Mountains.

[40] Here there is an old church in ruins and a graveyard, as also a castle. See "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 31.

[41] Shown on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 31.

town.[42] Yet, when in later times, Knocktopher[43] had grown up as its successful rival, the road was curved from the ancient and made to pass through the modern town. Within a few hundred yards of Sheepstown church, the present road curves round to cross a stream, and over a stone bridge, at which place the rivulet spreads over a greater width, and forms a shallow. The old road, forming part of the great highway, that led from Bealach Ele through the plain of Magh Roighna, sank down to the water. Its banks accommodate themselves to the old track, which is yet visible through the fields, from Danganbeg direction. This is thought to have been the exact site of that ford, known as Ath-Duirnbuidhe. About a-quarter of a mile, beyond this stream, rises the magnificent elevation of Knock-ad-Raighne.[44] Its eastern and southern slopes are covered by the spacious plantations of Flood Hall,[45] once the seat of the celebrated Henry Flood;[46] but, its south-western declivities are bare and precipitous. Its proximity to Sheepstown church, and to the ford already mentioned, renders it pretty certain[47] that venerable ruin occupies the site of the ancient historical church of Cill-Finnche. It stands on an eminence, over the valley, through which meanders the mountain stream, which flows thence, through the town of Knocktopher.[48] The church had no chancel; it is a rude oblong building. It has a single and rather rude stunted lancet window, in the east gable. The head is rounded out of two single stones, and the jambs are widely splayed internally, in the Hiberno-Romanesque style. Within the present townland of Killinny, every vestige of an old church, or even of a graveyard, appears to have been effaced, as examined on the Ordnance Survey Townland Maps for the County of Kilkenny.[49] It lies pleasingly situated near the town of Kells, but on the northern bank of King's River, across which possibly was the ancient ford,

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[42] The old church, at this place, is fast crumbling to decay, while it is both obscure and neglected.

[43] See this parish shown on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheets 27, 28, 31, 32, 35. Knocktopher town and its surroundings are to be seen on Sheet 31. The chief local objects of interest are its abbey, its manor, and its commons.

[44] Knockadrina is a denomination due west of Flood Hall. See "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 27. In the Leabhar Breac copy of the "Feilire," at 6 iii Nones, fol. 81, there is a marginal note, which Mr. Joseph O'Longan has obligingly transcribed for me, and appended the following English translation. It offers different guesses, regarding this saint and his place, thus serving to illustrate the present topic:—Findech Duirn .i. Ochill Finche in Ossraigib .i. o Ath Duirn Buide .i. Dorn Buide nomen collis magne in Magh Raighne. no is in Hy Scellain Slebe Mairge ata Findech Duirn Buide ut alii putant. no nomen uiri a quo nominatur in bali. no Nandiod Duirn .d.i. laim dain. These comments are literally rendered in the succeeding English translation:—"Findech Duirn, *i.e.*, from Cill Finche in Ossory, *i.e.*, from Ath Duirn Buidhe, *i.e.*, Dorn Buidhe nomen collis magne in Magh Raighne. Or, it is in Hy Scellain of Sliabh Mairge that Findech Duirn Buidhe is, ut alii putant. Or, nomen viri a quo nominatur the place. Or, with Nindid Duirn Digrais, *i.e.*, of undefiled hands."

[45] The house and beautiful demesne of Flood Hall are represented on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 27.

[46] A celebrated political character and orator in the Irish Parliament of the last century, and to whom Charles Phillips thus alludes:—

"Fancy again the patriot banner sees
Wave 'mid the music of the mountain breeze;
Again beholds rejoicing commerce ride,
Free as the winds that waft her o'er the tide,
Or sighs, entranced, where once in truth she hung
On the sweet tone of Flood's harmonious tongue."

—"The Emerald Isle," pp. 64, 65.

[47] In Mr. Hogan's opinion.

[48] The rivulet "rolls its tributary stream, to swell the watery bosom of the majestic Nore." — "The Traveller's New Guide through Ireland," p. 102.

[49] See Sheet 27.

Ath Dorn. This latter denomination now appears to have been lost in popular traditions. Among the names and festivals of the patron saints, in the diocese of Ossory,[50] copied from the manuscript of Right Rev. James Phelan, bishop of that see, by his successor, the celebrated Bishop De Burgo, it seems strange, that no record of this saint, or of his church, can be found.[51] Whatever may be thought, regarding the exact locality for the present saint's veneration, Mr. Hogan's conjecture,[52] that he had been venerated in four different places, and on four distinct days of the year,[53] seems improbable. It is sufficiently apparent, that the several saints named, and thus disconnected, were not identical in person, as they are distinguished in the forms and attributes of name, of race, of place, and of festival.

ARTICLE V.—ST. COLMAN. St. Colman is entered, in the Martyrology of Tallagh,[1] under the designation of Colman—then following—Illadhon on Disert, at the 2nd of February. However, the Donegal Martyrology[2] distinguishes Illadhon or Jollathan, from Colman. It is possible enough, this festival may have reference to the vigil of St. Colman of Kilmacduagh, who is venerated on the succeeding day. According to the latter authority, a Colman was reverenced on this particular day. His place is not mentioned.

ARTICLE VI.—ST. AITHMET, BISHOP OF CLOGHER, COUNTY OF TYRONE. [*Probably in the Sixth, Seventh or Eighth Century.*] With such prestige as the Christian pastors left to our early sees, the Irishman's heart must be inspired, his mind must be expanded, and his soul must be improved. It is mentioned, in the Martyrologies of Tallagh,[1] of Marianus O'Gorman, and of Donegal,[2] that Aithmet, a Bishop of Clochar, had a festival, at this date. He flourished at rather an early period. The present saint is named Ermedus or Hermetius, by Colgan, and his festival is assigned to the 2nd of February. Reference is made to the Tripartite Life of St. Patrick, and to Ussher, for some particulars regarding him.[3] Ermedus,[4] Bishop of Clogher, is said to have written a Life of St. Patrick;[5] but, at what particular period

[50] See "Spicilegium Ossoriense: Being a collection of Original Letters and Papers illustrative of the History of the Irish Church from the Reformation to the year 1800." By Right Rev. Patrick Francis Moran, D.D., Bishop of Ossory. First series, No. ii., pp. 6 to 10.

[51] Yet in the Taxation of Ossory, A.D. 1537, we find "Vicaria de Killenny," rated at L 2, 13, 4. See *ibid.*, No. iii., p. 11.

[52] See "The Journal of the Kilkenny and South-East of Ireland Archæological Society," vol. iii. New series, part ii., 1861. "Topographical and Historical Illustrations of the Suburbs of Kilkenny," pp. 355 to 387.

[53] Thus, at the 1st of January, we find, St. Fuinche Garbh, Virgin, of Ros-Oirthir, on Lough Erne; at the 25th, St. Finche, Virgin; at the present date, the saint under consideration; and, at the 17th of May, Fionnchan, Bishop of Druim-eanaigh, and of Druimfess. See what is said, at each date, regarding the foregoing saints.

ARTICLE V.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 36, 37.

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 36, 37.

[3] See "Trias Thaumaturga." Quarta Appendix ad Acta S. Patricii, pars iii., p. 218.

[4] It is thought, this may be the same as Hermetus, and for whose death no special date is given, in either Colgan's or Ware's List of the Bishops of Clogher. The latter was drawn from the registry of that see. Harris' Ware, vol. i., "Bishops of Clogher," pp. 177, 179.

[5] Colgan thinks it possible, Ermedus may be identical with St. Airmedach, Hermetius or Ermedhach, Abbot of Craobh-Laisre, who is venerated on the 1st of January. See "Trias Thaumaturga." Septima Vita S. Patricii, pars i., cap. lxix., and n. 49, pp. 128, 172, 173.

he flourished does not seem to be known. Even the date for his festival becomes a subject of controversy;[6] nor, is it necessary, always to class individuals, similarly named in the Acts of our Saints, with the same category. The present parish of Clogher,[7] in a barony, likewise so called, is of very considerable extent. Colgan places this saint, as a successor to Liberius,[8] Bishop, over this see. We are left to infer from such a position, that the present saint flourished, probably long after A.D. 550, but previous to A.D. 731.[9] In pre-Christian times, this place had obtained celebrity. The very curious old moats, forts and an ancient graveyard, near the town of Clogher, are shown on the Ordnance Survey Townland Maps,[10] for the County of Tyrone. These well deserve a more careful antiquarian enquiry, and investigation, than they have yet obtained.

ARTICLE VII.—ST. MOTHRIANOC, SON OF ÆNGUS, OF RUSGACH. It is probable, that the present saint had been honoured with a double festival. In the order of enumeration, this takes precedence. His father is called Ængus, but we can meet no further clue to his pedigree and period. At the 2nd of February, we find set down in the Martyrology of Tallagh[1] a festival in honour of Mothrianoc mac Aengusa. There is no corresponding entry in the Martyrology of Donegal, at this date; however, at the 20th of August,[2] Mothenóg, son of Aengus, Abbot of Rûsgach, is there noted.[3] At this same date, the saint and place, without his patronymic is mentioned, in the Martyrology of Tallagh.[4] There are various denominations in Ireland, known as Riasg, Riasc, Reisk, Rusg, Roosk, Rusk, signifying a moor, marsh or fen. The adjective forms are in still more general use; and these give names to all those places called Roosky, Rusgaidh, Rooskagh, Roosca, Rousky and Rusky, of which there are about fifty in the four provinces of Ireland.[5] Originally, these were marshy or fenny places.[6] The present Rusgach thus derived its name; but, it seems difficult, if not impossible, to decide on its exact situation.

ARTICLE VIII.—ST. COLMAN. This St. Colman may possibly be intended for the St. Columban, of whom there is a short notice, at this day, in the "Natales Sanctorum Belgii."[1] At the 2nd of February, the name Colman is merely entered, in the Martyrology of Tallagh.[2] In addition to one, there is another St. Colman, separately mentioned in the Martyrology of Donegal,[3] as having a festival, at this date. But, we are not informed, regarding that locality, in which he had been venerated.

[6] See the notices of St. Airmedach, Hermetius or Ermedach, Abbot of Craibhi-Laisre, at the 1st of January.

[7] See "Ordnance Survey Townland Maps for the County of Tyrone." Sheets 51, 52, 57, 58, 59, 63, 64, 65, 68.

[8] His feast occurs on the 2nd of November.

[9] See "Acta Sanctorum Hiberniæ," xxiv. Martii. Vita S. Maccarthenni. Appendix, cap. iv., p. 742.

[10] On Sheets 58, 59.

ARTICLE VII.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] See notices of him at that date.

[3] See Drs. Todd and Reeves' edition, pp. 36, 37, and 224, 225.

[4] See Dr. Kelly's edition, p. xxxii.

[5] By consulting the "General Alphabetical Index to the Townland and Towns, Parishes and Baronies of Ireland," &c., pp. 796, 797, 806, 949, the reader will discover, at least sixty places bearing the aforesaid denominations, or their compounds. There are sixty-nine places besides, called Rush, the Anglicized form, with its different compounds. See pp. 805, 806. Dublin, 1861, fol.

[6] See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. vi., p. 448.

ARTICLE VIII.—[1] In one paragraph, p. 22.

[2] Edited by Rev. Dr. Kelly, p. xiv.

[3] Edited by Drs. Todd and Reeves, pp. 36, 37.

ARTICLE IX.—FEAST OF ST. LAURENCE, AN IRISH BISHOP. [*Twelfth Century.*] A manuscript of Florarius, treats about an Irish bishop, called Laurence, at the 2nd of February;[1] the Bollandists rightly consider him to be identical with St. Laurence O'Toole, Archbishop of Dublin,[2] whose chief feast occurs, on the 14th of November.[3] At Eu, in Normandy, where he died, the present seems to have been a local festival.

ARTICLE X.—FESTIVAL OF A REPUTED ST. FINDECH, VIRGIN. At the 2nd of February, in the "Kalendarium Drummondiense," we find it stated,[1] that in Ireland, a St. Findech, Virgin, reposed in Christ. Possibly, this saint may be distinguished from Findeach Duirnd, already noticed; or, more likely, some confusion has been admitted, in placing such a notice, on the Scottish Calendar, in reference to the holy personage connected with Magh Raighne.

Third Day of February.

ARTICLE I.—ST. ANATOLIUS, BISHOP OF SALINS, FRANCE.

CHAPTER I.

INTRODUCTION—CHANGE OF IRISH NAMES—VARIOUS OPINIONS OF WRITERS REGARDING ST. ANATOLIUS—BORN IN IRELAND—HE BECOMES A BISHOP THERE—HE VISITS ROME, AND RETURNS THROUGH FRANCE.

THE use of Latinized or Grecised forms, for the original Irish names of various holy men, is frequently very arbitrary. Thus Malachias,[1] Gelasius,[2] Marianus,[3] severally represent different Irish denominations. Thus, too, Anatolius does not appear to have been an Irish name; and, yet, it is the equivalent for some original title, now unknown. While living on the Continent, the present holy man might have assumed it, as being more easily pronounced than his original designation. Perhaps, this had the same meaning; yet, it would prove more than difficult to determine the Irish cognomen, even were we correct in the derivation of his received and transmitted name.[4] Andrew

ARTICLE IX.—[1] On this day, A.D. 1262, Odo Rigant, Archbishop of Rouen, came to visit the Abbey of Eu, in Normandy. It was probably the occasion, for some translation of St. Laurence O'Toole's relics, or for depositing them, in a new shrine.

[2] See "Acta Sanctorum," tomus i., Februarii ii. Prætermissi et in alios dies rejecti, p. 269.

[3] See his Life at this date.

ARTICLE X.—[1] There we meet this entry, "Apud Hiberniam Sancta virgo Findech hoc die in Christo quievit."—Bishop Forbes' "Kalendars of the Scottish Saints," p. 4.

ARTICLE I.—CHAPTER I.—[1] This stands for Maelmaedhog, as in the case of Malachy O'Morgair, A.D. 1148; and, for Maolisa, as in the case of Maelisa, Bishop of Down, A.D. 1152.

[2] This represents several compounds of Gilla, as Gillamacliag, Gilladomhnaill.

[3] This represents Maelbrige, as in the case of Marianus the Chronist; Muiredhach, as in the case of Marianus Scotus, at the 9th of this month; and of Maelmuire, as in the case of Marianus O'Gorman, the Martyrologist.

[4] The present, at least, is from a Greek derivative root. Thus, Anatolia, because it lies relatively to Greece and towards the east, is supposed to come from the word *ανᾶτολή* which means "a coming forth," especially as applied to the rising sun or moon.

Saussay makes this saint a native of Scotia.[5] We have already seen, that many Irishmen were known in Continental countries by names, which they did not bear in Ireland. This is readily accounted for, since their original ones might have been inflected by foreigners, among whom they lived. The present holy man's real name, in Irish, began, perhaps with *Ana*, according to Dr. Lanigan's conjecture; but, the whole remaining part of which, strangers among whom he resided could not well pronounce.[6] Colgan treats of St. Anatolius, at the 3rd of February.[7] The Bollandists allude to him much more diffusely, and with more abundant materials. They have, besides their own preliminary observations and notes, a short old Life, written by some anonymous author.[8] In addition, they present a sketch or a memoir, drawn up by Father Chifflet.[9] The first of these Lives alludes to the fact, that several ancient tracts, referring to the history of holy men, were lost, by accident, worn away from the effects of time, or destroyed by fire. Hence, from tradition had been gleaned a few sparse memorials, deemed to be useful, and worthy of record, for the instruction and example of future generations.[10] That St. Anatolius was a Scot is constantly asserted, by many writers, who have touched upon his history; and, that he was an Irish one appears from his being described as a countryman of St. Columbanus of Luxeu, of St. Deicolus, and of other distinguished missionaries, whose nationality cannot fairly be questioned. Thus, in the Acts of St. Maimbodus, after St. Columbanus, Deicolus, Columbanus, and other saints from Scotia—the old name for Ireland—and who had illustrated Burgundy, Anatolius,[11] from the same Scotia, is especially named. According to an opinion of Chifflet, in that little sketch of his Life, Anatolius might have lived, early in the fifth century. In that case, Dr. Lanigan opines, he should have been either a Greek or a Cilician. There was, indeed, an Anatolius, Bishop of Adana, in Cilicia, who took part with St. John Chrysostom against Theophilus of Alexandria, and of whom Palladius[12] says, that it was reported he had withdrawn to Gaul.[13] Now, whatever might have been the vulgar mode of speaking that prevailed, after the sixth century, when the Irish began to be generally known in France; it cannot be supposed, that an Oriental bishop, who lived before St. Patrick preached in Ireland, could have been called by the inhabitants of Gaul, a Scotus.[14] That our saint was the latter, ancient tradition in the archdiocese of Besançon[15] affirms.

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[5] See "Martyrologium Gallicanum," at this day.

[6] See "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. vii., n. 75, p. 365.

[7] See "Acta Sanctorum Hiberniæ," Februarii iii. De S. Anatolio Episcopo et Confessore. Ex diversis, p. 243.

[8] This was procured from some Salins Manuscript, through the Jesuit Father, Peter Francis Chifflet. It is supposed to have been written in the tenth or eleventh century.

[9] See "Acta Sanctorum," tomus i., Februarii iii. De S. Anatolio Episcopo Salinis in Burgundia, pp. 355 to 360.

[10] See Vita auctore anonymo, es MSS. eruta a Petro Francisco Chiffletio, sect. i., p. 358.

[11] "Post hos vero celeberrimum Confessorem praedicamus Anatolium, ex Scottia itidem genitum, lumen tibi a Domino destinatum."—See John Bollandus, in "Acta Sanctorum," tomus i., Februarii iii. De S. Anatolio Episcopo, Salinis in Burgundia. Commentarius Prævius, sect. i., 3, p. 355.

[12] In Dialogo, "Vita S. Joannis Chrysostomi," Archiep. Const.

[13] See an account regarding him, in "Operum Tomus Septimus," De Scriptoribus Ecclesiasticis, Liber Unus, auctore Roberto S.R.E. Cardinale Bellarmino, Societatis Jesu, pp. 116, 117. He flourished in the fourth century.

[14] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. vii., n. 75, p. 364.

[15] Ceasar, in his Commentaries, describes this ancient city as "oppidum maximum Sequanorum." He describes the River Doubs, surrounding it on all sides, like a fosse, except at one point of approach, where a high mountain, secured by a wall, formed a kind of citadel. This was united

It has been imagined, that he of Adana, in Cilicia, was the Anatolius, so famous at Salins.[16] To account for his having been universally called a Scotus, Chifflet says, that he might have been so denominated, in the same manner, as all foreigners, in old times, were vulgarly called Scoti, in France.[17] This is a truly pitiful evasion; for, in the first place, Chifflet could not have proved this position; whereas, although there were in the middle ages very many Irish there, yet, we know from the French writers of those times, that all foreigners were not indiscriminately called Scoti. For example, Alcuin, Theodulf, Claudius, Prudentius, &c., are not reckoned among the Scoti, by the French,[18] because their respective countries were well known. The Bollandists have a sufficiently long dissertation, on the question of this Anatolius belonging to Constantinople or Adana. To pay a compliment to Chifflet, they state, that his opinion is probable; yet, they lay down, that the other tradition, about Anatolius having been a Scotus, ought not to be rashly disturbed, after being in possession, during a long line of centuries.[19] The early Scottish writers were greatly astray, in reference to his personality.[20] Anatolius of Salins has been confounded with Anatolius, Bishop of Laodicea, by Camerarius[21] and Dempster. He lived in the third century, and wrote on the Paschal Cycle.[22] Our saint has also been identified[23]—but very incorrectly we may assume—with Anatolius, a patriarch of Constantinople,[24] who lived in the fifth century.[25] It seems hardly possible, at this time, and owing to the loss of early records, relating to his life, that we should be able to ascertain, when St. Anatolius first saw the light, or in what particular part of Ireland he was born. His original name is unknown, and his race is equally unnoted; so that, we must only adduce the few incidents of his career, transmitted to us, through French sources.

Anatolius was a bishop, before he left Ireland, as would appear from his special Acts.[26] He was wholly intent on God's service, and devoted to a contemplative life. As there is no preference of persons before the Almighty, the old anonymous writer did not deem it necessary to enquire about his

with the city, a great part of which lay within a beautiful valley. See "Commentariorum, de Bello Gallico," lib. i., cap. xxxviii.

[16] Paradinus states, that in the time of King Lothaire IV. the precious body of St. Anatholius, the Patriarch, who is said to have been a Scot, owing to exertions of ambassadors, had been transferred from Constantinople to Salins. In "Antiquitatibus Burgundicis."

[17] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iii. Alia Vita ex schedis Pet. Franc. Chiffletii, Soc. Jesu, sect. i., p. 359. Also the Commentarius Prævius, sect. ii., pp. 356, 359, *ibid.*

[18] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. vii., n. 75, p. 364.

[19] See "Acta Sanctorum," tomus i., Februarii iii. Commentarius Prævius, sect. iii., pp. 357, 358, old edition.

[20] Thus Dempster makes him the author of these works:—1. Contra Eutychianos, lib. i. 2. Ad Sanctissimum Leonem Papam, lib. i. 3. Ad Synodum Oecumenicam Chalcedonensem, contra Eutychianos Collectam, lib. i. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., sect. 43, pp. 32, 33.

[21] See at the 13th of April and at the 8th of October, Camerarius, "Menologium Scoticum," pp. 196, 214. Bishop Forbes' "Kalendars of the Scottish Saints."

[22] Incidentally his great learning is alluded to in the pages of Venerable Bede. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 25, pp. 235, 236.

[23] For confirmation of his statement, Dempster foolishly cites Nicephorus' "Historia Ecclesiastica," lib. xv., cap. xvi.

[24] He succeeded St. Flavian, and he was present at the Council of Chalcedon, A.D. 451. Baronius, in his "Annales Ecclesiastici," from A.D. 449 to 458, when he died, treats about this Anatolius.

[25] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., p. 32. Also, "In Apparatu," p. cxlv.

[26] In the anonymous Life, we read of him: "Fuit igitur vir iste Scotticæ regionis oriundus, Pontificali officio, ut fert priorum assertio, præditus," &c.—See the Bollandists' "Acta Sanctorum," tomus i., Februarii iii. Vita auctore anonymo, ex MSS. eruta a Pet. Franc. Chiffletio, S.J., sect. 3, p. 358.

genealogy, particularly, as those, who have gone to join the angelic choirs, deserve most the honour of being remembered. Meekness, patience, moderation, abstinence, sobriety and modesty were his characteristics. But, above all things, he abounded in charity, the chief stay of a truly religious life.[27] Anatolius, like many of his countrymen, desired to make a pilgrimage to Rome, that he might visit the tombs of the Apostles and Martyrs.[28] It seems likely, his course of travel led him through the kingdom of Burgundy; and, probably on the way, he frequently stopped to admire the beauties of its mountain scenery. His primary object being accomplished, perhaps remembrance of a favourite site led him back to select a settlement there, and to close in the French highlands his mortal career.

CHAPTER II.

ST. ANATOLIUS SETTLES AT SALINS—DESCRIPTION OF THE PLACE—ST. ANATOLIUS LIVES THERE FOR A SHORT PERIOD—HIS DEATH—VENERATION PAID TO HIS MEMORY—MIRACLES AFTER HIS DEPARTURE—CONCLUSION.

IN the archiepiscopate of Besançon,[1]—also called Crispolis[2]—there was a certain place, called Scodinga, where an old Roman road[3] led through a valley. This is now known as the site where Salins[4] is to be found, and according to some ancient records, the spot was characterized as Pagus Scutingorum,[5] Scotengorum, or Scutengorum.[6] This region was probably so called, because it had become a favourite settlement for the Scots or Irish. All this neighbourhood is remarkable for abounding in salt-springs,[7] scattered in different places.[8] Yet, not far apart are fountains of fresh water. The spacious city of Salins[9] is charmingly located, on a wide plateau, between

[27] See *ibid.*

[28] Dempster, citing Mantissa Apparatus Historiæ Scoticæ, pag. clv., says, very absurdly, he was one of the Scots, who followed Pope Innocent I. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., sect. 43, pp. 31, 32.

CHAPTER II.—[1] This city, as we are told, was Latinized or Grecised Vesontis, Bisontis, or Chrysopolis, which latter signifies "the golden city," according to John James Chifflet "Vesontionis," pars i., cap. 12.

[2] In the fourth century, it being the chief city of the Crispolins. Bullet derives Besançon from the Celtic roots, *Bes*, "a curvature," *an* or *on*, "a river," and *con*, "a rock;" in other words, the complete name is rendered in French "roc dans une courbure de rivière."—"Mémoires sur la Langue Celtique," tome i. Description Etymologique des Gaules, p. 144.

[3] See Ludovicus Gollutius, "De Rebus Sequanicis," lib. ii., cap. 10, 22. This road extends for three leagues, and it was paved with stones, where the rocks were not to be found. *Ibid.*, cap. 22.

[4] A French writer, M. Pelisson, has given a very interesting description of Salins, and its salt-waters.

[5] See Fredegarius Scholasticus, cap. 24.

[6] Chesnay says, "Defuncto Wandalmaro Duce, in pago Vetra-lurano et Scutingorum, Potadius Patricius ordinatur."

[7] Gollut, an old historian of Burgundy, thought that the salt-waters of Salins were only known in the middle ages. This, however, appears to be a mistake; for, Strabo tells us, that at Rome, the clear and finely-tasted salt, which came from the country of the Sequani, was held in great esteem. See M. Bullet's "Mémoires sur la Langue Celtique," tome i. Première Partie. Description Etymologique des Gaules, p. 183.

[8] Hence Salins derived its name. Salt of remarkable whiteness was manufactured there, and it became a chief article of commerce, having been drawn away to distant places in large waggons. The salt manufactories and warehouses of Salins, as also its elegant and fine buildings, churches, and walls, are described by Franciscus Ranchinus, "Europa," tomus ii., and by Jean Jaques Chifflet, "Vesontionis," pars i., cap. 5.

[9] *Sal* is rendered into *sel* in French, and it is made *salan* into the Irish and Gaelic Scottish languages, in M. Bullet's celebrated

two distant mountains.[10] The name[11] of this city, according to Bullet,[12] has a Celtic origin.[13] It is watered by a small river, called La Furieuse, and for more than seven hundred years,[14] it has borne this name, although its original seems to have been Frws,[15] Latinized Furusia.[16] This name, it is said to have obtained, from roaring torrents, that descended through its course, when rain fell abundantly, in the mountains around it.[17] It is stated, that on returning from Rome, Anatolius stopped at a beautifully situated mountain or rock. Hence it was called the "golden mountain." It arose over the valley and city of Salinae, now Salins, in the diocese of Besançon.[18] At this place, girded round by high hills, he prayed in an oratory, called from St. Symphorian, martyr of Autun.[19] The Scottish pilgrim liked the site, and he determined on remaining there. It may be found at present in the Department of Jura.[20] Here, Anatolius devoted himself to prayer; and, as our Lord promises every thing to his disciples who are so engaged,[21] the saint soon obtained the great object of his desires. He wished to depart from life, in this happy valley, and so to obtain the everlasting felicity of the saints.[22] Although his name is not found in the list of the Besançon prelates, drawn up by John J. Chifflet[23] and Robert Claude,[24] yet Molanus and Ferrarius thought[25] that Anatolius was bishop over that see. Colgan[26] and the Bollandists have shown, however, this is a mistake. It is clear, also, from his anonymous Life, that Anatolius had no see in France. His desire appears to have been, when he found his selected place for retirement, to avoid all ecclesiastical

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and learned work, "Mémoires sur la Langue Celtique," contenant. 1° L'Histoire de cette Langue, et une indication des sources où l'on peut la trouver aujourd 'hui. 2° Une description étymologique des Villes, Rivières, Montagnes, Forêts, Curiosités naturelles des Gaules; de la meilleure partie de l'Espagne et de l'Italie; de la Grande Bretagne, dont les Gaulois, ont été les premiers Habitans. 3° Un Dictionnaire Celtique renfermant tous les termes de cette Langue. Par M. Bullet, tome iii., seconde partie, p. 331.

[10] M. Pelisson states, that the Romans called the heights around Salins "Monts d'Or," whence some have thought, gold had been thence extracted; however, M. Bullet remarks, that *dor* has the Celtic signification "source," and, hence, we may consider the true etymology to be "the mountains of springs," or "sources." See *ibid.*, pp. 183, 184.

[11] It is compounded of the words *sal*, "salt," and *yn*, "source," thus "source of salt," or "salt-source."

[12] This truly learned ecclesiastic was First Professor Royal and Dean of the Theological Faculty, in the University of Besançon. He was also a Member of the Academy of Science, Literature, and Arts, in the same city. His noble work was printed, in three folio volumes, at Besançon, A.D. 1754, 1759, 1760.

[13] See *ibid.*, tome i. Première partie. Description Etymologique des Gaules, p. 183.

[14] This appears from the ancient Life of our saint, published by the Bollandists.

[15] See *ibid.*, p. 184. The old anonymous Life of St. Anatolius is quoted as a proof.

[16] Thus noted on a Chart of Gaucher Sire de Salins.

[17] Gilbertus Cognatus says, it was called Forio or Foriola, according to some, "quod urbem immunditiis purget."

[18] Charnage wrote "Histoire de la Ville et Diocese de Besançon," in two 4to volumes, published A.D. 1750. The city has a public library of 60,000 volumes, a museum and botanical gardens. Its university was dissolved at the period of the Revolution. A lyceum and college were founded in 1801. See "Gazetteer of the World," vol. ii., pp. 720, 721.

[19] His feast occurs at the 22nd of August. The Bollandist Father William Cuper has edited his Acts, at that date. See "Acta Sanctorum," tomus iv., Augusti xxii., pp. 491 to 498.

[20] Its situation is defined on Alexander Keith Johnston's "Royal Atlas of Modern Geography," Sheet 10. France in Departments.

[21] John xvi., 22.

[22] See Vita auctore anonymo, sect. 6. "Acta Sanctorum," tomus i., Februarii iii., p. 359.

[23] "De Archiepiscopis Bisontinis."

[24] In his Catalogue of the Bishops of this See, num. 63.

[25] See their respective Calendars at this date.

[26] See "Acta Sanctorum Hiberniæ," Februarii iii. De S. Anatolio Episcopo et Confessore. Ex diversis, nn. 1, 3, p. 243.

honours and emolument. He wished to live and die in his favourite solitude, and perhaps unattached. Although St. Anatolius was a bishop, so far as can be known, he was not connected with any see, in France. Nor does he appear to have even exercised episcopal functions, while residing in that country. Only a few days after his arrival, he was called to the enjoyment of everlasting bliss. His remains were buried at Salins, where for more than six centuries they reposed and were venerated.[27] In the eleventh century, those were exhumed, and deposited in a basilica,[28] built by Hugo,[29] the son of Humbert, Lord of Salins, and of his wife Hermenburga. This deposition, in a magnificent tomb, took place, on the Ides of June.[30] So far as relates to the time of his death, we can find nothing, that might enable us even to guess at its period.[31] He is venerated, at the 3rd of February, according to a Carthusian Manuscript of Bruxelles; and, according to a Martyrology, belonging to the Metropolitan Church of Besançon.[32] This is admitted, by Miræus, who places his festival, however, at the 18th January.[33] Generally, it is held, that his natalis, or the anniversary of it, was kept, through long descending tradition, on the 3rd day of February.[34] In several calendars, such an entry may be found. A Duplex Office was recited, also, at this date.[35]

The chief of three collegiate churches[36] at Salins, of which Anatolius is the patron saint, has been called by his name. Here his remains are preserved.[37] Besides this, one of the four parish churches,[38] belonging to that city, and on the mountain, at the south side of which is the hermitage of St. Anatolius, has been dedicated to his memory. The castle of Blin[39] towered over it, and over the chapel, connected with the castle.[40] This was one of the forts of Salins. The memory of St. Anatolius is very famous for miracles, said to have been wrought at his tomb; and, his feast has been greatly celebrated, in the diocese of Besançon, particularly at Salins.[41] The ancient writer of his Acts avers, that it would

[27] See Franciscus Guillàmannus "De Rebus Helvetiorum," lib. ii., cap. xiii.

[28] This was dedicated to St. Symphronian and to St. Anatolius; to St. Agatha and to the Blessed Virgin Mary. Annexed was a noble college of canons. We are told, that Hugo lived near this church, to which were brought "monachos Diuionenses," by him. By order of Pope Leo IX. and of Henry III., Emperor, these were ejected, and the canons were restored to it. Jean Jaques Chifflet "Vensontionis," pars ii., cap. 48.

[29] He was Archbishop of Besançon.

[30] Corresponding with the 13th of June. See further notices, at that date.

[31] Yet, Dempster very confidently sets it down, that this saint died A.D. 458, in the nineteenth year of Pope St. Leo I., Eugenius II., reigning over the Scots. Again, he adds, this holy man's relics were translated to Salins, Pope Leo VIII. in St. Peter's Chair, and Indulph reigning in Scotland. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., sect. 43, p. 33.

[32] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iii. Commentarius Prævius, sect. i., p. 356.

[33] See at that date, "Fasti Belgici et Burgundici."

[34] Thus is his Natalis entered, in the Martyrology of the Church of Besançon, and in that of Salins. Saussay, Ferrarius and Molanus, with many other authorities, seem to agree on this point. See Colgan's "Acta Sanctorum Hiberniæ," Februarii iii. De S. Anatolio Episcopo et Confessore. Ex diversis, p. 243 and nn. 4, 5.

[35] According to Robert Claude, in his Catalogue of the Bishops of Besançon. See the Bollandists' "Acta Sanctorum," tomus i., Februarii iii. Commentarius Prævius, sect. i., num. 4, p. 356. Old edition.

[36] One of these, and the principal, had been dedicated to St. Anatolius, the second to St. Maurice, and the third to St. Michael.

[37] See Sausay "Martyrologium Gallicanum," at the 3rd of February.

[38] Their titulars were St. Anatolius, St. Maurice, St. John the Baptist, and the Blessed Virgin Mary.

[39] It was called Blin; *Bel*, signifying "rock," and *lein* "top," because it was on the very top of a rocky mountain. See M. Bullet's "Mémoires sur la Langue Celtique," tome i. Première partie. Description Etymologique des Gaules, p. 184.

[40] Gilbertus Cognatus "In Descriptione Burgundiæ," and Ludovicus Gollutius, "De Rebus Sequanicis," lib. ii., cap. 24, have treated about this saint and his place.

[41] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. vii., p. 363.

not be possible, on account of their number, to treat about the miracles of St. Anatolius, in a compendious way. The following miracles, however, are very remarkable. As if in cruel mockery of his hapless condition, the son—called in Latin Ornatus—of a rustic, named Peter, had been deprived of the use of his limbs, and almost of his senses. This poor youth lived in a place, called Crementis or Cremensis, about eight miles distant from Salins. This cripple, Ornatus, was brought to the tomb of St. Anatolius, and placed in the porch or hall of his church, before the doors. Through the holy confessor's merits, that forlorn youth recovered the exercise of his limbs and he was restored to other lost faculties. A very poor woman, from the same part of the country, had her limbs very much distorted and powerless; while, her very appearance was an object of horror to all beholders. She, too, was conducted before the altar, in the church of Anatolius; and, there with loud invocations—those hearing her being moved to tears—she called for his help. Suddenly, vigour seemed returning to her wasted limbs, and beauty to her figure and features; while, without the slightest human assistance, she arose and walked. Tears of joy succeeded to the emotions of pity for her sad case; while, praising God and His holy servant, for the mercy shown that poor woman, the people present struck their breasts, in token of their gratitude and admiration. After the saint's body had been interred, his arm seems to have been preserved, in a separate shrine. The city of Salins took fire, at one time, and it appears the walls and houses had been constructed of very inflammable materials.[42] One house taking fire threatened destruction to all the rest. Despairing of human assistance, the townspeople brought forth the arm of Anatolius, and placed it before the spreading flames. Wonderful instance of the outstretched arm of God, enduring in mercy,[43] and concurring with that of his holy servant! Instantly, the conflagration ceased; and, as he had relieved so many from disease and suffering, so did the Blessed Anatolius save his devout clients and their city, from the ravages of fire.[44] Like those large rivers, that run continuously, and irrigate various lands, through which they flow, spreading fertility along their course, their sources being occult and unknown; so, this saint's miracles and merits, in later ages, have been productive of various benefits to his intercessors, although his life and acts be clouded in much obscurity, and comparatively veiled from notice, owing to the wreck of ancient records.

ARTICLE II.—FEAST OF ST. COLMAN MAC DUACH, BISHOP AND PATRON OF KILMACDUAGH DIOCESE. [*Seventh Century.*] The Acts of this holy bishop have been given by Colgan, at the 3rd day of February,[1] although his chief festival appears to have been kept, on the 29th of October.[2] For this

[42] Gilbertus Cognatus writes, that the chief and finest houses were lofty, but the walls were slight, being held together with interlaced beams, and filled in with gypsum or a sort of plaster. The poorer houses were also skimmed over, with the latter material. See "Descriptio Burgundiæ."

[43] Psalms cxxxv., 12.

[44] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iii. De S. Anatolio Episcopo Salinis in Burgundia. Vita auctore anonymo., sect. 7, 8, p. 359.

ARTICLE II.—[1] See "Acta Sanctorum Hiberniæ," Februarii iii. De S. Colmano, vulgo Macduach, ex diversis, pp. 244 to 248, including an appendix in two chapters.

[2] The "Martyrology of Donegal" states: "Ua Sechnasaigh says, that the festival of Mac Duach is on the 27th of October, for he was his own patron and his relative." See Drs. Todd and Reeves' edition, pp. 38, 39. In a note Dr. Todd adds, that this was probably the O'Shaughnessy, or head of the family, when this work was compiled, and whose testimony, the O'Clerys intimate was the more worthy of credit, because St. Colman Mac Duach had been the patron saint of his tribe, and belong-

date, we reserve his memoirs; however, it may be necessary to premise a few observations here, as some of our Calendarists have assigned him a feast, at the 3rd of February. The "Feilire" of St. Ængus has no notice of the saint, at the present date; and, yet, the mere name, Colman Mac Duach, occurs in the Martyrology of Tallagh, on this day.[3] Hence, we are to understand, that to his original name, Colman, had been added that of his father, to distinguish him from so many other saints so called. This holy man was the son of Duach.[4] He sprung from the race of Fiachra, son to Eochaidh Muidhmheadhoin. According to the Martyrology of Donegal,[5] at this day was venerated Colman, Bishop, *i.e.*, Mac Duach, of Cill Mic Duach, in Connacht. Sir Harris Nicholas[6] fixes the 3rd of February, likewise, for the feast of St. Colman.[7] It has been asserted, that Corker[8] is the exact spot, where St. Colman first saw the light;[9] but, the only reason for this statement seems based on the facts, that there is at the place, a holy well, called Tubbermacduagh,[10] yet frequented by inhabitants of the surrounding districts, and, at some distance from it, the wall of an old church, about twenty feet in length, is still standing.[11] The well is traditionally said to have furnished him with water. There is nothing very remarkable in the scenery surrounding Corker;[12] but, the mountains of Burren, in the county of Clare, are not very distant,[13] and these have a stern, bleak appearance. This saint was greatly renowned for his virtues and miracles.[14] He lived as a recluse, before the year 620,[15] in the Burren mountains.[16] The place of his cell, in a wild rocky valley, is yet pointed out. At the hermitage can be seen the spring, which furnished St. Colman with water. The saint's bed, a recess in a rock, resembling that of St. Kevin, at Glendalough, is only a few yards distant from the oratory, a portion of which is still standing. He lived, for a time, in Aran Mor; yet, the period is not exactly known.[17] Afterwards, St. Colman removed to Kilmacduagh, where he built a church and monastery. He died, it is said, in A.D. 632.[18] In place of St. Colman's old church has been erected one of most beautiful design. The peasantry call it Team-

ing to the race. See Genealogical Table in O'Donovan's "Tribes and Customs of Hy Fiachrach."

[3] See Rev. Dr. Kelly's edition, p. xiv.

[4] "He was of the same family as Guaire Aidhne, King of Connaught."—Miss Stokes' "Notes on Irish Architecture," vol. i., part ii., sect. i., p. 77.

[5] Edited by Drs. Todd and Reeves, pp. 38, 39. In a note here appended, William M. Hennessy writes, in his own copy of it, "son of Duach Conall Eoghan Eoch. uile. Dathi. H. 1, 10, 124, b."

[6] See "Chronology of History," p. 141.

[7] He says, there were nine saints of the name. He might have stated, there were over one hundred.

[8] Probably the townland so named in the parish and barony of Kiltartan, as marked on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 113, 114, 122, 123.

[9] The people about here are remarkable for their virtuous dispositions and simplicity of habits.

[10] Beautiful old hawthorn bushes grew around this well. These were cut down several years ago, to furnish firewood, during a severe winter; but, young shoots have since grown to supply their place. It is said, the perpetrator of this desecration bore afterwards on his features evident marks of God's displeasure.

[11] These lie near the road from Gort to Galway.

[12] Tullyra House is near Tubbermacduagh.

[13] See "Notes on the Life of St. Colman," by the Rev. Mr. Spellacy, chap. ii., p. 10.

[14] See "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 38, 39.

[15] See Miss Stokes' "Notes on Irish Irish Architecture," vol. i., part ii., sect. i., p. 77.

[16] We are told, Cromwell's troopers are reported to have said, "that there was not on them enough of water to drown a man, enough of earth to bury a man, nor enough of wood to hang a man."

[17] See Miss Stokes' "Notes on Irish Architecture," vol. i., part ii., sect. i., p. 77.

[18] See the Rev. Courtenay Moore's "Chronicles of S. Colman, and of St. Colman's Farahy, Diocese of Cloyne," p. 6. Cork: 1872. 12mo.

poul Muinter Heine—the Church of the Clan O'Heine. The sanctuary is built of marble. A round tower, near it, and said to have been constructed by the celebrated architect, the Gobain Saor, is a most interesting relic of antiquity. It is yet in a good state of preservation. The style of the church is Norman[19]—as vulgarly supposed—and it differs most strikingly from the ruins, with their square-headed door-ways, which are found in the neighbouring districts.[20] The church architecture has been described by Dr. Petrie.[21] The diocese, of which this saint became patron, was called after the church, which he had there founded. However, his own proper name does not occur in this compound denomination. Many miracles are attributed to this saint. A Novena in his honour, to be begun on the 25th January or 20th October, has been recited frequently, in the diocese of Kilmacduagh. The place, where St. Colman's little oratory stood, and where the cave in which he slept and two altars may be seen, is still visited by pilgrims, on the saint's day, February 3rd.[22] After death, this holy bishop's memory had been held in special veneration, especially along the western shores, and in the Islands of Galway. The church, called Tempull-mic-Duach, or the Church of St. Mac Duagh, also called Colmanus, and surnamed Mac Duagh—was a handsome church, on the Isle of Aran.[23] It had been dedicated to that saint, according to Archbishop Malachy Keely's list.[24] No further record of it, however, appears to have been preserved; although, it is the most curious church to be seen in Aran. It is composed of nave and chancel. The nave and chancel walls have been added to, and raised several feet; but, these additions give a very ugly character, to this most striking old church.[25] The ruins of Teampull Mic Duach Church, on Aran Mor,[26] stand in the rich plain of Port Murvey.[27] These are yet in fine preservation, and present a beautiful specimen of the Cyclopean masonry, which prevailed in the sixth century.[28] Some of the stones measure ten feet, in length; while, many are about one foot eight inches, in thickness. A small, narrow door-way, which is shaped like the entrance to an Egyptian tomb, has been noted, as a re-

[19] In another place, we purpose showing, that the types of church, often supposed to have been Saxon or Norman in design, were distinctively Irish. Indeed, the early Christian churches of Scotland, and especially of Northumbria, had been constructed very generally, by Irish ecclesiastics, and after a fashion then prevailing in Ireland.

[20] See Rev. Mr. Spellacy's "Notes on the Life of St. Colman," cap. vi., pp. 22, 23.

[21] See "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. 1, pp. 175, 176, subs. 3, pp. 385, 404, 405.

[22] See Miss Stokes' "Notes on Irish Architecture," vol. i., part ii., sect. i., p. 77.

[23] See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Acta S. Endæi, cap. vii., p. 715.

[24] See "The Irish Ecclesiastical Record," vol. vii. A visit to the Aran-More of St. Enda, part ii., p. 114.

[25] In Miss Stokes' "Notes on Irish Architecture," the most minute and accurate measurements of the various church details are given; together, with a fine photograph representing an exterior view of the church, as also a second interior view, representing the primitive doorway and its adjoining walls. See vol. i., part ii., sect. i., pp. 75 to 77.

[26] This is the largest of the group of islands, often called South Arran, to distinguish them from Arran or Arranmore Islands, off the county of Donegal coast. The former lie across the mouth of Galway Bay, in the direction of east-south-east, and west-north-west. They form a chain, about 12 miles long, but in no part are they more than 2 miles broad. See "Parliamentary Gazetteer of Ireland," vol. i., p. 85.

[27] This denomination—like many another one well known to the inhabitants of its place—is not on the Ordnance Survey Maps. The group of Arran Islands forms a sea-girt barony as exhibited on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 110, 111, 119, 120.

[28] Near it, several interesting objects of antiquity have been discovered. See Miss Stokes' "Notes on Irish Architecture," vol. i., part ii., sect. i., pp. 76, 77.

markable feature of the building.[29] In this church are windows of extreme antiquity, having lintels formed of two leaning stones.[30] A beautiful semi-circular eastern window appears to be of more recent date. There is a



Temple Mac Duach, Aran Mor.

stone, leaning against the east gable. It has a rudely cut opening, which seems to have been the head of a more ancient window.[31] Near this church, there is a holy well, with several antiquarian remains.[32] For an archæologist, the old edifice and its surrounding are interesting objects for study.

ARTICLE III.—ST. FOTHADH II., ARCHBISHOP OF SCOTLAND. [*Eleventh Century.*] Whether or not this saint had been a native of Ireland or of Scotland seems to be unknown. The name is certainly Irish.[1] He flourished in the eleventh century, and he was the last known Gaelic or Culdee Bishop of St.

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[29] The accompanying engraving, drawn on the spot by William F. Wakeman, and afterwards transferred to the wood-block, has been executed by George A. Hanlon. It gives a faithful representation of this ruin.

[30] In the year 1821, Dr. Petrie visited Aran, and left several interesting notes on it, some of which have been printed in Miss Stokes' work, as also in Dr. William Stokes' elegant biography, "The Life and Labours in Art and Archæology of George Petrie, LL.D., M.R.I.A.," chap. ii., pp. 48 to 64.

[31] Near Tempul Mac Duach, Dr. Petrie tells us, that Mr. O'Flaherty, living on the Isle of Aran, discovered nine or ten subterranean cells of an oblong quadrangular form, connected with each other by a passage. Some stones, with apparently curious monumental inscriptions, were then turned up, nearer the church.

[32] See Martin Haverty's "The Aran Isles; or, a Report of the Excursion of the Ethnological Section of the British Association from Dublin to the Western Islands of Aran, in September, 1857," p. 35.

ARTICLE III.—[1] Several persons so called are found noticed in our Annals. Among the rest, Fothadh, son of Bran, Scribe and Bishop of Insi-Alban, or the Isles of Scotland, died A.D. 961. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 682, 683, and n. (m).

Andrews.[2] His feast has been assigned, to this day, by Camerarius,[3] and by other writers. The Bollandists have notices of him, among the saints passed over and referred to other days, at the 3rd of February.[4] They intended, however, to state something, in addition, regarding him, when they had obtained more reliable particulars.[5] Fothadh is said to have had great authority in his time, on account of the universal opinion entertained, regarding his sanctity.[6] Again, he is related to have been the chief among the Scottish bishops, and a man distinguished for his meekness and virtue. When a great civil war arose, between Malcolm II.,[7] King of Scotland, and Grimus, or Græme, feeling excessively the danger of discord and bloodshed, the Christian and patriotic bishop arrayed himself in pontificals,[8] and, it is said, he sought an interview with Grimus.[9] The bishop explained, why he came habited in the robes of peace, and after an earnest address, in which he set forth all the probable evils likely to result from domestic strife, Grimus expressed himself satisfied to relinquish the sword, if Malcolm could be induced to meet him in an equally pacific spirit. Then, the holy bishop went immediately to Sterling,[10] in the same pontifical dress, and he was admitted to the king's presence, where he pleaded eloquently, for the establishment of peace. Malcolm was induced to listen with attention to his arguments.[11] A truce for three months was resolved on, and finally both yielded assent, towards the conclusion of a treaty, which should settle all matters in controversy. After certain conditions had been proposed, discussed, and accepted, on both sides,[12] the rival princes took an oath, placing their hands on the Book of Gospels, and the agreement was proclaimed, by the voice of a herald. This event was a cause of great joy, to the adherents of both chiefs.[13] Malcolm II.

[2] See E. William Robinson's "Scotland under her early Kings, a History of the Kingdom to the close of the Thirteenth Century," vol. i., chap. vii., p. 174.

[3] See Scottish entries, in the Kalendar of David Camerarius, p. 234. Bishop Forbes' "Kalendars of Scottish Saints." Likewise, "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., cap. iii., sect. 2, p. 141.

[4] See "Acta Sanctorum," tomus i., Februarii iii., p. 321. New edition.

[5] See *ibid.*

[6] See George Buchannan, "Rerum Scoticarum Historia," lib. vi., p. 182.

[7] The derivation of his name, Latinized, Milcolumbus, is from the Gaelic words, Mael, *i.e.*, "servant," and Colum, *i.e.*, "Columkille."

[8] Now, A.D. 1059, is the period assigned for the elevation of St. Fothadh II. to the see of St. Andrews; so that, if he succeeded, in producing a reconciliation between Malcolm II. and Grimus, he must have lived to an extreme old age; he must have been very young, when he effected this truce; and, again, it must have been many long years, before he became bishop over St. Andrews.

[9] If the subsequent part of St. Fothad's chronology be correct, the present account can hardly be true; for, Grimus is made to rule over Scotland, from A.D. 997 to 1004, when Malcolm II. began his reign, which he completed A.D. 1034. See Sir Harris Nicolas' "Chronology of History," p. 392.

[10] To it poetical allusion is made, by Sir Walter Scott:—

"Old Sterling's towers arose in light,
And, twined in links of silver bright,
Her winding river lay."

—"Lord of the Isles," canto vi., sec. xix.

[11] Grimus consented to remain in Angus for the time, while Malcolm remained in his Cumbrian kingdom.

[12] These were, that Grimus, so long as he lived, should have the title of king in Scotland, and after his death, that title should revert to Malcolm, while, the law of Kenneth, establishing the kingdom for the children of the kings, should for the future prevail. A boundary line was drawn between the rival princes, through the valley of Severus. Whatever territories lay on the southern sides were those of Malcolm, and those on the northern were destined for Grimus. It was then agreed, that both should maintain this fair division, and refrain from war, or from seeking alliances, prejudical to the internal peace of Scotland. See Buchannan's "Rerum Scoticarum Historia," lib. vi., p. 182.

[13] See this whole interesting account, in Hector Boetius' "Scotorum Historiæ, a prima gentis origine," &c., lib. xi., fol. ccxliii. to ccxlv.

is said to have lived over eighty years,[14] and to have been cut off by treachery, in the year 1034.[15] How far the foregoing statements comport with the following must be left to the reader's judgment. The most reliable of St. Fothadh's Acts are those, which took place in a succeeding reign. Malcolm III., better known by the appellation of Canmore, and the son of Duncan,[16] was crowned King of Scotland, at Scone, near Perth, on the 25th of April, A.D. 1057.[17] Soon, the old Scoto-Gaelic usages and jurisprudence were destined to yield—at least in a great measure, especially in the southern parts of Scotland—to Anglo-Saxon influences; for, the Norman Conquest, in England, forced numbers of the subject barons and people there to become fugitives. This migration was greatly and wisely encouraged, by King Malcolm Ceanmore. Even, the introduction and promotion of southern ecclesiastics, to important positions of office and trust, prevailed during the episcopal rule of St. Fothadh II. This seems to be the man, whom Fordun represents, as tenth bishop of St. Andrews.[18] He is stated to have ruled, from A.D. 1059 to A.D. 1093, when the succession was interrupted to the year 1109.[19] According to the Chronology of Thomas Ruddiman, however, the second Fothadh or Fothald ruled over the see of St. Andrews, from A.D. 1065 to 1077. He is also called Modath, the son of Malmykal.[20] Through his life and learning, the whole kingdom of the Scots became happily famous. He bestowed, on God and St. Serf and the Culdee hermits, living on the Island of Lochleven, the church of Auchterderran.[21] About the year 1070,[22] at the Royal Palace of Dunfermline, this Bishop Fothadh or Modac married King Malcolm Ceanmhor to Margaret, daughter of Edward Aetheling;[23] and, in commemoration of this event, Margaret founded a church at Dunfermline, which was dedicated to the Most Holy Trinity.[24] During the episcopate of Fothad, a council was held at St. Andrews,[25] at the instance of King Malcolm and Queen Margaret. The native clergy there assembled, for the most part, could only speak in Gaelic; while Margaret, the principal interlocutor, could only address them in Saxon. Malcolm acted, however, as interpreter; for, it is said, he understood three languages, French, English and Gaelic. It

[14] See Johannis de Fordun, "Chronica Gentis Scotorum," edited by William F. Skene, vol. i., lib. iv., cap. xli., pp. 183, 184.

[15] *Ibid.*, cap. xliv., p. 187. Also, Andrew of Wyntoun's "Orygynale Cronykil of Scotland," edited by David Laing, vol. ii., sext buke, chap. xvi., p. 119.

[16] King Malcolm II. was the great-grandfather of King Malcolm III.

[17] See John Hill Burton's "History of Scotland," vol. i., chap. xi., p. 379.

[18] This appears to be his order, in Andrew Wyntoun's and Archbishop Spottiswoode's arrangement of chronology, in reference to the bishops of this see.

[19] See Rev. J. F. S. Gordon's "Scoti-chronicon," &c., pp. 28, 107.

[20] In the "Registry of St. Andrews Priory," according to Bishop Keith's "Catalogue of Scottish Bishops."

[21] This is a parish, containing the village of Lochgelly, in the western part of Fife-shire. The water of Orr flows through this parish from west to east. It flows through Loch Fetty, and it falls into the Leven, about three miles from its mouth. See "Imperial Gazetteer of Scotland," vol. i., p. 95.

[22] See Johannis de Fordun, "Chronica Gentis Scotorum," vol. i., lib. v., cap. xv., p. 213. Edited by William F. Skene.

[23] The incident is thus found poetically recorded:—

"Malcolme oure Kyng than till hys Wyff
Weddyd Saynt Margret: wyth hyr hys tyff
In lele spousale he thoucht to lede,
Departyd quhytt thai suld be wyth dede.
Off Saynt Andrewys the Bishape than
The secund Fothawch, a cunnand man,
Devotly mad that Sacrament,
That thai than tuk in gud intent."

—Androw of Wyntoun's "Orygynale Cronykil of Scotland," vol. ii., Sevynde Buke, chap. iii., pp. 162, 163. Edited by David Laing.

[24] See Dr. J. F. S. Gordon's "Scoti-Chronicon," &c., p. 114.

[25] This is omitted from Sir Harris Nicolas' Chronological List of Councils in his "Outlines of History."

was desired, to introduce certain ecclesiastical reforms, and St. Margaret's[26] advocacy of several questions very much swayed the assembled clergy. Fothad or Ethelredus[27] is held to have been a man of great ability, learned and eloquent, while he lived under Duff, Culen and Kenneth, kings in Scotland. But, a highly incredible account is given by John Bale,[28] that Alpherus, Count of Mercia, invited him with other learned men to come into England, A.D. 976, to contend with Dunstan, Archbishop of Canterbury, in a synod held at Calne.[29] Dempster follows the foregoing account, and tells us, moreover, that St. Fothadh died, in the year 981.[30] The circumstances, relating to his supposed violent death, are quite incorrect. His decease, is more correctly referred to A.D. 1093, by the Annals of Ulster.[31] He died the same year as Malcolm Ceanmore.[32] His bishopric remained vacant, during the three succeeding reigns, until Bishop Turgot was selected by Alexander,[33] on his accession, to fill the vacant see of St. Andrews.[34] However, this interregnum appears to be somewhat doubtful, for Fordun supplies four bishops elect, between Fothad and Turgot. These are called Gregory, Catharus, Edmarus and Godricus.[35] Little, besides what has been here given, remains on record, in reference to the Life and Acts of the foregoing pious and learned bishop.

ARTICLE IV.—ST. CUANAN OR CUANNA, SURNAMED GLINN, OR GLINNE, ABBOT OF MOVILLE, COUNTY OF DOWN. [*Eighth Century.*] Where this holy man was born, we have no means left for discovering; but, probably, his birth took place, before the close of the seventh century. In reference to his festival, an entry in the Martyrology of Tallagh,[1] at the 3rd of February, is, Cuanna (i Glinn) Ab. Maighi Bile. The latter place is now called Moville,[2] in the parish of Newtownards,[3] barony of Lower Ards, and county of Down. A festival, in commemoration of St. Cuanan Glinne, Abbot of Magh-bile, is registered, likewise, in the Martyrology of Donegal,[4] at this day. On such points, nearly all our Calendarists agree. He ruled over this flourishing establishment, while it was in a high state of efficiency. In the calendar, compiled by the Rev. William Reeves, he is also entered,[5] among those holy men, living in the north-eastern part of Ireland. The situation of his monastery was near the head of Strangford Lough,[6] where St. Finian,[7]

[26] This holy queen had a festival at the 10th of June, and another at the 16th of November.

[27] Under either name, Bale calls him "anonymus quidam Scotorum episcopus."

[28] See "Scriptorum Illustrium Majoris Brytanniæ," &c., posterior pars, cent. xiv., p. 208.

[29] For these statements, Bale cites Vincentius, Antoninus, Capgravus and Fabianus.

[30] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vi., sect. 545, p. 289.

[31] At that year is the entry: "*Fothud, ardepscop Albain* [Archiepiscopus Albaniæ] in Xpo," which relates to his departure. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 356.

[32] See E. William Robinson's "Scotland under her early Kings," chap. vii., p. 174.

[33] See John Hill Burton's "History of Scotland," vol. ii., chap. xii., p. 35.

[34] See Bishop Forbes' "Kalendars of Scottish Saints," p. 350.

[35] According to the "Scotichronicon" of Dr. Gordon, pp. 105, 110, 115.

ARTICLE IV.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] It is represented, on the "Ordnance Survey Maps for the County of Down." Sheet 6.

[3] Within two miles of Newtownards, there is a safe ride across the strand of Strangford, when the tide is out, to Cumber. See "Itinerary of Ireland," p. 8.

[4] Edited by Drs. Todd and Reeves, pp. 38, 39.

[5] See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix LL, p. 376.

[6] This is "an arm of the sea, completely land-locked, and containing many islands, some of them mere specks, while others contain more than a hundred acres."—J. B. Doyle's "Tours in Ulster," chap. ii., p 86.

[7] See his Life, at the 10th of September.

surnamed Findbarr,[8] had founded it, towards the middle of the sixth century.[9] The Annals of Innisfallen refer his death to 572. Many other holy abbots preceded him, in the government of this celebrated establishment. His immediate predecessor appears to have been Colman, son of Murcon, who died in the year 731.[10] It would thus seem, that the present holy man was superior of Moville, for about ten or eleven years. According to the records of the Irish Ordnance Survey,[11] in the parish of Ballybrennan,[12] or Ballycowanmore, *alias* Kilcowanmore,[13] county of Wexford,[14] there was a well dedicated to a St. Cuan, who was patron saint of the parish. This well was about one hundred yards south-west of the church; and, old people, in 1840, used to come there, on St. Cooaun's Day, February 3rd, to pray for their friends. The old church of Kilcowan is now utterly ruined. It was about 40 feet in length, and 18 feet 6 inches in breadth.[15] A large and much frequented graveyard surrounds this church. Although Ballybrennan and Killinick parishes together are only estimated to contain 740 acres—we may presume Irish measure—in Robert Fraser's "Statistical Survey of the County of Wexford;"[16] yet, the "Ordnance Survey Townland Maps for the County of Wexford," have 1041 acres and 34 perches for Ballybrennan parish alone. The old church and graveyard lie sheltered, near the plantations of Ballybrennan House.[17] The parish lies within the barony of Forth.[18] Here, too, a patron was held, on the present day.[19] It is likely, therefore, that this holy man must have had some connexion with that place, although he seems to have departed to bliss, in the northern part of Ireland. This saint died, A.D. 742, according to one account;[20] and, again, his death has been deferred to A.D. 746.[21] Firm in his convictions and true to his standard, a Christian hero departs resignedly to the great leader, he has chosen to follow, through life's warfare.

ARTICLE V.—REPUTED FEAST OF ST. MACLIEGUS, BISHOP. This pious servant of God, mentioned in the last chapter of St. Declan's Life,[1] has a festival assigned him, at the 3rd of February, or at the 7th of April.[2] Further notices will be found regarding him, at the latter date.

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[8] He is called Finn Barr, *i.e.*, "White top," as Maguire says, "a flavis capillis."

[9] See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix A, p. 151.

[10] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 328, 329.

[11] See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. ii. John O'Donovan's description, pp. 44, 45.

[12] This seems the later form of name, meaning Baile ui Bhraonáin, meaning "O'Brennan's-town."

[13] In the "Liber Regalis Visitationis" it is styled, Kilcowan, which is interpreted Cill Cuáin, or the "Church of St. Cowan," by John O'Donovan.

[14] This parish is represented, on the "Ordnance Survey Townland Maps for the County of Wexford." Sheets 43, 48.

[15] The fragments of its walls measure three feet in thickness. They were built of large field stones, cemented with ime and coarse sand mortar.

[16] See part ii., p. 74.

[17] See Sheet 48.

[18] The reader will find a very curious "Memoir of the Language, Manners and Customs of an Anglo-Saxon Colony settled in the Baronies of Forth and Bargie, in the County of Wexford, Ireland," by Charles Vallancey, LL.D., and read December 27th, 1788. See "Transactions of the Royal Irish Academy, M.DCC.LXXXVIII," vol. ii. Antiquities, pp. 19 to 41.

[19] See "County of Wexford Letters," &c., vol. ii., p. 45. It ceased, however, about the beginning of this century.

[20] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 342, 343. Here, too, he is said to have died, on the 3rd of April.

[21] The Annals of Ulster. See n. (b), *ibid.*

ARTICLE V.—[1] See his Life, at the 24th of July.

[2] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

ARTICLE VI.—FESTIVAL OF SAINTS FELIX AND SYMPHRONIUS. In the Felire of St. Ængus, at this date, these holy martyrs were venerated, as is manifest from the following stanza, copied from the "Leabhar Breac," and thus translated by Professor O'Looney :—

F.III.ñ. Donfoemat co lan,
Do gner ar cech tnoige
Sloigeo finn co feli,
Felicit Simfroni.

May they protect us with valour,
Constantly from all misery:
The fair host of chastity,
Of Felix, of Symphronius.

The Bollandists have adduced various testimonies, in reference to both of these holy martyrs; but, they have not been able to add the foregoing in illustration. Great doubts are involved, in reference to their identity, and to that place, where they suffered.[1]

ARTICLE VII.—FEAST OF THE TRANSLATION OF ST. WALDETRUDE'S RELICS. The chief festival of this noble and holy abbess is commemorated, at the 9th of April, where her Life will be found.[1] The present feast is only an anniversary, relating to the translation of her relics, to a place, Latinized, Mons Castrilocus, by Hugo Menard.[2]

ARTICLE VIII.—ST. CAOILFIONN, VIRGIN. Some doubts, regarding this holy woman's race and parentage, seem to exist. We read, in the Martyrology of Donegal,[1] as having had a festival on this day, Caoilfionn, Virgin, of Caellainn. This Caellainn, we are told, belonged possibly to the race of Modh-ruith, son to Fergus, son of Ros, son to Rudhraighe. Or, she might possibly be Caoilfionn, daughter of Cael, son to Fionnchadh, who belonged to the race of Ciar, son to Fergus, son to Ros, son of Rudhraighe. This pious lady quickly won the esteem and affection of her sister nuns, by her exactness to every duty, as also, by her sweet temper, gentle, confiding disposition and unaffected piety.

ARTICLE IX.—FESTIVAL OF ST. TARAHATA OR ATTRACTA, VIRGIN. In the catalogue of Henry Fitzsimon,[1] at this day, is noted a festival of St. Tarahata, virgin. But, her feast is more generally referred, to the 9th of February,[2] or to the 11th of August. At the latter date, her Life will be found.

ARTICLE VI.—[1] See "Acta Sanctorum," tomus i., Februarii iii. De Sanctis Martyribus Africanis Felice, Felicitate, et aliis, pp. 328, 329. Also, see the name of Symphronius among the pretermitted and deferred saints' festivals, at the 3rd of February, *ibid.*, p. 317. Old edition.

ARTICLE VII.—[1] At this date, likewise, the Bollandists have inscribed her Acts, with some preliminary notices and an appendix. See "Acta Sanctorum," tomus i., Aprilis ix., pp. 829 to 842. Old edition.

[2] See "Martyrologium Benedictinum," at this particular date.

ARTICLE VIII.—[1] Edited by Drs. Todd and Reeves, pp. 38, 39.

ARTICLE IX.—[1] "In Catalogo Præcipuorum Sanctorum Hiberniæ."

[2] The Bollandists have this notice, among the saints passed over and referred to other days, at the 3rd of February. See "Acta Sanctorum," tomus i., Februarii iii. Prætermissi et in alios dies rejecti, p. 321. New edition.

Fourth Day of February.

ARTICLE I.—ST. CUANNA, ABBOT OF KILL-CUANNA OR KILCOONA, COUNTY OF GALWAY.

[*SEVENTH CENTURY.*]

CHAPTER I.

INTRODUCTION—ST. CUANNA'S NATAL PLACE AND FAMILY—HIS EARLY EDUCATION—HIS RELIGIOUS LIFE.

THOSE religious institutions, which were formerly so numerous, contributed very much to create in Ireland a love for the evangelical counsels, and to promote purity of morals throughout the land. They were, likewise, great bulwarks of civilization, as of religious and polite learning. Nothing, indeed, contributes more, than purity of life, to promote individual happiness, and the general welfare of families and societies; while, by precept and example, it was fostered, in our ancient monasteries. A corrupt and an impure way of living brings on those, who engage in it, the greatest temporal evils, and the severest chastisements of heaven. Thus, the waters of the Deluge were let loose on the world, because all flesh had corrupted its way;[1] and fire descended upon the wicked cities of Sodom and Gomorrha, on account of those degrading vices, which characterized their inhabitants.[2]

The Acts of this saint, as published by Colgan, are unhappily imperfect.[3] They have been issued, however, as they came to his hands, with introductory observations and appended notes. The Bollandists, who had the use of this same document,[4] finding it unsatisfactory, preferred placing St. Cuanna among the saints merely noticed, but referred to some other day, for a possible treatment.[5] Cuanna[6] appears to have been a native, and from that part, of Connaught, now known as the deanery of Annadown, in the archdiocese of Tuam, and in the county of Galway. The father of this saint is said[7] to have been named Midarn,[8] son of Dubhrath,[9] and to have been a descendant from Nial the Great,[10] King of Ireland.[11] This pedigree is thought, however, to be erroneous.[12] The mother is variously named, Meadh,

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ARTICLE I.—CHAPTER I.—[1] Genesis vi., 12.

[2] Genesis xix., 24, 25.

[3] They have been taken from a Salamancan Manuscript. This had been kept, in the Irish College of Salamanca.

[4] It remained in Louvain, and Father Hugh Ward either lent it or sent a copy of it to them.

[5] See Bollandists' "Acta Sanctorum," tomus i., iv. Februarii. Prætermissi et in alios dies rejecti, pp. 447, 448.

[6] He is likewise styled Cuona or Cuannachæus.

[7] By Colgan.

[8] So states an ancient Scholiast, on St. Ængus, and another old anonymous writer.

[9] In one place, Cuanna, son of Midarn, is distinguished from the half-brother of St. Carthage. See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, n. 9, p. 338.

[10] He flourished towards the close of the fourth century. See Haverty's "History of Ireland," chap. v., p. 42.

[11] Such is this saint's pedigree, according to the "Menologic Genealogy," chapter vii., and as given in Cuchogrius' "Genealogies of the Saints," chapter ii., as also in the Life of St. Forannan, chapter i.

[12] See an examination of this matter, in Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section xv., n. 203, p. 359.

Latinized Meda,[13] Finmheadh, Latinized Finmeda,[14] Fionmaith, or Finmhaith,[15] Coirmfhin,[16] Cormeda, Cormana, Cormnia,[17] Cormania and Comania.[18] These various names have almost the same signification.[19] She was daughter to a nobleman, named Fingen,[20] of the race and country, designated Corcoduibhne,[21] in the western part of Munster,[22] and near the Atlantic Ocean.[23] This woman is said to have sprung from a noble family, and to have been distinguished for her many virtues; but, her fame is better established, on account of having given birth to many children, whose names are found, on the rolls of Irish hagiology. It would appear, that she had been married to two different husbands.[24] The children of this pious matron, who have been most illustrious for their sanctity and miracles, were St. Carthage,[25] Bishop of Lismore, and the subject of the present memoir,[26]

[13] In the Latin and Irish Life of St. Carthage, chapter i., we are told, this pious matron was named Meadh, by which word the Irish formerly distinguished a kind of sweet liquor, much used by our forefathers, and which in English is called mead. See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii, n. 5, p. 251.

[14] It is somewhat remarkable, to find so many various readings, for the name of our saint's mother. She is called Finmheadh, by Ængus, in his book on the "Mothers of the Irish Saints," chap. i., n. 52.

[15] Finmhaith she is called in the fragment of St. Cuanna's Life, cap. 9 (*recte* 10), published by Colgan.

[16] Coirmfhinn, is she styled, by a certain anonymous writer, quoted by Colgan, and also Coirmfhin, by the Scholiast on St. Ængus, also cited by him.

[17] By the Calendar of Cashel.

[18] Thus is she named, by an anonymous writer, who states, she was called by her double name of Finmhaith and Comain.

[19] Colgan thinks, that on account of her great liberality and hospitality, such appellations were applied to her, being derived from three words, leading to such indication; thus, fin or fion, means, "wine," meaḋ, "metheglin," or "mead," coiṁm, means "ale." Whence, it is supposed, that Finmeadh has a signification, corresponding with "wine-tasted mead," or with a drink, chiefly made of wine, honey and water, mixed together. *Finmaith*, a giver of wine or meath; the meaning of *Commain*, is free or gentle. Again, *Coirmfhin* and *Coirm-medh*, have the meaning, inebriating with wine, or with mead; while *Corman* signifies, giving such liquor. See "Acta Sanctorum Hiberniæ," iv. Februarii, n. 6, p. 251. I am inclined, however, to think that these derivations of her name are too fanciful to deserve serious notice, and I would venture an opinion, that perhaps the old genealogists fell into some mistakes, regarding her parentage and race. Hence, probably arose a difference of names and of lineage, as referring to her.

[20] Colgan cites as an authority for this account, one Latin Life of St. Carthage, besides two Irish Lives. The descent of our saint's mother is thus given, in the book on the "Mothers of the Irish Saints," n. 52: Finmeadh, daughter of Fingen, son to Fintan Aedhlog, son to Nathy, of the race of Maccanna, in the country of Corcobhaiscind, and mother to St. Mochudda of Lismore. But, by a Scholiast on St. Ængus, and by an anonymous writer, she is called daughter to Boetan. This statement is incorrect, unless it be asserted, she was a distinct person from the mother of St. Mochudda. See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii, n. 7. p. 251.

[21] In the Life of St. Carthage, quoted by Colgan, the territory is said to be situated, near the ocean, and around the River Lemhna, abounding in fish.

[22] Corca Duibhne was a large territory in Kerry, belonging to the families of O'Failbhe or O'Falvy, of O'Seagha or O'Shea, of O'Conghaile or O'Connell. Shortly anterior to the English invasion, O'Falvy possessed the barony of Corcaguiny, O'Shea that of Iveragh, and O'Connell that of Magunihy. About the middle of the eleventh century, the Ui Donchadha or O'Donoghoes settled in Magunihy, and drove the O'Connells westwards into Iveragh, where they were seated at Ballycarbery, near Cahirciveen. See the "Leabhar na g-Ceart, or Book of Rights," edited by Dr. O'Donovan, n. (e), p. 47. At Carhen, near Cahirciveen, the future Liberator, Daniel O'Connell, of illustrious memory, was born on the 6th of August, A.D. 1775. See John O'Connell's "Life and Speeches of Daniel O'Connell, M.P.," vol. i., p. 4.

[23] Corcoduibhne is the name of a clan and territory; the place taking its title from the occupants, in like manner as Corcobaiscind and Corcomroe derived their denominations, from the races that became possessed of them. See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii, nn. 8, 9, pp. 251, 252.

[24] Some confusion, however, may have been admitted, in compiling this saint's genealogy.

[25] His Life may be seen at the 14th of May.

whose complete Acts are not known to be extant. Yet, sufficient accounts remain, to give us an exalted opinion, regarding his extraordinary merits and sanctity. Our saint is said to have had three brothers[27] and one sister, on the mother's side. All of these were regarded, as illustrious for their sanctity.[28]

Yet another—and apparently an incorrect account of this saint's mother—is to be met with. The old commentator on St. Ængus enumerated four of her reputed sons, and one daughter.[29] They were thus distinguished, in these following terms, together with their parent. Goirmfihon, or more correctly, Coirmf hionn or Coirmf hion is said to have been the daughter of Boetan, and mother to the devout Mochudda,[30] to Kellach,[31] son of Conmagius, to Cuanna,[32] the son of Midarn, to the immortal Begnata,[33] near the mountain Echtge, now Slieve Aughty, and to Grellan,[34] of Croen, accustomed to fasting and watching. Again, she is related to have been the mother of fifty-six sons and daughters,[35] which is altogether incredible.[36] The ancient writer also says, at one time, that the mother's name was Finmhaith, daughter to Boetan; while, at another place, he calls her Comania, daughter to Dalbronius. Not only the excessive and incredible number of so many sainted children, but other valid arguments, induced Colgan to maintain an opinion, that some of those children, belonging to other parents, must have remotely descended from St. Cuanna's mother. The first reason assigned is, that five saints, mentioned by the scholiast, were not her children.[37] *Secondly*, the mother of St. Grellan[38] is called Ethnea, and his father Callinus. *Thirdly*, the great number of saints, enumerated by the old anonymous author, were not the children of our saint's mother, is so clear, that it needs no proof to sustain Colgan's assertion; for, the mothers among many of these saints were quite different, as appears from their several acts.[39] Colgan says, he was unwilling to pronounce these two treatises, which were of considerable antiquity, undeserving all credence; for, it might be said, that the descendants of Cuanna's mother, even in a remote degree, may have been called her children. Such appears indicated, to a certain extent, in the Life of St.

[26] According to the Calendar of Cashel.

[27] These are said to have been, in one account, St. Carthagius, Abbot of Rathen in Meath, and afterwards, Bishop of Lismore, in Munster; St. Eany and St. Fursæus, who gave names to parishes, adjoining Killcoonagh, according to local tradition; but, hagiology is not clear on this subject. See Sir William Wilde's "Lough Corrib, its Shores and Islands," chap. iv., pp. 81 to 83.

[28] See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii, n. 10, p. 252.

[29] But, a certain anonymous writer of St. Senan's Acts, or rather his panegyrist, says, that she had fifty-six sons and daughters, who were enrolled in the catalogue of saints.

[30] Venerated at the 14th of May.

[31] His festival is not easily recognisable.

[32] The present saint.

[33] This saint cannot be identified.

[34] Four saints, bearing the name of Grellan, are in the "Martyrology of Donegal."

[35] The proper names, of thirty-eight among these, are given; and, besides five, already designated, the names of Saints Senan, Coemginus, Maccretius, Ruanus, Machalleus, and others of well-known parentage, are enumerated.

[36] Colgan thinks the assertion, both of the anonymous writer, who says, that this woman was mother of fifty-six children, as also of the Scholiast, who makes her parent of four sons, to be undeserving of credit. It must be rejected as apocryphal, unless, indeed, the number of her children be taken in a wide sense, and refer to her offspring, whether proximate or remote.

[37] It would appear, that Kellach, son to Conmagius, lived near 200 years after the death of Saints Carthage and Cuanna; for, the Annals of Clonmacnoise and of Donegal state, that in A.D. 828, Kellach, son to Conmagius, anchoret of Disert Kellaigh, died. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii. Addenda et Corrigenda, p. 1192.

[38] According to the second chapter of this saint's Life.

[39] Thus, the mother of St. Senan is called Coemgella; of St. Coemgin, Caimella; of St. Ruadan, Cœlia; of St. Luctigern, Briga, &c. We may add, that the fathers of almost all were distinct persons, while most of them flourished at different periods.

Forannan,[40] where it is stated, that thirty-eight saints of Comania's race were assembled together at a synod, held in Connaught, during the time of St. Columba.[41] And, in the fragment of our saint's Acts, as published by Colgan, it is indicated, that some of Cuanna's brothers were living in the world, and not devoted to any religious profession.[42] Our saint is said to have been born,[43] about the latter end of the sixth century,[44] and to have been a half-brother[45] on the mother's side, to St. Carthage of Lismore,[46] by whom he was educated. Our saint is also known, by the name Cuanus[47] or Cuannacheus.[48] In the Life of St. Carthage, we are told, that he sent a ward, named Cuanna, who was probably this saint, in company with another disciple—a bishop called Dimna—from Rathen[49] in Meath, to a district, in Munster, about the year 620.[50] The place was known as Huibh-Echach,[51] near Lismore, in the county of Waterford. Afterwards, Cuanna receives the title of bishop; but, Colgan thinks, he obtained such distinction, only by anticipation of his future dignity.[52] It is supposed, our saint was a monk at Lismore. According to some accounts, he was abbot there, before he had been translated to Connaught.[53] However, respecting the incidents of his early life, nothing of a satisfactory nature can be collected.

It is said, indeed, by Marianus O'Gorman, or, by his scholiast, that the holy subject of this memoir was created Abbot of Lismore;[54] but, this is rather doubtful, since in nearly all other accounts given of our saint, he is merely said to have been a resident of that city.[55] The Bollandists leave the matter in doubt, merely stating, that he left this place, either as a monk or as an abbot.[56] Now, we should bear in mind, that St. Carthage, the founder of

[40] His Life occurs at the 15th of February.

[41] See his Acts at the 9th of June.

[42] See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii, n. 10, p. 252.

[43] His brother St. Carthage was born, probably about the year 570. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., p. 357.

[44] This, Colgan says, can be collected from St. Carthage's Life, which was to be given at the 14th of May; for, Carthage, his brother, and master, died A.D. 636, having sent our saint, when of mature age, to Munster, and while he lived at Rathen, about A.D. 620. See "Acta Sanctorum Hiberniæ," iv. Februarii, n. 1, p. 251.

[45] Besides many other writers—some of whom have been already cited—the Calendar of Cashel testifies, that St. Cuanna, venerated on the 4th of February, was uterine brother to St. Carthage of Lismore.

[46] The Life of this saint may serve to illustrate St. Cuanna's Acts.

[47] According to the Irish Life, he is more properly named Cuanna.

[48] As *ua* is a dipthong in the Irish language, the words Cuanna and Cuanan are dissyllables; and, as *Cuan* is either a monysyllable or a dissyllable, according to its signification, in either case, it can be an appellative and a proper name. If it be taken as a monosyllable, it signifies offspring or *fœtus*, and equivocally, the breast of a male; if, as a dissyllable, it means a small dog; for *Cu* is a dog, and *Cuan* its diminutive, is a small dog. These three names, sufficiently alike in sound, but in reality different, were formerly of common application to our saints, as appears from the Menologies of Tallagh, of St. Ængus, of Marianus O'Gorman, of Charles Maguire, and of Donegal.

[49] This is now the nucleus of the parish of Rahan, in the barony of Ballycowan, and described on the "Ordnance Survey Townland Maps for the King's County." Sheets 7, 8, 15, 16, 24. The ruins there are marked on Sheet 16.

[50] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv., p. 447.

[51] This "delightful land of Ui Eachach, the south of the woody Inis Fail," was the tribe land of the O'Bricks, now Bricks, without the prefix O'. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, pp. 102, 103, and p. lxiii., nn. 539, 541.

[52] "Perhaps he was the same as the maternal brother of Carthagh, although styled only his disciple."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 204, p. 359.

[53] See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. Vita S. Cuannæ, cap. i., ii., pp. 249, 250.

[54] See *ibid.*, cap. ii., p. 250.

[55] Thus the Calendar of Cashel states.

[56] See "Acta Sanctorum," tomus i., Februarii iv. Prætermissi et in alios dies rejecti, p. 447.

Lismore, died about the year 636; so, that, if our saint attained the latter dignity, it must have been after such a period.

In one calendar, St. Cuanna is styled abbot of Lismore.[57] It is even said, he was a bishop over the latter see, when St. Carthage departed from life.[58] This may be a mistake, founded upon his being named of Lismore, as he might have been, in consequence of living there with Carthage. Our saint is usually said to have been of Lismore. Strictly rendered, this form of expression only means, probably, that he lived there, for a time. Colgan[59] explains the words *de Lismoro*, in the Calendar of Cashel, as signifying, that Cuanna's memory was revered, at Lismore, on the 4th of February.[60] The present St. Cuanna should not be confounded with another so called, although Colgan, in one place, seems to have done so, where we find the present holy men classed among the disciples of St. Columba.[61] But in the Acts, at this day, he does not make any such mistake, for there, not a word occurs, about the brother of St. Carthagh ever having been with Columkille.[62] The Bollandists[63] very properly show, by chronological comparison, how improbable must be such identity.

CHAPTER II.

ST. CUANNA IS THOUGHT TO HAVE COMPILED IRISH ANNALS—HIS SETTLEMENT AT KILCOONAGH—DESCRIPTION OF THE RUINS THERE—MIRACLES OF ST. CUANNA—HIS DEATH—HIS FESTIVAL—CONCLUSION.

IT is thought, that our saint was also the author of certain Annals of Ireland, quoted in those of Ulster. The writings, in question, bring the chronology of the country down to the year 628, and no further.[1] They are said to have been written by Cuana or Cuanach. The coincidence of name, however, appears to be the chief, if not the sole reason, for such a conjecture.

From an imperfect fragment of his Life, given by Colgan,[2] we have a few legendary particulars left, regarding St. Cuanna's Acts. In this, we are introduced to the circumstance, regarding our saint's removal to Lough Orbsen, in Galway county; but, from the imperfect extract which concludes

[57] It styles him "abbas Lismorensis."

[58] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv., p. 448.

[59] See "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, n. 9, p. 338.

[60] See *ibid.* De S. Cuanna sive Cuannacheo, iv. Februarii, p. 250. "But it does not follow that he was abbot in that place; and had he been, it is odd that in said calendar this title was omitted."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 205, pp. 359, 360. The same writer remarks, if our saint became Abbot of Lismore, it must be admitted, that he left Kill-chuanna, and then succeeded St. Carthage, as abbot and perhaps as bishop. He adds, that Colgan was of this opinion, for which however he cites no satisfactory proof, and that if it were true, it would throw light on what is said of Bishop Cuanna. See *ibid.*, sect. xv., p. 357, and n. 206, p. 360.

[61] See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., p. 489.

[62] Archdall, who seems to have been fond of jumbling, has confounded them completely. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 203, p. 359.

[63] See "Acta Sanctorum," tomus i., Februarii iv., p. 448.

CHAPTER II.—[1] See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 19. This writer thinks, the Annals, in question, must have been written, about the period of their latest entry. If they had been compiled at a later period, Sir James Ware—although he would not venture to give a positive opinion—conjectures the author may have been *Cuana nepos Bessani Scriba Treoit*, who died A.D. 738, or *Cuana*, called *sapiens et episcopus Lugmai*, who died A.D. 824, according to the "Annales Ultonienses."

[2] This was extracted from a Salamancan manuscript.

a preceding paragraph, the cause for his going thither cannot be ascertained.[3] Here, it is said, sitting down upon a broad stone, St. Cuanna wept, and afterwards fell asleep. During his slumber, two angels appeared to him—one of them was at his head, and the other at his feet.[4] He was then transported through air to the place of his nativity.[5] There, immediately afterwards, he appears to have established some foundation. The fame of his sanctity induced many holy men to emulate his example, and thus to devote themselves to a life of religious perfection, under his guidance. With the increase of these postulants, it became necessary to make additional provision for their accommodation. A church was built, which, afterwards, was called Kill-Cuanna,[6] from our saint's name.[7] Almighty God was pleased to work various miracles, at this time, and in succeeding periods, through the merits of Cuanna and of his holy band of disciples. Our saint here resided for some time.[8] At present, this place is known as Kilcoona,[9] in the county of Galway.[10] It was the nucleus of a parish,[11] bearing a like name, in the barony of Clare. Our saint was chosen abbot, and he became patron over this place.[12] It is distinguished, from another Killchuanna, in the region

[3] The extract alluded to is couched in these following terms, thus literally translated from the published fragments: "His own people said to him: 'On account of your simplicity you have given them a sign to fly from us; depart, therefore, from us, and never hereafter appear again among us.' Then departing, they retired to their own country, and banished him into their enemies' territory."

[4] After describing this angelic mission to our saint, the author of his Acts adds, "et sic tanquam alterum Habachuc, non tamen cum pulmento, sed cum lapide grandi, deferunt eum per æra usque ad terræ suæ naturæ littora." Allusion is here made to the miraculous preservation of Daniel, in the lions' den, through the instrumentality of the Prophet Habacuc. "Now there was in Juda a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl; and he was going into the field, to carry it to the reapers. And the Angel of the Lord said to Habacuc: Carry the dinner thou hast into Babylon to Daniel, who is in the lions' den. And Habacuc said: Lord, I never saw Babylon, nor do I know the den. And the Angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee. And Daniel arose and eat. And the Angel of the Lord presently set Habacuc again in his own place," &c. Daniel, chap. xiv., vv. 32, 33, 34, 35, 36, 37, 38. In this, as in many similar instances, we are led to infer, from the copiousness of Scriptural illustration made use of by them, that the writers of our early saints' Acts must have been dilligent students of the inspired writings.

[5] By these words, "usque ad terræ suæ naturæ littora," used by the anonymous author of our saint's Acts, we are led to infer, that Connaught was the place of St. Cuanna's nativity, as in this province he founded Kill-Chuanna church.

[6] In Colgan's day, this was a parish church, in the deanery of Eanachduin—at present Annadown—in Tuam diocese, and county of Galway. This appears from a catalogue of churches belonging to the diocese of Tuam, and which was in his possession. See "Acta Sanctorum Hiberniæ," iv. Februarii, n. 14, p. 252.

[7] Referring to the list of parishes belonging to the diocese of Tuam, in Thom's "Irish Almanac and Official Directory," we do not find the name of any one, among these parishes, resembling the name Kill-Cuanna, either in the divisions of our Catholic parishes, or amongst those of the disestablished Protestant Church.

[8] In Cuanna's Acts, at the 4th of February, Colgan quotes the following from the Calendar of Cashel: "Natalis S. Cuannæ, cujus Ecclesia est in Occidentali plaga Connaciæ, et alia de Kill-chuanna in regione de Tir-briuin."

[9] The ruins there are marked, on the "Ordnance Survey Townland Maps for the County of Galway." Sheet 56.

[10] For a very interesting description of this place, by our accomplished and lately lamented antiquary, the reader is referred to Sir William Wilde's "Lough Corrib, its Shores and Islands; with notices of Lough Mask," chap. iv., pp. 78 to 83.

[11] So noted in the "Book of Visitation," quoted by Archdall.

[12] See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. Vita S. Cuanna, cap. iii., iv., v., p. 250.

called Tirbrivin, while our saint's special locality was situated, in the western quarter of Connaught. Killcoonagh, the saint's principal establishment, is now a parish church, in the diocese of Tuam, and in the deanery of Annadown. Another Killcoonagh was somewhere in the Hy-briun country,[13] likewise, in Connaught, and it was probably only a church, dedicated to St. Cuanna.[14] Archdall places it in Roscommon, near the Shannon.[15] Neither of those places must be confounded with a Killchuanagh, supposed to have been in Sligo, and to have been governed by a Cuanna, who was a disciple to Columkille.[16] This was granted to him, by a prince named Tiprad.[17]

Among the ruined monasteries of Galway county is noticed that of Kill-Cuanna, said to have been founded by St. Cuanna in the sixth century.[18] It seems more likely, however, that the establishment here must be referred to the succeeding age. A deep bay borders the north-west margin of Annaghdown parish, so far as the mills of Killroe, where the parish of Kilcoona abuts upon Lough Corrib.[19] Passing eastward, and crossing the main road from Galway to Headford, we reach the little church and burial-ground of St. Coona. Nearly in the centre of the enclosure stands the lower masonry courses of an ancient round tower.[20] It stands upon a double plinth; and it is now about eight feet in height, being fifty-two feet nine inches in girth. This was originally one of the most beautifully built round towers in Ireland. Some of the yellowish white lime-stones, upon the lower course, are five feet two inches long, are dressed, cambered on the outside, and laid in regular courses.[21] In some instances, they are cut and fitted into each other, after the manner of the ancient Cyclopean masonry.[22] The interior of the tower is at present a solid mass of clay and stones. Some luxuriant masses of ivy, falling over the topmost courses, add a picturesque effect to the ruin, which, Sir William Wilde is inclined to believe, may be that Cloichteach[23] of 1238,[24] recorded by the annalists. Kilcoona is a long and a narrow parish, running nearly north and south, between the parishes of Killeany[25] and Annaghdown,[26] and it lies about three miles, in a direct line from the old cathedral church of the latter. Although the Cloichteach is said to have been erected, at Enach-dun, or Annadown;[27] yet, Sir William Wilde deems

[13] Otherwise called Tir-bréoin.

[14] Whether or not he was identical with the present saint may be questioned.

[15] See "Monasticon Hibernicum," pp. 290, 291, and n. (q).

[16] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., n. 115, p. 138, chap. xiv., sect. xv., n. 203, p. 359.

[17] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Columbæ, cap. 2, p. 494.

[18] See Hely Dutton's "Statistical and Agricultural Survey of the County of Galway," chap. v., sec. xxv., p. 492.

[19] See Sir William Wilde's "Lough Corrib, its Shores and Islands," chap. iv., p. 78.

[20] An interesting wood-cut illustration is to be found, accompanying Sir William Wilde's description, at p. 79. This was copied from a photograph, taken under the direction of Lord Dunraven, who accompanied Sir William Wilde, on the occasion of a visit, in September, 1866.

[21] A few dressed stones, taken from the tower, form the headstones to modern graves.

[22] No vestige of the door-way remains, as the present top is below the level of the usual site of that portion of a cloictheach, or Irish round tower, but it was probably on the east face.

[23] This is the Irish name, by which the round towers of Ireland are still known, in their respective localities. See clοιȝȼeaç and cuiLceaċ, denoting "a steeple," or, "a belfry," in Dr. O'Brien's "Focaloir Gaoidhilge-Sax-Bhearla, or an Irish-English Dictionary."

[24] This year the Cloichteach of Annadown was erected. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 296, 297.

[25] See it described, on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 42, 55, 56.

[26] See it represented, on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 42, 43, 56, 57, 69, 70, 82.

[27] Besides the locality, where the ruins are

it possible, that the erection may be referred to Kilcoona, within its district. It is very remarkable, that Kilcoonagh round tower had been unnoticed by the Ordnance Survey staff.[28] A few paces, north-east of it, are the ruined walls of a church, sixty-six feet five inches long, and twenty-four feet wide exteriorly, with the gables still standing.[29]

It would appear, that St. Cuanna's father met an untimely death, at the hands of certain wicked men, who, now hearing of his son's merits and miracles, sent messengers to him, asking pardon for their heinous offence. This was charitably and magnanimously granted. Our saint continued his devotional practices, by frequently retiring to the seclusion of his cell, for prayer and meditation; and, sometimes by going out during night to a fountain, which derived its name from himself. Here, he was accustomed to recite the entire Psalter. St. Cuanna was visited by a great concourse—especially of holy men—from all parts of Ireland. These were specially desirous to form a spiritual friendship and an alliance with him. The result of a conference they held on a beautiful plain, near the cell of Cuanna, was the formation of a confraternity for prayers and supplications, to the throne of Divine Grace, as also, to obtain all spiritual blessings for themselves, and for those people, whose interests they were chosen to represent. There, also, they entered into a sort of religious treaty and mutual obligation, to unite in a community for prayer, and to protect and defend those persons, who were subject to their jurisdiction. We are told, that no fewer than one thousand seven hundred and forty-six holy men were present at this conference. While their assembly was in session, a wondrous prodigy appeared to those present. A bell was seen in air, moving as a bird, and suspended over their heads. All were astonished. They asked from Cuanna, a reason why this miraculous apparition was presented to their view, and why the bell moved through air, without any known agency, although it could not touch the earth. Cuanna replied, "This bell, which you are surprised to see flying through air, belongs to St. Fursey.[30] He is desirous of joining your confraternity, and of being bound to you, in bonds of spiritual friendship. But, not being able to join us, by his corporal presence, he hath sent the bell, which you see, that by means of this messenger, we may admit him into union with our sodality."[31] The holy men, who were there assembled, felt more confirmed in mutual charity by this miracle, and they asked Abbot Cuanna, where St. Fursey then lived. They were told at Perrone, a city in Gaul.[32] Then, they enquired the cause for his having left Ireland. Our saint said, that he had entered into an agreement with a holy man, named Magnentius,[33] who entreated St. Fursey to assume an infirmity, with which he was afflicted, promising at the same time, he, Magnentius, would willingly

seen, on the shore of Lough Corrib, there are several other Enaghs or Annaghs, giving name to townlands, within the old diocese or district.

[28] This is apparent, on examination of the Maps, and the Antiquarian Letters on Galway County, preserved in the Royal Irish Academy.

[29] There are no carved stones, throughout the building, that afford any means for conjecturing its date. See Sir William Wilde's "Lough Corrib; its Shores and Islands," chap. iv., pp. 79 to 81.

[30] See his Life at the 16th of January.

[31] See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. Vita S. Cuannæ, cap. ix., xi., xii., pp. 250, 251.

[32] As St. Fursey did not—it is generally thought—settle at Perrone, before A.D. 648, or after 652, the date of this convention may be assigned to some intermediate time.

[33] For notices of this Magnantius or Magnennius, Colgan refers us to the 18th of December, where, no doubt, he intended to give his Acts. See "Acta Sanctorum Hiberniæ," iv. Februarii, n. 18, p. 252. It would therefore appear, that Colgan makes him identical with St. Magnend, Abbot of Kilmainham, notices of whom may be found at the 18th of December, the day for his festival.

endure another species of suffering, which affected St. Fursey.[34] Thus, as St. Fursey assumed the infirmity of Magnentius, he also became allied to him in friendship. And, the same Divine charity, that sustained our weight of sin on the cross, so arranged their mutual infirmities, that St. Fursey endured a loathsome, vermiculous corrosion, with which Magnentius had been afflicted; while, Magnentius had transferred to his system, a dysentery, hitherto borne by St. Fursey. Wherefore, the latter saint went into Gaul, with such a complaint, and to the time indicated, he had remained in the city of Perrone, where he was renowned, for the performance of many miracles.[35]

We are told, that at one time, Cuanna's brothers collected together, desiring to be avenged on the people of a place, called Gnomor.[36] But, when the saint learned the purpose of his brothers, wishing to return evil for good, Cuanna went with his disciples to these people, and advised them to fly for safety, from the approaching hostile force. They appear to have been the enemies of our saint's family. Notwithstanding, they adopted Cuanna's counsel, and owed their safety to his premonitions. Whilst our saint was returning with his disciples to the banks of Lough Orbsen, he there found a flat stone, on which angels had heretofore brought him to his natal place.[37] The legend states, that trusting in the power of Him, who walked with dry feet upon the waters, our saint, with his eight disciples, stood upon the stone, and that it sailed with all the buoyancy of a ship, until the voyagers were brought to the land of Cuanna's nativity.[38] The servant of God ordered his disciples to bring this stone to his cell, and, it is said, that for seven Lents, he remained upon it, engaged in the exercise of penitential observances. Moreover, it was believed, that owing to the merits of our saint, many infirm persons were there restored to health.[39]

During their journey, our saint's disciples could not find any water to appease their thirst.[40] But, through the power of Him, who refreshes his servants with the waters of Divine wisdom, Cuanna immediately caused a rivulet to flow from the dry soil.[41] Of this water, so miraculously produced, his disciples drank. They praised God's greatness, thus manifested through his servant. In tradition, the recollection of this well is still preserved.

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[34] Cathald Maguire, at the 16th of January, and Desmay, in his Life of St. Fursey, notice this strange commutation. See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. Vita S. Cuannæ, n. 19, p. 252, and ix. Februarii. Vita S. Fursæi, n. 16, pp. 299, 300.

[35] After the foregoing narrative had been thus far given, the next sentence is left imperfect, owing to a defect in the MS. containing our saint's Acts. Colgan thinks, at least, one leaf must be missing. The form of what immediately succeeds is thus given: "Cumque Episcopus præfatæ, &c. *Deest hic in MS. unum ad minus folium*, eos ad necessitatem sanctorum occidunt, & fercula digna murmurantibus, de eorum carnibus distribuuntur." See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. Vita S. Cuannæ, cap. xiii., p. 251.

[36] In "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, we find:—

"Mac Conroi quietly reigns
Over Gno-mor, of smooth marshes,
O'h Adhnaidh on Gno-Beg the lasting,
A nest not indigent or perishable."

—See pp. 64, 65, p. xlii., nn. 322, 323.

[37] Gnomor and Gnobeg, two sons of Lugad, possessed those territories called after them, and since constituting the barony of Moycullen, in the county of Galway. See O'Flaherty's "Ogygia," pars iii., cap. lxxxii., p. 387. Lough Orbsen is now known as Lough Corrib.

[38] See Sir William Wilde's "Lough Corrib; its Shores and Islands," chap. iv., p. 82.

[39] See O'Flaherty's "Iar-Connaught," &c., pp. 52, 54, 62, 156, 252, 255, 391, 392.

[40] See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. Vita S. Cuannæ, cap. vi., vii., viii., p. 250.

[41] "The saint's well, called *Dabhac Chuana*, formerly much frequented by pilgrims, lies in the adjacent townland of Knockreen."—Sir William Wilde's "Lough Corrib; its Shores and Islands," chap. iv., p. 83.

At another time, whilst engaged in the contemplation of Heavenly things, and singing the Divine praises, in a certain field, near his cell, Finmaith, mother to our saint, approached him, and extolled the beauty of his cheeks and the brightness of his eyes. This, however, proved a great source of annoyance to him. Fearing his corporal beauty might become an occasion, for tempting others to the commission of mortal sin, Cuanna is said immediately to have deprived himself of sight, thus too literally fulfiling the Gospel precept, "If thy right eye scandalize thee, pluck it out, and cast it from thee."[42] However, his sight was again restored, through a miracle. The servant of God began to experience great pain, from the nature of this self-privation, but shortly afterwards he fell asleep. The Divine mercy, having restored sight to those born blind,[43] likewise renewed his servant's eyesight, that so he might be able to say, with the prophet David: "O my God, enlighten my darkness, for by thee I shall be delivered from temptation."[44] The author of our saint's Acts observes, that as Cuanna thus endeavoured to avoid human praise, wherefore, true and deserved laudation followed him, as it often does those who seek to avoid it.[45]

One of the last incidents, recorded in the mutilated Acts of our saint, enables us to understand, that he had been visited by certain holy men, who remained with him for three days. A deer, with her hind, came to the place, where they were stopping—probably at Kill-Cuanna—and without betraying any sign of fear, both the wild animals approached our saint. He cried out, "The Lord, who created you, shall certainly make you tame." No sooner had he spoken these words, than the deer fell upon her knees before him, licking his hands and feet, at the same time. The Lord is truly wonderful, in his saints; and, as the lions became gentle before the sight of Daniel, in their den, so were the deer completely domesticated with Cuanna. His holy guests, no doubt, felt greatly edified at what they had witnessed; and, on departing from him, they gave their right hands to him, in token of brotherhood, and in the name of the most adorable Trinity. Then they departed, while the deer, in a domesticated state, remained with St. Cuanna, so long as he lived.[46]

After the foregoing incidents, and various other unrecorded miracles, had occurred, the holy man of God desired to die, as he had lived, in peace with Christ. Gently he passed away to the bosom of Abraham, the angels heralding his way to the starry heavens, where with the Father, Son and Holy Ghost, he now reigns, in a world without end. He had collected around him, at his church and monastery of Kilcoonagh, a great number of learned Christian men, when the whole of this region from Clare-Galway to Cong was fertile with piety, learning and art.[47]

That this saint died, about the year 650, is Colgan's opinion. However, his inference, that Cuanna departed at this particular date,[48] rests upon no just grounds. Although we might admit, that great public assembly, mentioned in his Acts, to have been held, about such a period; we are no where informed, in his imperfect biography, that Cuanna's death occurred, during the same year, notwithstanding Colgan's affirmative assertion.[49] Neither does

[42] See Matt. v., 29.

[43] See Matt. ix., 27, 28, 29, 30, 31.

[44] See Psalms, xvii., 29, 30.

[45] See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. De S. Cuanna, cap. x., p. 250.

[46] See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. De S. Cuanna, cap. xiv., p. 251.

[47] See Sir William Wilde's "Lough Corrib; its Shores and Islands," chap. iv., p. 82.

[48] See "Acta Sanctorum Hiberniæ," iv. Februarii, n. 20, p. 252.

[49] Dr. Lanigan also observes: "Cuanna's death seems to have occurred during the

there appear the least connexion, between the narrative, regarding this public assembly, and those circumstances, immediately preceding the account of our saint's death; on the contrary, Colgan himself acknowledges, that at least one leaf is missing in the manuscript, containing Cuanna's Acts, and in his possession. A notice of that public assembly breaks off, in an unfinished manner, according to this mutilated record; while, the succeeding context has no reference whatever, to the preceding fragments. At the 4th of February, we find St. Cuanna lauded, for his piety and austerity, in the "Feilire" of St. Ængus.[50] Cuanna, Lismoir, occurs in the Martyrology of Tallagh,[51] at the 4th of February. At Lismore, he was probably only a monk; but, afterwards, he became abbot over the church and monastery of Kill-Chuanna. At this day, likewise, his natalis is noted in the Calendar of Cashel, where he is said to have been of Lismore. The O'Clerys fell into an error, when they represent Cuanna, as an Abbot of Lis-more. He is entered thus, in the Martyrology of Donegal,[52] as having been venerated on this day. However, it does not seem certain, he was there elevated to such a dignity. His festival being kept, on the 4th day of February,[53] it is probably the anniversary date for his departure. The Scottish Kalendars have, likewise, commemorated this saint.[54] Thus were the merits of this holy man extended beyond the bounds of his own country, where his memory was more specially reverenced.

ARTICLE II.—ST. MODAN, ABBOT, AND ST. MEDAN, IN SCOTLAND. [*Probably in the Eighth or Ninth Century.*] Armed with faith, virtue and righteousness, as faithful soldiers and servants of Christ, these holy men warred continually, against the devil, the flesh, and the fleeting world.[1] Christian perfection, they knew, was to be attained, by holy prayer and contemplation, and by a close union of our souls with God.[2] The Acts of St. Modan, if written, seem to have perished, or to have been lost. The Aberdeen Breviary, compiled about the year 1509, appears to be the earliest known authority, for the Acts of this holy man; and, the lessons of his office must have been taken, from some earlier records, otherwise, the statements there made only rest on popular tradition.[3] From different sources, Colgan[4] has given us some particulars, regarding this holy confessor and abbot, at the 4th of February. The Bollandists have composed a dissertation,[5] in eight

time that St. Fursey was at Perron in France. Hence Colgan deduced, that it probably was about 650; whereas Fursey was not at Perron until 648, and died there in 652."—"Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 208, p. 360.

[50] The following stanza is taken from the "Leabhar Breac," and thus translated, by Professor O'Looney:—

Z.ii.n. Fronius agar Magnar,
Gelaiste rofeiter;
German martir uasal,
Cuana creodal creren.

Fronius and Magnus,
Gelasius thou knowest;
German, a noble martyr,
Cuana, pious, austere.

[51] Edited by Rev. Dr. Kelly, p. xiv.

[52] Edited by Drs. Todd and Reeves, pp. 38, 39.

[53] The Calendar of Cashel, Marianus O'Gorman, and Cathal Maguire, are agreed, on this point.

[54] In the "Kalendarium Drummondiense," at the 4th of February, we find this entry, "apud Hiberniam Sancta Virgo Cuanna ad Christum migravit," p. 4. See Bishop Forbes' "Kalendars of Scottish Saints."

ARTICLE II.—[1] See the Breviary of Aberdeen. Office of St. Modan, lect. i.

[2] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February iv.

[3] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv. De S. Modano, abbate, in Scotia, p. 497. Also Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February iv., p. 91.

[4] See "Acta Sanctorum Hiberniæ," iv. Februarii. De S. Modano Abbate, ex diversis, pp. 252, 253.

[5] Written by Father John Boland, in the "Acta Sanctorum."

previous paragraphs, with a Life of St. Modan, taken from six lessons, to be found in the Breviary of Aberdeen.[6] Bishop Challoner,[7] Rev. Alban Butler,[8] and Bishop Forbes, have also an account regarding him.[9] At this particular date, likewise, several Calendarists have chosen to associate, with the present saint, a holy brother, called Medan or Middan, about whom very little seems to be known. The English Martyrology of John Wilson records Modan and Medan or Middan, at the 26th of April;[10] and, it states, that both were celebrated in Scotia and Hibernia, where many altars were dedicated to them. On the 4th of February,[11] as appears from the Aberdeen Breviary, the feast of St. Modan, Abbot, with six lessons,[12] was kept in Scotland. That of his brother, Medan or Midan, is usually found in connexion. We know few authentic particulars, regarding the lives of these holy servants of God. According to the most probable opinion, however, they flourished in the eighth or ninth century. The present St. Modan, Confessor and Abbot, is entered at the 4th of February, by Bishop Forbes, who says, he is not to be confounded with St. Medana and St. Middanus.[13] There was another St. Modan, a bishop, venerated in Scotland,[14] but not at this particular date. Hermann Greuen, in his additions to Usuard, has a feast to St. Modan, Abbot, at the 4th of February, and to a St. Medan, Abbot, at the 14th of November.[15] In the Kalendar to the Breviary of Aberdeen, St. Modan, Abbot, is noted at the 4th of February, as having been commemorated, in an office, consisting of nine lessons.[16] And again, in the Martyrology of Aberdeen, it is stated, at the same date, that he was venerated at Fynthre,[17] and that a church had been dedicated to him.[18] It also had the relics of St. Modan, while various remarkable miracles were attributed to them.[19] According to Adam King's Kalendar,[20] at the 4th of February, St. Modan was abbot in Scotland, under King Conran.[21] In his "Menologium Scoticum," Dempster places the festival of Modan, bishop, in Scotia, at the 5th of

[6] See "Acta Sanctorum," tomus i., Februarii iv. De S. Modano, Abbate in Scotia, pp. 497, 498.

[7] See "Britannia Sancta," part i., p. 107.

[8] See "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February iv.

[9] See "Kalendars of Scottish Saints," pp. 400 to 402.

[10] This date is given in the first edition; in the later edition, however, both are placed at the 14th of May. "*At Ferrarius Generali Catal. SS. ad* XIV. *Aprilis* Medanum; Modanum Midanumque *fratres ad* XXVI. *inscripsit.*" — "Acta Sanctorum," tomus i., Februarii iv. De S. Modano, Abbate in Scotia, sec. 5, p. 497.

[11] See "Circle of the Seasons," p. 35. See, also, the "Lives of the Irish Saints," by a Cistercian Monk, at this date, p. 198.

[12] See the Bollandists' "Acta Sanctorum," tomus i., iv. Februarii, pp. 497, 498.

[13] See "Kalendars of Scottish Saints," pp. 400, 401. This remark is also made by Dempster, in "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 936, p. 493.

[14] At the 14th of November. See *ibid.*, p. 401. We are informed, moreover, that at the 2nd of August, the Carthusian Martyrology, or "Usuardus auctus," has a festival for a St. Medan, a bishop. See Colgan's "Acta Sanctorum Hiberniæ," iv. Februarii. De S. Modano, Abbate, ex diversis, p. 252.

[15] See "Acta Sanctorum," tomus i., Februarii iv. De S. Modano, Abbate, in Scotia, p. 497.

[16] See Bishop Forbes' "Kalendars of Scottish Saints," p. 112.

[17] There was a Fintereth, Fintre, or Fintrich, in the deanery of Gavioch and diocese of Aberdeen; there was, likewise, a collegiate church at Fintray, in the deanery of Lennox, archbishopric of Glasgow. See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon," pp. 115, 197, 265, 372. This latter is likely to have been the place.

[18] See Bishop Forbes' "Kalendars of Scottish Saints," p. 128.

[19] Fintray was a parish church, and one of the endowments of St. Patrick's collegiate church, at Dunbarton. See Chalmers' "Caledonia," vol. iii., chap. viii., sect. viii., p. 901.

[20] See Bishop Forbes' "Kalendars of Scottish Saints," p. 143.

[21] See, also, Hector Boetius, "Scotorum Hystoriæ," lib. viii., fol. clvii.

February.[22] Other saints, bearing the name of Modan or Muodan, occur in our Irish Calendars.[23] King Conran is said to have succeeded his brother Congal, A.D. 501.[24] During his reign, Hector Boetius states, that several eminent, holy and learned saints flourished. Among these, he observes, Medan and Modan were pious preachers of Christ's Gospel, among the Scots and Picts.[25] These are also said to have been contemporaries and countrymen of Winfredus, a son of the Scottish king,[26] who left Scotia to spread the Gospel elsewhere, and who is said to have been the same as St. Fridolin,[27] by Dempster. His learning and merits are greatly extolled.[28] We are left in doubt, regarding the Scotia, to which St. Modan and St. Medan belonged by birth. The Breviary of Aberdeen states, however, that casting aside his royal descent and riches, the pious servant of God, Modan, assumed the lowly cowl of a monk. Thus, he wished to become the heir of Christ. From the very beginning of his life, Modan's days were passed, under the monastic rule and habit. He thus lived, in poverty, in chastity, and in obedience. Medan is said, likewise, to have adopted the monastic rule and profession; and, it has been stated, that he wrote a book, On the Praise of a Monastic Life.[29] A monastery,[30] probably founded by Oswald, the Anglo-Saxon King of Northumberland, at Melrose,[31] in Roxburghshire, existed A.D. 664;[32] and, it is thought possible, that the religious residence of Dryburgh had been transferred to the former place, long before Venerable Bede had composed his history.[33] With the latter place, our saint's life appears to have been more particularly connected. The Abbey of Dryburgh, situated near Mailros, was anciently one of the most famous monasteries in Scotland. The fact of Woodburn, in the county of Antrim, and of Druin-la-Croix, in the county of Armagh,[34] having been subjected to it, seems to confirm an opinion, that an original Scoto-Irish foundation had been there established.[35] At this date, Camerarius has placed St. Modanus, as Abbot of Dryburgh.[36]

[22] See Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[23] At the 6th of March, there is a St. Muadan, Bishop of Carn-furbaidhe; at the 29th of May, there is a St. Mo-Dune; and, at the 30th of August, there is a St. Muadan, Bishop of Aireagal-Mhuadain. See "Martyrology of Donegal," edited by Drs. Todd and Reeves. Table of the Martyrology, pp. 450, 451, 454, 455.

[24] This is said to have been the fourth year of King Ambrosius' reign, and the twelfth of Anastasius, Prince of the Romans.

[25] See Hector Boetius' "Hystorie Scotorum," lib. viii., fol. clvii.

[26] See Joannes Leslæus, "De Gestis Scotorum," lib. iv.

[27] Venerated on the 6th of March.

[28] See Georgius Conæus, "De Statu Religionis apud Scotos," lib. i., p. 30.

[29] Such is Dempster's account, in his "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 844, p. 450. According to some, he flourished A.D. 534, while others state, he lived A.D. 803. He is ranked among the saints of Scotland, and he is said to be the patron of Kylmadak. See John Lesley, "De Gestis Scotorum," lib. iv., p. clxvii.

[30] St. Aidan became first bishop or president over it. See James A. Wade's "History of St. Mary's Abbey, Melrose, the Monastery of Old Melrose, and the Town and Parish of Melrose," chap. ii., pp. 82, 83.

[31] John Major relates a curious popular tradition, that in the church or cloisters of Melrose, a miraculous sound used to be heard, before the death of each religious inmate. The monks, believing that it announced the near decease of one among their fraternity, began at once to prepare for Confession. See "Historia Majoris Britanniæ, tam Angliæ quam Scotiæ," lib. ii., cap. xii., p. 78.

[32] According to Venerable Bede's "Ecclesiastica Historia Gentis Anglorum," lib. iii., cap. xxvi., p. 239.

[33] See Francis Grose's "Antiquities of Scotland," vol. i., pp. 101, 120.

[34] See Archdall's "Monasticon Hibernicum," pp. 140, 141.

[35] See Bishop Spottiswoode apud Keith's "Catalogue of the Bishops of Scotland," p. 400. Edition Russel, Edinburgh, 1824.

[36] See Bishop Forbes' "Kalendars of Scottish Saints." This may be found under Scottish Entries in the Kalendar of David Camerarius, p. 234.

It seems clear, if this be admitted, the date for his government of this abbey, A.D. 522, is altogether in advance of the true time. In the reign of David I., King of Scotland, about A.D. 1150, Hugo de Morville, Constable of Scotland, and his wife Beatrix de Beauchamp, founded, at Dryburgh, a Premontre or Premonstratensian Abbey; and, they obtained for it a charter of confirmation, from the monarch. It was afterwards taken under his protection. The churchyard was consecrated, on St. Martin's day, 1150.[37] This religious foundation experienced various subsequent vicissitudes.[38] Dryburgh Abbey was the offspring of Alnwick,[39] from which place the monks came A.D. 1152. Many other Scottish foundations took their constitutions from English houses. This abbey is celebrated, all the world over, because it contains the dust of one,[40] illustrious in the literary annals of Scotland.[41] Sir Walter Scott was interred in his family burial aisle, amid the ruins of Dryburgh Abbey;[42] and, there the pilgrim of sensibility and of culture will recollect his exquisite poetic lines,[43] which seem, as it were, to have been inspired, by a consciousness of his own undying literary renown. The ruins of Dryburgh are in a deep gloom of wood, on the northern side of the River Tweed.[44] The situation and surrounding scenery render the old abbey a most picturesque object,[45] while its historic associations are full of special interest. In 1772, there were scarcely any remains of the church; but, much of the convent, part of the cloister walls, a fine radiated window of stone-work, with the refectory, supported by two pillars, several vaults and other offices, were to be seen.[46] The refectory had fallen,[47] although its gable ends re-

[37] See Hay's "Reliquiæ Sacræ Scotiæ," vol. i., p. 301.

[38] See a very interesting account of it, in Francis Grose's "Antiquities of Scotland," vol. i. Berwickshire, pp. 101 to 109.

[39] See "Quarterly Review," June, 1849. Article on Scottish Abbeys and Cathedrals, p. 117.

[40] See that most interesting of biographies, J. G. Lockhart's "Memoirs of the Life of Sir Walter Scott, Bart.," chap. lxxxiii.

[41] Among the beautiful elegiac tributes, reared to the memory of the great departed, not the least worthy is that by a distinguished Irish poet, in the "Lines written on the Death of Sir Walter Scott," and which thus conclude:—

"When feeling, fancy, wit shall sleep
In mindless gloom,
Then dull forgetfulness may creep
Around his tomb!
Then, may the pilgrim step forego
That honoured shrine:
Then weeds on Dryburgh's tomb may grow,
And, Avon, thine!"

—"The Idolatress: and other Poems," by James Wills, D.D., M.R.I.A., pp. 195 to 197.

[42] See a view of this venerable moulting pile, given with a biographical sketch of Sir Walter Scott, in "The Penny Magazine of the Society for the Diffusion of Useful Knowledge," 1832, vol. i., No. 37, p. 304. A representation of Mr. Chantrey's bust of the distinguished novelist and poet accompanies this memoir.

[43] "Call it not vain;—they do not err,
Who say, that when the Poet dies,
Mute Nature mourns her worshipper,
And celebrates his obsequies;
Who say, tall cliff and cavern lone,
For the departed Bard make moan;
That mountains weep in crystal rill;
That flowers in tears of balm distil;
Through his loved groves that breezes sigh,
And oaks, in deeper groan, reply;
And rivers teach their rushing wave
To murmur dirges round his grave."

—"The Lay of the Last Minstrel," canto v., sect. i.

[44] See Pennant's "Tour in Scotland," MDCCLXXII., part ii., p. 269. An engraving, in copper, accompanies the description of Pennant, and it gives a good idea of their state, at that time.

[45] Two fine copperplate views of the ruins, at Dryburgh, and differing in point of position, from Pennant's engraving, may be seen in Francis Grose's "Antiquities of Scotland," vol. i., pp. 101, 108. One view shows a south-west aspect, and it was drawn in 1789.

[46] See Thomas Pennant's description in his "Tour in Scotland," MDCCLXXII., part ii., p. 269.

[47] See the ground-plan and another beautiful illustration of the ruins, in Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon," pp. 328, 329.

mained, a few years subsequently, when Francis Grose had come to sketch and describe the old abbey.[48] From several appearances in the ruins now remaining, there is reason to believe, that there had been buildings, at Dryburgh, of the ancient foundation, when the new works were erected in the twelfth century.[49] Fragments of a more ancient style of architecture are found, intermixed with those of King David's age.[50] Modan gave six or seven hours every day to prayer.[51] Moreover, he seasoned with it all his other actions and employments.[52] In these good works, he is said to have been emulated, by his brother Medan.[53] Where the latter lived, we are not informed. Prayer is founded in the purity of man's affections. It is also the fruit of self-denial, humility and obedience. Hence, proceeded the ardour, with which Modan studied to crucify his flesh and senses, by practising the greatest austerities. He wished to place himself beneath all creatures, by the most profound and sincere humility;[54] and, in all things, he desired to subject his will to that of his superiors, with such an astonishing readiness and cheerfulness, that these directors unanimously declared, they never saw any one, like Modan, so perfectly divested of all self-seeking and so dead to himself.[55] In the monastery at Dryburgh, this holy disciple dedicated himself to God, about the year 522, according to Camerarius.[56] This, however, is too early a date. In the Chronicle of Scone[57] are some distinctive notices, regarding this saint. He is classed among those, belonging to the Benedictine order, by John Wilson[58] and by Arnold Wion.[59] Yet, Father John Boland very justly remarks, that if he lived, in the beginning of the sixth century,[60] such could not have been the case, since at that early period, the Benedictine institute had not been extended beyond Italy;[61] whereas, if he flourished, about 800, the matter might be less doubtful, for Boland thinks, at the latter period, the Benedictine rule and manner of living had been widely spread throughout Britain.[62] But, Hector Boetius[63] and Lesley[64] aver, that Medan and Modan were brothers, who became monks, and who were remarkable for their sanctity and learning. They flourished, it is said, during the reign of King Achaius,[65] and this brings them so late as the ninth

[48] See "Antiquities of Scotland," vol. i., p. 108.

[49] This opinion seems to be confirmed from the fact, that there was a sacristy or chapel and an altar, dedicated to St. Modan. See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon," p. 329.

[50] See Grose's "Antiquities of Scotland," vol. i., p. 163.

[51] See Camerarius, "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sec. 2, p. 142.

[52] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February iv.

[53] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 844, p. 450.

[54] See Camerarius, "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sec. 2, p. 142.

[55] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February iv.

[56] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sec. 2, p. 142.

[57] There is a beautiful illustration of the Market Cross and Palace Gate at Scone, in Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon," p. 19.

[58] In the English Martyrology.

[59] In "Lignum Vitæ."

[60] As Hector Boetius, John Lesley, Thomas Dempster and David Camerarius assert.

[61] For proof of this assertion, the reader may consult Mabillon's "Annales Ordinis S. Benedicti," tomus i.

[62] See "Acta Sanctorum," tomus i., Februarii iv. De S. Modano, Abbate in Scotia, sec. 7, p. 497.

[63] See "Scotorum Hystoriæ," lib. viii., fol. clvii.

[64] See "Historia Scotiæ," lib. v., p. 178.

[65] He died A.D. 819. See Johannis de Fordun, "Chronica Gentis Scotorum," edited by William F. Skene, lib. iii., cap. liii., p. 138.

century; for, the latter is said to have lived contemporaneously with the Emperor Charlemagne, who was his ally.[65] The abbacy of Dryburgh falling vacant, Modan was raised, against his will, to that dignity. It is said, he was the reverenced and most religious father of many monks.[67] In taking this charge, his conduct was a clear proof, establishing the well-known maxim, that no man possesses the art of governing others well, unless he is perfectly a master over himself.[68] From the hearts of many sons of iniquity, he cast away anger, by his patience; he extinguished envy, by love; he prostrated pride, before humility; he overcame sloth, by diligence in watching and prayer. Thus, he subdued every vice by its opposite virtue. His inflexible firmness, in maintaining every point of monastic discipline, was tempered by the most winning sweetness and charity, and by an unalterable calmness and meekness.[69] He wrought many wonderful miracles. Subduing his lower nature, St. Modan was content with bread and water, and he only took for nutriment herbs and water from the spring. He did not use wine or flesh. Thus, appeasing his hunger and thirst, his body was made a mirror of religion; while, frugal and sparing in food, his life was a model, in the ways of truth, virtue, and holiness. The name Modanus is said to have been bestowed on him, because he hated all evil customs.[70] His habits were so angelic, that what he lacked in heavenly grace he obtained by his prayers.[71] Such, moreover, was his prudence, and such the unction of his words, when instructing or reproving others, that his labours were most successful; his precepts and his very reprimands gave pleasure, and gained all hearts. His presence inspired love, and communicated the spirit of every duty. He tamed the external senses of sight and of hearing, which have been termed the windows of death, and he closed these windows, with the bolts of Divine fear and love. He never experienced irregular motions to sin; for, by chastity, he banished sensuality. He imbued with his doctrine the whole Scotic race, who lived on the west side of the River Forth, or near the Scottish sea. The people about Falkirk especially were converted to the inviolate faith of Jesus Christ.[72] Dempster makes this saint the writer of various tracts, only one of which remained,[73] after the wreck of time; however, Father John Boland is sceptical regarding his statement, on which even he throws discredit.[74] Although, St. Modan is called a bishop, by Dempster; yet, we are told, that his place is unknown, and that, through the lapse of time, many other statements are doubtful regarding him.[75] St. Modan preached the word of life, with great zeal, and with no less fruit, in the country about Sterling.[76] His career was illustrious for the wonders he wrought. At various places, near the River Forth, and especially at Falkirk, he carried

[65] See Hector Boetius, "Scotorum Hystoriæ," lib. x., fol. cxc. *et seq.*

[67] See the Breviary of Aberdeen. Office of St. Modan, lect. i.

[68] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February iv.

[69] See Camerarius, "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sec. 2, p. 142.

[70] His office says, "quasi Modos odiens vanos, seu Motus vacuos, vel Mores angelicos habens," lect. iv.

[71] See "Acta Sanctorum," tomus i., Februarii iv., p. 498.

[72] See Bishop Forbes' "Kalendars of Scottish Saints," p. 401.

[73] It is called "De Episcopi Officio," lib. iii.—"Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 869, p. 459.

[74] See "Acta Sanctorum," tomus i., Februarii iv., sect. 8, pp. 497, 498.

[75] Thus some will have it, that he lived A.D. 535, while others state, that he flourished A.D. 803. For notices regarding him and his brother Medan, Dempster quotes Uion's "Lignum Vitæ," lib. ii., p. cdxxi., and lib. iii., p. ccccxxi. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 844, p. 450, and num. 869, p. 459.

[76] See Bishop Challoner's "Britannia Sancta," part i., p. 107.

on missionary work. His disciples usually accompanied him.[77] Though his mind was still active and ready to preach, the Blessed Modan was at last worn down, by his excessive labours, and through study for his own and for the salvation of others. At last, he became so exhausted, that he could scarcely walk.[78] He frequently interrupted his apostolic employments, notwithstanding, to retire among the craggy mountains, near Dunbarton.[79] There, he usually spent, in great austerity, thirty or forty days, at once, while his soul was enraptured, by the heavenly exercises of devout contemplation, and in reading the Holy Scriptures.[80] In these occupations, he enjoyed a kind of anticipation or foretaste of those delights, in which consists the happiness of the blessed.[81] His retirement, we are told, was at a secret place, near the ocean of Scotia, not far from Dunbarton and Lochgarloch.[82] Here, he was completely separated from man. High mountains surrounded him, on every side. After many wonderful miracles, he fell asleep in the Lord, and in that place, where the parochial church of Rosneth now stands. In a chapel of the cemetery there, his sacred relics were for a long time preserved and greatly venerated. There, too, a parochial church stood, and it was dedicated to his honour.[83] The place, called Rosneath, is said to have been derived from the Celtic Rosneveth, which means "the promontory of the sanctuary."[84] Sometimes, it was called simply Neveth, "the Sanctuary."[85] It is a promontory in Dumbartonshire, formed by the Gareloch and Loch Long. From this saint, the place probably acquired an early character for sanctity."[86] It seems, likewise, to have had the most intimate connexion with his memory in Scotland. The saint's death is placed, by certain writers, in the seventh century; although, others think he flourished at a later period.[87] It is said,[88] that the name of St. Modan was formerly celebrated at Brechin,[89] a celebrated episcopal see in the province of Angus. Brechin was the seat of ecclesiastical institutions, at an early date.[90] Among the few architectural relics there left, the Culdees of Brechin built one of those remarkable "round towers," which serve to perpetuate the memory and the Irish origin of that church, which gave them birth.[91] It is stated,[92] that

[77] Among these, named by Hector Boetius, as preaching the Gospel, through the lands of Scots and Picts, during the reign of King Conran, are, Colman, Priscus, Medan, Modan and Euchinus. See "Scotorum Hystoriæ," lib. viii., fol. clvii. Whether these preached in conjunction or otherwise does not appear.

[78] See Bishop Forbes' "Kalendars of the Scottish Saints," p. 401.

[79] This place is said to have been called Alcluid, being a fortress on the River Cluid. Afterwards, it was called Dunbritton.

[80] See Camerarius, "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sec. 2, p. 142.

[81] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February iv.

[82] See its beauties described, in the "Imperial Gazetteer of Scotland," vol. i., pp. 702, 703.

[83] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 401, 402.

[84] See Dr. Petrie's "Round Towers and Ecclesiastical Architecture of Ireland," part i., sect. iii., p. 57.

[85] See "Origines Parochiales Scotiæ," part i., p. 28.

[86] See Bishop Forbes' "Kalendars of Scottish Saints," p. 402.

[87] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February iv.

[88] By Dempster. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 869, p. 459.

[89] See a very interesting account of this place, in Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon," pp. 117 to 125.

[90] See "Registrum Episcopatus Brechinensis cui accedunt Cartæ quamplurimæ Originales," I. Registrum, vol. i., preface, p. iv. This work is one of the Bannatyne Club publications, edited by the brothers Chalmars of Aldbar, and C. Innes, and printed at Aberdeen, 1856, 4to.

[91] Several very beautiful illustrations of the round tower, cathedral and other subjects of interest, in connexion with Brechin, are

Kenneth Mac Malcolm [93] bestowed the great city of Brechin on the Lord.[94] The following places, in Scotland, seem to have been called after St. Modan. Kilmadan, in Argyleshire, known anciently as Glenduisk and Glendaruell, variously styled Kilmoden, Kilmodden, Kilmuddane and Kilvowan.[95] In addition, Balmhaodan, the old name of Ardchattan. Here are the ruins of an ancient church and the saint's well.[96] St. Modan's Church, at Faulawe, is noted, in the deanery of Lothian.[97] Again, Falkirk, which was the ancient Eglais Breac, or Varia Capella. To our saint was particularly built and dedicated the High Church of Sterling. Finally, perhaps St. Modan's Chapel, at Freswick, may be referred to this saint.[98] In Ireland, it seems doubtful, if we had any church erected, in honour of this St. Modan; and, that his name has been omitted from our national calendars, at this date, does not necessarily disprove, that our island may have been the country of his birth, although Scotland received the greatest benefits from his life and labours.

ARTICLE III.—ST. LOMMAN, OF LOUGH GILL, COUNTY OF SLIGO. [*Sixth Century.*] The whole efforts of a monastic race, who tenanted the various cells and religious houses in Ireland, even during ages of European barbarism, prove, that our early ecclesiastics were worthy representatives of a missionary people. They were destined to bear aloft the lights of Faith and of Learning, amid the turbulence of political strife and discord. St. Loman was the son of Dallan, son to Bressail, son to Manius, son of Eochaid, son of Domnhail, son to Imchad, son of Colla Dacrioch.[1] To this latter race he belonged.[2] He was born, probably, in the earlier part of the sixth century, when Ireland so much abounded in holy men, and in learned teachers. We find him mentioned, in the Martyrology of Tallagh,[3] at the 4th of February, as Lomman. Here, this name is united, with that of another saint, Colman, Tamlachta Gluidh. This, however, is clearly a peculiarity, or a mistake of entry, on the part of a scribe.[4] We cannot learn, that the Acts of this holy man have been preserved; but, from the Life of St. Farannan,[5] we are informed, that he lived, towards the close of the sixth century. In the Martyrology of Donegal,[6] is set down as having a festival, on this day, Lomman, of Loch Gile, between Cairbre[7] and Breifne.[8] The locality, in question, is the beautiful Lough Gill, lying between the counties of Sligo and of Leitrim, but

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distributed throughout the volume, previously quoted.

[92] In an ancient chronicle.

[93] He is thought to have reigned, about the end of the tenth century.

[94] See Innes' "Critical Essay," p. 788.

[95] See "Origines Parochiales Scotiæ," part ii., p. 55, and "Old Statistical Survey of Scotland," vol. iv., pp. 337, 342.

[96] See "New Statistical Survey of Scotland." Argyle, p. 498.

[97] See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon," p. 138.

[98] See Bishop Forbes' "Kalendars of Scottish Saints," p. 402.

ARTICLE III.—[1] According to the "Genealogies of the Irish Saints," chap. 18.

[2] See the "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 38, 39.

[3] Edited by Rev. Dr. Kelly, p. xiv.

[4] There appears to have been no other connexion, between St. Lomman and St. Colman, but the fact, that both their festivals occur on the same day.

[5] This will be found, at the 15th of February.

[6] Edited by Drs. Todd and Reeves, pp. 38, 39.

[7] This territory is comprised in the modern barony of Carbury, in the northern part of Sligo county. Its name was derived from Cairbre, son to Niall of the Nine Hostages, who was chief of this territory in St. Patrick's time. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, p. xxxviii., n. 278.

[8] This territory, formerly of considerable extent and importance, comprised the present counties of Leitrim and Cavan. See *ibid.*, p. xxxvi., n. 260.

chiefly within bounds of the former county. Probably, on one of its islands, our saint had erected his hermitage, about, or a little after, the middle of the sixth age. We find this saint had been a contemporary, with the renowned St. Columkille. He assisted, at the great Synod of Dromceat,[9] which according to some writers was held, about the year 580,[10] while others defer it, to A.D. 590.[11] Here, our saint had the singular honour and happiness, no



Old Church, on Cottage or Gallagher's Island, Lough Gill.

doubt, to welcome the great Apostle of Caledonia; but, it may be, that their acquaintance and friendship had not then been made for the first time. When the traveller takes his departure for Lough Gill, by boat, from the upper bridge at Sligo,[12] and ascends the river, widening while he advances, scenes of surpassing loveliness begin to open on his view, as he gazes in admiration on either shore. On the northern bank are the spreading forest trees of Hazlewood Demesne,[13] fringing, on that side, the water's edge; while, on the southern bank, the magnificent plantations of Cleaveragh Demesne[14] spread along in mazes and masses of varied sylvan beauty. A few small wooded islands, here and there, speck the broad expanse of this noble river. At length, our boat shoots out by a jutting promontory, closing

[9] The place, where this convention was held, is said, by O'Mahony, to be now called Daisy Hill, near the River Roe, not far from Newtown Limavaddy, county of Londonderry. The Rev. John Keys O'Doherty, however, identifies Dromceat, with Enagh Hill, in a series of interesting chapters, lately published, in *The Londonderry Journal*, April 24th, 26th and 28th, 1876.

[10] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, Confessoris, ex Hibernico versa, cap. vii., and n. 33, pp. 337, 339.

[11] See O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., n. 56, p. 446.

[12] The town of Sligo, situated within the parishes of St. John's and Calry, in the barony of Carbury, is depicted on "The Ordnance Survey Townland Maps for the County of Sligo." Sheet 14.

[13] This is shown in the parish of Calry, and barony of Carbury, on "The Ordnance Survey Townland Maps for the County of Sligo." Sheets 14, 15.

[14] This is shown in the parish of St. John's, barony of Carbury, on "The Ordnance Survey Townland Maps for the County of Sligo." Sheets 14, 15.

Hazelwood Demesne, when the gorgeous panorama of Lough Gill meets our enraptured vision. Cottage[15] or Gallagher's Island,[16] of irregular triangular form, lies well out from Aghamore Bay, and it was the first point selected for our landing. It has a rocky, uneven surface. Ascending through the woods, with which it is covered, an old church might there be seen.[17] It was covered then with heavy masses of ivy. This old church[18] is the chief feature of interest, on Gallagher's Island, which prominently and proudly rises over the charming Lough Gill, and lies towards its southern shore. The ruined building seems to have been surrounded, at one time, by an ancient cemetery, which has long been disused. The old church, quadrangular in shape, measures 30 feet by 18, on the outside, and 24 by 12, on the inside. The walls are 3 feet in thickness. The side walls are about 12 feet in height, and about 20 feet to the gable-ridges. It is still very perfect, so far as the masonry is concerned. On the south side is Dhonee mountain. Rockwood mountain also rises, on the shore-side, near this island. Gallagher's Island Cottage stands insulated, in beautifully wooded seclusion. Trees, all around the church, give a peculiarly lonely aspect, to those ruins, which are there quite embowered. However, Cottage Island is not the largest on Lough Gill;[19] while, the curious old church remains thereon, if marked as to site, are not specially denoted by lettering, on the Ordnance Survey Maps. Having gratified our curiosity here, for a considerable time, a fair opportunity was afforded, to sweep with a good magnifying glass, from our vantage ground, the entire stretch of lake, with its fore-shores, and the distant outlines on the horizon. Over the southern margin of Lough Gill winds a road, close to the shore, and sheltered with some spreading woodlands, along the steep banks. All the smaller islands around were covered with fine trees; while, the umbrageous character of the shores prevails, even to the mouth of the chief river, which pours its waters into Lough Gill. Romantic and wavy outlines of rocks and mountain ranges are interspersed, along this particular line of country. The variable July day, on which it had been our good fortune to enjoy a delightful sail over various portions of the lake's surface, was one well calculated to exhibit its varied beauties, under every imaginable form of cast and colour. Sometimes, the sun gleamed out brightly, and was reflected to great advantage over the rippling wavelets, dancing in troublous motion over Lough Gill's ruffled surface, and beating with murmuring sound on the island and shore borders. Sometimes, clouds gathered singly or in masses, and spread a gloom over the scene; while, occasional light summer showers swept across the lake. Then appeared the sun once more. Again, the clouds began to gather more heavily, as the winds arose to disturb the swelling waves, which happened to be gay with yachts, bearing racing pennons, and hundreds of boats were flitting along, like mere rocking

[15] This lies within the parish of St. John's and barony of Carbury. It is to be seen on "The Ordnance Survey Townland Maps for the County of Sligo." Sheets 15, 21.

[16] Both Gallagher's Island and Church Island were visited by the writer, in the month of July, 1868, accompanied by the Rev. William Purcell, C.C., Metropolitan Cathedral, and a lay-gentlemen, from Dublin, also a mutual acquaintance, who then happened to be sojourning in the same hotel at Sligo. The excursion to Lough Gill was one thoroughly enjoyed by all, and one to be long remembered, with very pleasurable emotions.

[17] The accompanying sketch of this ruin was taken, by the writer, when he visited that spot, on the occasion noticed. This sketch has been transferred to the wood, by William F. Wakeman, and engraved by George A. Hanlon.

[18] The "Liber Regalis Visitationis," of A.D. 1615, a manuscript copy of which is in the Royal Irish Academy's Library, states, that for the most part, the churches in the province of Connaught were in good repair. The state of the Elphin churches is not minutely noticed. See p. 257.

[19] It contains 13 acres 3 roods and 14 perches. It is represented on "Ordnance Survey Townland Maps for the County of Sligo." Sheet 15, 21.

specks of drift. It was a day, selected for Sligo's annual regatta, and the pleasure-seekers were all out from town and country, interested in, or enjoying, the aquatic sports, perhaps even more than the splendid scenery, so familiar to their gaze. Yet, such could not have been the case, so far as first visitants were concerned—especially if at all susceptible to the charms of nature's and art's highest adornments. The islands and shores around were literally alive with people, decked in their holiday costume; the well-appointed pleasure boats, hired for the day, with their sturdy, obliging boatmen, were constantly landing at, or departing from, some favourite point of vantage ground, or of interest, for those ladies and gentlemen, who were their occupants. The farmers and their families, around the lake-shores, were able to put out in their own stout keels; nor, were the cheerful peasants and tradespeople the least gratified, among those groups assembled. An antiquary might feel all the less distracted, in the peculiar attainment of his object, were the lake less alive, with its freightage of human beings. Yet, even he, having sympathies with the past, more than with the present, could not remain but gratified and delighted, in finding nought to interrupt his pleasure and pursuit, while no moment of time was left unoccupied, and every stroke of the oar brought, within the range of vision, something to charm the fancy, awaken the imagination, inform the mind, and warm the feelings. The waves rolled lustily, greatly ruffled by the stiff breeze, as our boat was steered into the middle channel; but, the rocking motion was even productive of agreeable excitement; for, we felt assured, in the skill and experience of the sturdy and careful men, that drew out into the deep. Our destination, this time, was to Church Island, which spread its woods before us, to the water's edge, in attractive loveliness. Soon was it reached, and we landed at a point, on the western side, in quest of the old church, which, we were informed, was one of great interest. After landing, we found a pathway, rather tangled by the growth of thorns and briers. It fully proved, that this solitude was rarely disturbed, by the visitor's intrusion. Strangely different, indeed, are the tastes and habits of modern society, from those, which prevailed in a past age, when the pious contemplative loved to pray and wander through scenes, so congenial to the soul of a pure and perfect religious. Church Island has its own little satellite islets, scattered chiefly between it and the northern shore, while further west and towards the head of Lough Gill, an unbroken surface of water may be seen, extending into the county of Leitrim. The shores, all around this sheet of rolling waves, were well adorned with forest trees; and yet, at wide openings, tillage and hilly pastures relieve the prospect, with features of picturesque variety. Nothing in the kingdom of Ireland can surpass the peculiar grace and grouping of the land and wave indentations of this scene. Church Island, formerly Inis Mor, is the largest island on the surface of the enchanting Lough Gill.[20] It is finely fringed with wood, although, here and there, we find some clearings.[21] On it are the ruins of a very interesting old church. The cemetery near is now disused.[22] Tradition says a nunnery was here previous to a church, erected in the townland of Clogherbeg,[23] in the parish of Calry,[24]

[20] A beautiful steel engraving of Hazelwood and Lough Gill, will be found in W. H. Bartlett's "Scenery and Antiquities of Ireland," vol. i., p. 64.

[21] It comprises 41 acres 2 roods and 10 perches, as shown on the "Ordnance Survey Townland Maps for the County of Sligo." Sheet 15.

[22] Such, however, was not the case in 1837. Here, the incumbent of St. John's Parish, Sligo, was accustomed to take possession. See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 564.

[23] The people call this Teampall a Clochain.

[24] This is probably the Vicaria de Calley,

east of Sligo.[25] This lies on the northern shore.[26] The old church of Upper Island, or Church Island, on Lough Gill, is reached, through bramble-covered pathways, after landing from the boat, on the western side, and with considerable difficulty. The church measures 48 feet by 24, on the outside. It is about 30 feet, to the ridge of the roof. The side walls are over 3 feet



Old Church on Church Island, Lough Gill.

in thickness.[27] There is a sort of hermitage, walled off from the chapel, as may be seen in the interior, and its construction is worth a careful study of the architect and antiquary. Around the walls, there are several openings, once serving for windows, it may be supposed. Within the church, there are two low doorways to be seen, in a cross wall. One doorway is arched low, on the interior. There may be seen, on the exterior, a long lintel-headed doorway. Embedded in the masonry of the cross-wall interiorly, a curious Oghan stone, with its hieroglyphic inscription, must arrest the antiquary's attention. The characters are almost obliterated. After some delay on this island, eventide began its approaches, and we deemed it time to steer down the lake, in the direction of Sligo. A fleet of boats happened to be moving, towards the same destination; and, in the exciting race for home, which ensued among the hired oarsmen, it was a pleasing sight to observe a great eagerness to steer their respective craft, in advance of contending neighbours. It would seem, that the present saint had lived, pro-

in the deanery of Carbery, worth 30s., and usurped by the soldier John King, A.D. 1615. "Liber Regalis Visitationis," MS., R.I.A., p. 261.

[25] See Thomas O'Conor's letter, dated Grange, September 5th, 1836. Sligo Letters, vol. i., pp. 70, 71.

[26] In the parish of Calry, may be seen the Sod Fort, defended by Sir Teague O'Regan, against the forces of William III. See Harris' "Life and Reign of William III.," book ix., pp. 331, 332.

[27] The accompanying sketch, by the writer, was taken in 1868. It has been since transferred to wood, by the accomplished Irish antiquary and artist, William F. Wakeman, and it is engraved by George A. Hanlon.

bably for some considerable period of his life, on one or other of those islands, already described, and where we now find the remains of churches, on Lough Gill.[28] When he died has not been exactly ascertained; yet, we have every reason to suppose, this occurrence took place, towards the close of the sixth, or about the commencement of the seventh, century.

ARTICLE IV.—THE BLESSED RABANUS MAURUS, OR RABAN MAUR, ABBOT OF FULDA, AND ARCHBISHOP OF MAYENCE, GERMANY. [*Eighth and Ninth Centuries.*] A very eminent prelate and prince of the Church has rightly observed, that she need not be afraid of the school, for science has never yet demonstrated anything contrary to Faith. Again, experience has proved, that there never had been any demonstration of science, which was in contradiction with any of the revealed truth, and those who put that theory forward, put it forward, either from want of a clear knowledge of what revelation was, or from some mistaken opinion of their own, which they supposed to be scientific.[1] The truth of such an opinion is very clearly demonstrated, in the life and labour of the Blessed Raban Maur, who joined with his varied and accurate clerical learning, a secular course of studies. If in advance of his period, he was a great scholar, yet, perhaps, his profane learning was not wholly free from those mistakes, which more or less attend, on most human speculations and systems. Philosophy changes its theories, in many instances, and during the course of ages. Faith is unalterable, since from the beginning, it has been God's revealed truth. Rodolph, a priest and a monk at Fulda, was one of the Blessed Raban's disciples.[2] He is the first known to have written the Life of his highly-distinguished master. Yet, he strangely enough omits all detailed mention of Raban's parentage, race and place of birth. Such particulars, therefore, must be inferred, rather than decided, from other sources. The fragmentary biography of Rudolf is a very imperfect record of Raban Maur's Acts. He applies, chiefly to an account of the translation of saints' relics, from the city of Rome to France, during the reign of the Emperor Lewis,[3] son of Charlemagne.[4] In the eleventh or twelfth century lived Meginfrid, a learned monk and chronologist of Fulda, who wrote the history of this abbey and of its inmates.[5] Trithemius appears chiefly to have taken him as an authority, for many of those accounts he has left of Raban Maur. It is likely, Trithemius had various other authors to quote from, but we can hardly find their value as authorities. Nicolaus Serarius[6] and Christopherus Browerus[7] specially write about the Blessed Raban Maur. The most complete and elaborate biography of this holy man is undoubtedly that by John of Trittenhem.[8] Yet, as the author him-

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[28] See "Parliamentary Gazetteer of Ireland," vol. ii., p. 254.

ARTICLE IV.—[1] See inaugural address of His Eminence Henry Edward Manning, Cardinal Archbishop of Westminster, at the opening of the Catholic "Academia," in Manchester, January 10th, 1876.

[2] Rudolf survived his master, about eight or nine years, his death being assigned to the viii. of the March Ides, corresponding with the 8th of the month, A.D. 865, according to the Annals of Fulda.

[3] This monarch immediately succeeded his father, and died on the 21st of May, A.D. 840. Rudolf states, that he reigned twenty-seven years, but, he wanted eight months of such a term. See the Bollandists' "Acta Sanctorum," iv. Februarii. First Life. Preface and n. (b), tomus i., p. 512.

[4] This great Emperor died, on the 28th of January, A.D. 814.

[5] See "In Chronico Hirsaugiensi," A.D. MC.

[6] See "Mogunticarum Rerum," lib. iv.

[7] See "Antiquitatum Fuldensium," lib. ii., cap. 13, lib. iii., cap. 13, 14, and lib. iv., when treating about the fifth Abbot of Fulda.

[8] In the Prologue, this life is inscribed: "Reverendissimo in Christo Patri, Illustris-

self complains, he wrote just six hundred and fifty-nine years,[9] after the Blessed Raban had departed from this world ;[10] so that many of his subject's great actions had passed away to oblivion, during this lapse of time. For, although, many previous writers had left various eulogies on the holiness and learning of Raban, still no one among them had composed a complete and a continuous life. From very unsatisfactory materials, and as a gleaner in several poor harvest fields, John of Trittenhem was only enabled to collect a few ears of corn, and to place them in the best conjectural order he could follow, with an apology offered for defects and oversights.[11] To Albert, then Archbishop of Mayence, at whose instigation this biography had been composed,[12] the author submits it for correction and patronage. Although a very interesting record, Tritheminus has undoubtedly fallen into several errors of statement, corrected by other writers. At the 4th of February, the Bollandists have given two Lives of St. Raban, Archbishop of Mayence. A commentary in ten sections precedes. The first Life[13] contains nine chapters and fifty-one paragraphs. A second Life[14] is written in three books—the first book comprises five chapters and twenty-eight paragraphs—the second four chapters and ten paragraphs—while the third book contains four chapters and seventeen paragraphs.[15] The learned Benedictine Father, John Mabillon, evidently loves to dwell on the virtues and accomplishments of Raban Maur, who was so distinguished an ornament of his order. Wherefore, not alone in his Acts of the Benedictine Saints ;[16] but, likewise, in his great history of the order,[17] are there references made to illustrate the Acts of this great man. Although Trithemius numbers the illustrious Rabanus Maurus among the saints and canonized persons,[18] besides relating that his tomb was famous for miracles,[19] and that special honours were paid to his remains on the occasion of their translation to Saxony, in the year 1515, while a certain manuscript, containing a catalogue of the patron saints[20] of the city of Mayence, styles him St. Raban ; yet, the Bollandists prefer to call him a *Beatus*.[21] It was not known, that at Fulda, an ecclesiastical office had

simóque Principi et Domino, D. Alberto, Sanctæ Moguntinæ Sedis, et Magdeburgensis Ecclesiæ Archiepiscopo, Sacri Romani Imperii Principi Electori, per Germaniam Archicancellario atque Primati, Halberstatensis Ecclesiæ Administratori, Brandeburgensium Marchioni, Stetinensium, Pomeranorum, Cassubiorum, et Sclauorum Duci, Nurenbergensium Burgravio, ac Rugiorum Principi, Joannes Trithemius, Abbas Monasterii S. Jacobi Maioris Apostoli, in suburbanis Herbipolensis civitatis, quondam verò Spanheimensis, Ordinis S. Benedicti, quicquid ad Deum oratio præualet peccatoris."

[9] Hence, he wrote St. Raban's Life A.D. 1515, and he dates the Prologue, on the 6th of November.

[10] Computed to be A.D. 856.

[11] Incidentally he complains, about the Germans neglecting the memories of their great saints and men, and their want of cultivating historic studies. From such a charge, however, in an elaborate eulogy, he exempts the learned Archbishop of Mayence, to whom his biography is dedicated.

[12] When Trithemius, formerly Abbot of Spanheim, became Abbot of Herbipolis, he was asked to write Raban's Life.

[13] This was written by Raban's disciple, Rodulf.

[14] This Life was written by John of Trittenhem, Abbot of Spanheim. In referring to either, they are distinguished as the first and second Life.

[15] See "Acta Sanctorum," tomus i., iv. Februarii. De S. Rabano Mauro, Archiepiscopo Moguntino in Germania, pp. 500 to 538.

[16] See "Acta Sanctorum Ordinis S. Benedicti," tomus ii., sæc. iv., pp. 1 *et seq.*

[17] In various passages of "Annales Ordinis S. Benedicti," tomus ii. and iii.

[18] See "De Viris Illustribus Ordinis S. Benedicti," lib. iii., cap. 199.

[19] See Vita B. Mauri Rabani, lib. iii., cap. iv., subs. 13, 17. "Acta Sanctorum," tomus i., Februarii iv., pp. 537, 538.

[20] While Raban was alive, Amolo, Bishop of Lyons, calls him "a good and a learned man, and a Catholic bishop ;" Hincmar of Rheims styles him "a venerable archbishop, a zealous father in holy religion, and a Catholic writer ;" while, Ermanric says, he was "a most holy man, and most skilled in every art."

[21] Thus is he styled, by Frodoard, in his chronicle.

been recited in his honour, although several writers agreed to mention him, as a saint.[22] Thus, Mabillon has him enrolled, and classed, among the distinguished and holy men of his order.[23] The name is frequently found aspirated to Hrabanus;[24] and this seems to have been his own favourite way for spelling it.[25] A great difference of opinion has prevailed, regarding the exact place of the Blessed Raban's birth. Most of our modern writers appear to agree, that Germany best deserves to claim the honour of his nativity; while, many deem Mayence or Maintz,[26] to have been the city, in which he first saw the light, and had been baptized.[27] Other writers contend, that he was a Briton, and an Anglo-Saxon monk,[28] before he came to France and Germany; but, some of their observations, in reference to him, are easily refuted, by examining the facts of history. Again, there are authors, who deem St. Raban Maur to have been a Scotus.[29] The Scotch writers,[30] as a matter of course, in the latter case, claim him to have been one of their countrymen. However, some of our Irish writers will not allow this easy appropriation; for, they rightly infer, that if other proof of Raban's nativity be wanting, Ireland may fairly claim so distinguished a Scotus as her son. If born in Ireland, at all, it seems to us, he must have left it, when a mere youth; but, the matter is extremely doubtful, and pending further investiga-

[22] This is remarked, by Browerus, in some comments on the epitaph of Raban, num. 6.

[23] He calls Raban, "præclarum ecclesiæ lumen," and "immo astris supernis insertum."—See "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., pp. 52, 53.

[24] See the various tracts, especially the Epistles he composed, to which his name is found affixed.

[25] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxix., sec. xxvii., p. 472.

[26] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February iv., p. 91.

[27] This supposition rests chiefly on the authority of two lines, found in the epitaph, which, it has been stated, he composed before his death:—

"Vrbe quidem hâc genitus sum, ac sacro fonte renatus;
In Fulda post hæc dogma sacrum didici."

Still, the authorship of this epitaph may well be questioned, although it be written—as often happens in such cases—in the first person.

[28] Ptolemy of Lucca, a Dominican, lived about the year 1270, and Geruasius Riccobaldus Ferrariensis, a canon of Ravenna, who lived about A.D. 1300, are cited by Raphael Volaterranus, for particulars he gives, regarding St. Raban, in "Anthropologia," lib. xviii., xix., xxii. Yet, some of these statements are clearly erroneous; as, for instance, that Raban was a disciple of Venerable Bede, that he was a Præsul of Meaux, in the time of Lewis the Pious, and of Gregory V., and that he made the University of Paris, founded in his time, celebrated through his learning.

[29] The foundation for this opinion is thought to be, that sentence of Vincentius Bellovacensis, "Speculi Historialis," lib. xxiii., cap. 173, when treating about Albinus Flaccus, he writes: "Scientia vitâque præclarus, sapientiæ studium de Roma Parisios transtulit, quod illuc quondam e Græciâ translatum fuerat a Romanis: fueruntque Parisiis Fundatores hujus studii quatuor monachi Bedæ discipuli, Rabanus et Alcuinus, Claudius et Joannes Scotus." Again, Robertus Gaguinus writes: "Delati naue ex Scotia Claudius et Joannes, Rabanus quoque et Alcunus, ex Venerabilis Bedæ discipulis," &c. See "De Rebus Francorum," lib. iv. This latter writer lived, in the year 1500.

[30] They seem chiefly to have followed Robertus Gaguinus' statement. Thus, Hector Boetius, in "Historia Scotorum," lib. x., John Lesley, "De Rebus Scotorum," lib. v., at the reign of Donald V., make him a Scotchman. Thomas Dempster boldly asserts, he was born in Scotland, where he became a monk of Melrose. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1037, p. 545. David Camerarius, in "Menologium Scotorum," places him among the Scottish saints at the 4th of January: "Fuldæ obitus Hrabani Mauri Abbatis, Archiepiscopi Moguntini et Academiæ Parisiensis fundatoris."—Bishop Forbes' "Kalendars of the Scottish Saints," p. 189. It is incorrectly stated, that Dempster's opinion is supported by the authority of Wion, Josias Simlerus, Gesnerus, Lilius Giraldus, Ferrariensis, Balæus, Zabarella, and other writers, who are not named. This affirmation, the Bollandists refute.

tion, we should feel rather loth to pass his feast over in silence, and to disconnect him from the many other holy and learned Irishmen, who were his contemporaries and his friends, on the Continent of Europe. According to the authors of the Literary History of France[31] the parents of Raban are not known by name, although said to have been distinguished for their nobility of descent.[32] We only know, for a certainty, that he had a brother called Toutin, and that both had a nephew Gondramne.[33] Now, Trithemius has given Raban the surname of Magnentius,[34] because he supposed Ruthard belonged to the family of the Magnances. Instead of Magnentius, he is called Magnetius, by Ademar of Chabanois and by Sigebert, probably for a different reason from that given by John of Trittenhem. His birth is referred to the year 788,[35] or even to 795,[36] but, where it actually took place seems to have hitherto baffled the researches of his various biographers. Although Trithemius states,[37] that St. Rabanus Maurus was born in the town of Fulda, in the territory of Buconica; yet, the Bollandists aver,[38] that at the time of his birth, there was no town at Fulda, and, that it seems more probable, he was born at Mayence, while, his parents were French in origin. This is supposed, rather than proved. We are informed, likewise, that from a very early age, Raban manifested a precocious sanctity, and most amiable dispositions. His mother, in particular, is said to have fostered these pious indications, and to have become his earliest instructor. Not only do some of the Scotch writers claim Raban Maur for their countryman, but they introduce accounts, regarding him, which conflict entirely with chronology, and even with probability. John Major states, that the Scots, Clement, John, Raban and Alcuin, accompanied a certain Guillermus, their relative, and a large number of Scots, in a representative capacity from Achaius,[39]

[31] See "Histoire Literaire de la France," ou l'on traite de l'Origine et du Progrès, de la Décadence et du Rétablissement des Sciences parmi les Gaulois et parmi les François; Du goût et du génie des uns et des autres pour les Letres en chaque Siécle; De leurs anciennes Ecoles; De l'établissement des Universités en France; Des principaux Colleges; Des Académies des Sciences et des Belles Letres; Des meilleueres Bibliotheques anciennes et modernes; Des plus célebres Imprimeries; et de tout ce qui a un Rapport particulier a la Literature. Avec les Eloges historiques des Gaulois et des François qui s'y sont fait quelque réputation; Le Catalogue et la Chronologie de leurs Ecrits; Des Remarques historiques et critiques sur les principaux Ouvrages; Le dénombrement des différentes editions; Le tout justifié par les citations des Auteurs originaux. Par des Religieux Benedictins de la Congregation de S. Maur. Nouvelle Edition, entièrement conforme a la précédente, par M. Paulin Paris, Membre de l'Institut, tome v. Neuvieme Siecle, p. 151. A Paris, 1865 *et seq.*, in xvii. tomes, 4to.

[32] Yet, Trithemius says, his father was called Ruthardus, or Ruthard, and his mother was called Aldegundis, or Aldegonde. But, no other writer, before him, has been found to make a like statement.

[33] The latter was a chaplain to Lewis, King of Germany. See *ibid.*

[34] This, too, has been found in an anonymous tract at Molk, and it has been used in the collective edition of his works.

[35] Natalis Alexander, in his "Historia Ecclesiastica," sæc. ix., pars i., p. 224, and pars ii., p. 575, has an account of Raban, and a special dissertation relating to him. Trithemius states, that Raban was born on the iv. Nones of February, A.D. 788. This was the eleventh Roman Indiction, which was in the twentieth year of Charlemagne's reign, and the seventeenth year of Pope Adrian I. See "Vita Rabani Mauri," lib. i., cap. i., sec. 5. See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv., p. 524.

[36] According to Nicolaus Saderus, "De Rebus Moguntinis," lib. iv., who makes him Abbot of Fulda, A.D. 825, when he was only thirty years of age.

[37] See "Vita S. Rabani Mauri," lib. i., cap. i., sec. i.

[38] See "Acta Sanctorum," tomus i., Februarii iv. De S. Rabano Mauro, Archiepiscopo Moguntino in Germania. Commentarius Prævius, sec. ii., subs. 10, 11, pp. 502, 503.

[39] He is represented, as the sixty-fifth King of Scotland, reigning from A.D. 787 to 809. See George Buchannan's "Rerum Scoticarum Historia," lib. v., pp. 150, 151. The same writer states, that during his reign,

King of Scotland, to Charlemagne. By him, they were favourably and hospitably received; but, we are told, Raban and Alcuin returned to their own country, while Guillermus, John and Clement remained with Charlemagne.[40] Some authors make Raban a disciple of Venerable Bede; but, chronology clearly conflicts with such a supposition; for, the latter celebrated personage died A.D. 735,[41] while none place the birth of Raban earlier than the Benedictine authors of the Literary History of France, who assign it to A.D. 776.[42] Most of his biographers defer it, to a much later period. Other accounts have it, that Albin or Alcuin, Raban, Claudius Clemens[43] and Joannes Scotus were associated, in the work of founding the University of Paris, under the patronage of the Emperor Charlemagne.[44] Even, here, however, there are some errors of statement. Again, it has been asserted, the four accomplished men, already named, and said to have been Bede's disciples, arrived in a ship from Scotia, and settled in France.[45] If Raban came from Scotia or Ireland, it must have been at a very early age; for, all the most authentic accounts, we have regarding him, show, that when quite young, he was engaged at his studies in France and Germany. Dempster foolishly and incorrectly states, that Charlemagne conferred, on Raban, the bishopric of Meaux, but, that he preferred the religious life of St. Benedict, which he had begun in the Scottish monastery of Melrose, and that he entered as a monk at Fulda, over which house, afterwards, he became abbot.[46] When very young, most writers agree, that Raban was sent to the monastery of Fulda, situated on a river bearing the like name, which takes a northern course, and joins the River Weser, at Münden. In the year 744, the renowned St. Boniface,[47] Apostle of Germany, is said to have founded Fulda, in the solitude of Bochonia.[48] The renowned Charlemagne had given the first great encouragement to liberal studies, in this celebrated monastery,[49] nor was he less anxious to promote there a knowledge of the inspired writings.[50] At the age of ten years, it has been stated, his parents there made an offering of Raban.[51] At Fulda, he studied for some time, while his great natural abilities, and his acquirements, showed that he was endowed with superior gifts of intellect. His piety and love for monastic discipline became conspicuous, in a singular degree. We learn from Raban's own avowal, that while a student there, he had a fellow-disciple, Haimo or Aimon,[52] greatly distinguished for his abilities. Together they studied, not alone the Sacred

many Scottish monks went into Gaul, who taught the people about the Rhine, the rudiments of Christian Faith.

[40] See "Scotorum Historiæ," lib. x., fol. cxciiii.

[41] See Du Pin's "Nouvelle Bibliotheque des Auteurs Ecclesiastiques," &c., tome vi. Des Auteurs du viii. Siecle de l'Eglise, p. 86. Mons edition, 4to.

[42] See "Histoire Literaire de la France," &c., tome v. Neuvieme Siecle, p. 151.

[43] See his Life, and this question, treated at greater length, at the 20th of March.

[44] See Vincentius Bellovacensis, "In Speculo Historiali." S. Antoninus has a similar account.

[45] See Robertus Gaguinus, "Annales Rerum Gallicarum," lib. iv., cap. i., Jacobus Medendorpius, "De Academiis Orbis," and other writers.

[46] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1037, pp. 545, 546.

[47] Marianus Scottus says, also, of St. Boniface, that he was a Scottus, "patre atque etiam matre." — "Chronicon," A.D. 737. See Georgius Heinricus Pertz's "Monumenta Germaniæ Historica," tomus v., p. 545.

[48] See *ibid.*, p. 547.

[49] See l'Abbé Migne's "Dictionnaire des Abbayes et Monasteres," col. 314.

[50] The history of seventy-nine abbots, who ruled over the important establishment of Fulda, will be found, in "Gallia Christiana," tomus v., col. 604.

[51] See l'Abbé Migne's "Dictionnaire des Abbayes et Monasteres," col. 314.

[52] Afterwards, he became Bishop of Haberstadt, in Saxony. He died, on the 27th of March, A.D. 853. See Sigebertus, "De Viris Illustribus," cap. 135.

Scriptures, and the patristic commentaries, on them ; likewise, they read a course of natural philosophy, while, they paid special attention, to the liberal arts and sciences, as a source for improvement.[53] In 801, Raban is said to have been ordained a deacon ; and, in the following year, his Abbot Ratgar[54] sent him with Haimon, afterwards Bishop of Halberstat, to finish his studies at Tours. There he conceived the idea of writing his poem on the Cross.[55] He learned the liberal sciences and the Sacred Scriptures under Alcuin,[56] who gave him the surname of Maur, following a custom then in use among the learned.[57] It was, also, conferred for a religious reason. The surname Maurus he received, that he might revere St. Maur as his patron, and learn to imitate successfully his virtues.[58] From Tours, after a sojourn of two years,[59] Raban returned to Fulda, in a territory then recognised as Eastern France. When here, he was entrusted with the government of the pupils and novices ;[60] and, it must be acknowledged, that few men could be better qualified than he, to train them, in virtue and learning. As an assistant, Raban had Samuel, his fellow-disciple at Tours, and who, afterwards, became Bishop of Worms.[61] He was ordained priest, at the hands of Haistulf or Heistulf—by Rudolf called Hertolfus,—Archbishop of Maintz, from A.D. 814 to 826. In the month of December of the former year, this event took place.[62] Yet, this distinction, and his celebrity as professor, did not prevent persecution against one, who should have been regarded, as the chief ornament of his order. Ratgar, the abbot, took away his books and his writings, while he expelled several other monks, probably through a mistaken notion, that severity best enforces the duty of obedience. It is thought, that Raban took advantage of this disagreeable state of affairs to visit the holy places in Palestine,[63] whither he made a pilgrimage, to which he alludes in his Commentaries on the Book of Josue.[64] Ratgar was obliged to retire from the government of the abbey, and St. Eigil was elected in his place.[65] Raban then resumed his literary exercises and his public lessons.[66] In the year 819, a magnificent ceremony took place at Fulda. This happened, on the

[53] This may be seen, in Raban's preface to the books, "De Universo," which he dedicated to the venerable Bishop Aimon or Hemmon. See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xlvi., p. 627.

[54] Yet Moréri states, that the Abbot Bangulfe received him at Fulda, clothed him with the religious habit, caused him to be instructed in learning and virtue, while the same Bangulfe sent him to Alcuin, at Tours, to be further perfected in his studies. See "Le Grand Dictionnaire Historique," tome ix., p. 2.

[55] Alcuin reminds him, in his Fifty-fifth Epistle, to finish this promised work ; but, it does not appear to have been completed, before the death of Alcuin, supposed to have taken place, A.D. 804, although others defer it to the period A.D. 814. Raban only finished this poem, when he had attained the *sex lustra* of his age. More than one copy of it had been prepared and distributed, during the author's lifetime. See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxvii., sec. xxix., p. 367.

[56] Flaccus, Albin or Alcuin, one of the greatest lights during his age, came from England into France A.D. 790, and he died, as one of the Canonical Chapter of St. Martin, at Tours, A.D. 804. See Du Pin's "Nouvelle Bibliotheque des Auteurs Ecclesiastiques," &c., tome vi. Des Auteurs du viii. Siecle de l'Eglise, p. 120.

[57] See "Histoire Literaire de la France," &c., tome v. Neuvieme Siecle, pp. 151, 152.

[58] See Mre. Louis Moréri's "Le Grand Dictionnaire Historique," tome ix., p. 3.

[59] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 152.

[60] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February iv., p. 91.

[61] See "Histoire Literaire de la France," tome v., p. 152.

[62] See *ibid.*

[63] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxviii., sec. xxix., p. 416.

[64] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 152.

[65] He greatly embellished the monastery. See l'Abbé Migne's "Dictionnaire des Abbayes et Monastères," col. 314.

[66] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, pp. 152, 153.

Kalends of November, when the new church, built by Eigil, was consecrated by Heitolf, Archbishop of Mayence; while, many other bishops, abbots, priests and nobles, with a vast crowd of the faithful, attended. On this occasion, the body of St. Boniface was transferred to a place, destined for it, in the new church. Raban had the happiness of being one, among the bearers. He, afterwards, celebrated this great and memorable event, in verses of his own composition.[67] From the description left us, regarding the new church of Our Saviour, its various altars, crypts and shrines, it must have been a most imposing structure.[68] During the year 819, Raban wrote his three books on the Clerical Institution, which he dedicated to Archbishop Heistulf. He was impelled to write it, for the direction of his brethren, especially of those in Holy Orders, who had often applied to him for instruction, in reference to sacred rites and clerical offices. In the first book, he treats about ecclesiastical orders and vestments, on Baptism, on Confirmation, on the Holy Eucharist, and on the Sacrifice of the Mass,[69] according to the rite of the Roman Church;[70] in the second book, he refers to the Canonical Offices, to fasting and to penance, to Faith and to various heresies; in the third book, he dilates on the science, befitting an ecclesiastic, and on the manner of acquiring it.[71] He wrote the work, "De Computo," that it might be a reply to, and form an illustration of, certain propositions written by a monk, named Macarius. Mabillon was not able to ascertain, if he were the Macarius Scottus, or the Hibernian,[72] against whom Ratramnus wrote a book, "De Anima." The work of Raban professes to set an intricate subject out, in an orderly, and in an agreeable way, for reading.[73] This was written, A.D. 820, during the Third Indiction. It contains ninety-six chapters, in the form of a dialogue.[74] A short time after the consecration of the great church followed the dedication of a crypt and cemetery,[75] on the xviii. of the February Kalends, A.D. 822.[76] During this year,[77] when Raban was about thirty years of age, it is said, the fame of his virtues and of his talents caused him to be elected abbot, over the establishment at Fulda.[78] Trithemius, however, states, that his election took place, A.D. 825, and in the thirty-seventh year of his age. The same writer relates, that he presided for twenty-two years as abbot. According to Rudolf, and Trithemius, he was the fifth in succession, from St. Boniface, founder of Fulda, the tenth year before his martyrdom.[79] It should prove a difficult task, indeed, to relate all that Blessed

[67] He has, likewise, noted the day and the year, not alone in his Martyrology, but in a *carmen*, prefixed to his books, on the Clerical Institution, which he dedicated to Heistolf.

[68] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxviii., sec. xciii., p. 454.

[69] Pope St. Alexander, who ruled from A.D. 109 to A.D. 119, decreed that a little water should be mingled with the wine, at Mass, to indicate the blood and water flowing from the side of Christ on the cross. See "Breviarium Romanum," pars verna, die iii. Maii.

[70] He infers, that unfermented bread and wine, mixed with water, were to be consecrated, in the Eucharistic Sacrifice.

[71] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxviii., sec. xciv., xcv., pp. 454, 455.

[72] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 182.

[73] This valuable tract had been omitted, from the collected edition of his works, A.D. 1627.

[74] See "Annales Ordinis S. Benedicti," tomus ii., lib. xxix., sec. iv., p. 458.

[75] See *ibid.*, lib. xxviii., sec. xciv., p. 454.

[76] The description of this mortuary chapel and its position are very interesting, as related by Mabillon.

[77] According to Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxix., sec. xxvii., p. 472.

[78] Marianus Scottus, however, places the death of Egil, Abbot of Fulda, at the xiv. of the July Kalends, A.D. 826, and Raban is then said to have succeeded him, for twenty years. See "Chronicon." Pertz's "Monumenta Germaniæ Historica," tomus v., p. 550.

[79] Rudolf sets this event down, "ab In-

Raban did for Fulda, when he was called to preside over that abbey. Not alone was strict discipline observed, in the establishment; but, the reputation of its schools greatly increased; the number and piety of the monks advanced; their new abbot possessed unbounded influence with kings, princes and distinguished prelates. The rites and ceremonies of its church were performed, with becoming magnificence, while literature was highly cultivated, not alone by the abbot, but, by celebrated teachers, he had selected and trained, for this purpose. Holy Raban's merit and learning were extolled, not alone by the Gauls and Germans—who then formed the united Empire of the Franks—but, even the Italians and other nations re-echoed his fame.[80] Great multitudes of persons, clergy and laity, desirous to seek and hear him, flocked to Fulda. The sons of princes, nobles and citizens were sent thither, to receive instruction. A great number of distinguished men, in after-life, were his pupils.[81] Magnificent donations and exalted honors were conferred on the monastery, and on its masters, by powerful patrons. To acquire the friendship or even the acquaintance of the illustrious Raban was an object of ambition; while, on his part, never was a moment unemployed—for the love of God never allows man to be idle[82]—in looking after the interests of his monastery. The improvement and comfort of his monks and pupils, were always kept in view. It seems a matter of wonder, how Raban could have found time to compose so many, and such voluminous treatises. Yet, this time he economized, by a judicious system. He was accustomed to take charge of the library, to copy out notes for his own use, and to fill the laborious office of notary, in reference to the great establishment he governed. One hundred and fifty monks were living under him, at one time, according to Meginfrid.[83] The Blessed Raban's urbanity and gentleness won all hearts, within and without the immediate sphere of his influence. Soon after his appointment as abbot, about A.D. 822,[84] he finished eight books of Commentaries on St. Matthew's Gospel, for the use of those, who had not ready access to the writings of the Holy Fathers, or who could not readily comprehend their subtile and mystical teaching.[85] His labours served to lighten those of future Scriptural commentators. While at Fulda, his disciples, encouraged by his example and by his counsels, spread themselves over Germany, founding or reforming new schools.[86] Besides, this care, St. Raban was instrumental in procuring many relics of saints, from distant places; while, those were deposited at Fulda, and in other religious houses, subject to him. The relation of such particulars is not devoid of interest; for, Rudolf declares, he had not only cognizance of several miracles, wrought through those saints, whose relics were thus received with honour; but, even, he officiated on such occasions, and had ocular demonstration, regarding the cures effected, on behalf of many sick and disabled persons. Certain details are given, in reference to the translation of those relics, and regarding the particulars of religious ceremonies observed. The lay people, of that time,

carnatione Dominica, quartus et quadragesimus et septingentesimus annus."—"Acta Sanctorum," tomus i., Februarii iv. Vita B. Rabani, cap. i., p. 513. Also, see Trithemius, Vita B. Rabani, lib. ii., cap. i., p. 530.

[80] See l'Abbé Migne's "Dictionnaire des Abbayes et Monastères," &c., col. 314.

[81] Among his scholars were Walafridus Strabo, Meginfrid, Rudolf, &c.

[82] S. Gregorii, "Homilia in Evangelio," 10.

[83] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxix., sec. xxvii., pp. 472, 473.

[84] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 165.

[85] This is stated in the preface to this work. See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxix., sec. xxvii., p. 472.

[86] See M. le Dr. Hoefer's "Nouvelle Biographie Générale," &c., tome xli., col. 376.

were as enthusiastic as the clergy, in doing honour to the memory of those martyrs and holy persons, whose remains were brought to them, from such a distance as Rome.[87] While Raban presided over the abbey at Fulda, he appointed some monastic superiors, while, he also founded certain convents for Benedictine nuns, within the bounds of Buchonia forest.[88] While he lived at Fulda, Hiltibrad, and Adalhard, an *inclusus*, were subject to him, and he wrote their epitaphs. Hiltibrad is called a bishop, but over what see is unknown. He was educated, at Fulda; and, although his name is not inscribed among the list of its superiors, yet, Mabillon thinks, he there exercised the functions of abbot.[89] Raban was a voluminous writer on various subjects, both sacred and profane,[90] if, indeed, it be allowable to apply the latter phrase to subjects, which were of utility, well calculated to inform the understanding and to improve the mind. About A.D. 829, Raban wrote a tract against those, who opposed the Benedictine Rule, in reference to the irrevocable oblation of boys. It was dedicated to the Emperor Lewis I., and it was especially directed against Gothescalcus, a Saxon monk of Fulda,[91] absolved from his vow, by Archbishop Otgar. Raban was then abbot, and he referred this case to the Emperor, whose decision seems to be unknown. The result was, that Gothescalcus was compelled to resume the monastic habit, but he was allowed to retire from Raban's jurisdiction, and to enter the Benedictine monastery of Orbais.[92] In this tract, Raban undertakes to demonstrate three propositions: first, that it is lawful for a Christian to consecrate his children to God; secondly, that a vow, offered to the Almighty, cannot remain unfulfilled, without guilt; and, thirdly, that the monastic life is of Divine, and not of human, institution.[93] Hence proceeded those grave differences, that arose between Raban and Gothescalcus,[94] at a subsequent period. Louis I., surnamed Le Débonnaire,[95] who became Emperor of France and Germany, A.D. 814,[96] when he was about thirty-six years of age, had been married to Ermengarde. By her, he had three sons, Lothaire, Pepin and Louis. Lothaire, the eldest, was associated with himself, in the government of Charlemagne's great empire; Pepin he entrusted with the administration of Aquitain; while, Louis was made King of Bavaria.[97] Every one of these princes proved unfaithful to their father, and yet they became jealous, one towards the other. On the death of Ermengarde,[98] the emperor again married, A.D. 819,[99] Judith, an artful and accomplished princess of Bavaria. On the 13th of June, in the year 823, Charles was

[87] See the First Life of Blessed Raban Maur in the Bollandists' "Acta Sanctorum," tomus i., Februarii iv.

[88] See *ibid.*, p. 543.

[89] See "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 53.

[90] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February iv., p. 92.

[91] See M. le Dr. Hoefer's "Nouvelle Biographie Générale," &c., tome xxi., col. 340.

[92] In the diocese of Soissons, founded by St. Rigule, A.D. 680. See l'Abbé Migne's "Dictionnaire des Abbayes et Monastères," col. 602.

[93] This tract had not previously been edited, in the collected edition of Raban's works; but, Mabillon procured a copy, from Mölk monastery, in Austria, and this he has published in his appendix to the second tome of his history, art. LI., pp. 726 to 736.

[94] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxx., sec. xxx., pp. 522 to 524.

[95] He was a pious and an accomplished monarch, yet little suited for the government of that great empire, which had been inherited from his father Charlemagne. See L. P. Anquetil's "Histoire de France." Deuxième Race dite des Carlovingiens, pp. 65, 66.

[96] See le P. G. Daniel's "Histoire de France," tome ii., p. 177.

[97] See *ibid.*, p. 222.

[98] She died, on the v. of the October Nones, A.D. 818. See Eginhard's Annales De Gestis Ludovici Pü Imp. Du Chesne's "Historiæ Francorum Scriptores," tomus ii., p. 262.

[99] See Henri Martin's "Histoire de France depuis les Temps les plus reculés jusqu'en 1789," tome ii., liv. xiv., pp. 376, 377.

born of this marriage.[100] Soon he was appointed sovereign, over that part of Germany, bounded by the Rivers Danube, Rhine, Maine and Neckar, as also over the country of Burgundy, the Grisons and the Swiss Cantons. This division was opposed by the three elder sons. Pepin and Louis united their forces with those of Lothaire; while, the imperial army deserted its standards, the emperor was taken prisoner, and the empress was obliged to take refuge, in a monastery.[101] Lothaire exacted submission, in turn, from his other brothers, and for some time held his father a captive. Yet, after an interval, Lothaire felt remorse for his unfilial conduct, threw himself at his father's feet to beg pardon for his offence, while he consented voluntarily to relinquish his usurped authority.[102] The diet of the empire confirmed this restoration, and the empress returned from the monastery.[103] Implacable in her resentment, Judith persecuted Lothaire to such a degree, that he was obliged to join his brothers Pepin and Louis, in a new confederacy, against their father. Pope Gregory IV.[104] then conferred the imperial dignity on Lothaire. The unhappy monarch Louis was again deposed, while Judith was sent into a nunnery in Lombardy, and her son Charles to prison.[105] However Louis, King of Bavaria, united his forces with the Franks and Saxons, so that, by a counter-revolution, the aged emperor was again restored, the empress was released from the nunnery, and Charles from his prison.[106] Judith's ambition, notwithstanding, soon produced a new flame. She persuaded the emperor, in 837,[107] to invest her son Charles with the sovereignty of Neustria, as well as with the dominions formerly assigned him. Lothaire and Pepin manifested great discontent. The latter soon afterwards died, leaving two infant sons, Pepin and Charles. These were altogether disregarded, while the Emperor Louis divided his French dominions, between his sons Lothaire and Charles.[108] Louis, King of Bavaria, who was neglected in the partition, flew to arms, but, he was obliged to submit; however, the ambitious empress kept affairs in a disturbed state, until after a most unfortunate reign of twenty-seven years, the Emperor Louis I. died June 20th, A.D. 840.[109] His decease was followed by a civil war, among his sons. The united forces of Lothaire and of his nephew Pepin were defeated, by those of Charles and Louis, in a very bloody battle, fought June 25th, A.D. 841, on the plains of Fontenay or Fontenailles, near Auxerre. There, it is said, nearly 80,000 men perished.[110] Lothaire fled to Aix-la-Chapelle, and thence to Italy. Yet, he found means to recruit his shattered forces; and, again, he pressed the conquerors so vigorously, that these gladly assented to a new partition of the empire. In this division, Lothaire was allowed to occupy all Italy, with that whole tract of country, between the Rivers Rhone and Rhine, as also that between the Meuse and Scheld. Louis held Bavaria with the rest of Germany, while Charles had Aquitain, with that country lying between the Loire and the Meuse.[111] Thus, France and Germany were dissevered and

[100] See *ibid.*, p. 380.

[101] These events—although belonging to A.D. 833—are ascribed to A.D. 834, in Marianus Scottus' "Chronicon." See Pertz's "Monumenta Germaniæ Historica," tomus v., p. 550.

[102] See le P. G. Daniel's "Histoire de France," tome ii., pp. 272, 273.

[103] See L. P. Anquetil's "Histoire de France," p. 67.

[104] He sat in the Papal Chair from A.D. 827 to the 29th of January A.D. 844. See Berti's "Ecclesiasticæ Historiæ Breviarium," pars i., sæculum ix., cap. i., p. 206.

[105] See "Encyclopedia Britannica," vol. vii., *art.* France, p 400. Dublin edition.

[106] See L. P. Anquetil's "Histoire de France," p. 68.

[107] See le P. G. Daniel's "Histoire de France," tome ii., p. 276.

[108] See L. P. Anquetil's "Histoire de France," p. 68.

[109] See Fleury's "Histoire Ecclesiastique," tome x., liv. xlvii., sec. lviii., p. 342.

[110] See Henri Martin's "Histoire de France," tome ii., liv. xiv., pp. 413, 414.

[111] This is referred to A.D. 842 in Maria-

never again united under one head.[112] Lothaire, disgusted with the cares and anxieties of his situation, retired from the throne, to a monastery, in 855, having allotted to his eldest son, Louis II., the sovereignty of Italy, to his second son Lothaire the territory of Lorraine, with the title of king, and to his youngest son Charles, surnamed the Bald, Provence, Dauphiny, and part of the kingdom of Burgundy.[113] The latter was thus distinctively regarded as the King of France. During the contest, between Louis le Débonnaire and his sons, Raban conducted himself with such care and wisdom, that he preserved the confidence and good-will of all parties. Thus was he enabled to assume effectually the office of mediator.[114] About the year 834, when Ludovicus had repelled the factious efforts of his sons, Raban wrote a consolatory epistle to him.[115] At the same time, he wrote a tract on the reverence which children should manifest towards their parents.[116] About this period, likewise, he published or circulated his commentaries on the books of Judith and Esther.[117] Rudolf states, that he wrote a book to the Emperor Lewis, against those, who desired to abrogate the oblation, according to St. Benedict's Rule. To him, he sent that epistle, likewise, which was of a consolatory character, and after a calamity which had befallen him, on the part of his sons and chiefs. In this, he proves by Scriptural testimony, that a false judgment cannot rightly condemn the innocent, and in which he urges the emperor to pardon the offences committed against him. Afterwards, by encouragement of the same emperor, he compiled a garland of sentences, selected from the Sacred Scriptures. Thence he proves, that honour towards parents must be observed, and that subjection to the power ordained by God should be a matter of conscience. Then he shows, how every grade in the Church must contend, in reference to the different kinds of vices and of virtues, as proved by Divine authority. This treatise he finished, in forty chapters.[118] Raban was a particular friend of Eginhard, Abbot of Selingestad, of St. Bavo, Ghent, and of Blandinius. He appears to have died, about A.D. 839. Raban wrote his epitaph. About this time, also, he composed a commentary, on the Books of Maccabees, which he illustrated by reference to other historical books of the Old Testament, to Josephus, and to the histories of various nations.[119] During this period, too, he wrote commentaries on the Books of Wisdom and of Ecclesiasticus.[120] These he dedicated to Otgar,[121] Archbishop of Mayence.[122] With these, he wrote a penitentiary,

nus Scottus' "Chronicon." See Pertz's "Monumenta Germaniæ Historica," tomus v., pp. 550, 551.

[112] See "Encyclopedia Britannica," vol. vii., p. 401. Dublin edition.

[113] See le P. G. Daniel's "Histoire de France," tome ii., pp. 357, 358.

[114] See Mre. Louis Moreri's "Le Grand Dictionnaire Historique," &c., tome ix., p. 3.

[115] In the year 1704, this had not been published, according to Mabillon.

[116] Stephanus Baluzius has published this treatise.

[117] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxxi., sec. xxi., p. 564.

[118] See Rudolf's, or the First Life, as published by the Bollandists. "Acta Sanctorum," tomus i., Februarii iv., p. 522.

[119] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 165.

[120] To the year 827, Sigebert refers the composition of these books. It seems likely he was not abbot, at the time he composed them; as, in the Nuncupatory Epistle to the Book of Wisdom, he calls himself simply, HRabanus, and in that to the Book of Ecclesiasticus, he calls himself, HRabanus peccator.

[121] Before the year 850, the Book of Wisdom is addressed to him. See "Histoire Literaire de la France," &c., tome v. Neuvieme Siecle, p. 162.

[122] The first commentary he offers the prelate "honoris causa," and states, he had no riches, only possessing what was necessary for poor servants of Christ. Towards the end of his preface, Raban declares, he had in preparation an Exposition of the Book of Ecclesiasticus, which he desired for dedication to the same Archbishop Otgar, that he might exhibit some solicitude, in the illustration of the Divine Scriptures. See

in like manner, dedicated to him.[123] Although Bellator, a priest, composed eight books on the Book of Wisdom, yet, Raban seems to have been unacquainted with this fact, since, he observes, before that time he found no exposition on the whole Book of Wisdom.[124] For about twenty years, Raban exercised the office of abbot, over that establishment his zeal and labours had made so celebrated. To achieve still greater purposes, he resolved to seek a place for retirement. Murmurs began to prevail among the monks, who complained, it has been reported by some moderns,[125] that Raban neglected the temporalities of their monastery, and that studies engrossed too much of his time. Happily for posterity, his thoughts and turn of mind had been thus directed to solitude; for, his valuable and learned works remain, as a precious inheritance to the Church. The Abbey of Fulda and its temporalities have long since disappeared.[126] It is the well known victory of mind over matter. In 1782, Benedict XIV., preserving its regular state for the Abbey of Fulda, elevated it to the rank of a bishopric exempt. At last, the abbey was secularized, A.D. 1803.[127] Deeming it a matter of chiefest importance to study and meditate on the Divine Word, Raban applied himself with zeal and fervour to this great duty. He loved not honours nor dignities, so he willingly resigned his office, for a state of life, more congenial to his pursuits. Hatto[128] took charge of the Abbacy of Fulda, when Raban retired from it. He chose Mount St. Peter for his place of retirement, and there beside the monastery, he had already built a church, at the eastern side.[129] As from early youth, he had been devoted, especially to the study of Sacred Scripture, and to holy meditation; now, little occurred to distract his attention, from a purpose, to which he had been urged, by the monks and by other friends. He resolved to finish commentaries on the Old and New Testament, as likewise to write other works, which he deemed must redound to the greater honour of God, and to the good of his neighbour.[130] While here, he engaged on the composition of many important works. When the Emperor Louis I. was living, he commenced the exposition on Jeremias, and another on Ezechiel;[131] both were undertaken, at the request of the Emperor Lothaire, who wrote two letters. In one of these,[132] Raban is urged to treat on the secrets of nature; in the other,[133] he is recommended to comment on the Sacred Scripture. About A.D. 844, he composed his work, "De Universo," which he dedicated to Aimoin, Bishop of Halberdstat.[134] It is supposed, that the latter, likewise, may be identical with a

Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxx., sec. v., p. 510.

[123] In the fifteenth chapter, he mentions the battle of Fontenay. See *ibid.*, lib. xxxiii., sec. xix., p. 656.

[124] See *ibid.*, lib. xxxii., sec. xvii., pp. 610, 611.

[125] The authors of "Histoire Literaire de la France," very justly assert, that ancient writers report no such neglect, tome v. Neuvieme Siecle, p. 153, n. 1.

[126] See "Gazetteer of the World," vol. vi., p. 487.

[127] See l'Abbé Migne's "Dictionnaire des Abbayes et Monasteres," col. 315.

[128] He ruled it for fifteen years, and he died on the day before the April Ides, A.D. 861, according to the Chronicle of Marianus Scottus. Brower has his death at A.D. 856. See "Fuldensium Antiquitatum," libri iiii., lib. iv., p. 279. This latter work was published at Antwerp, A.D. 1612.

[129] Mabillon says, "duodecim fere a monasterio stadiis."—"Annales Ordinis S. Benedicti," tomus ii., lib. xxxiii., sec. xix., p. 656.

[130] See "Histoire Literaire de la France," tome v., p. 153.

[131] "Ab eo loco, ubi Sanctus Gregorius desierat."—Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxxiii., sect. xix., p. 656.

[132] The letter itself has not been recovered.

[133] This letter is to be found, prefixed to the commentary on Ezechiel. In it, allusion is made to Raban's love of solitude, and to the spot chosen for his retirement.

[134] In the preface to this work, he complains, that not only the Pagans, but even the Christians, caused great trouble to the bishop, owing to their depravity and inso-

bishop,[135] celebrated in Raban's verses. In it, he alludes to the uncivilized character of the people.[136] Then, too, Rudolf tells us, Raban wrote the commentaries on St. Paul's Epistles, collected in thirty books, chiefly taken from the works of the Holy Fathers. A certain deacon, Lupus,[137] encouraged him to undertake this labour. To the same period must be referred an epistle or treatise on the Chorepiscopi, addressed to Drogo, Bishop of Metz,[138] and another epistle, directed to Regimbold, Chorepiscopus of Mayence, on certain penitential questions.[139] From Mount St. Peter he was drawn, in the time of Lewis II.,[140] Emperor of Germany, to assume the episcopal charge of Mainz or Mayence, a city at the confluence of the Rivers Rhine and Main. This election and consecration took place, about A.D. 846,[141] or 847.[142] The Benedictine authors of the French History of Literature state, that it occurred during the latter year, and on the 24th of June, the feast of St. John the Baptist.[143] His consecration took place in the cathedral, and in presence of Louis, King of Germany.[144] During the year of his appointment as archbishop over Mayence, St. Raban held a council. This assembly was in session, about the beginning of the month of October, A.D. 847.[145] It is known as the Council of Moguntinum or Mayence. In it were discussed various matters, relating to discipline, while some decrees were passed in reference to usurpers of ecclesiastical property.[146] This Council of Mayence was convoked with the advice and sanction of King Lewis, and it was held at the Abbey of St. Alban.[147] Several bishops and abbots were assisting. About this time, a certain false German prophetess, named Thiota or Thierda, came to Mayence. Among other pretended revelations to her, and which were secrets known only to God, she publicly proclaimed the Day of General Judgment should take place, during that very year. Strange as it may seem, not alone many of the laity, flocking to hear, and regarding her as a great saint, offered presents to secure her prayers; but, what is still more extraordinary, some men in holy orders did not hesitate to regard her as one inspired by heaven. Raban and the other bishops summoned her before the council, where, after a close examination, she admitted adopting the role of an impostor for the sake of gain. She retired in disgrace and confounded, while her false predictions ceased any longer to engage the interest or fears of the people.[148] Although Raban was infirm and of a very delicate constitu-

lence, so as even frequently to interrupt the prayers and studies of their pastor. This work treats about God, the Holy Trinity, the angels, man, and all other creatures. See "Histoire Literaire de la France," tome v. Neuvieme Siecle, pp. 155, 156.

[135] He is called "Præclarus Episcopus;" but, the former term does not seem to be a proper name, in the opinion of Brower.

[136] "Est rudis hic populus, est durus, quem regis ipse."

[137] An account of this Lupus and of his writings will be found in "Histoire Literaire de la France," tome v. Neuvieme Siecle, pp. 255 to 272.

[138] To this Rudolf alludes.

[139] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxxiii., sec. xix., p. 656.

[140] His term of rule lasted from A.D. 840 to 876. See "Annales Francorum Fuldenses." Du Chesne's "Historiæ Francorum Scriptores," tomus ii., pp. 547, 568, 569.

[141] According to Marianus Scottus, Otgar, Archbishop of Mayence, died this year, when Raban, it is stated, succeeded for a term of nine years. See "Chronicon." Pertz's "Monumenta Germaniæ Historica," tomus v., p. 551.

[142] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February iv., p. 92.

[143] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 153.

[144] See Mre. Louis Moréri's "Grand Dictionnaire Historique," &c., tome ix., p. 3. Paris edition, 1759, fol.

[145] See Trithemius' Vita B. Rabani Archiepiscopi, lib. iii., cap. i., sec. 2, p. 534.

[146] See Sir Harris Nicolas' "Chronology of History." Chronological List of Councils, p. 228.

[147] See Mre. Louis Moréri's "Grand Dictionnaire Historique," &c., tome ix., p. 3.

[148] See Trithemius, Vita B. Rabani, lib. iii., cap. i., sec. 2, p. 535.

tion, he neither eat flesh-meat, nor drank wine, even while he was a bishop.[149] Nor would he indulge in any custom, calculated to enervate the mind, while ministering to bodily comfort. The bath he rejected, as a luxury of this nature; and, always did he bear in mind St. Paul's advice, in reference to the pastoral office.[150] He made it, not alone the subject of frequent meditation; but, even, it became the exact rule for his conduct, since he was irreprehensible, becanse he omitted no single duty of God's true minister. Not alone did he relax no rigour of monastic life, but, he added to the severity he was fond of practising towards himself. He knew, that as a true pastor, and as a fervent lover of Christ, the flock now committed to his charge must be governed with the greatest care. Not only by word and example, he fed them in a spiritual sense, but his charity provided for their temporal wants.[151] In 848, another council was convoked, on the subject of those errors, attributed to Gothescalc. Raban is said to have entered with an excess of zeal on this matter, which before death he deemed it well to abandon.[152] Gothescalc was a priest, who maintained various heteredox opinions, especially regarding the doctrine of predestination. He taught, in a very pernicious, and, it was believed, in a very un-Catholic, sense, that the good are inevitably predestined to eternal life by God, while the bad were inevitably predestined to eternal death. The controversies, which arose at this period, A.D. 847, engaged the most celebrated writers of the age in France and Germany. Among the rest, Joannes Scotus took part against Godescalc.[153] Raban, by forcible reasoning and by the evidence of the Sacred Scriptures, refuted this teaching.[154] In presence of the bishops, abbots and others there assembled, Gothescalc retracted his errors.[155] By decree of the synod, he was sent to Archbishop Hincmar of Rheims, to whom Raban wrote a synodical epistle,[156] after having exacted an oath from Gothescalc,[157] not to return afterwards into the kingdom of Louis, in Germany.[158] These errors of Gotescalc are said to have been chiefly respecting the doctrine of predestination.[159] He died in prison, A.D. 868, and Hincmar refused him the sacraments and the rites of sepulture, as being an obstinate heretic.[160] While presiding over Mayence, Raban built several new churches, while he repaired many that were old and ruinous.[161] Among other erections, the holy bishop is said to have re-established the Monastery of Klingenmunster, in the diocese of Spire.[162] His literary labours were in no manner interrupted.[163] A terrible famine, prevailed through the whole Rhenish

[149] See Mre. Louis Moréri's "Le Grand Dictionnaire Historique," &c., tome ix., p. 3.

[150] See i. Tim., iii.

[151] See Trithemius, Vita B. Rabani Mauri, lib. iii., cap. i., sec. i., p. 534.

[152] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, pp. 153, 154.

[153] See *ibid.*, tome vi. Neuvieme Siecle, sec. lxvii., p. 263.

[154] Sigebert's Chronicle, at the year 849, states, that although Gothescalc was convicted, still he persevered in his error.

[155] Trithemius appears to refer this incident, to the first council, held at Mayence, by Raban.

[156] In it he remarks, that Godescalc was incorrigible, and that he should be imprisoned, nor suffered any longer to teach his errors, nor to seduce the people.

[157] The first Latin book printed in Dublin is said to have been Ussher's history of this heretic, A.D. 1631, in 4to. It is to be found in the "Vindiciæ Prædestinationis et Gratiæ," published at Paris, A.D. 1650, in two 4to volumes. See the article *Gotescalc* in l'Abbé F. X. De Feller's "Dictionnaire Historique," &c., tome iv., pp. 355, 356. Paris edition, 1818.

[158] See "Acta Sanctorum," tomus i., Februarii iv. Secunda Vita B. Rabani, Archiepiscopi, lib. iii., cap. i., sec. 3, p. 535.

[159] See Mre. Louis Moréri's "Le Grand Dictionnaire Historique," &c., tome ix., p. 3.

[160] See l'Abbé F. X. De Feller's "Dictionnaire Historique," &c., tome iv., p. 356.

[161] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv., p. 543.

[162] See M. le Dr. Hoefer's "Nouvelle Biographie Générale," &c., tome xli., col. 377.

[163] See R. P. Christophoro Brovvero auc-

province in 850,[164] and this gave occasion to the great Archbishop of Mayence to manifest his charity towards the poor. Besides, the number to whom he distributed relief in person, he fed three hundred famished persons each day.[165] During this time, he chiefly lived at Wunckel,[166] and while here, a woman, having an infant in her arms, came with other famished persons. She belonged to the town or village of Crucinac, in the Lower Palatinate. When the poor mother had just crossed the bishop's threshold, she fell into a swoon, through perfect exhaustion, and life departed. Even then, the infant continued sucking the mother's breast, while tears flowed abundantly from the beholders. When the bishop heard of this sad circumstance, he also burst into tears.[167] Again, Blessed Raban was indefatigable in making visitations through the country, and in preaching God's Word to his people.[168] Two years, afterwards, A.D. 852, he presided at another council, held in his cathedral city, at the instance of King Louis.[169] There the abbots of Eastern France, of Saxony, of the Rhine, of the Moselle, and of Bavaria, were assembled. Certain useful ecclesiastical questions were discussed. Louis confirmed the decrees, by royal authority;[170] yet, the acts of this council have not been discovered.[171] In the following year 853,[172] Raban assisted at another council, held at Frankfort. There he took under cognizance a great difference, which occurred between the bishop of Osnabruck and the nuns of Herford.[173] According to Mabillon's computation, Raban ruled over Mayence, as its archbishop, for a term of nine years, one month and four days.[174] This differs, however, from that of the Benedictine writers of the Literary History of France, who state, that he governed this church, eight years, seven months and some days.[175] Trithemius says,[176] Raban wrote, De Benedictionibus Patriarcharum, lib. i.; De Divinis Officiis, lib. viii.; De Computo Ecclesiastico, lib. ii.; and Præparamenta Septem Artium Liberalium, in several books. He composed, four books of epigrams, three books on metrical composition, while he wrote several books and epistles, to Lewis, King of Germany, about various matters referred to him. Besides, he compiled and delivered sermons and homilies, almost innumerable. To set forth these, in due order, should prove too tedious for his readers, and Trithemius observes, that the illustrious Raban was thought to have composed several other works, besides those noticed by him, and of which he had not been able to give any account.[177] Those writings enumerated, however, were works of the most learned and holy Raban, which Trithemius declares he had read.[178] The same writer says,

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tore "Fuldensium Antiquitatum Libri IIII.," lib. iii., cap. xiv., pp. 250, 251.

[164] See M. le Dr. Hoefer's "Nouvelle Biographie Générale," &c., tome xli., col. 377.

[165] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 154.

[166] This was his country house, in the vicinity of Mayence.

[167] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv. Second Life of Blessed Raban, book iii., sec. 6, p. 336.

[168] See Mre. Louis Moréri's "Le Grand Dictionnaire Historique," &c., tome ix., p. 3.

[169] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 154.

[170] See Trithemius, Vita B. Rabani, lib. iii., cap. ii., sec. 5, p. 535.

[171] See Mre. Louis Moréri's "Le Grand Dictionnaire Historique," &c., tome ix., p. 3.

[172] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 154.

[173] See M. le Dr. Hoefer's "Nouvelle Biographie Générale," &c., tome xli., col. 377.

[174] See "Annales Ordinis S. Benedicti," tomus i., lib. xxxv., sec. iii., p. 52.

[175] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 154.

[176] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv. Vita B. Rabani Mauri, Archiepiscopi Moguntini, lib. iii., cap. iii., pp. 536, 537.

[177] No doubt, many of these works have since been identified and published.

[178] The Benedictines present a very com-

Raban wrote many books, on the History of Job; on Esras and Neemias, three books; on the History of Tobias, one book; on the History of Job, many books; on the whole Psalter, many books; on the Canticle of Canticles, many books; on Ecclesiasten, many books; on the Prophet Isaias, twenty books; on Ezechiel, twenty books; on the Prophet Daniel, three books; on the Twelve Minor Prophets, twelve books; on the Evangelist Luke, three books; on the Evangelist Mark, four books; on the Evangelist John, many books; on the Acts of the Apostles, many books; on the Canonical Epistles, seven books; and, on the Apocalypse of St. John, many books.[179] He was one of the most learned men in his day.[180] The activity of his life is further evinced, in the great labours he underwent, to satisfy contemporaneous necessities. St. Raban is called a sophist, which has the meaning of one skilled in logic, while he is also regarded as one of the most eminent poets of his time. The complete works of this renowned ecclesiastical writer, so far as these could be collected and authenticated, were first published at Cologne, A.D. 1627, in six folio volumes.[181] The tracts were taken from the collections of Jacobus Pamelius, and were carefully edited by Georgius Colvenerius, Chancellor of the College at Douai. Father Labbé describes the contents of these six tomes. The first tome commences with the Life of Raban, by his disciple, the Priest Rudolf, as also with that compiled by Johannes Trithemius. Then follow those works, attributed to our author. Exceptio de Arte Grammatica Prisciani. De Universo, libri 22.[182] This is a work on Etymology, on the Proprieties of Language, and on the Signification of Mystic Things, dedicated to King Lewis.[183] De Laudibus Sanctæ Crucis,[184] libri duo;[185] the first book is in metre,[186] the second is in prose.[187] The second tome contains, Commentariorum[188] in Genesim, libri quatuor, with a prefatory epistle addressed to Freculf, Bishop of Luxeu, in Neustria;[189] also, In Exodum, libri quatuor, addressed to the same Freculf; Expositionis in Leviticum, libri septem[190]—to which are added, Commentaries, by his disciple, Strabus, a monk of Fulda; In Librum Numerorum, libri quatuor, addressed to Bishop Freculf; likewise, In Deuteronomium, libri quatuor, addressed to the same bishop.[191] The third tome contains, Commentariorum in Librum Judith, libri duo, with a prefatory epistle, directed to Bishop Humbert; In Librum Ruth, liber unus; In Quatuor

plete analysis of Raban's writings, in "Histoire Literaire de la France," tome v. Neuvieme Siecle, pp. 155 to 203.

[179] By comparing the foregoing, with the collected and published edition of his works, it is evident, many of the latter have not yet seen the light.

[180] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February iv., p. 92.

[181] Antonius Hierat was the publisher.

[182] These twenty-two books were inscribed to Haimon, Bishop of Halberstadt, according to Trithemius.

[183] It was prepared from a more ancient edition.

[184] This was first published by Jacobus Wimphelingius Selestatinus, A.D. 1501, Thomas Anselm publisher at Phorca, in Germany. It was reprinted and republished at Augsburg in 1605.

[185] In the thirtieth year of his age, according to Rudolf, Raban wrote this admirable work, partly in prose and partly in verse. It is of a very elaborate and ingenious structure. This was intended for presentation to Pope Gregory IV.; but, he happening to die, about that time, it was afterwards, through Assericus and Ruodbertus, two monks of Fulda, sent to his successor, Pope Sergius IV., in 844. This poem abounds in original figures and novel turns of expression.

[186] Twenty-eight mystical figures are here introduced, according to Rudolf, in so many chapters.

[187] This book is an exposition of the former one.

[188] Rudolf enumerates the twenty-nine books of commentaries, he wrote on the Pentateuch, at the request of the Bishops Frecholf, Fridurich, and Humbert.

[189] He was a former disciple to Raban.

[190] Trithemius has only libri iv.

[191] To these Rudolf adds, that he wrote "in Jesu Naue," libri iv. Trithemius has "in historiam Josue, libros duos," &c.

Libros Regum,[192] libri quatuor ;[193] Rudolf adds the Book of Samuel, to the Book of Kings. In Duos Libros Paralipomenon, libri quatuor ;[194] In Librum Judith, liber unus ;[195] In Librum Esther ;[196] In Cantica, quæ ad Matutinas Laudes, per Septimanam dicuntur ;[197] In Proverbia Salomonis, libri tres ;[198] In Librum Sapientiæ, libri tres ;[199] In Ecclesiasticum, libri decem.[200] The fourth tome of Raban's collected works comprises, In Jeremiam[201] Prophetam comprehensis ejus Lamentationibus sive Threnis, libri triginta ;[202] In Ezechielem Prophetam, libri viginti ;[203] In Machabæorum,[204] libri duo.[205] The fifth tome contains, Commentariorum in Matthæi Evangelium, libri octo ;[206] In Quatuordecim Sancti Pauli Epistolas,[207] libri triginti ;[208] Homiliæ super Epistolas et Evangelia, a Natali Domini usque ad Vigilias Paschæ, num. 61 ;[209] Homiliæ super Epistolas et Evangelia[210] a Vigilia Paschæ usque ad XV. Dominicam post Pentecostem, tam de Tempore, tam de Sanctis, num. 91 ;[211] Homilia de Evangelio ;[212] De Septem Signis Nativitatis Domini ;[213] Allegoriæ in Universam Sacram Scripturam.[214] The sixth tome

[192] Trithemius says he wrote many books on Kings.

[193] This tract is addressed, to Hilduin or Hiltuin, Abbot of St. Denis, and Chaplain-in-Chief of the Sacred Palace. Rudolf states, that he wrote two books on Judges. Trithemius has a like account.

[194] This is addressed to Lewis, King of Germany, son to the Emperor Lewis, and not to the latter, as the Cologne edition states.

[195] This has a metrical preface : a commentary of Jacobus Pamelius is subjoined. Yet Trithemius says, Raban wrote seven books on Judith's history.

[196] This tract is addressed to the noble Queen Emma, supposed by Father Labbé to be the wife of Lewis, King of Germany. Rudolf adds, that all the foregoing treatises, Raban gave to Judith the Empress.

[197] This tract is dedicated to Lewis, King of Germany.

[198] Trithemius says, in reference to those proverbs, Raban wrote many books.

[199] This tract is addressed to Otgar, Archbishop of Mayence, who ruled from 826 to 847.

[200] This, too, is dedicated to the same Otgar.

[201] Rudolf says he wrote twenty books of Exposition on the Prophet Hieremias, "juxta sensum maiorum"

[202] Although some authors attribute these commentaries, on the Lamentations, to St. Jerome ; yet, they are in reality, the genuine production of Raban, as Bellarmine, Father Labbé, and certain writers prove. See Bellarmine, "De Scriptoribus Ecclesiasticis," liber unus, pp. 104, 282. "Operum," tomus vii., Venice edition, 1728, folio. Sixtus Senensis, in "Bibliot.," doubts, if these can be the genuine writings of St. Jerome, although they have been included in editions of his works. Yet, Marianus Victorius Amoretti, who edited an edition of St. Jerome's works, at Rome, A.D. 1565, 1572, is of opinion, the work in question should rather be ascribed to St. Jerome, than to Raban. This, he thinks, may be inferred, from the learning, style, spirit, and mode of treatment ; for, while it seems to partake of St. Jerome's originality of thought, in Raban's commentaries, he is more accustomed to quote from authors, and interweave them with his own observations.

[203] An epistle of Raban, directed to the Emperor Lothaire, is prefixed to this treatise.

[204] We are told, by Rudolf, that Raban explained the First Book of Maccabees, in two books, at the request of Archdeacon Gerold, while the second book is explained in one book.

[205] This tract has two prologues ; the first one of these addressed to Lewis, King of Germany, and the second to Gerold, Archdeacon of the Sacred Palace.

[206] These are dedicated to Haistulf, archbishop, by Rudolf called Hertolf, but this is possibly the error of a copyist.

[207] Trithemius says Raban left twenty-three books on St. Paul.

[208] These were addressed to a bishop, named Samuel. According to Rudolf, at the request of Lupus Diaconus, Abbot of Ferraria, in France, Raban compiled them, from various garlands of the Holy Fathers, and he composed epistles, in connexion with both tracts. A little commentary on the Epistle to Philemon, has been prefixed by Jacobus Pamelius.

[209] These are addressed to Archbishop Haistulf. To them are added, likewise, many other homilies, on the saints, and on various virtues.

[210] Rudolf states, that at the request of Archbishop Hertolf, Raban wrote different homilies for the whole year, to explain the various festivals.

[211] These are addressed to the Emperor Lothaire or Luchaire.

[212] "Liber Generationis JESU CHRISTI filii David." This is the commencement of St. Matthew's Gospel.

contains, De Clericorum Institutione[215] et Cæremoniis Ecclesiæ,[216] libri tres;[217] De Sanctis Ordinibus, Sacramentis Divinis et Vestimentis Sacerdotalibus, liber unus;[218] De Disciplina Ecclesiastica ad Reginaldum, libri tres;[219] a treatise in three books, Ad Bonosum Abbatem;[220] De Quæstionibus Canonum[221] Pænitentialium ad Heribaldum, libri tres;[222] De Vitiis et Virtutibus,[223] de Peccatorum Satisfactione et Remediis, sive Pænitentiis, libri tres;[224] Pænitentium,[225] liber unus, ad Otgarium Moguntinum Archiepiscopum;[226] Quota Generatione licitum sit Matrimonium, epistola ad Humbertum Episcopum; De Consanguinorum Nuptiis et de Magorum Præstigiis, falsisque Divinationibus, ad Bonosum, liber unus;[227] De Anima et Virtutibus, ad Lotharium Regem Opusculum; De Ortu, Vita, et Moribus Antichristi Tractatus; Rabani Mauri Martyrologium;[228] Poemata de

[213] This is only a very short tract.

[214] These are described from an old manuscript.

[215] The "Epicedium in vitam suam," which Nicolaus Serrarius thought Raban wrote, when he was alive, and which Melchior Hittorphius published in "Commentario de Divinis Ecclesiæ Catholicæ Officiis," which has been prefixed to his work, "De Institutione Clericorum," and which Brower inserted p. xc. to his edition of Raban's poems, Dempster thinks to have been a rather modern composition, and neither indicative of the style nor age of Raban. He also suspects, it had been composed to show that Raban was a native of Germany, and to rob the Scots, English and Gauls of the glory attending his birth. Dempster says, it is remarkable, that only in Germany was a copy of this to be found, and that it seems not likely, Raban had ambition to have his praises sounded to posterity in such verses. He then asks the Germans, to rest satisfied with their own learned men, and not seek to steal this away from the Scots; but, rather to be grateful for the many holy and learned men obtained from Scotia, and from whom they had received the faith, which they also increased and preserved. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1037, pp. 550, 551.

[216] It was first printed at Cologne, A.D. 1586. In this, he treats about Ecclesiastical Orders, and divers offices, which are used in the Church; while, he exposes the reasons, the order of learning, and the mode for teaching God's word.

[217] This work is addressed to the Archbishop Heistulf, who ordained him. An epigram, attributed to Raban, addressed to the monks at Fulda, is prefixed. The mention of Heistulf and Egil serve to authenticate both pieces. By Trithemius, the fourth bishop of Maintz is called Hailolf.

"Nam est nonus decimusque octingentessimus annus,
Ex quo Salvator venit in arva pius:
Abbas namque meus, vesterque fidelis amicus
Egil hæc voluit reddere dona tibi."

This proves the epigram to have been written A.D. 819. Yet, it is omitted from its proper place, in the Cologne edition of 1627.

[218] This treatise is dedicated to Thiotmar. The editor remarks, that in several particulars, it agrees with the first book, De Clericorum Institutione.

[219] The first book treats about Sacred Orders; the second, on the Catechism and on the Holy Sacraments; and, the third relates to virtues and vices, or the Christian's trial. In the two former, the editor remarks, in marginal notes, on certain chapters, which correspond with the work, De Clericorum Institutione.

[220] The first book treats, on the Vision of God; the second, on purity of heart; and, the third, on the method of Penance.

[221] See Rudolf's Life, cap. ix., sec. 51. Trithemius has these questions addressed to Bishop Heribert, in one book, and to Bishop Reginbald, on the same subject, in one book.

[222] The first book relates to rules regarding defects in the ministers of the Church, with subjoined epistles of Pope Hormisdas, Isidore and others; the second refers to the satisfaction of penance; while, the third regards penances for lay persons.

[223] Rudolf states, that Raban composed discourses on various vices and virtues, which he designed for preaching to the people of God.

[224] This and the previous treatise are attributed to Haltigarius, Archbishop of Cambray, and they are inscribed to Ebbon, Archbishop of Rheims, in Henricus Canisius' work, "Antiquæ Lectionis," tomus v. Also, "Decreta Canonum," vi. in "Magnæ Bibliothecæ Parisiensis Veterum Patrum," tomus v., col. 950, 952. Likewise Hugo Menard, in his observations on the Sacramentory of Pope St. Gregory, p. 238.

[225] See Raban's Life, by Rudolf, chap. ix., sec. 51.

[226] This appears to be only a compendium of the previous treatise.

[227] See Rudolf's Life, chap. ix., sec. 51.

[228] This is edited from the sixth tome, "Antiquæ Lectionis," V.C. Henrici Canisii.

Diversis ;[229] Commentaria in Regulam S. Benedicti ;[230] Glossæ Latino-Barbaricæ, de Partibus Humani Corporis ;[231] De Inventione Linguarum, ab Hebræa usque ad Theodiscam, et notis antiquis ;[232] while, many other tracts, attributed to Raban,[233] and sought for in vain, by his diligent editor Colvenerius, are omitted from the very erudite and creditable edition, which he was instrumental in publishing.[234] Yet, after his time, the industry of other learned men was rewarded by the discovery of treatises, not doubted to be the genuine productions of Raban.[235] With regard to various tracts, that have seen the light, and that have been attributed to the holy and scholarly Archbishop of Mayence,[236] further proof is wanting to determine their authorship.[237] Trithemius deemed it opportune, to enumerate the many and useful volumes, which the most holy Pontiff Hrabanus composed, from the

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Noviomagensis.

[229] These had been edited, with notes, by Christopher Brower, a Jesuit Theologian, and they were published at Mayence.

[230] These comments, however, are not now regarded as the work of Raban, as Theophilus observes, "In Erotematis." Aimoin, in treating about St. Benedict, states, that Smaragdus prefixed these verses,

"Quisquis ad æternum mavult conscendere regnum," &c.,

to an exposition of St. Benedict's Rule. Now, it so happens, that the verses in question are so found prefixed to the tract, mentioned in the text. Smaragdus was either an abbot of St. Michael, at the Moselle, in the district of Verdun, or a monk of Anianensis, under the Abbot Benedict of the same place.

[231] Mabillon notes, that besides this work, he wrote a complete "Glossarium Latino-theoriscum in tota biblia veteris et novi Testamenti," which had not then been edited, and a copy of which, Lambecius had taken from the Ænipontan to the Cæsarean library. See Lambecius' "Commentarii de Bibliotheca Cæsarea Vindobonensi," tomus ii., pp. 415 *et seq.* Also, "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 53.

[232] This and the previous tract were taken from the second tome of Melchior Goldast's "Rerum Alemanicarum Scriptores," edited at Frankfort-on-the-Maine, A.D. 1606.

[233] Father Peter Francis Chifflet attributes to Raban the book against the Jews, on the authority of a Boherianian manuscript. Yet, to Amolo, Bishop of Lyons, must this work of right be assigned. See Bellarmin, "De Scriptoribus Ecclesiasticis," p. 286. "Operum," tomus vii. Mabillon denies on the authority of Stephanus Baluzius, that any copy of this work was to be found among the manuscripts of the Colbert Library at Paris. See "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 53.

[234] Dempster gives a catalogue of Raban Maur's writings, in "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1037, pp. 548 to 550.

[235] In 1647, at Paris, Father Jacobus Sirmondus, S.J., published in 8vo. the following tracts of Raban. I. Epistola ad Hincmarum Archiepiscopum Rhemensem. II. Epistola ad Notinggum Episcopum Veronensem. This is mentioned as a work of his by Rudolf. III. Epistola ad Eberardum Comitem in Italia. These refer to the Predestination of God ; and, the latter, in particular, had been written to reprove the false doctrine of Gotescalcus, an heretical monk of Orbacensis. Ussher suggests matters drawn from the Centuriators of Magdeburg, in reference to the history of Gotescalcus, pp. 40, 47. Stephanus Baluzius published at Paris, A.D. 1669, two tracts of Raban : one, De Corepiscopis, and the other, De Reverentia Filiorum erga Parentes. These are found appended to the folio edition of the work of Petrus de Marca, Archbishop of Paris, "De Jure Sacerdotii et Imperii," tomus i., pp. 285 *et seq.* Again, the same Baluzius published at Paris A.D. 1671, Epistola Rabani ad Heribaldum Autissiodorensem Episcopum ; this appeared in 8vo, p. 465, in sui Reginonis Appendice. Father John Mabillon corrected some of its errors or omissions from a manuscript as may be seen in the first tome of his "Analecta." There are two epistles of Raban published ; one of these given by Baluzius, "In Capitularibus Regum Franciæ," tomus ii., p. 1378, and another, "In Consiliis," tomus viii., p. 1845, printed at Paris, A.D. 1671. There is another work of Raban, Liber de Computo Ecclesiastico ad Marcharium, which Baluzius printed at Paris, A.D. 1678, in tomo i., "Miscellaneorum." This latter work is attributed to him, by his disciple Rudolf. It is in the form of a dialogue.

[236] See Cardinal Bellarmin's work, "De Scriptoribus Ecclesiasticis," liber unus. With the Philological and Historical Dissertations of Father Philip Labbé, S.J., "Operum," tomus vii., pp. 282 to 284. Venice edition of 1728, in fol.

[237] In the Abbé Migne's "Cursus Completus Patrilogiæ," the works of Raban Maur are published in six folio volumes, double columns.

thirtieth year of his age to the very close of his life.[238] Ever was he indefatigable at study and writing, so that he is proposed as a great example to the monks of Germany, in the beginning of the sixteenth century. So learned and studious were the religious of Raban's time, in France and Germany, that they were not only versed in Latin but in Greek literature. Then was it said in truth: "A knowledge of the Scriptures lies in the monk's cowl." [239] From the time of Raban's enlightened introduction of liberal studies and the scholastic exercises, at Fulda, an impetus was given to learning and piety,[240] so that most learned men, especially belonging to the Benedictine institute, spread all over Europe.[241] But, Raban is declared, to have been one among the glories of his age, and *facilè princeps* among the men of Germany, owing to his wonderful application to study, in his vast range of knowledge, in his eloquence, in his erudition, in his wisdom, and in the number, elegance and utility of the works he composed. Before his time, no man had approached him in learning, and after his death, a rival did not appear in Germany[242] to the beginning of the sixteenth century.[243] It may be doubted, if in that nation of great scholarship, even thence to the present time, one equal to Raban could be found. Besides his wonderful and profound learning, Raban was still more admirable for his humble and religious life. In the service of God, he toiled by day and night; and, it is remarked, that he never lost a moment, or an opportunity, to honour and serve the Almighty. His grave conversation was edifying, and therefore this great Pontiff was grateful, acceptable and meritorious in God's sight. While Abbot of Fulda, and Archbishop of Maintz, not alone was the holy prelate exposed to calumnies, contumelies, evil reports and injuries, even from his own subjects, but, he was almost exposed to premature death. For the love of God, however, he bore all adversities with patience, besides he was the meekest of bishops; and, he not alone refused to visit his rivals and persecutors with censures, but, by word or action, he was never known to complain of their injustice. The fear and love of God had been a principle to guide his youth, and, in his maturer years, grounded on this rock, he repelled the winds of temptation. His modesty and moderation never permitted his mind or temper to be disturbed; and, anger never intruded on the evenness of his disposition; while, in the testimony of a good conscience, at all times, he rested tranquil in Christ. Constant and regulated in his pious exercises, fasting, vigil, preaching, alms and prayer were his usual means, for occupying his time. And, when he had reason to believe, that death was gradually approaching, he made still greater efforts to wean his affections from the world, and from its vain deceits.[244] When the time ordained for St. Raban's departure approached, it would seem, that he dwelt at a place, known as Vinnicella, Wincella or Wunckel, a village,[245] on the right bank of the

[238] Trithemius enumerates the order of Raban's works, "non quo sunt editi, sed a nobis collocati."

[239] Trithemius adds, in reference to the neglect of sacred studies in 1515: "Græcarum etiam litterarum scientia pariter apud Germanos et Gallos penitùs defecit. Supervenerunt nova Fratrum instituta Mendicantium et novos Studiorum modos cum familiari quodam atque campestri genere scribendi attulerunt."

[240] Bellarmine says, that Raban was "æque pium ac doctum."

[241] This Trithemius declares he had shown, in "De Viris Illustribus Ord. S. Benedicti," and in his work, "De Scriptoribus Ecclesiasticis."

[242] Baronius calls him, in words highly eulogistic, "fulgens Germaniæ sidus, ac Theologorum verticem."

[243] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv. Vita B. Rabani Mauri Archiepiscopi Moguntini, lib. iii., cap. iii., pp. 536, 537.

[244] See "Acta Sanctorum," tomus i., Februarii iv. Vita B. Rabani Mauri Archiepiscopi, lib. iii., cap. iv., sec. 13, 14, p. 537.

[245] See Mabillon's "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 52.

Rhine, about three miles below Mayence. Here he was seized by a fever, and confined to his bed. Increasing in its virulence, he was brought, at last, to the extreme agony. Having had some heavenly monition, regarding his approaching demise, Raban bequeathed his books, partly to Fulda, and partly to the monastery of St. Alban, without the walls of Mayence. Then, he joyfully prepared to receive the last sacraments of the Church. While departing to bliss, angels were heard to sing, that as during his pilgrimage this saint deserved to be held in the memory of men, so was he then worthy to receive the angels' rewards, With prayer he slept sweetly in the Lord, and, according to John of Trittenhem, in the ninth year of his episcopacy, in the fourth Roman Indiction, and on the sixth of the November Kalends,[246] A.D. 856.[247] In one passage of his works, Trithemius states, that Raban, attained the sixty-eighth year of his age, at the time of his death ; yet, this seems to conflict with the chronological computation given elsewhere, which must leave St. Raban seventy-one years old, when he departed from this world. According to Mabillon, he was nearly seventy years old, when he ceased to live.[248] Yet, the writers of the Literary History of France place his death at the 4th of February, A.D. 856, and according to their computation, he was then eighty years old.[249] Some writers have placed the death of Raban Maurus, at A.D. 855 ;[250] some have the year 856 for that event ;[251] others again state, that he died A.D. 857.[252] Trithemius seems to differ, from most other writers, in placing his death, at vi. Kalends of November. By the Annalists[253] and Calendarists,[254] the 4th day of the month of February is that usually assigned for St. Raban's decease. According to Marianus Scottus,[255] Raban, Archbishop of Mayence, died on the Nones of February, *feria secunda*.[256] The commemoration of St. Hraban, Archbishop of Mayence, is entered by Dempster,[257] at the 4th of February.[258] Camerarius, without any warrant whatever, has placed the festival of St. Raban Maur, at the 4th of January. The German Kalendar has noted the death of the Blessed Raban Maur at the vi. of the October Kalends, or at the 26th day of September.[259] According to his expressed wishes, while alive, after death Raban's remains were brought to Mayence, and buried with great honour in the Church of St. Alban,[260] martyr.[261] It is thought, by some, that he composed an epitaph

[246] The true date, however, is the 4th of February.

[247] Trithemius, "Vita S. Rabani Mauri," lib. iii., cap. iv., sec. 15.

[248] See "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 52.

[249] See "Histoire Literaire de la France," tome v. Neuvieme Siecle, p. 154, and Table Chronologique, p. 706.

[250] See Trithemius, "In Catalogo Illustrium Scriptorum Germaniæ," and in "De Viris Illustribus Ordinis S. Benedicti," lib. ii., cap. 39, and lib. iv., cap. 81.

[251] Thus, as we are informed Lambertus Schasnaburgensis, "In Chronica," Marianus Scottus, Sigibertus, the Annals of Fulda, and Trithemius, "Vita S. Rabani," lib. iii., cap. iv., sec. 15. Yet, in Pertz's edition of Marianus Scottus, it must be observed, the chronicler places his death at A.D. 855. Mabillon has inserted his demise under the year 856. See "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 52.

[252] Thus Guilielmus Eisengrenius, "In Catalogo Testium Veritatis."

[253] Thus the Annals of Fulda, edited by Chesneus Pithæus and Freherus, have it. See, likewise, Mabillon's "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 52.

[254] Thus, Arnold Wion, Dorganius, Menard and Ferrarius, "In Generali Catalogo Sanctorum." Also, Guillelmus, Abbot of Roman Monastery of St. Paul, who wrote his Calendar A.D. 1372.

[255] See "Chronicon." Pertz's "Monumenta Germaniæ Historica," tomus v., p. 551.

[256] He was succeeded by Carolus as Archbishop, and he reigned eight years.

[257] In the "Menologium Scoticum."

[258] See Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[259] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv. De B. Rabano Mauro. Commentarius prævius, sec. x., subs. 54, p. 511.

[260] This stood at the south gate of the city.

[261] The exact place of his deposition there,

for himself, and which was afterwards inscribed on his tomb.[262] This was a sarcophagus, elevated near the choir wall. A chapel, dedicated to his memory, surrounded it. Thither flocked the faithful in great numbers, and various miracles were wrought at his tomb. Yet, in course of time, these devotions ceased, and the chapel became comparatively deserted. In the year 1515, Cardinal Albert translated the relics of St. Raban Maur and of St. Maximus into the Church of St Maurice, in Halle of Saxony.[263] During the first year of his Pontificate, Albert, Archbishop of Mayence, according to a pious custom which he observed, having visited the churches of his city,[264] entered the church of the martyr, St. Alban. Albert, having obtained the sanction of the canons, and the authority of the Holy See, the whole body of Blessed Raban was removed soon after this occasion.[265] At Halle, the Blessed Raban Maur's body was brought in solemn procession to the basilica, at the camp or castle of St. Maurice. This seems to be the place, now known as the Castle of Moritzburg, in Halle or Haller-an-der-Saale, a town of Prussian Saxony, situated on both sides of the River Saale. Only one wing of that castle now remains, and it is used as a Calvinist Church.[266] As we have already seen, it may and has been disputed, as to where St. Raban's birth must be referred, and there are writers, who maintain, that he was a native of Scotia. If so, we may fairly enquire, whether he sprung from Major Scotia, or Ireland, or from Minor Scotia, the modern Scotland. Some Scottish writers, indeed, assert—but without a shadow of proof—that he was their

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is said to have been in the chapel of Saints Martin and Boniface. See Mabillon's "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 52.

[262] It is here produced in Latin verse :—

"Lector honeste, meam si vis cognoscere vitam,
Tempore mortali discere sic poteris.
Urbe quidem hac genitus sum, et sacro fonte renatus,
In Fulda post hæc dogma sacrum didici.
Quo monachus factus seniorum jussa sequebar,
Norma mihi vitæ regula sancta fuit.
Sed licet incantè hanc, nec fixè semper haberem,
Cella tamen mihimet mansio grata fuit.
Ast ubi jam plures transissent temporis anni,
Convenere viri vertere fata loci :
Me abstraxere domo invalidum, Regique tulere,
Poscentes fungi Præsulis officio,
In quo nec meritum vitæ, nec dogma repertum est,
Nec Pastoris opus jure beneplacitum.
Promptus erat animus, sed tardans debile corpus,
Feci, quod poteram, quodque Deus dederat.
Nunc ego te ex tumulo, Frater dilecte, juvando
Commendes Christo me ut precibus Domino ;
Judicis æterni me ut gratia saluet in ævum,
Non meritum aspiciens, sed pietatis opus.
Hraban mihi nomen est, lectio dulcis
Divinæ legis semper ubique fuit.
Cui Deus omnipotens tribuas cælestia regna,
Et veram requiem semper in arce poli."

[263] Regarding this translation, Trithemius prepared an account. See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1037, p. 551.

[264] Had it pleased God to spare him, Mabillon intended to treat about this elevation and translation of St. Raban's body to Saxony, at the proper year. See "Annales Ordinis S. Benedicti," tomus iii., lib. xxxv., sec. iii., p. 53. He did not live, however, to accomplish this purpose ; but, when he had commenced the sixth great folio volume of his Annals, he died, on the feast day of his patron, St. John the Evangelist, December 27th, A.D. 1707. Born in 1632, he was exactly seventy-five years, one month and four days old, at the time of his death. He brought the Benedictine Annals down to the twelfth century ; and, they were continued, by Father Edmund Martene, to A.D. 1158, where the sixth and last volume closes.

[265] This event had been commemorated, likewise, by John of Trittenhem in a special "Syntagma." In it are described the reasons for translation, the author, the time and the manner. See John of Trittenhem's "Vita S. Rabani Mauri," lib. iii., cap. iv., sec. 16, 17.

[266] See "Gazetteer of the World," vol. vi., p. 782.

countryman. If a Scot, at all, Ireland's claims to his birth seem the most probable; for, during Raban's time, learning and piety were troubled by the invasions of the Northmen, at home, while numbers of holy and accomplished Irishmen resorted to the Continent, where a new field was open for their energy and talents. In any case, the Acts of St. Raban Maur cannot fail to inform and to edify every lover of mediæval learning, and every member of the Universal Church; whereas, should future writers, with happier efforts than we have been able to exercise, bring the evidences of his birth and early education more pertinently to Ireland, our country must rejoice in such a discovery, and receive additional honour from a circumstance, reflecting so favourably on the genius and holiness of her sons.

ARTICLE V.—REPUTED FESTIVAL OF ST. GILLE, OR GILLIBERT. [*Eleventh and Twelfth Centuries.*] The early part of this holy man's life is involved in complete obscurity. Indeed, it may be said, his very personality can be called in question. The word Gille or Giolla occurs so frequently, in our history, as the first part of men's names, that once for all, it may be necessary to explain its signification. Among the ancient Irish, Giolla signified "a youth;" but, it was also assumed, as meaning "a servant." Hence, it happened, especially during and after the tenth and eleventh centuries, that families devoted to certain holy persons, called their sons after them, prefixing the word Giolla, intimating they were to become dedicated to, or the servants of, particular saints. After the introduction of Christianity, we meet many names of men, formed by prefixing those of celebrated saints.[1] This word was not only prefixed to the names of saints, but, likewise, to the name of God,[2] of the Lord,[3] of Christ,[4] of Jesus,[5] of the Holy Trinity,[6] and of the Virgin Mary.[7] Sometimes, persons were dedicated to the saints, in general,[8] and to the angels.[9] These titles were Latinized into other forms.[10] When an adjective, signifying a colour, or quality of of mind or body is postfixed to Giolla, then it has the ancient signification.[11] It may be, that the present saint was that Giolla, or Gille, changed to Gillebert, who presided over the see of Limerick,[12] and who became distinguished for his zeal, while endeavouring to effect reforms, in the Irish ecclesiastical offices and usages of his period. It is probable, he was born about the middle of the eleventh century, or perhaps, at a period somewhat later. It

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ARTICLE V.—[1] Thus, we find, Giolla-Ailbhe, *i.e.*, "the servant of St. Ailbhe," Giolla-Aodha, Giolla-Aodhain, Giolla-Breanainn, Giolla-Bhrighde, Giolla-Chaomain, Giolla-Chainnigh, Giolla-Dachaisse, Giolla-Chaoimhgin, Giolla-Chiarainn, Giolla-Dacholmain, Giolla-Choluim, Giolla-Chomain, Giolla-Chomghaill, Giolla-Domhangairt, Giolla-Finnein, Giolla-Fionnain, Giolla-Mochua, Giolla-Molaisse, Giolla-Moninne, Giolla Phatraig," &c., &c.

[2] Thus, Giolla-De, "the servant of God."

[3] Thus, Giolla-na-Choimhdhe, "the servant of the Lord."

[4] Thus, Giolla-Chriost, "the servant of Christ."

[5] Thus, Giolla-Iosa, "the servant of Jesus."

[6] Thus, Giolla-na-Trionoide, "the servant of the Trinity."

[7] Thus, Giolla-Muire, "the servant of Mary."

[8] Thus, Giolla-na-Naomh, "the servant of the saints."

[9] Thus, Giolla-na-naingeal, "the servant of the angels."

[10] Thus, Christianus, Marianus, Patricianus, Brigidianus, &c.

[11] Thus, Giolla-Dubh, "the black" or "black-haired youth;" Giolla-ruadh, "the red-haired youth;" Giolla-riabhach, "the swarthy youth;" Giolla-buidhe, "the yellow youth;" Giolla-odhar, Giolla-maol, &c., &c. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (c), pp. 2, 3.

[12] Keating and Colgan style him Gilla-Esbog or Gilla-Espuic. See "History of Ireland," book ii., part i., chap. i., p. 597. O'Mahony's edition, and "Acta Sanctorum Hiberniæ," viii. Martii. De S. Beoado, &c., n. 6, p. 563.

has been stated, likewise, that he deserves to rank with the saints. The anonymous calendar, published by O'Sullivan Beare,[13] enters St. Gilbert, at this day. And Henry Fitzsimon places him, on the list of Irish Saints, as a bishop, at the 4th of February.[14] He flourished in the eleventh and twelfth centuries, as we understand the allusions made to him. It is doubtful, whether he was an Ostman[15] or an Irishman, by descent; but, it is not unlikely, he was a native of Limerick, where the Danes had long been settled, and where they seem very generally to have become Christians, before the time of his birth. There is no reason for supposing, however, that Gille was a Dane; for, although many Ostmen dwelt in Limerick, at that time, the Irish element was probably very numerous, and the see might have had an Irish bishop to preside over it. The influence of King Muirceartach O'Brian of Thomond, and the usual order of succession, most likely should secure a native prelate for pastor. Several years before his promotion there, Gillibert had travelled abroad, and he then became acquainted with St. Anselm, at Rouen. From a letter he wrote to this latter prelate,[16] it would seem, Gillibert had been consecrated in Ireland. Sometime, after having been placed over Limerick, in his letter to Anselm, this celebrated bishop is congratuled, on having, at last, induced the untameable minds of the Normans, to observe the regular decrees of the holy fathers, with regard to the election and consecration of abbots and bishops, while he thanks God for such a victory.[17] Hence, it may safely be inferred, that Gillebert had been Bishop of Limerick, A.D. 1106, or even before it, since, in that year, Henry I., King of England, had settled his disputes, and had agreed to terms, regarding the investitures, &c., with Anselm.[18] Gillebert adds, that he sends, as a token of his attachment, a little present of twenty-five small pearls, and of some value,[19] requesting that Anselm should not be unmindful in prayer of him.[20] To this letter, Anselm replied, reminding Gillebert of their mutual affection, after their acquaintance formerly at Rouen, while he is thanked for his present, and for his congratulations. Now that he knows of Gillebert having been advanced to the episcopal dignity, Anselm makes bold to request, and even to advise him, as prudence had procured him such a position, that he should exert himself with earnestness, towards correcting and extirpating, so far as he can, whatever may be wrong, and to plant instead, religious and salutary influences.[21] He asks, moreover, that Gillebert should secure the co-operation of his king, of the other bishops, and of all others he could influence, to obtain such desirable advantages.[22] He concludes, by asking for Gillibert's prayers.[23] Dr.

[13] See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. x., p. 49.

[14] See *ibid.*, cap. xii., p. 54. Capgrave is quoted as an authority.

[15] He is assumed to have been so, by J. J. A. Worsaae, in "An Account of the Danes and Norwegians in England, Scotland, and Ireland." The Norwegians in Ireland, sect. vi., p. 344.

[16] In Gerberon's edition of "Opera" S. Anselmi, this ranks as epist. lxxxvi., lib. iv. The Rev. R. W. Church, an Anglican clergyman, has published a very interesting biography, intituled, "Saint Anselm." It appeared in crown 8vo, London, 1870.

[17] He styles himself in it, "Gillebertus Dei quoque misericordia Lunicensis Episcopus." Lunicensis, Lunnicensis, or Lumnicensis, comes from Lumneach, the Irish name for Limerick. Ussher dates the letter, incorrectly at A.D. 1094.

[18] See Fleury's "Histoire Ecclesiastique," tome xiv., liv. lxv., sect. xlvi., pp. 86 to 89.

[19] These were probably of the sort, known as Irish diamonds, or some of the coloured and polished stones, used formerly for ornaments in Ireland.

[20] See this epistle, in Ussher's "Veterum Epistolarum Hibernicarum Sylloge." Epist. xxxi., pp. 87, 88.

[21] "Anselm seems here to allude to some reformation of certain Irish ecclesiastical practices, and to the introduction of those then followed at Rome."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxv., sect. ix., p. 25.

[22] "As this letter was written after Anselm had settled his disputes with Henry I., and

Lanigan considers this Gillebert to have been Abbot of Bangor,[24] at one time;[25] yet, in another passage, he says, if this be true, that Gillebert had been Abbot of Bangor,[26] before he became bishop of Limerick, he must have been one of those persons, who held the lands of the abbey, and who used to be called abbots, being elected to that sinecure situation, and corresponding to the dignitary, called by the French, *Abbé Commèndataire*.[27] Still, we think it very improbable, that Gille occupied such a *status*, and almost equally uncertain, that he ever governed the community at Bangor. The present Gille seems to be the man, whom Pitts mentions[28] under the names of Gilbert, Gissebert and Gislebert,[29] Bishop of Limerick. He is said incorrectly to have become a Benedictine monk,[30] at Westminster, and to have been an abbot over that house.[31] It is stated, likewise, that he studied Divinity, under St. Anselm, Archbishop of Canterbury.[32] Afterwards, it is told, he visited the academies of France and Italy. He travelled as far as Rome. Besides the epistles, written by him to Anselm, he is said to have composed a book, intituled "De Usu Ecclesiastico."[33] It alludes to different forms of liturgies, and various ways, for celebrating Divine Service, in the Irish Church: these, however, he seeks to render conformable to the Roman customs. In a letter, addressed to the bishops and clergy of Ireland, Gillibert or Gille[34] says, that at the request, and even by the advice of many amongst them, he undertook to write without presumption, being desirous of obeying their

returned to England late in 1106, it follows, that he had not heard of Gillebert's promotion until about that time. Hence it is clear, that it did not take place until after Anselm's second departure from England in 1103; for, if it had, Anselm would certainly have been apprized of it before his return. It is probable that Gillebert became Bishop of Limerick about 1105."—*Ibid.*, n. 61, p. 26.

[23] This letter is to be found in Ussher's "Veterum Epistolarum Hibernicarum Sylloge," epist. xxxii., pp. 88, 89. In the edition of St. Anselm's works, it stands epist. cxliii., lib. iii.

[24] For such statement, Archdall cites Walsh's "Prospect," p. 246. See "Monasticon Hibernicum," p. 108.

[25] See "Ecclesiastical History of Ireland," vol. iv., chap. xxv., sec. ix., and n. 57, pp. 23, 25.

[26] This seems to be inferred from a statement, attributed to Keating, that he was successor of Congell, as quoted by Gratianus Lucius, or Lynch, in "Cambrensis Eversus," p. 83. Yet, in many copies of Keating, no such statement is to be found.

[27] See Dr. Lanigan's "Ecclesiastical History of Ireland," chap. xxvi., sec. ix., and n. 63, pp. 77 to 79.

[28] See Joannis Pitsei Angli S. Theologiæ Doctoris, Liverduni in Lotharingia, Decani, "Relationum Historicarum de Rebus Anglicis," p. 844. The first tome—all I have seen—contains four parts, in which are introduced lives of the distinguished writers of Britain. Among these, however, Ireland can fairly claim some that were closely identified with her either by birth, education or mission, and these writers too are ranked among her saints. This work was printed Parisiis, M.DC.XIX., in 4to.

[29] It is thought, that Gille's other form of name Gillebert, Latinized into Gillebertus, had been received from the Danes, among whom he lived.

[30] Thus, some shallow or fabulous writers have confounded Gille or Gillebert, Bishop of Limerick, with a Gillebert or Gislebert, surnamed *Crispinus*, who had been a monk with Anselm in the monastery of Bec, in Normandy. But, Gislebert never became a bishop, having died Abbot of Westminster, where he was buried. Ussher gives his Latin epitaph. See "Veterum Epistolarum Hibernicarum Sylloge," Recensio, pp. 139, 140.

[31] Although Ledwich had Ussher's "Sylloge" before his eyes, and followed his mistakes, in the dates of the epistles there contained; yet, he makes this Gillebert the same as Gislebert, merely for the purpose of insinuating that he was an Ostman. He even quotes Ware, to show, that Gillebert was one. See "Antiquities of Ireland," p. 433. Yet, Ware says nothing more, than that he did not know whether Gillebert was an Irishman or an Ostman. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxv., sect. ix., n. 61, p. 26.

[32] St. Anselm departed this life, Apri 21st, A.D. 1109. See Bishop Challoner's account of him in "Britannia Sancta," part i., pp. 240 to 253.

[33] See Ussher's "Primordia," cap. xvii., p. 917.

[34] In the prefix, he styles himself Gille, the Irish form of his name.

pious requirements, in giving an explanation of the canonical custom, for reciting the hours, and for the performance of the Divine Office, by the whole ecclesiastical order.[35] He desires, that the various and conflicting rites on this subject, which prevailed throughout almost the whole of Ireland, should yield to the ritual of the Catholic and Roman office.[36] For, he asks, what can be considered more unbecoming or schismatical, than that a most learned ecclesiastic, acquainted with one particular rite, should find himself a fool and a laic, in a strange Church? Wherefore, since all the members of the Catholic Church are united in the one faith, hope, and charity; they are ordered by the Apostle to praise God with united voice and rite, according to the mandate, "That with one mind, and with one mouth, you may glorify God."[37] Wherefore, as the dispersion of tongues took place through pride, and was brought to unity by Apostolic humility; so, likewise, a confusion of rites having arisen, through negligence and presumption, they should be reduced to the established rules of the Roman Church, through the zeal and humility of the Irish clergy. How much, therefore, the unity of observances should be observed, by the faithful, is evident from many passages of the Sacred Scriptures; and, the writer adds, that an image or a picture of the Church,[38] attached to his letter, should render his observations sufficiently plain to their comprehension.[39] All the members of the Church must be governed by, and be subject to, one bishop, who is Christ, to his holy vicar, the Apostle Peter, and to the Apostolic President, in the see of the latter saint. He concludes, by saying, "In fine, I ask these rewards from all of you, for this my small share of labour; that, as we ought to praise God here, with one heart and one mouth, so being assisted by your prayers, I may deserve the privilege of singing together with you, in the kingdom of heaven."[40] This epistle seems to have been the prologue to his book or treatise, "De Usu Ecclesiastico;" and, this latter appears to have been little else than a copy of the Roman liturgy and office. The tract, in question, is not known at present to be in existence.[41] Harris thinks,[42] that Pitts must have had this Gille in mind, when ascribing the authorship of a book, "De Statu Ecclesiæ," identical, he says, with the book, "De Usu Ecclesiæ," to a supposed Gille, Bishop of Lincoln.[43] How long Gille of Limerick remained abroad

[35] Ussher very incorrectly marks the date of this letter, at A.D. 1090. Yet, in all probability, Gillebert was not Bishop of Limerick, for fourteen or fifteen years, after that time. Ware, although not noting the time of his accession, says he flourished, A.D. 1110. See "De Scriptoribus Hiberniæ," lib. i., cap. viii., p. 53.

[36] Ussher, who, strangely enough, was quite mistaken, as to the time when Gillebert had been Bishop of Limerick, again inverts the order of his compositions, by placing this epistle, in point of date and position, before the previously written epistles to Anselm, with his reply to it.

[37] Romans, xv., 6.

[38] This is an instance of the habit, acquired by our early writers, of illustrating or of ornamenting their manuscripts, by drawings and illuminations.

[39] Ussher remarks, that in the copies of the MSS. from which the present epistle was taken, he found subjoined an image of the church, to which allusion is here made, with the following explanation of this diagram: "*ARCA figuram Mundi habuit: fuit enim tricamerata. In superiori parte erant aves, tanquam Angeli in Cœlo. In medio erant Homines (scilicet Noë, et familia ejus) tanquam in hoc Mundo. In imo Animalia et reptilia, tanquam Animæ in Inferno.*" Ussher then says, that not being able to find a copperplate engraver, he was obliged to omit these figures from his work. According to Ussher, this epistle was written, in the year 1090. This epistle is thought to have been prefixed to the treatise, entitled, *De Usu Ecclesiastico.*

[40] See Ussher's "Veterum Epistolarum Hibernicarum Sylloge," epist. xxx. De Usu Ecclesiastico, pp. 77, 78.

[41] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxv., sect. xi., p. 29.

[42] See Harris' Ware, vol. i., "Bishops of Limerick," p. 504.

[43] See Ussher's "Veterum Epistolarum Hibernicarum Sylloge." Recensio, p. 139.

does not appear; but, while presiding over this see, the old church of St. Munchin—now a parochial one—seems to have been the site for his cathedral. After his death, and about the time, when the English arrived in Ireland, A.D. 1172, Donald O'Brien, King of Thomond, founded and richly endowed a new cathedral, in Limerick city. This was solemnly dedicated to the Blessed Virgin Mary.[44] The same Donald granted a charter, about the year 1194, to Brictius, the Bishop of Limerick, and to his successors, confirming certain lands and appurtenances, in free and perpetual alms.[45] Bishop Donat O'Brien, of the Thomond family, succeeded, and he set about enlarging this cathedral, while he filled it with secular canons, to whom he assigned prebends.[46] He nominated a dean, to preside over the chapter, he defined the privileges of the canons, and he made some constitutions, concerning the liturgy to be used in his church. St. Mary's Cathedral was repaired, at various times; but, about the year 1490, the nave having fallen into decay, the citizens restored it, at a great cost, under Bishop John Folan, previously a canon of Ferns.[47] After the Reformation, this cathedral was transferred to its followers, and since then, it has undergone various alterations—which can hardly be considered improvements—while repairs have left it, at present, in a comparative state of preservation. A fine chime of bells hangs in the tower.[48] The outlines and details of the cathedral are

[44] The most interesting, detailed and exact account, we find, regarding the origin, foundation, architectural peculiarities, restorations, and history of St. Mary's Cathedral, is that contained in the truly valuable work of Maurice Lenihan, "Limerick; its History and Antiquities, Ecclesiastical, Civil and Military," &c., chap. lv., pp. 546 to 554, with the subsequent chapters.

[45] A large and beautifully wrought metal bell was found in a branch of the Shannon, near Limerick, on Friday, the 25th August, 1871. It weighed 1½ cwt., and bore the date of 1181. It is supposed, that this bell belonged to St. Mary's Cathedral, and that it was thrown into the river, during the memorable siege of 1691. From the *Irish Star* of Sept. 16th, 1871.

[46] See "The History, Topography and Antiquities of the County and City of Limerick," &c. By the Rev. P. Fitzgerald and by J. J. M'Gregor, vol. i., p. 393.

[47] See Harris' Ware, vol. i., "Bishops of Limerick," pp. 501 to 517.

[48] A beautiful legend is current, that the silver bells of St. Mary's were originally cast in Italy, by a celebrated Italian artist; while, owing to the rapine of war, they were removed from fair Florence, and brought thence to Limerick. In a very charming poem, called, "The Bell Founder," by Denis Florence M'Carthy, the tones of these bells are admirably described, as vibrating over the Arno :—

"Toll, toll! with a rapid vibration, with a melody silv'ry and strong,
The bells from the sound-shaken belfry are singing their first maiden song;
Not now for the dead or the living, or the triumphs of peace or of strife,
But a quick joyous outburst of jubilee full of their newly felt life;
Rapid, more rapid, the clapper rebounds from the round of the bells—
Far and more far through the valley the intertwined melody swells—
Quivering and broken the atmosphere trembles and twinkles around,
Like the eyes and the hearts of the hearers that glisten and beat to the sound."

—Part ii., stanza vi., p. 14. See "Ballads, Poems, and Lyrics," Original and Translated. At the present time, the banks of the Shannon frequently re-echo to the music of the Limerick bells; and, the writer had once an opportunity of hearing, and with no ordinary feeling of delight, "the deep cadence" of their "magical tone." Paolo, "the Bell-Founder"—to continue the story—set out in quest of his bells, and after many voyages, he thought of sailing for Ireland :—

XII.

"A bark bound for Erin lay waiting, he entered like one in a dream;
Fair winds in the full purple sails led him soon to the Shannon's broad stream.
'Twas an evening that Florence might envy, so rich was the lemon-hued air,
As it lay on lone Scattery's Island, or lit the green mountains of Clare;
The wide-spreading old giant river rolled his waters as smooth and as still
As if Oonagh, with all her bright nymphs, had come down from the far fairy hill,
To fling her enchantments around on the mountains, the air and the tide,

massive and solemn-looking.[49] It seems probable, Gillebert's fame for learning and sanctity caused him to be selected at Rome, to fill the office of first Apostolic Legate, in Ireland.[50] It is said, he went from Rome to



The Ancient Cathedral of St. Mary, Limerick.

Maintz, on his return; and, in the latter city, that he held a learned dispu-

And to soothe the worn heart of the old man, who looked from the dark vessel's side.

XIII.

"Borne on the current, the vessel glides smoothly but swiftly away,
By Carrigaholt, and by many a green sloping headland and bay,
'Twixt Cratloe's blue hills and green woods, and the soft sunny shores of Tervoe,
And now the fair city of Limerick spreads out on the broad bank below;
Still nearer and nearer approaching, the mariners look o'er the town,
The old man sees nought but St. Mary's square tower, with its battlements brown.
He listens—as yet all is silent, but now, with a sudden surprise,
A rich peal of melody rings from that tower through the clear evening skies!

XIV.

"One note is enough—his eye moistens, his heart, long so wither'd, outswells,
He has found them—the sons of his labours—his musical, magical bells!
At each stroke all the bright past returneth, around him the sweet Arno shines,
His children—his darling Francesca—his purple-clad trellis of vines!
Leaning forward, he listens—he gazes—he hears in that wonderful strain
The long-silent voices that murmur, 'Oh! leave us not, father, again!'
Tis granted—he smiles—his eye closes—the breath from his white lips hath fled—
The father has gone to his children—the old Campanaro is dead!"

— Part iii., pp. 26, 27, *ibid.*

[49] The accompanying illustration, drawn on the spot, and afterwards transferred to the wood, by William F. Wakeman, has been engraved by Mrs. Millard. It is taken from a point of view beyond the river.

[50] See John Ferrar's "History of the City of Limerick," part ii., p. 15.

tation with a Jew, well skilled in the Hebrew language and in the Old Law. This he afterwards reduced, to the form of a dialogue,[51] intituled, "De Fide Ecclesiæ contra Judæos." He dedicated it to Archbishop Anselm.[52] The lost, or undiscovered, treatise, "De Usu Ecclesiastico," seems to have been prefixed to the tract "De Statu Ecclesiæ," [53] which has been published by Ussher.[54] This latter should be more intelligible, could we only see the pictorial illustration, to which the writer so frequently refers. Under the representation of an allegory, an image of the church is presented, with letters serving for reference, to indicate plans occupied in it, by various classes of persons, lay and ecclesiastical. Yet, we glean, that the illustration was of a pyramidical form.[55] The lower base was wide, to indicate the carnal and married, while it tapered upwards to a point, indicating the higher and stricter life of ordained and religious persons. Following the mere description, this whole diagram must have been most ingeniously arranged. A sub-pyramid, on the left side of the figure, represented the parochial order, having the priest at the apex, and under him the deacon, while beneath, in the third place, was the sub-deacon. Fourthly, comes the acolyte; fifthly, the exorcist; sixthly, the lector; seventhly, the ostiarius, while, the amelarius, the psalmist and the bishop are distinguished.[56] The second or monastic pyramid has the abbot at the top, and under him are six grades.[57] The gradations of bishops, archbishops, primates and popes, are placed over all the others. Parochial, diocesan, and monastic sub-ordination is exhibited, with the relative order, rights and precedence. In short, it is a summary of the general Canon Law of the time, with those rites, ceremonies and usages then established. Duties of the several ministers of the Church are pointed out: the ecclesiastical dresses, utensils and ornaments, in use, are mentioned. The priest's duty to pray is chiefly fufilled, in celebrating the hours and the Mass.[58] Gillibert winds up this tract, by observing, that the position, which

[51] See Rev. P. Fitzgerald's and J. J. M'Gregor's "History, Topography and Antiquities of the County and City of Limerick," vol. i., pp. 388, 389.

[52] Eadmer wrote two interesting works, one "Vita Anselmi," and the other, "Historia Novorum." These supply materials for all the subsequent biographies of Anselm. See Dr. Walter Farquhar Hook's "Lives of the Archbishops of Canterbury," vol. ii., chap. iii., n., p. 169.

[53] See "Veterum Epistolarum Hibernicarum Sylloge," pp. 78 to 87.

[54] To notices of both the foregoing treatises, Ussher subjoins the following note: "*Ex MS. codice Bibliothecæ publicæ Cantabrigiensis Academiæ descripsi, collato Prologo* De Usu Ecclesiastico *cum alio Benedictini Collegii, et libello* De Statu Ecclesiæ *cum altero monachorum Dunelmensium exemplari, a D. Augustino Linsello Decano Lichfeldiensi accepto. Est autem hic* Gillebertus *ille*, quem aiunt prima functum legatione Apostolicæ sedis per universam Hiberniam, *ut in vita Malachiæ retulit Bernardus: non* Gilla Lincolniensis Episcopus (*cujusmodi nunquam in rerum natura quis extitit*) *quemadmodum in Appendicis illustrium Angliæ Scriptorum Centur. I., cap.* 93, *somniavit Johannes Pitseus.*" *Ibid.*, p. 139.

[55] Yet, this again seems to have included two smaller pyramids: one, representing the parochial or secular order, and the other, the monastic or religious order.

[56] The tract adds: "Sed tamen *Episcopus, Archiepiscopus, Patriarcha et Prophetæ*, generalis Ecclesiæ gradus sunt."

[57] The tract continues: "qui ipse Sacerdos est, atque sub hijs *Oratores* tantùm: quoniam non est Monachorum baptizare, communicare, aut aliquod Ecclesiasticum laicis ministiare, nisi fortè, cogente necessitate, imperanti Episcopo obediant. Quorum propositum est soli Deo, relictis secularibus, in oratione vacare."

[58] As this could not be treated about in a brief manner, Gillebert promised to refer to it, in the sequel. This, however, he neglected to do, in the tract, which has been published; which shows, either, that it is incomplete, as we find it, or what is more probably the case, that he alludes to the treatise, "De Usu Ecclesiastico," which was to contain the whole series of the Divine Office. Alluding to a book Gille wrote, to teach the manner of celebrating Mass, according to the Roman Ritual, Harris states: "This is the same book as that *de Statu Ecclesiæ* under another title." See Harris' Ware, vol. iii., "The Writers of Ireland,"

the patriarchs hold in the East, seems to be occupied by primates, in the West; while, both are placed under the Roman Pontiff, who takes foremost rank. But, because the patriarchs preside over the Apostolic sees, such as are Jerusalem, Antioch, Alexandria, therefore, do they consecrate archbishops, and in a certain sense, they rank with the Roman Pontiff. But, to Peter alone was it said, "Thou art Peter, and upon this rock will I build my Church." [59] Wherefore, the Pope alone presides over the Universal Church, and he rules and judges all, while placed in his position by all; for, with consent of the whole Church, the Romans exalt him, who daily assumes the purple robe, that always he may be ready for martyrdom. While Muircheartach Mor O'Brian,[60] great grandson to the celebrated Bryan Boroimhe, was monarch over Ireland, a great synod was convened, A.D. 1111, at Fidh mic-Aenghusa.[61] This is said to have been the name of a place, near the Hill of Uisneach, in the county of Westmeath.[62] Great numbers of bishops, abbots, priors, priests and students, with the Ard Righ himself and several representative laymen, were present. At this synod, laws, regulations and customs were enacted, for guidance both of the clergy and of the laity. During that same monarch's reign, it is thought, and soon after the former, another general council or synod was convened, at Rath Bresail.[63] This is supposed, by some, to have been only a prorogation of the synod, held at Fiadh mic-Aenghusa. The principal affairs, transacted in the synod at Rath Bresail, were contained in the ancient "Book of Clonenagh." It states, that Gilla-Esbog, Bishop of Luimnech or Limerick, who, at that time, was the Pope's Apostolic Legate in Ireland, presided. Besides the many good statutes, decreed at this holy synod, those defining the number and boundaries of the respective Irish dioceses are not the least deserving of notice. The complete freedom of sees and churches, from the authority or rent of any temporal lord, was decreed. Churches were given up, in full possession, to the Irish prelates. The ancient divisions of Leth Cuinn and of Leth Mogha seem to have regulated, in a great measure, if not altogether, the ecclesiastical boundaries of Armagh and of Cashel, when grouping the subordinate sees under their respective jurisdictions. Including the Primate of Armagh, six bishops were appointed to rule the Ulster Province: these were, the bishops over the sees of Armagh,[64] of Clogher,[65] of Ardstra,[66] of Derry,[67] of Connor,[68] of

book i., chap. ix., p. 68. Here he is in error, and still more so, where Gille is made "the author of a book *de Statu Ecclesiæ*, which is the same with the book *de Usu Ecclesiæ*." This, too, he says, "contains the different forms of liturgies, and the various ways of celebrating Divine Service in the Church of Ireland." See Harris' Ware, vol. i., "Bishops of Limerick," p. 504. Now the tract, "De Statu Ecclesiæ," which he thought the same as the other, contains no such matter, nor any liturgy, whatsoever. "And as to what was contained in the book *De usu Ecclesiastico*, we may be sure, that they were not Irish liturgies, but what Gillebert styles the *canonical custom.*" — Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxv., sect. xi., n. 70, p. 30.

[59] See Matt. xvi., 18.

[60] See Maurice Lenihan's "Limerick; its History and Antiquities, Ecclesiastical, Civil and Military," &c., chap. liv., p. 545.

[61] See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 990, 991.

[62] The Rev. Robert King takes some pains to prove, that the synod of Fiadh-mic-Ængusa was not distinct from that of Rath-Breasail. See "Memoir Introductory to the Early History of the Primacy of Armagh," p. 81.

[63] This council is said to have been assembled, A.D. 1118. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix A, p. 139.

[64] The extent and boundaries of these mediæval Irish dioceses are given, from the ancient "Book of Clonenagh," quoted by Dr. Keating, as follows: Armagh extended from Sliabh Breagh or Slieve Bregh, in the county of Louth, to Cualli Kiannacta, or Coolkenagh, in the townland of Foremass, not far distant from the junction of Errigal Keerogue parish with Termonmaguirk and Clogherny; and from Birra to the Amhain Mor, or River Blackwater. See Rev. Dr.

Down[69]—five were to rule over the Connaught Province, viz., the Bishops of Tuam,[70] of Clonfert,[71] of Cong,[72] of Killala,[73] and of Ardcarne, also called Ard-acadh[74]—two were to preside in the Meath Province, viz., the Bishops of Duleek[75] and of Clonard :[76] all the foregoing acknowledged the Primate, as their Metropolitan. The Archbishop of Cashel, besides his own see,[77] had for his suffragans, in the Munster Province, the Bishops of Lismore, or of Waterford,[78] of Cork,[79] of Rath-maighe-deskirt,[80] of Emly,[81] and of

Reeves' "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.," &c., pp. 136, 137.

[65] Clogher diocese extended from the Amhain Mor, or Blackwater River, to Gabailliuin, or Galloon, county Fermanagh, and from Sliabh Betha or Slieve Beagh to Sliabh Larga, a denomination now known as Slieve Largy, in the county of Tyrone. See *ibid.*

[66] Ardstraw diocese extended from Sliabh Larga, or Slieve Largy, to Carn-glas, near Raphoe ; and from Lough Craei to Benn Foibni, now Benyevenagh Mountain, east of Lough Foyle, in the county of Londonderry. See Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (v), pp. 251, 252.

[67] The diocese of the Bishop of Derry or of Raphoe extended from Es-ruadh, now Assaroe, near Ballyshannon, to the Srubh Broinn, and from Srubh Broinn to Carn-glas.

[68] The diocese of the Bishop of Connor extended from Benn Foibni, or Benyevenagh, to Tor Buirg, now Torr Head, in the parish of Culfeightrin, and from Port Murbuilg, now Murlough Bay, in the parish of Culfeightrin, to Ollarba, now Inver or Larne, and below Larne, to the harbour of Snamh Aighni, or Carlingford Lough, and from Glenn Righe, or the vale of the Newry River, to Colba n-Germainn, or "the pillar of Germonn." The latter place is unknown, but Dr. O'Donovan suggests, that it must be a natural rock, like the Torr of Donegal. See Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," nn. (v, w, x, y, z, a, b), pp. 251 to 253. By these boundaries, a diocese, equal in extent to the sum of Down, Connor and Dromore, with the north-east part of Derry, was defined.

[69] The boundaries of Down and Dromore are not defined in the "Book of Clonenagh;" but, it seems most probable they were identical with the limits as at present known, or included within those previously given under the head of Connor.

[70] The diocese of Tuam extended from the Suca, or River Suck, to Ard Carna or Ardcarne, and from Ath-an-termainn, the situation of which is unknown, but probably, as Dr. O'Donovan thinks, it was near Termonbarry, county of Roscommon, to the Sinainn or River Shannon. However, the description here would seem to place Ath-an-termainn in quite a different position. See "Annals of the Four Masters," vol. ii., n. (f), p. 982.

[71] The Bishopric of Clonfert extended from the Sinainn or River Shannon to Boirenn, now Burren, in the northern part of Clare county ; and from Sliabh Echtighe, or Slieve Aughty, on the confines of the counties of Galway and Clare, to the Suca, or River Suck.

[72] The diocese of Cong extended from Amhain O-m-Broin in the north to Neimthin or Mount Nephin, and from Ath-an-termainn westwards to the sea.

[73] The diocese of Killala extended from Neimthinn or Mount Nephin to Esruadh, or Assaroe, near Ballyshannon, and from Kill-Ard-bili to Srathan Ferainn.

[74] The diocese of Ardagh, which is also called Ard-acadh, extended from Ardcarne, to Siabh-an-iarainn, a mountain in the county of Leitrim, and from Keiscorainn, or Kishcorran, to Ur-coillti. See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. v., pp. 101, 102.

[75] The diocese of Duleek extended from Sliabh Breagha, or Slieve Bregh, to the Carn of Dun Cuair, or Rath Core, on the borders of Meath and Leinster, and from Lochan na-h-Imirki to the sea. See "On the Manners and Customs of the Ancient Irish," by Eugene O'Curry. Edited by Dr. W. K. Sullivan, vol. i., introduction, p. xxx., and n. 83, *ibid.*

[76] The diocese of Clonard extended from Clochan, westwards to the Sinainn, or River Shannon ; and from Ur-Coillti, to Cluain Conari, or Cloncurry, in the county of Kildare. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 212.

[77] The archdiocese of Cashel extended from Sliabh Eiblinni, or Slieve Phelim, in Tipperary county, to the River Suir, and from Cnamh-coill, now Cleghile, near Tibraid Arann, or the town of Tipperary, eastwards to Grian Airb, now Greane, in the barony of Crannagh, county Kilkenny, and to Cros Greni. See "The Circuit of Muircheartach Mac Neill," edited by Dr. O'Donovan, n. 87, p. 39.

[78] The diocese of Lismore, or Port Largi, extended from Port Largi, now Waterford city, to Miledach, on the brink of the River Berba, to Cumar-na-thri-n-iski, and thence to Cork, and from the River Suir southwards to the sea.

Killaloe[82]—in all seven ;[83] while, the Leinster Province had five sees and bishops subject to him, viz., these of Kilkenny,[84] of Leighlin,[85] of Kildare,[86] of Glendalough,[87] and of Ferns :[88] thus, twelve subordinate sees altogether

[79] The diocese of Cork extended from Corcach or Cork, to Carn Ui Neid, near Mizen-head, in the south-west of Cork county, and from the Southern Amhain Mor, or River Blackwater, to the sea. See Dr. O'Donovan's "Annals of the Four Masters," vol. v. n. (x), p. 1631, and pp. 1732, 1733, nn. (h, i), *ibid.*

[80] The diocese of Rath-maighe-deskirt, or Ardfert, extended from Baei Bera, or Dunboy, in the territory of Beare, county Cork, to Kenn-mara or Kenmare, and from the River Fial or Feale to the sea. See "Miscellany of the Celtic Society," edited by John O'Donovan, Esq., LL.D., M.R.I.A., n. (d), p. 358. Also, Rev. M. J. Brennan's "Ecclesiastical History of Ireland." Twelfth century, chap. i., p. 226.

[81] The diocese of Emly extended from Cluain Caein, or Clonkeen, to the River Amhain Mor, or Blackwater ; and from Cnamh-coill, or Cleghile, near Tibraid Arann, or Tipperary town, to the River Ella.

[82] The diocese of Killaloe extended from the great south-western road, called Bealach-mor Muighe-Dala, or Slighe Dala, extending from the southern side of Tara Hill, in the direction of the castle of Ballaghmore, in the territory of Ossory, to Leim Conculainn, Anglicized Cuchullainn's Leap, now corruptly called Loophead, for Leaphead, the extreme south-western point of Clare county, and from Sliabh Echtighe or Slieve Aghty to Sliabh Oighedh-an-righ or Slieve Eeyanree, now the Cratloe or Glennagross Mountain, county Clare, and thence to Sliabh Caein, or Glenn Caein. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (q), p. 104, and vol. vi., n. (l), pp. 2108, 2109. See, also, his edition of "The Genealogies, Tribes and Customs of Hy-Fiachrach, commonly called O'Dowda's Country." Addenda, p. 344.

[83] We find the diocese of Luimnech or Limerick omitted in this enumeration, although its bounds are afterwards defined as follows : it extended from Mael-carn, the name of a stream which runs through Six-Mile-Bridge, in the county of Clare, southwards to the Shannon, and eastwards by Ath-ar-coinni-Lodain and Loch Guir, or Lough Gur, a short distance north of the little town of Bruff, where yet may be seen a remarkable stone circle of great magnitude, and to the Lathach Mor, or the Great Bog, and westwards from Ani, taking in Ard Padraig, Belach Febradh, and Tulach Lias, or Tullylease, towards the south, as far as the Fial or Feale, and Tarbert, including Cuinchi, in Thomond, and the Crosses, on Sliabh-Oighedh-an-righ, or Cratloe Mountain, and the Dubh-amhain, or the River Blackwater. The Temple of St. Mary in Luimnech was its chief church. "And," added the Decree of the Council, "if any person go beyond these limits, he will act in violation of the will of the Deity, and of St. Peter, St. Paul, and St. Patrick, and the men that have succeeded these saints in the government of the Church of Christ." See Maurice Lenihan's "Limerick ; its History and Antiquities, Ecclesiastical, Civil and Military," chap. liv., p. 545, n. Also, William F. Wakeman's "Archæologia Hibernica. A Hand-Book of Irish Antiquities, Pagan and Christian : especially of such as are easy of access from the Irish Metropolis," part i. Pagan Antiquities, chap. v., p. 50.

[84] The diocese of Kilkenny extended from Sliabh Bladma, or Slieve Bloom, to Miledach, or Waterford Harbour, and from Grian Airb or Greane, in the barony of Crannagh, county Kilkenny, to Sliabh Margi or Slievemarigue, in the southern part of the Queen's County.

[85] The diocese of Leighlin extended from Sliabh Bladma or Slieve Bloom, to Sliabh Uighe of Leinster, from Sliabh Margi or Slievemarigue to Belach Carcrach, and from Belach Mughna or Ballaghmoon, to Tigh Moling or St. Mullin's, in the county of Carlow, and its Termons.

[86] The diocese of Kildare extended from Ros Finn-glasi or Rosenallis to Nas or Naas of Leinster, and from Naas to the Cumar of Clonard, on the southern borders of ancient Meath.

[87] The diocese of Glenn-da-lough extended from Granach—perhaps Greenoge, in Ratoath barony, County Meath—to Beg Eri, or Little Ireland Isle, near the town of Wexford, and from Naas to Rechrainn, or Lambay Island. Such assumed limits makes this diocese include the present counties of Dublin, Wicklow, and a great part of northern Wexford.

[88] The diocese of Ferns or Loch Carman, now Wexford town, extended from Beg Eri or Erinn to Miledach, on the west side of the Berba, or River Barrow, and from Sliabh Uighe of Leinster, southwards to the sea. "And," continue the Fathers of the Council, "we now pass this Decree, subject to the approbation of the clergy. Should the arrangement therein made not seem good to them, let them adopt another ; but, there shall nevertheless, be not more than five bishops among them." Besides, we are told, "the Benediction of the Trinity, and of St. Peter, St. Paul, and St. Patrick was invoked upon each bishop of the twenty-five here appointed, that no Easter might ever pass over them without their consecrating and blessing the sacred oil." O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., p. 600.

acknowledged the Archbishop of Cashel for Metropolitan. The Bishop of Dublin is exempted from the foregoing enumeration; because, it was customary for him to receive consecration, from the Archbishop of Canterbury.[89] Thus, the numerous small sees, which had previously existed in Ireland, were re-arranged and consolidated. Their number was reduced to twenty-six;[90] but, it seems probable, the decree constituting them was provisional, subject to future applotment and to more detailed regulations, in reference to boundaries, while the division, most likely, was not to take place, until after the death of some bishops, who were then incumbents. Furthermore, the Benediction of the Comarba or successor of St. Peter, and of his Legate, Gilla-Esbog, Bishop of Luimnech, and the blessing of Gilla-Kellaigh, Comorba of St. Patrick, that is, the Primate of Ireland, and that of Mael-Isa O'h-Anmiri, Archbishop of Cashel, and of all the laymen and clergymen, who attended that synod of Rath Bresail, was pronounced upon all, who should carry out its ordinances, and their malediction was given to all who should rebel against the same.[91] We are informed,[92] that Bishop Gille assisted in Westminster Abbey, at the consecration of Bernard, Bishop of Menevia, or St. David's, by the Archbishop of Canterbury, A.D. 1115. Pitts states, that towards the end of his life, Gille travelled to Ireland, and he was there created Bishop of Limerick.[93] Having become old and infirm, in 1139, Gillibert was anxious to be released from his higher responsibilities, and he requested the Holy See to relieve him from the duties of the Legatine office. St. Malachy O'Morgair—who happened to visit Rome[94]—was then appointed to succeed him, in that office, by Pope Innocent II. Bishop Gillibert did not long survive this investiture, for he resigned[95] or died, A.D. 1140.[96] We think it probable, he was the saint, venerated on this day. If by the present St. Gille, we are to understand, however, a holy man called Giolla Aedha[97] O'Muidhin, he was born, probably late in the eleventh, or early in the twelfth, century. It is thought, he was a native of Connaught.[98] The family name, O'Muidhin, is said to be unknown;[99] but, it is probably not extinct, and very likely, it is now represented by Moon. The present holy man[100] belonged to the people of Errew, on Lough Conn.[101] He is eulogized, as being a man full of the grace[102] of God, the tower of the virginity and wisdom of his

[89] See John D'Alton's "Memoirs of the Archbishops of Dublin," pp. 26 to 51.

[90] See Rev. Sylvester Malone's "Church History of Ireland," chap. i., pp. 18, 19.

[91] See O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., pp. 596 to 601, with the accompanying notes.

[92] By Eadmerus.

[93] This statement is incorrect, for, it would seem, he exercised the office of bishop over this see, for thirty years. Equally incorrect is the account of Pitts, that he died A.D. 1117; for, he survived this period, over twenty years.

[94] Baronius refers the visit of Malachy to Rome, to the year 1137. Pagius, his commentor, with his usual accuracy, has detected the error of the date, and asserts that Malachy arrived at Rome, in the year 1139 or 1140. Pagius apud Baronium, "Historia Ecclesiastica" ad. An. 1137, sec. xx., in notes. St. Malachy remained "mensem integrum" at Rome, according to St. Bernard.

[95] See Sir James Ware, "De Hibernia et Antiquitatibus ejus," cap. xxiv., p. 122.

[96] See Harris' Ware, vol. i., "Bishops of Limerick," p. 504.

[97] Meaning, "the servant of St. Aodh," or "St. Aidus."

[98] See Harris' Ware, vol. i., "Bishops of Cork," p. 557.

[99] See Dr. O'Donovan's statement, in "Annals of the Four Masters," vol. iii., n. (c), p. 3.

[100] In O'Mahony's Keating's "History of Ireland," he is called "Gilla-Criosd O'Muidin, Bishop of Corcach," book ii., part i., chap. i., p. 611.

[101] Dr. O'Donovan has it, Airiú Loca Con. Errew is situated in the parish of Crossmolina, barony of Tyrawley, and county of Mayo. On a point of Errew, stretching into Lough Conn, are the ruins of an abbey, dedicated to St. Tighearnan. See "The Genealogies, Tribes and Customs of Hy-Fiachrach, commonly called O'Dowda's Country," n. (i), p. 239.

[102] The word ɹath, which is now used to denote "prosperity" or "luck," is employed

time. We are told, that he became abbot over a monastery at St. Finnbar's Cave, near Cork. It is said, Augustinian Canons lived here, and, from their holy superior, this place afterwards received the name of Gille Abbey. He is reckoned, among the principal benefactors to the church of Cork; and, he is enumerated, among the bishops of that see. Sanctified by God above,[103] he was a man full of God's blessing.[104] He assisted, A.D. 1152, at the synod of Kells, in Meath.[105] Before this period, it would seem, that he had been elevated to the episcopacy of Cork,[106] having probably succeeded, on the demise of that holy foreign bishop, whom St. Malachy O'Morgair[107] had nominated to the see, about A.D. 1140, and who does not appear to have survived his appointment for many years. The national council or synod, held at Kells,[108] commenced its session, on the day before the Nones of March, corresponding with the 6th of the same month. This was an event of more than ordinary significance, in the Annals of the Irish Church.[109] Previous to this time, there had been only two regularly appointed archbishops, in Ireland; these were, the Archbishop of Armagh, always recognised as Primate, and the Archbishop of Cashel. Under them were various suffragan bishops. The Holy See[110] had deemed it advisable, to create an Archbishop for Dublin, which had grown to be a city of great importance, after having been colonized by the Danes and Norwegians, now converted to Christianity; while, it was resolved, that Tuam should enjoy a like privilege.[111] The Pope had appointed Cardinal Joannes Papiron, or Paparo,[112] and Gilla-Criost O'Conary, Bishop of Lismore, head of the monks of Ireland, and Apostolic Legate, to preside over that council. Four *pallia* were distributed to the four archbishops, while their respective jurisdiction, over the suffragan bishops, was regulated and decreed.[113] There can be no doubt

throughout the *Leabhar Breac* to translate the Latin word *gratia*, from which the modern word ɡɲáṙa has been obviously derived.

[103] See Rev. Sylvester Malone's "Church History of Ireland," chap. i., p. 26.

[104] So it is stated, in some anonymous Annals, quoted in Harris' Ware, vol. i., "Bishops of Cork," n. (k), p. 557.

[105] See O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., p. 611.

[106] Yet, John Windale only sets him down as the Abbot of Cork, assisting at the synod of Kells. See "Historical and Descriptive Notices of the City of Cork and its Vicinity," &c., p. 4.

[107] See his Life, at the 3rd of November.

[108] It seems strange, that in the "Annals of the Four Masters," this synod is said to have been held at Droichet-atha, now Drogheda. See Dr. O'Donovan's edition, vol. ii., pp. 1100, 1101, and n. (x), *ibid.* All other authorities have it, at Kells, in Meath.

[109] See Rev. Sylvester Malone's "Church History of Ireland," chap. i., p. 27.

[110] Pope Eugene III. was Sovereign Pontiff at this time. He ruled from 1145 to 1153. See Berti's "Ecclesiasticæ Historiæ Breviarium," pars ii., sæc. xii., cap. i., p. 66.

[111] We are informed, that at this synod, the Archbishop of Armagh presided over the sees of Connor, of Down, of Lugh-magh, or Louth, of Ardacadh or Ardagh, of Rathboth or Raphoe, of Rath-Lurigh, Rathlury, or Maghera, in the county of Londonderry, of Duleek and of Derry. The Archbishop of Cashel's jurisdiction extended over the sees of Killaloe, of Limerick, of Iniscattery, of Kilfenora, of Emly, of Roscrea, of Port Largi, or Waterford, of Lismore, of Cluain Uamha, or Cloyne, of Cork, of Ross, and of Ardfert. The Archbishop of Ath-Cliath or Dublin's jurisdiction extended over the sees of Glendalough, of Ferns, of Ossory, of Kildare, and of Leighlin. The Archbishop of Tuam's jurisdiction extended over the sees of Mayo, of Killala, of Roscommon, of Clonfert, of Achonry, of Clonmacnoise, and of Kilmacduagh. Dr. Jeoffrey Keating, who gives this account, also states, that in his time, the whole of these sees did not exist, several of them having been united under one bishop. See O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., pp. 611, 612.

[112] He came to Ireland, A.D. 1151, as we learn, from the "Annals of the Four Masters," to establish rules and good morals, and to set all to rights from their faults. Cardinal John Papiron remained a week, in the house of the Archbishop of Armagh, and the Pope's representative imparted his blessing. See Dr. O'Donovan's edition, vol. ii., pp. 1094, 1095.

[113] Keating gives the fullest and most de-

whatever, that grievous abuses against Church discipline and ecclesiastical orders had prevailed in Ireland, before this period; and, hence, the enforcement of reforms and regulations, to restore good government, was absolutely needed.[114] Twenty-two bishops, and five bishops elect,[115] were assembled at this council; several abbots and priors, with canons, monks and ecclesiastics, to the number of three hundred, attended. The Primacy was confirmed to the see of Armagh.[116] Simony was condemned, as also usury; regulations for the payment of tithes were decreed. Proper rules were established against concubinage, as also to secure honour and virtue in the ecclesiastical state. The stringent payment of fees for baptizing and anointing was abrogated.[117] These appear to have been the chief provisions enforced; but, it must be regretted, that the canons of this important council are not now known to be preserved.[118] We have reason to believe, that the decrees of this national synod, at Kells, received confirmation, at Rome. The death of the saintly Giolla Aedha O'Muidhin is set down at the year 1172.[119] The city over which he presided, as bishop, is said to have had a very early origin.[120] Its name is derived from its marshy situation.[121] It does not appear to have had a defined existence, until after the commencement of the seventh century, when St. Barr or St. Finnbarr became an abbot and a bishop.[122] To the period of Giolla Aedha O'Muidhin, we can scarcely doubt,

tailed account of this synod we possess, and which is copied from the missing "Book of Clonenagh." It is likely, in the latter, we should find still more complete details regarding it.

[114] See Rev. M. J. Brenan's "Ecclesiastical History of Ireland." Twelfth Century, chap. i., p. 231.

[115] Besides, the presidents, we find enumerated, Gilla Mac Liag, Archbishop of Armagh, and Primate of Ireland; Domnall O'Lonnargain, Archbishop of Cashel; Aedh O'Hoisin, Archbishop of Tuam; Mac Greni, called also Greri, or Gregory, Archbishop of Dublin; Tostius, or Tosti, Bishop of Waterford; Domnall O'Fogartaigh or Fogarty, Bishop and Vicar-General of Ossory; Finn Mac Gormain, Bishop of Kildare; Donngal O'Caellaighe, Bishop of Leighlin; Gilla-an-Coimdé Ó' h-Ardmaeil, Bishop of Emly; Gilla-Criosd O'Muidin, Bishop of Cork; Maelbrenainn Mac Ronain, Bishop of Ardfert, or of Kerry; Turgesius, Bishop of Limerick; Murcherteach O'Maeluidir, Bishop of Clonmacnoise; Mael-Isa O'Connachtain, Bishop of East Connaught, otherwise Bishop of Elphin; Maelruadnaidh O'Ruaidin, Bishop of Luigni, or Achonry; Mac-Craith O'Mughroin, Bishop of Commacni, or Ardagh; Ethruadh O'Miada-chain Bishop of Clonard; Tuathal O'Connachtaigh or O'Conaty, Bishop of Hi Briuin, Brefny, or Kilmore; Muredach O'Cobthaigh, Bishop of Kinel-Eogain, or Derry; Maelpatrick O'Banain, Bishop of Dal Araide, or of Connor; Mael-Isa Mac-an-Clerigh-cuir, Bishop of Ulidia or Down.

[116] "In all the lists of the prelates who attended at the synod, Gelasius is named first."—Rev. P. J. Carew's "Ecclesiastical History of Ireland," chap. iv., n., p. 123.

[117] See the account of this synod, in Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1100, 1101.

[118] "The proceedings of the synod having been terminated, Cardinal Paparo remained but a short time in Ireland, having, on the 24th of the same month, set out on his journey to Rome."—Rev. M. J. Brenan's "Ecclesiastical History of Ireland." Twelfth Century, chap. i., p. 231.

[119] Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 2, 3. He seems, also, to have been called Giolla-Criosd O'Muidhin.

[120] In an old Life of St. Cadroe, Abbot of Wasor, it is stated, that the people of a city, called Choriscon, whose inhabitants were Greeks, migrated from that place, on the River Pactolus, in Asia Minor, in order to settle in Thrace. The fable runs, that those were driven by storms, after many strange adventures, out of the Mediterranean Sea, and into more northern regions. At last, they were thrown on the coasts of Ireland, where they settled in several places, and among the rest, at Corach, a city of Munster. See Colgan's "Acta Sanctorum Hiberniæ," vi. Martii. Vita B. Cadroe. Abb. Valciodorensis, cap. iv., p. 495, and n. 30, p. 502. Dr. Smith interprets this, to mean, Corcach, or Cork. See "The Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ix., n. 1, p. 362.

[121] See Rev. C. B. Gibson's "History of the County and City of Cork," vol. ii., chap. xiii., p. 304.

[122] His Life occurs at the 25th of September. He died about A.D. 623. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., p. 315, and n. 68, p. 318.

that the Comorbans or successors of St. Barr, followed, in a scarcely interrupted order; although, this must partly be inferred, rather than proved, from occasional entries in our Annals.[123] It is said, the Danes established themselves here, and, for their better security, enclosed this city with walls, about the middle of the ninth century.[124] There can be hardly a doubt, if, for a time, the new colonists continued heathens, that they afterwards became converts to Christianity; since, towards the close of the tenth age, and during later centuries, the episcopal succession is very regularly traceable.[125] Few



Cork, Shandon and Blackpool, from Patrick's Hill.

vestiges of the earliest religious foundations, in Cork, can now be seen;[126] yet, owing to its favourable maritime and local position, this city grew by degrees into importance, while its present trade and commerce bid fair to continue, if not increase, its population, improvements, and material resources.[127] It is, likewise, eminently a Catholic city, abounding in various charitable and religious institutions. In Moravia, or Murray, a place in Scotland, Dempster[128] states, that a St. Gilbert was bishop, and that he was a holy vindicator of the Scottish Church.[129] It seems probable, in placing his feast at this date, a mistake is made for St. Gilbert of Sempringham, in England, whose festival occurs, at the 4th of February.[130] But, he does not

[123] See Harris Ware, vol. i., "Bishops of Cork," pp. 555 to 561.

[124] See Charles Smith's "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ix., pp. 362, 363.

[125] See Archdall's "Monasticon Hibernicum," pp. 63 to 68.

[126] See Rev. Horatio Townsend's "General and Statistical Survey of the County of Cork," vol. i., chap. iv., p. 154.

[127] The accompanying view of Cork city is from a photograph, taken by Frederick H. Mares, drawn by William F. Wakeman, and engraved by Mrs. Millard of Dublin.

[128] See "Menologium Scoticum."

[129] See Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[130] See the Bollandists' "Acta Sanctorum," tomus i., Februarii iv. De Sancto Gilberto, Fundatore Ord. Sempringhamensis in Anglia. There is a Commentarius Prævius, in four sections and twenty paragraphs, by Father Godefrid Henschen: this is fol-

at all appear to have been connected, with either Scotia. Dempster seems, however, to have confounded him again with a St. Gilbert, Bishop of Caithness, and a confessor, who was venerated in Scotland, at the 1st of April.[131] He died, however, in the year 1245.[132] It seems very clear, that neither of the foregoing saints can be identical with Gille, or Gillibert, Bishop of Limerick, or with Giolla Aedha O'Muidhin, Bishop of Cork. To one or other of the latter, the present feast, in our Irish Calendars, appears assignable.

ARTICLE VI.—ST. FUIDHBHEACH, SON OF CILLIN, OR FUIDBECH MAC ILLADON. The period and place of this saint have baffled identification. The name of Fuidbech, Mac Illadon, occurs in the Martyrology of Tallagh,[1] at the 4th of February. The patronymic, however, differs in the following notice. The festival of Fuidhbheach, son of Cillin, according to the Martyrology of Donegal,[2] was celebrated, on this day. Within brackets, after the entry of this saint's name, in a table superadded to this work, he seems to have been connected suppositiously with places named Cill-Fuarráin and Muilte Fuárrain, three miles from Buailte-Forannain,[3] in Enghaile,[4] or Annaly.[5] The question is then put, as to whether or not, Frigidianus be the same as Fuaran?[6] It must be observed, the analogies of orthoepy are not very apparent, between the several words here introduced.

ARTICLE VII.—FEAST OF ST. TARAHATA OR ATTRACTA, VIRGIN, OF KILLARAGHT, COUNTY OF SLIGO. [*Fifth or Sixth Century.*] The Carthusian Martyrology, Henry Fitzsimon, and a Calendar, published by O'Sullivan Beare,[1] place the festival of a St. Tarahata, at this date. Dempster, wishing to include her among the Scotch saints, enters, "Taraghtæ Virginis, M.A.," in his "Menologium Scoticum," at the 4th of February.[2] It is supposed, that Tarahata must be identical with St. Attracta, Virgin and Patroness of Killaraght. The Acts of this latter holy woman will be found, at the 11th of August.

ARTICLE VIII.—ST. CEARAN OF TAMLACHT GLIADH, IN GLENREE, UPPER IVEAGH, COUNTY DOWN. The former name of this saint's locality appears now to be obsolete. That he flourished at an early period seems to be established, although the exact time is unknown. We find registered in

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lowed by an ancient Life, and by a second Life, with notes, pp. 567 to 573.

[131] See Professor Cosmo Innes prefatory notice to Records of the Bishopric of Caithness. Banatine Club "Miscellany," vol. iii., p. 9.

[132] See James Walsh's "History of the Catholic Church in Scotland, from the Introduction of Christianity to the present time," chap. xii., p. 189,

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 38, 39.

[3] It seems difficult, at present, to identify any of the three places here mentioned.

[4] This territory was situated in the present county of Longford. See John O'Dubhagain's and Giolla na Naomh O'Huidhrin's "Topographical Poems," edited by Dr. John O'Donovan, n. 277, p. xxxviii. It belonged to the O'Farrell family, while the name is yet very common in that locality.

[5] Annaly or South Conmaicne, in latter ages, comprised the entire of Longford county. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., p. 6, n. (n).

[6] See "The Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 422, 423.

ARTICLE VII.—[1] See "Historiæ Catholicæ Iberniæ Compendium," edited by Rev. Matthew Kelly, D.D., tomus i., lib. iv., cap. xi., p. 49 and cap. xii., p. 57.

[2] See Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

the Martyrology of Donegal,[1] on this day, Ciaran of Tamhlacht Gliadh, in Glenn Righe. This place has been identified with Glenree, the glen or valley of the Newry river, by Dr. O'Donovan,[2] the Rev. William Reeves, and by William M. Hennessy.[3] Glenree extended northwards beyond Scarva, in the parish of Aghaderg; the church of which, called Hacyglid,[4] is probably that mentioned in the Calendar. The name Gleann-Righe frequently occurs in our Annals, to express the western limit of Ulidia,[5] after A.D. 332.[6] In the Martyrology of Tallagh,[7] this saint's name appears to have been incorrectly entered, Colman, Tamlachta Gluidh. Tamlacht Menan, on Loch Bricrenn, seems to have been an ancient name for the present saint's place, and the trace of it is preserved in the townland Meenan,[8] in the southern part of Aghaderg parish, in the barony of Upper Iveagh, county of Down.

ARTICLE IX.—ST. CORC, OF DRUIM-LOMAIN. It is recorded, in the Martyrology of Donegal,[1] that the festival of Corc, of Druim Lomáin, had been celebrated on this day. This name occurs, with that of Cota of Druinn—probably an error for Druim—at this same date, in the Martyrology of Tallagh.[2] The place is not readily identifiable.

ARTICLE X.—REPUTED FESTIVAL OF ST. FURSEY, ABBOT AT PERRONE, IN FRANCE. [*Seventh Century.*] At the 4th of February, Dempster[1] has a festival of St. Fursey,[2] abbot, at Perrone.[3] This abbey was situated, in the former diocese of Noyon, and, at present, it is in that of Amiens.[4]

ARTICLE XI.—ST. COTA, OF DRUIM, OR DRUIM LOMAIN. In the Martyrology of Tallagh, this entry occurs under the designation of Cota of Druinn, at the 4th of February.[1] With this saint is also joined Corc. A gloss on the Martyrology of Marianus O'Gorman states, that both Cota and Corc are of Drum Lomáin, or Drum Lommain.[2] Under any form of this local designation, it is not easily determined. It seems to be Colgan's opinion, that St. Cota or Cotana, venerated on this day, may possibly be identified with a holy virgin Cathnea, who flourished in the times of St. Patrick, and, who, with her three brothers, Cathaseus, Cathurus, and Cathneus, lived at a church, built near a place, called "the shallow of the two

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ARTICLE VIII.—[1] Edited by Drs. Todd and Reeves," pp. 38, 39.

[2] See his "Circuit of Muirceartach," p. 31, and his "Battle of Magh Rath," p. 143.

[3] The present saint is included among those of the county of Louth, in the "Louth Extracts" of the I.O.S., vol. i., p. 143. His place is said to have been in the valley of the Newry River.

[4] Dr. Reeves thinks this must be a clerical error, for Achyderig, as it occurs in the Taxation of Dromore Diocese, in 1306, the latter being an ancient form, for the modern Aghaderg. See "Ecclesiastical Antiquities of Down, Connor and Dromore, n. (n), pp. 112 to 114.

[5] A fosse and rampart, called the *Dane's Cast*, marked the boundary in Glenn-Ree. See Stewart's "Historical Memoirs of Armagh, p. 585.

[6] See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix T, n. (u), p. 253.

[7] Edited by Rev. Dr. Kelly, p. xiv.

[8] See it shown, on the "Ordnance Survey Townland Maps for the County of Down." Sheets 33, 34, 40, 41.

ARTICLE IX.—[1] Edited by Drs. Todd and Reeves, pp. 38, 39.

[2] Edited by Rev. Dr. Kelly, p. xiv.

ARTICLE X.—[1] In the "Menologium Scoticum."

[2] See his Life, at the 16th of January.

[3] See Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[4] See the Abbé Migne's "Dictionnaire des Abbayes et Monastères," col. 316.

ARTICLE XI.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] The Martyrology of Tamlacht says the same: Corc acus Cota o Druimm. It omits Loman, however, in this connexion.

forks."[3] This place seems to have been situated, not far from Tailtein, supposed to have been identified with Telltown in Meath. So angelic and innocent was this holy virgin, that the wild deer became tame, and suffered themselves to be milked by her hands.[4] We find the commemoration of a St. Cota[5] set down in the Martyrology of Donegal,[6] as having been venerated on this day. Nothing very certain can be predicated, regarding this saint's time, place and Acts.

Fifth Day of February.

ARTICLE I.—ST. BUO, MISSIONARY IN ICELAND.

[*NINTH CENTURY.*]

CHAPTER I.

INTRODUCTION—PHYSICAL PECULIARITIES OF ICELAND—CHARACTER OF THE PEOPLE—EARLY NAME AND COLONIZATION OF ICELAND—IRISH CHRISTIANS AMONG THE FIRST INHABITANTS—DESCRIPTION OF THE ISLAND, BY THE IRISH GEOGRAPHER, DICUILL—THE NORWEGIANS SETTLE IN ICELAND—ICELANDIC INSTITUTIONS AND LITERATURE.

ICELAND is, perhaps, the most inhospitable spot, which has ever been made the home of civilized man. Its interior is a barren desert, awful in its arid loneliness; its coast, for three-fourths of the year being bound in icebergs; its inhabitants are doomed to shiver in the agonizing cold of the long nights during the Arctic winter, while their existence is, at the same time, threatened by those tremendous volcanic forces, which heave beneath the bosom of the island, flood the sides of Hecla and other hills with molten torrents, and parch the land with the burning streams of the geyser. A chilled and lifeless nature, waste and desolation, pervade the dreary plains, shut in by high hills and jokuls.[1] Yet, in this land of horrors, a few thousand brave men for many centuries found time, not only to wring from an ungenerous soil a precarious existence, but to cultivate a love of literature, of liberty, and of country, which surrounds their frozen and inhospitable isle with a glory unknown, in some of the fairest lands, on which Nature has showered her choicest gifts.[2]

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[3] In Irish ᴀᴄʜ-ᴅᴀ-ɢᴀbhuᴌ. It is difficult, however, to identify this denomination with Druim Lomain.

[4] See "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. vi., and nn. 20, 21, 22, 23, pp. 130, 173.

[5] In a note, Dr. Todd says, "Here the more recent hand adds, 'Drumnii' (Marian), meaning that M. O'Gorman (or rather the Gloss) calls him 'of Drum.' On the next name, the recent hand says, 'Marian M. Taml.' as the authority for saying, that Corc was of Drum Lomain. But this is a mistake."

[6] Edited by Drs. Todd and Reeves, pp. 38, 39.

ARTICLE I.—CHAP. I.—[1] See Madame Ida Pfeiffer's "Journey to Iceland: and Travels in Sweden and Norway," translated from the German, by Charlotte Fenimore Cooper, pp. 160, 161.

[2] A map of Iceland is prefixed to Ebenezer Henderson's highly interesting work, on this country, while, the same work also contains several very characteristic and well executed engravings, exhibiting the hot springs, scenery, and costumes of the people. It is intituled, "Iceland; or the Journal of a Residence in that Island, during the years 1814 and 1815. Containing observations on the Natural

Whether Iceland had its origin, at the period of the world's creation, or whether it arose afterwards, over the sea-waves, by some extraordinary convulsion of nature, has been disputed. Some geologists hold the theory, that thousands of years ago, the subterranean fires, exploding beneath the Arctic Ocean, threw Iceland up into the light—a volcanic mass much larger than Ireland. It is a vast slag, they assert, from the nether furnaces, rather than natural *terra firma;* every red, or black, or yellow cliff, every rock, and boulder, and yökul, bears testimony to the fact, that the island was smelted in the earth's bowels, and then cast forth, hissing through the billows, to cool and to crystallize. Its mountains and fields, thus upheaved in the Arctic air, so soon as they had ceased to smoke, assumed a cap of ice and snow; while, the lower glaciers formed out of these, melting every summer and renewed every winter, have scored and carved the fringes of the island, into deep fiords and dark gorges, above which rise lofty peaks, white with eternal winter. It is the most desolate and dreary scenery in the world, deriving its charm, almost entirely, from the picturesqueness of naked Nature. Yet, it has been observed, that when Ingolfr, the Norwegian, arrived in Iceland, it was in great part covered with forests.[3] Rivers of grey and black scoriæ, whose red-hot ripples have frozen into harsh, sterile crags, traverse the land in every direction. Sometimes, these stony floods overspread whole districts, like a lake of melted matter; and, when this has cooled, the sudden contraction cracks the surface, for leagues in length, producing deep fissures, which make the earth around look scarred and blistered. Nor is the fiery island quiet even yet; for, perpetual indications may be witnessed, exhibiting the strife of primeval elements, still going on beneath her foundations. Over her cold surface, Iceland is always smoking, steaming, ejecting fierce squirts of boiling water, black rubbish of the under-world flames, and floods of lava. There are thirty active volcanoes, besides Hecla,[4] with innumerable small cones, craters, and geysers; while, every now and then, her unquiet spirit bursts out in some terrible convulsion.[5] Sometimes, too, new islets are thrown up round about her—volcanic children of this fierce, feverish mother. It is like sailing on a cauldron, to navigate some of those gloomy, unvisited fiords of the South-West; one season, the deep-sea-lead finds no bottom, while, the next, there is a gaunt, black reef in the inlet. There are no wheat fields, and no sunshine to speak of, except during the brief summer of the Arctic circle. Yet, those children of the Norsemen like the country of their birth; whereas, some seventy thousand of them manage to live and thrive, upon the flanks of the great cinder Iceland.

It has been asserted, that Iceland was the island, which the Irish and Britons called Thyle, or Tyle, as also, Inis Thyle, or Tyle, which means, "the Island of Thyle."[6] Our oldest historians are quite unanimous, on this point, as may be seen from the testimony of several ancient accounts.

Phenomena, History, Literature, and Antiquities of the Island; and the Religion, Character, Manners and Customs of its Inhabitants. With an Introduction and Appendix." This work was published in Edinburgh, A.D. 1818, in two octavo volumes.

[3] According to Ara Multiseius, "Schedæ de Islandia," cap. ii.

[4] The reader will find a very interesting account of Hecla, with some particulars of other remarkable volcanic mountains, and curious natural objects, in William Jackson Hooker's "Journal of a Tour in Iceland, in the Summer of 1809," vol. ii. Appendix C, pp. 105 to 269. Second edition, with additions.

[5] See a list of these recorded eruptions, in that interesting and elegantly illustrated work of Sabine Baring-Gould, intituled, "Iceland: its Scenes and Sagas." Introduction, pp. xxi., xxii., xxiii.

[6] See Colgan's "Acta Sanctorum Hiberniæ," Februarii ii. De B. Erlulpho, sive Ernulpho, Tylæ Insulæ sive Islandiæ Apostoli, nn. 1, 4, pp. 241, 242.

The author of the "Icelands Landnamabok;"[7] Latinized, "Liber Originum Islandiæ,"[8] states, that in the chronicle,[9] which St. Bede, the priest, wrote, he mentions the island of Thyle, as being far from the northern part of Britain.[10] That remote Thule, so often mentioned by Grecian and Roman writers,[11] is thought to have been identical with the present Iceland; some, however, think, that the Shetland Islands were thus named.[12] Notwithstanding the contrary assertion, there can be no doubt whatever, that Iceland was inhabited before the close of the ninth century.[13] This, too, was probably the case, even before it had been designated Thule, by the Romans. Independently of historical documents, and authorities, which seem to establish this matter, it is difficult even to suppose, while so many small islands in the northern ocean were peopled, long before they had been discovered by the Romans, that Iceland should have remained uninhabited. It is stated, that its climate was formerly much more temperate, than it has become, in the course of ages; and, that its soil was then much better and more fruitful, than at present. Besides, the advantage of a passage to it had not been impeded by ice,[14] as in the still more northern regions of Lapland and Greenland. We find some ancient accounts to assure us, that Iceland was inhabited so early as the fifth century.[15] There can hardly be any doubt, moreover, that the fact was known to our Irish ancestors.[16] That man should contrive to live, in these desolate regions of the North, is not so very marvellous; the Esquimaux have solved a still more dismal problem, and they have long existed contentedly where the bear and the seal can find a livelihood. But, the Icelanders are much more advanced in social comforts, and thoroughly civilized; they have stereotyped the true and pure Norse tongue, in their beautiful poetry; while, they have admirable musicians, as well as poets, historians, and scholars, to warm their deep enthusiam and love for "a land that is dark and covered with the mist of death."[17] From what we learn regarding St. Ailbe's[18] intention to proceed thither, for the purpose of leading a life, unknown to the world, it may perhaps be thought, that it was then destitute of inhabitants. This, however, is only conjectural; for, notwithstanding its containing some inhabitants, St. Ailbe might have found places enough in the island, where he could have remained quite sequestered from them.[19] Icelandic history fully reveals to us how adventurous were

[7] He is said to have been originally Ari or Are Frodi, who came to Iceland, in 1075. This book was continued after his death. It is remarkable, as being the earliest historical composition, written in the old Danish or northern tongue, and which still remains the living language of Iceland. See Bosworth's "Scandanavian Literature."

[8] This work was edited and published, in Icelandic, with a Latin translation, indices and notes, by Johannes Finnaeus.

[9] "De Constitutione Mundi Regionum."

[10] See "Icelands Landnamabok," Prologus, p. 1.

[11] Thus Virgil writes regarding it:—

"An deus immensi maris, ac tua nautæ
Numina sola colant, tibi serviat ultima
Thule," &c.

—Georgicon, lib. i., ll. 29, 30.

[12] See J. J. A. Worsaae's "Account of the Danes and Norwegians in England, Scotland and Ireland." The Norwegians in Scotland, sect. v., p. 220.

[13] The Icelandic historian Arngrym Jonas, and other writers, assert, this island was not inhabited until A.D. 874, when it was occupied by the Norwegians. See "Hystoria Islandiæ."

[14] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. iv., n. 32, p. 225.

[15] See Playfair's "Geography," vol. iii., p. 144.

[16] Besides a Danish map of Ireland, containing the names of towns there, as written in the Norse tongue, the reader will find in the "Report addressed by the Irish Society of Northern Antiquaries to its British and American Members," a very interesting exposition of the oldest Icelandic and Norwegian Accounts of Ireland. See pp. 1 to 17.

[17] See Job x., 21.

[18] See his Life at the 12th of September.

[19] See Dr. Lanigan's "Ecclesiastical His-

Irish navigators in times remote. Besides various interesting accounts, regarding the settlement of Iceland, its revolutions, and the origin of Christianity there, in the Landnamabok, the Irish student of past epochs will be pleased to find, that frequent intercourse, by navigation, took place between Ireland and Iceland, in early times. Not that alone, but native historians state, the latter island to have been colonized by various Irishmen[20] of historic renown, and who are also named, in connexion with occurrences that signalized the times of such adventurers. These have even left their names, mingled with local topography.[21] Before Iceland had been inhabited by the Norwegians, men were there whom the Norwegians call Papas,[22] and who professed the Christian religion. These were thought, to have come by sea from the West;[23] for, they left behind Irish books, bells and crooked staffs.[24] Besides these, were found several other things, which seemed to indicate, that the colonists had been Westmen.[25] Those articles were found in Papeya, towards the East, and in Papyli.[26] On this statement we may observe, that the Irish, who were settled there, at the time when the Norwegians took possession of the island, did not, in all probability, leave it voluntarily, but were expelled by those same Pagan Norwegians; for, otherwise, they would have taken along with them their books and other objects. Even, the historian, Arngrim Jonas, supplies us with a proof, that Iceland was peopled, prior to the arrival of the Norwegians; for, he acknowledges the well-known fact, that these colonists—although they met with no traces of habitation—yet, found in Iceland sacred utensils, which had been left by Irish Christians, whom, he says, the ancient Icelanders called Papa or Papas. These, strangely enough, he thought to have been fishermen.[27] Among the first colonists of Iceland, it would thus seem, there were some of Irish birth. The word *Run*, whence is derived the northern *Runes*, denotes, it is stated, something occult or mysterious, because for a considerable time, letters were regarded as con-

tory of Ireland," vol. iii., chap. xx., sect. iv., n. 31, p. 225.

[20] See the "Icelands Landnamabok," hoc est, liber originum Islandiæ, part i., cap. xiv., xv., xvi.

[21] A river in Iceland was called Iraa, or the River of the Irish, part i., cap. xvi., *ibid.*

[22] Ara Multiseius writes, that when the Norwegians first emigrated to this island, there were then Christians there, whom the Norwegians call Papas, and they afterwards quitted that country, because they did not like to live with Heathens, and left behind them Irish books, bells, and staffs. Hence, it was easy to perceive that they were Irishmen. See "Schedæ de Islandia," cap. ii.

[23] Such accounts are contained in the book, called "Islands Land-nama-boc." Prologus, p. 2.

[24] "As to the crooked staffs, they were of that kind, which the ancient Irish had a particular veneration for, viz., those, which had belonged to holy bishops, abbots, &c. Such was the famous staff of St. Patrick, that of St. Mura and many others which were considered as most valuable relics, so that it was usual, even until a late period, to swear by them."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. iv., n. 32, p. 226.

[25] See Johnstone's "Antiquitates Celto-Scandicæ," p. 14.

[26] See Dr. Uno Von Troil's "Letters on Iceland," letter iv.

[27] The writer must have intended the Norwegian colonists of 874, when he says, the old Icelanders were able to give some account of the Irish Papas. Yet, if those Norwegians were the first inhabitants of the island, Dr. Lanigan asks "what could they have known of said Papas? Had he told us that they discovered the name *Papa* or *Papas*, by means of some inscriptions found there, or had he made mention of the Irish books left by the Papas in Iceland, he would have been more consistent with himself. His saying that they were probably fishermen is a poor evasion; for, if so, why should they have left those sacred utensils in an uninhabited country? Unless he supposed that said Papas perished there; but then he tells us that the Norwegians found no traces of any habitation whatsoever. How could this have been, if the Papas had, on landing there, remained for some time in the island, as they surely must have intended to do? Otherwise why bring on shore articles necessary for the celebration of Divine Service?"—"Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. iv., n. 32, pp. 225, 226.

veying some magical and unknown knowledge, before the Icelanders learned their use.[28] According to the foregoing accounts, those Irishmen, who had lived in Iceland, were called Papa or Papas, by the Norwegians. The title accords with one, found in our old calendars.[29] Those strangers are stated to have been ecclesiastics,[30] while the distinctive name was probably that used by themselves. The districts or places in Iceland, bearing the names Papeya and Papyli, afford a strong proof of this supposition; for, it is sufficiently clear, that they were so called, from having been inhabited by Irish Papas,[31] before the arrival of the Norwegians.

The ancient Irish geographer, Dicuill, who wrote his work,[32] A.D. 825,[33] is particularly explicit with regard to Thyle. This Handbook of Geography[34] was based on a survey of the empire, made probably by the first Theodosius, who flourished four centuries previous to the writer's time. Much of his work had been borrowed from Pliny, Solinus, and other writers; but, Dicuil has inserted some things, which are derived from his own personal knowledge. These latter accounts render his book peculiarly interesting to us. They fully prove, that Irish monks had settled in Iceland, and the Faroe Islands, before the time of the Norseman immigration; Dicuil relates, how he had lived in several of the northern islands.[35] He says, they were always desolate, from the beginning of the world; and, because of the northern pirates, the hermits left them, while, in his time, they were filled with countless sheep and wild birds. He gives a very vivid description of how the midsummer sun sets, and of its rise, within a very brief interval. Dicuill treats concerning the length there of the summer days. He states, that during the solstice, the sun towards evening seems to hide for a short time behind a small tomb, so that no darkness reigns, even for the shortest time. He denies that Thyle was surrounded with ice, and, he observes, that the frozen sea was one day's sail, from it, and more to the North. About thirty years prior to the time of writing his work, Dicuill had got an account of Thyle, or of Iceland, from some ecclesiastics, who had returned from it; after having spent there, from the 1st of February to the 1st of August.[36] The author of this work has been classed, among the writers of the seventh century;[37] but, he lived in reality, at the time of the Northmannic, or as they are commonly called, Danish piracies. On account of these,[38] he says, several small islands, about our island of Ireland, have not at present as much

[28] See Dr. O'Conor's "Rerum Hibernicarum Scriptores Veteres," tomus i., p. xxvi.

[29] See a quotation, from the Calendar of Cashel, at the 10th of June, in Colgan's "Acta Sanctorum Hiberniæ," v. Martii. Appendix ad Acta S. Kierani, cap. iii., p. 472.

[30] Instances occur, in our history, of not only bishops but abbots being called Papa.

[31] This might seem to have been a name invented by the old Norwegians for them, because they were in communion with the Pope.

[32] It is intituled, "De Mensura Provinciarum Orbis Terrae."

[33] Mr. Walckenaer, who has published it, at Paris, A.D. 1807, and together with "Recherches Geographiques et Phisiques," at Paris, A.D. 1814, found this date to his copy.

[34] Another edition, published in 1811, was edited by Letronne. Gust. Parthey got out an edition, in 1870, at Berlin. This latter has its text, based on the collation of a Dresden MS., written about the year 1000. A complete index adds greatly to its value. See "The Academy," vol. i., No. 9, June 11th, 1870.

[35] That he was an Irishman appears from his own statement: "There are some islands that are small, and some very small, scattered about our island of Ireland." He is said to have written another treatise, De decem Questionibus artis Grammaticæ. See Harris Ware, vol. ii., "Writers of Ireland," book i., chap. v., p. 53.

[36] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 451.

[37] See *ibid.*, cap. xvi., p. 381.

[38] See Ware, "De Hibernia et Antiquitatibus ejus," cap. xxiv., pp. 101, 102.

as an anchoret in them.[39] Thus he must be assigned to after the late part of the eighth, and beginning of the ninth century, when said piracies had began off the Irish coasts. This was somewhat later than 790,[40] and we learn, at least, that before A.D. 795, missionaries had gone from Ireland to Iceland. It seems, that the clergymen, who used to be sent on that mission, were occasionally relieved by others from Ireland, after a certain period of service.[41] Nor have we any reason for supposing, that the ecclesiastics, who returned towards the close of the eighth century, had been the first, who visited the Arctic Island, for missionary purposes.

The Icelanders come of a stock, as freedom-loving, as it is ancient and sturdy. The received account is, that Iceland was not inhabited, and this is very generally supposed, before 874.[42] Then, the tyranny of Harold Harfagre, King of Denmark and Norway, caused the greater part of the Norwegian nobility to withdraw from his power. These chiefs established in Iceland an independent settlement. The original peopling of their lonely isolated home was in itself an act of sublime devotion to liberty. Harold the Long-Haired had sworn an oath to his mistress, never to cut his yellow locks, till all Norway acknowledged him as king. With fierce and resistless hand, he finally subdued all the independent Jarls and Sea-Kings. Defeated, but scorning to submit, they launched their open boats, and crossed the "green gannets' bath" to this newly-discovered island, whither even Haarfager was not bold enough to follow them. Gardar the Blue-Eyed and Floki the Fearless spread their square sails and pushed of "from Norway over the foam," not greatly caring whether they made Iceland, or the other world, so long as they served no master, and revelled in the freedom of the seas.[43] Carrying with them a hatred of arbitrary rule, and the love of political independence, a republican form of government was established.[44] There the proud Vikings founded, on the edge of the Arctic Circle, their republic, with its Althing, held yearly at Thingvalla. This is said to have been one of the oldest and freest representative parliaments in history. There they worshipped Odin in peace and freedom, till Christianity supplanted their antique superstitions. Yet, the jealousy of the Norwegian kings sought every opportunity to subjugate them. History and science were held in high repute, among the Icelanders. To obtain greater knowledge, enterprising travellers often visited more distant countries, and faithfully reported their observations, after returning, on the state of government, laws, customs and literature, to their fellow-islanders, chiefs and people.[45] Many of the

[39] See *ibid.*

[40] Dr. O'Donovan states, that the first recorded attack of the Danes on Ireland, when they burned Reachrainn, breaking and plundering its shrines, took place A.D. 795. See "Annals of the Four Masters," vol. i., pp. 396, 397, and nn. (h, i), *ibid.*

[41] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. iv., n. 33, p. 228.

[42] See Dr. O'Conor's "Rerum Hibernicarum Scriptores Veteres," tomus i., p. xxvii.

[43] On the 1st of August, 1874, Iceland celebrated her thousandth anniversary as a nation. Shiploads of distinguished people from many countries visited the remote island to witness the scene. Foremost among those who hastened to the festivities, figures no less a personage than the King of Denmark, accompanied by Prince Waldemar. King Christian IX., moreover, took something magnificent with him, in the way of a birth-day present; a gift, no doubt, easy to bear, but precious beyond gold and silver. His majesty carried in his pocket the Charter of a Free Constitution, and this was solemnly presented, to the island, upon the 29th of July, in that year.

[44] See "Lectures on the Philosophy of Modern History, delivered in the University of Dublin," by George Miller, D.D., M.R.I.A., vol. i., lect. iv., p. 192.

[45] In Appendix D to Sabine Baring-Gould's "Iceland: its Scenes and Sagas," the reader will find a very interesting List of Icelandic Published Sagas, including, Histories of ancient Heroes, Myth and His-

old Norse poets were natives of Iceland.[46] Thus, when ignorance and obscurity pervaded the rest of Europe, this island was enabled to produce a considerable number of bards and historians.[47] Iceland received from Ireland, however, its earliest knowledge of letters and religion. The first churches there were erected by Irish monks. Letters, still called *Ira litur*, *i.e.*, letters of the Irish,[48] were also brought thither, from our island.[49]

A stern and strange land it is, indeed, which thus became the earliest home of European freedom. The people have the repute of being hospitable to strangers, although enjoying few luxuries of life.[50] Simple to stoicism in their necessities; so poor that the bishop and the chief justice, in that island, shoe their own horses; so primitive, that money is a thing seldom or never seen or employed; serious, sober, moral, affectionate and gentle, the Icelanders are a people to wonder at, but not to contemn. They are a hardy race of men, plodding, but persevering, in their purposes and actions. The passion of an Icelander for his home surpasses that of any race known. In the opinion of the vast majority of the population, there never was, and never will be, a country so noble and so beautiful as Iceland. The women seldom travel abroad; the well-to-do-men, when they go away to Copenhagen, to get their degrees—for they are devoted to learning—always yearn to return. In the brief summer, while the wild swans breed in the lakes, and the scant grass is carefully harvested, as if it were so much gold, the country has, no doubt, its charms; but, they love it in the winter, too, when for months and months the soil is frozen so hard, that the dead cannot be buried, but lie, placid and changeless among the living, having deaf ears alone for those readings of the Sagas and of the Edda, which in life they so much admired The eternal rumbling of those smothered fires, glowing beneath their soil, and the whistling of the Arctic wind, roll unheeded in the frosty air.

CHAPTER II.

ST. ERNULPH, AN IRISH CHRISTIAN, ASSOCIATED WITH ST. BUO, AND HELGO BIOLA, WHILE PLANTING THE FAITH IN ICELAND—A CHURCH THERE ERECTED TO ST. COLUMB, AFTER THE DESTRUCTION OF A PAGAN TEMPLE—PERIOD WHEN ST. BUO FLOURISHED—SUBSEQUENT HISTORY OF ICELAND, AND CONDITION OF ITS INHABITANTS—PREFECTURE OF THE ARCTIC MISSIONS—CONCLUSION.

IT has been very incorrectly stated, that the first discovery of Iceland, as authenticated by history, is due to the adventurous spirit of certain Norwegian and Swedish pirates, about the year 860.[1] Whether the island was

tory, or Myth and Fable, Histories relating to Iceland, the Faroes, Orkney and Greenland, Histories of Icelandic Bishops, together with Histories relating to Norway, Denmark, &c., as also, Foreign Romances translated into Icelandic, pp. 439 to 444.

[46] See Thomas Carlyle's "Hero Worship," lect. i.

[47] See Dr. Uno Von Troil's "Letters on Iceland," pp. 85, 86.

[48] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus i., p. xxvi.

[49] See "Lectures on the Philosophy of Modern History, delivered in the University of Dublin," by George Miller, D.D., M.R.I.A., vol. iii., lect. xxvi., p. 204 and n. (l), p. 252.

[50] Madame Ida Pfeiffer, however, questions the native generosity of the Icelanders, from her own personal experience; for, she alleges, that a keen appreciation of personal gain underlies the Icelanders' services rendered to strangers. See "Journey to Iceland: and Travels in Sweden and Norway."

CHAPTER II.—[1] See some interesting notices contained in the "Preliminary Dissertation on the History and Literature of Iceland," by Henry Holland, M.D., p. 5, prefixed to Sir George Stewart Mackenzie's "Travels in the Island of Iceland, during the Summer of the Year MD.CCCX."

then inhabited, or not, is questionable; yet, we deem it probable, some Irish colonists, or descendants of Irish settlers, were then and there found. The sequel of our narrative, in giving the few brief notices, we can glean, regarding St. Buo and his companions, would appear to establish such a conclusion.

Colgan treats about Ernulph, or Erlulph, at the 2nd,[2] and about Buo, at the 5th[3] of February.[4] Why Buo should be marked at the 5th of February, or styled a saint, appears on no other authority, save from that of Camerarius,[5] founded on a Scotch martyrology, and from that of Dempster.[6] These last named Scottish writers wish to make him out a native of Albanian Scotia. But Colgan claims him as having been born in Ireland, and the presumption seems to rule in favour of his opinion. For, as we have already shown, Irish missionaries, at an early period, were accustomed to visit Iceland. Brief notices of Saints Ernulph and Buo are chiefly taken from the work of Arngrim Jonas. This writer makes Ornulphus or Ernulphus an Irishman. Colgan and others have Buo as a native of the same country, on the same authority.[7] By this writer, it is stated, that in the province of Kialarn, in Iceland, during the ninth century, lived a certain Helgo, or Helge, surnamed Biola, who was descended from the Norwegian barons.[8] He appears to have been born a Christian, or, at least, he had little sympathy for the pagan rites, which prevailed around him.[9] This Helgo received an Irish Christian exile, called Ornulphus, with his family,[10] and not only gave them hospitality, but permitted his guest to erect an edifice dedicated to St. Columb,[11] in a village called Esiuberg. In the same province, there was also a holy man, and, it may be interpreted, he was a countryman of Ornulph or Ernulf. He went by the name of Buo. While yet a young man, he became, it is said, a distinguished missionary, and he flourished in the ninth century. Dempster states, that following the example of many other Scottish saints, he left for the North to promote the greater glory of God, and that he was borne to

[2] The Bollandists, in their great collection, omit Ernulph, and they observe, likewise, that some more certain information, relative to him, was requisite, than what had been supplied, by Dempster and Colgan. See "Acta Sanctorum," tomus i., Februarii ii. Prætermissi et in alios dies rejecti, p. 267.

[3] Speaking of Buo, whom also the Bollandists omit, they state, there is as little clear or authentic known concerning him, as there is about Ernulph. What we find, regarding the missionary career of this pious man, is grounded on the statement of a heterodox Icelandic writer, Arngrim. See *ibid.*, Februarii v. Prætermissi et in alios dies rejecti, p. 593.

[4] See Colgan's "Acta Sanctorum Hiberniæ," ii. Februarii. De B. Erlulpho, sive Ernulpho, Tylæ Insulæ, sive Islandiæ Apostoli, pp. 241, 242. Also, v. Februarii. De S. Buone, Thylæ Insulæ, seu Islandiæ Apostolo, pp. 256, 257.

[5] At the 5th day of February, St. Buo is noted, by Camerarius, among the Scottish saints, while Arngrin Jonas, and the "Navigatio Anglicana," p. 304, are quoted as authorities for his statements. See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 143.

[6] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 168, p. 94. Dempster states, his feast-day is uncertain.

[7] Yet, Arngrim's words, *also of the same province*, may be conjectured as referring not to Ireland, but to the Icelandic province of Kialarn, about which he had previously spoken. Yet, the stress intimated by, *also*, leads us to suppose, that the author's meaning was, to point out Buo, as a countryman and companion of Ernulph, whose name and country immediately precede.

[8] An account of him, as son of Ketills Flatness, or "filius Ketelis Simi," is to be found, in the "Islands Landnamabok," part i., cap. xi., pp. 22, 23.

[9] A Northman, Helge, the Meager, was brought up in Ireland. See "Report addressed by the Royal Society of Northern Antiquaries to its British and American Members," p. 5. He might have been identical with the noble here mentioned.

[10] It seems doubtful, from the word simply used, whether by this was meant his natural, or his religious, family.

[11] Most likely, the great Apostle of Caledonia, whose Life will be found at the 9th of June.

Iceland, where he instructed the people, having been distinguished for his sanctity and miracles.[12] His career is usually associated with that of the previous Ernulph, regarded as a saint, and with that of Helgo, or Helgius, surnamed Biola, who appears to have come from the Hebrides. Colgan placed the Acts of St. Ernulph, at the 2nd of February, not that he knew, on what day Ernulph died, or whether his name was in any calendar, or not; but, because a St. Ernulph, martyr, Bishop of Verdun, whom he thought a native of Ireland, is marked in a German calendar, at that same day. Accordingly, on account of the similarity of the name, he has Ernulph, as well as Erlulph, at the 2nd of February.[13] With regard to Ernulph, were we to judge from the name, it might seem, that he was not an Irishman; yet, he is expressly so called. His real name was, perhaps, Ernuf or Ernubh,[14] which, conformably to a northern termination, was changed into Ernulph in the same manner as Mailduf, or Maildubh,[15] was changed into Maildulph.[16] Little is known with certainty, regarding St. Buo, only that he aided to establish the Gospel, in Iceland, and probably about the time when the Irishman Ernulph was there. As a champion of civilization and humanity, St. Buo helped to end the sacrifice of human victims in that country, and he consigned, to the flames, the images of false gods, heretofore held in adoration, by the people.[17] Without any apparent good authority, Dempster makes Buo the author of "Homiliæ ad Islandos," which, it is said, he composed in one book.[18] Among the Irish writers, Ware has not any notice of Buo; Harris, however, has included him, under the writers of the ninth century, chiefly on the authority of Dempster.[19] The year of the holy man's death is uncertain, and his Acts are very meagre. St. Buo, however, with Erlulph, is said to have lived, about the year 890,[20] and his *natalis* had been kept, on the 5th day of February, according to certain writers. His success in establishing Christianity must have been considerable, since a Christian temple, dedicated to an Irish saint, displaced the fane of false gods, and this was even a slaughter-house, for the horrid immolation of human victims. Ernulph and Buo have been called the Apostles of Iceland, by some writers. The little that is known regarding them does not authorize us to give such a general title. This was bestowed on them, only by the Scotch writers, who, in spite of Arngrim's opposite statement, pretend that they were Scotch-

[12] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 168, p. 94.

[13] See "Acta Sanctorum Hiberniæ," p. 241.

[14] Dempster, who states the date of St. Erlulphus' feast is uncertain, yet, will make him "natione Scotus"—by which he means a Scotchman—and a pious man, who lived in Iceland, on the authority of Arngrim Jonas' elegant history of Iceland. This work he acknowledges, however, not to have been seen by him, although he learned the statement from a friend. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. v., num. 485, p. 263.

[15] From "Meildulf, natione Scotus," was derived the name of a town, called by Venerable Bede "Maildulfi urbem." See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. 19, pp. 436, 437. Also, William of Malmsbury, in Vita S. Aldhelmi, Wharton's "Anglia Sacra," vol. ii. The place was called Maildufsburg, in Saxon times, afterwards, it was modernized into Malmsbury.

[16] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. v., pp. 97, 98, and nn. 62, 63, 64, p. 100. Also, chap. xxii., sect. ii., n. 21, p. 345, *ibid.*

[17] Such is the account contained in "Historia Islandiæ," by Angrinus Jonas.

[18] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 168, p. 94.

[19] See Harris' Ware, vol. iii., "Writers of Ireland," chap. vi., p. 63.

[20] See Dempster, who states, that he flourished in the time of King Gregory, who first of the Scottish kings renewed a treaty of alliance with the Gauls. This account, however, is sufficiently doubtful. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 168, p. 94. Also, lib. v., num. 485, p. 263.

men. He expressly states, however, that Erlulph was an Irish Christian and an exile.

Probably, as in most pagan countries, Christianity had to sustain a rude conflict with heathen customs and prejudices in Iceland. The light of Faith only flickered partially, in some of its provinces; for, what has come down to us, in tradition, only reveals attempts made to plant the Gospel there, by several Irish missionaries. How far these were providentially successful, in the earliest ages, must remain unknown. There can be little doubt, however, that Ireland at last Christianized Iceland. New colonies arrived, we are told, from different nations, after the Norwegians settled there; but, civil dissensions broke out, while the Icelandic histories record many of their battles. To prevent these conflicts for the future, a chief was chosen in 928, and great powers were conferred upon him. A few arbitrary and enterprising men, at length, became the real rulers, among so turbulent a people.[21] It must have been some time before the year 1000, when Christianity, it seems, was re-introduced into Iceland;[22] yet, it would not appear to have dawned there for the first time. Ara states,[23] that it was brought in, during the reign of Olaus Tryggvon, King of Norway,[24] a great grandson of Harold Harfagre, by certain persons. Among these, he makes no mention of the present saint, nor of his companions.

When Christianity became established, on a secure basis, social happiness followed, among all classes of those islanders. They possessed liberty of conscience and political freedom, at a date, when Rufus made England a hunting manor. They read and wrote their Edda, when the feudal lords of Europe could not sign their names, and, thus, however insulated, they found elements of civilization, which were capable of further expansion. A great number of Sagas and chronicles were written, in Iceland. Commerce was developed, among the people, at an early period.[25] Iceland furnished to Denmark and Norway their *scalds*, or bardic chroniclers. Yet, the art of writing was not much in use, in Iceland, until after the commencement of the eleventh century.[26] The *scalds* are not mentioned, however, in connexion with northern history, until the Christian religion had been brought to Iceland, by our Irish missionaries,[27] and, the earliest known Icelandic historian, called Ara Frode, was not born, before A.D. 1068.[28]

As being the hospitable refuge of letters and religion, Iceland in this respect became an Ireland of the north.[29] The inhabitants lived chiefly on wild fowl, as also, by fishing, and by tending cattle.[30] From an early period, they have been fearless and adventurous navigators. This spirit, and probably the example or advice given them by early Irish immigrants, urged

[21] See the article *Iceland*, in the "Encyclopædia Britannica," vol. ix., p. 90.

[22] See Dr. Uno Von Troil's "Letters on Iceland," p. 161.

[23] See "Schedæ de Islandia," cap. vii.

[24] He was slain in battle, A.D. 1000.

[25] In consequence of Harald Blatand, King of Denmark, having detained one of their ships, laden with merchandize, they composed satirical verses on him. As a consequence, he sent out a fleet to ravage their island. This caused the enactment of a law, extant in their ancient code, forbidding any person, under pain of capital punishment to compose satirical verses upon the Kings of Denmark, Sweden or Norway. See Mallet's "Northern Antiquities," vol. i., chap. 9.

[26] See Dr. Uno Von Troil's "Letters on Iceland," p. 158.

[27] See Dr. O'Conor's "Rerum Hibernicarum Scriptores Veteres," tomus i., p. xxxviii.

[28] His "Schedæ" were written since 1122, and they are considered to be the most ancient Icelandic accounts extant. See Dr. Uno Von Troil's "Letters on Iceland," p. 163.

[29] See Mallet's "Northern Antiquities," vol. i., chap. ii.

[30] See Murray's "Hand-Book for Travellers in Denmark, Norway, Sweden and Iceland." Route 12, p. 99. Third edition.

them to steer for the shores of richer and warmer climes. Soon their well-organized expeditions, destined for conquest or plunder, caused the Northmen to be dreaded in the islands of Britain and of Ireland, while their ships reached even more southern coasts.[31] Wonderful indeed, must have been the pluck of those old Norsemen, with whom we stand connected, by so many memories, both fierce and tender. The vessels, in which they made perilous voyages a thousand years ago, were not bigger than the barge of a man-of-war, or a modern fisherman's coasting trawler. And yet, in these, they dared to pass wherever the waves rolled and the wind blew. It seems probable, the northern navigators discovered Greenland and Labrador; they reached America long before Columbus and Vespucci; they made their way up the Seine, and established the Dukedom of Normandy; they harrassed the coasts of the Mediterranean, as well as our own; and actually penetrated the Black Sea with their open galleys. The salt-water coursed in their fresh, wholesome blood; the sea winds were the breath of their bold life. They must, truly, have had hearts like rocks, and hands like iron, to do the deeds recorded of them; and, it is no little proof of the doughty stuff that was in their breed, to find their earliest colony extant and flourishing still, after the vicissitudes of more than a thousand years. The chief part of the Icelanders put themselves under the protection of Hakans, King of Norway, in 1261. The rest soon followed this example, on certain conditions. In the year 1264, Iceland became entirely subject to Norway.[32] In course of time, the people of both countries fell under the dominion of Denmark. The care, or rather neglect, of Iceland was then committed to a governor; but, his residence there was only occasional. A few subordinates acted under him, and almost everything was decided, according to the laws made in Denmark. As in the neighbouring northern nations, Iceland, in the sixteenth century, adopted the tenets of the Protestant Reformation.[34] Towards the close of the last century, it was resolved the governor should reside constantly, and have his seat at Bessesstedr.[35] Still, the system of government adopted was not calculated to advance local interests, nor to gain the approval of the Icelanders.[36]

The prefecture of the Arctic Missions was established by Pope Pius IX., after proclaiming the Dogma of the Immaculate Conception. The Apostolic Prefect has under his jurisdiction, by this arrangement, a most extensive charge: viz., Iceland, the Faroe Islands, Greenland, Lapland, part of Hudson's Bay, with the Orkney Islands, Shetland, and the county of Caithness, in Scotland.[37] For several years past, with extraordinary ability, persistence, union, and good sense, the Icelanders, finding their local affairs neglected and mismanaged, carried on an agitation for self-government, and for an independent legislature, which should be competent to regulate the internal concerns of their island. The people found allies and champions

[31] A very interesting account of the ancient Icelandic superstitions and national manners has been given by Rudolph Keyser, Professor of History in the University of Norway. It has been translated into English by Barclay Pennock. It is intituled, "The Religion of the Northmen." New York, 1854, 8vo.

[32] See Dr. Uno Von Troil's "Letters on Iceland," p. 161.

[34] Frederick I., King of Denmark, established Lutheranism in his kingdom. See A. Andersen Feldborg's "Denmark Delineated; or Sketches of the Present State of that Country." With illustrations, Appendix, pp. 1, 2.

[35] See article *Iceland*, in "Encyclopædia Britannica," vol. ix., p. 90.

[36] Reikiavik, the modern capital of Iceland, consists only of wooden sheds one storey high, and it has only one stone building, the cathedral. It was erected in ancient times, and lately restored. See Lord Dufferin's "Letters from High Latitudes," p. 36.

[37] See Rev. Dr. J. F. S. Gordon's "Scotichronicon," vol. i., p. 32.

among the Danes themselves—men wise in their generation—who believed in the justice and good policy of conceding national claims, preferred with reason, earnestness and moderation. King Christian IX. and the Danish Parliament made fair and generous concessions. A new constitution was framed and promulgated, which solemnly declares, that the island for the future shall be, in all local matters, that is, in all matters, not of an imperial character, governed by the King and Althing, which means, the Parliament of Iceland. Thus, by the King, Lords, and Commons of Iceland, are internal affairs, henceforth, to be administered. The event [was hailed with extraordinary rejoicings, and by a great island celebration, in Iceland; while, in the kingdom of Denmark proper, similar fraternal commemorations took place.[38] May we hope, that at a time, not very distant, the lights of Faith, at first kindled by our ancestors, may still revive, in this remote island, and that Catholicity may crown and complete the edifice of political and social freedom.

ARTICLE II.—ST. INDRACT, WITH HIS SISTER ST. DOMINICA, AND HIS COMPANIONS, WHO WERE MARTYRS. [*During the Seventh or Eighth Century.*] The rose-tree never appears to greater advantage, than when covered with many bright clusters of the blushing flower it bears, and, the Church prizes, in a higher degree, that coronal of numerous blossoms, which falls on the purpled and glorious path of martyrdom. It is said,[1] that William of Malmesbury,[2] who died in 1141, wrote the Lives of Saints Patrick, Indract,[3] and Benignus.[4] Capgrave,[5] in his legends of the British Saints,[6] preserves an account for us of certain Irish Saints thus honoured. Colgan has, likewise, reproduced for us this narrative.[7] The Bollandists have preserved, in like manner, the Acts of these martyrs.[8] Bishop Challoner presents a brief notice regarding them.[9] The Rev. S. Baring-Gould mentions them in his work.[10] St. Indract was son to an Irish King,[11] or, at least, he was of a regal family,[12] and St. Dominica was his sister.

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[38] Thus, in commemoration of the thousandth anniversary, recalling the colonization of Iceland, the Municipal Council of Copenhagen, August 7th, 1874, voted 6,000 rigsdaler for a statue to be erected, at Rykiavik, of the celebrated sculptor, Thorwaldsen, who was of Icelandic descent.

ARTICLE II.—[1] See Pitsæus, in his account of English Writers, at Num. 201.

[2] In the Bodleian Library, Oxford, the following manuscript of this writer is to be found. Passio S. Indracti, Martyris, auctore Guilielmo Malmesburiensi. MS. Bodl. Digby, 192, fol. 95, vell. 4to, xii. cent.

[3] His Acts contain false statements, regarding the death and sepulture of St. Patrick—if by him we are to understand the great Irish Apostle. William of Malmsbury likewise incorrectly states, that his death and burial occurred at Glastonbury, in England. See "Acta Sanctorum Hiberniæ," v. Februarii, n. 1, p. 254. Capgrave follows a similar account.

[4] Pitsæus gives an interesting account of William of Malmesbury and of his writings in "Relationum Historicarum de Rebus Anglicis," tomus i. Aetas Duodecima, 1142, pp. 208 to 210.

[5] Colgan supposes, that Capgrave derived his account of these saints and their companions, from William of Malmesbury.

[6] See "Nova Legenda Angliæ," where the account of St. Indract and of his companions, martyrs, occurs at fol. clxxxix.

[7] See "Acta Sanctorum Hiberniæ," v. Februarii. Vita S. Indracti et S. Dominicæ Virginis, ac Sociorum Martyrum, pp. 253 to 255.

[8] See the Acts of St. Indract, St. Dominica and Nine Companions, Martyrs. There is a previous commentary, in two sections, and in eight paragraphs. The Acts are contained in five paragraphs. "Acta Sanctorum," tomus i., v. Februarii, pp. 688 to 690.

[9] See "Britannia Sancta," part i. At 5th of February, pp. 107, 108.

[10] See "Lives of the Saints," vol. ii., February v., p. 140.

[11] By William of Malmesbury, he is called Hindrachus, son of an Irish king.

[12] So relates the English Martyrology, stating, likewise, that he came from Ireland.

[13] This name, Indract or Indrect, was

We are told, that Indract[13] had been well instructed in human knowledge, well grounded in virtue, while conspicuous for his exemplary life and conversation, before God and man. Nothing could exceed the amiability of his disposition, and his holiness was the theme of general admiration.[14] In order that he might acquire the saints' rewards in heaven, he resolved upon trampling under foot all blandishments of this life, and its concupiscences, with every fleeting terrene enjoyment. Accompanied by his sister, who was named Dominica,[15]—by others Drusa[16]—and nine other companions,[17] he resolved on quitting his native country, that he might make a pilgrimage to Rome.[18] Having embarked for this purpose, they landed at a British port, named Tamerunta;[19] and, here they constructed a cell or an oratory, where, in supplication and penitence, they spent a considerable time.[20] It is related, that Indract struck the staff with which he journeyed into the ground, at this place. Immediately it took root, spread forth branches, with leaves, and, at length, it grew into a large and shady oak tree. From a neighbouring pool, he was said to have received a miraculous supply of fish; which, however, failed him to some extent, owing to a crime committed by one of his companions.[21] Hereupon, he resolved to prosecute

formerly a common one, among our saints and kings. The "Annals of the Four Masters" at A.D. 705, give us an account regarding the death of Inreachtach, son to Dunchadh Muirisca, King of Tripartite Connaught. In A.D. 792, Innreachtach, son to Domhnall, brother to King Donnchadh, died. In the preceding year 791, Colgan places the death of an Indrect, son to Mured, King of Connaught; but, this entry is not found in Mr. O'Donovan's edition of the Four Masters. In A.D. 814, Innreachtach, Bishop of Kilmacduagh, died. In the year 852, Innreachtach Ua Finachtain, successor of Colum Cille, a distinguished and wise man, suffered martyrdom from the Saxons, on the 12th of March. In the year 901, Innreachtach, son to Dobhailen, Abbot of Bangor, died, on the 26th of April. In the year 917, Innreachtach, Abbot of Trefoit, was slain in his own abbatial house—Colgan adds, "a Normannis ut videtur." Colgan also observes, that the present St. Indract in point of time, was prior to all of these, if what is related of him be true. See "Acta Sanctorum Hiberniæ," v. Februarii, n. 3, p. 254, and O'Donovan's "Annals of the Four Masters," vol. i., ii., at the several years designated.

[14] According to William of Malmesbury in "De Gestis Pontificum Angliæ," p. 255.

[15] Richard Whitford, in the Martyrology of Salisbury, at the 8th of May, and Hanmer in his "Chronicle of Ireland," p. 79, agree with Capgrave, in calling her Dominica. Although in the Acts, as published by Colgan, from this circumstance of Dominica being left in Britain, by her brother and companions, on their way to Rome, and it not being stated, that they returned to her before their martyrdom, in England, it would appear she was not a sharer in their sufferings, nevertheless the English Martyrology states, at the 5th of February, and afterwards in the index, that Dominica was martyred with her brother. This is also asserted by Richard Whitford. See Colgan's "Acta Sanctorum Hiberniæ," v. Februarii, n. 5, p. 255.

[16] The English Martyrology, Fitzsimon and Father Stephen White call the sister of St. Indract, by the name of Drusa. See "Apologia pro Hibernia," cap. iii., p. 22.

[17] William of Malmesbury makes the number only seven Irish persons of respectable condition. See "De Gestis Pontificum Angliæ," p. 255.

[18] The English Martyrology states, that he came for this purpose to Glastonbury, in England.

[19] In the west of England. See Bishop Challoner's "Britannia Sancta," part i., p. 107. This place, as the old chroniclers write it, is said to have been in Cornubia. See the Bollandists' "Acta Sanctorum," tomus i., Februarii v. De Sanctis Martyribus Indracto, Dominica et IX. Sociis, Glastoniæ in Anglia. Commentarius Prævius, sect. ii., num. 7, p. 689.

[20] See Colgan's "Acta Sanctorum Hiberniæ," v. Februarii. Vita S. Indracti, &c., cap. ii., pp. 253, 254.

[21] This miracle is more minutely related, in the Acts, as given by Capgrave. "Fecit quoque stagnum quoddam parvulum, de quo pisces juxta numerum certum quotidie sumpsit: & nec plures, nec pauciores; sed absque numeri diminutione pisces in stagno semper invenit. Accidit enim, ut unus sociorum suorum, tentationi diabolicæ acquiescens, piscem unum quadem die furari præsumeret, & offenso Domino, quosque pisces omnes defecissent, unus quotidie de numero diminutus est." Legends of a character, somewhat similar, yet prevail in Ireland, regarding sacred fish, which are supposed

his journey towards Rome,[22] conceiving this deficiency of supply, as an intimation from above, that he should not longer remain in that place. Attended by his companions,[23] and with their assent, he took leave of his sister, who appears to have remained, in that part of the country; then, having journeyed to Rome, he afterwards returned to Britain. He then wished to visit the city of Glastonbury, for devotional purposes. At this time, Ine,[24] King of the West Saxons,[25] lived at a place denominated Pedret, where he held a court.[26] Many of his servants were living in villages, surrounding this place. Among those servants was a person named Hona, who seems to have been bent upon the commission of a grievous crime. Learning that Indract and his companions were on their way from Glastonbury, and supposing they had some concealed treasures with them, this man resolved upon their death. This town is situated in Somersetshire, or in the Isle of Avalon,[27] which has been also called Inis Witrin, or the Glassy Island. This latter name, it is supposed, must have been derived, from the *glasten* or bluish-green colour of its earthy surface; or, because the aborigines here found an herb, known as *glast*, or *woad*, which served to tinge their bodies. This town, like many others, is indebted for its orgin, to early monastic institutions.[28] Indeed, many houses, in the present town of Glastonbury, are built entirely of stones, taken from the remains of its once magnificent monastery. When the servants of God had departed from the place, at which their devotions were offered, they stopped for the night, at a village, called Shaywike,[29] or Skapwith,[30] or Stapwick,[31] not far from Glastonbury.

to live in holy wells, and when these latter are desecrated, the fish are said to abandon them.

[22] Father Stephen White incorrectly places this pilgrimage, so early as A.D. 508. See "Apologia pro Hibernia," cap. iii., p. 22.

[23] There are conflicting statements, regarding the number of our saint's companions. William of Malmesbury in his book, "De Gestis Pontificum Anglorum," enumerates only seven companions; but, Colgan thinks an error has been committed, in putting the numeral 7 for 9. The Martyrology of Salisbury says, that Indract suffered, with many companions; while, the English Martyrology, with Hanmer, states, that nine companions, together with his sister, endured martyrdom, when Indract fell. See Colgan's "Acta Sanctorum Hiberniæ," v. Februarii, n. 4, p. 254.

[24] Florence of Worcester, in his Annals, writes about this King, Ine or Ina: "Anno 688, abeunte Ceadwalla Romam, suscepit imperium Ina de stirpe regia, qui Monasterium, quod Glæstingabirig dicitur, construxit." Afterwards, he adds: "Anno 728, relicto imperio ac Aethelhardo, de prosapia Gerderici Regis oriundo, commendato, Rex Ina ad limina Beatorum Apostolorum, Gregorio Pontificalum agente profectus est." Edward Mahew, in "Trophæis Congreg. Anglican," tom. i., p. 46. Polidore Virgil, and others, say, that Ina became a monk at Rome. Colgan is of opinion, that St. Indract suffered martyrdom before Ina assumed the government of his kingdom of the West Saxons. See "Acta Sanctorum Hiberniæ," n. 6, p. 255.

[25] The people of this province are said to have received the faith only in A.D. 634, at the preaching of Birinus. See Rev. John Lingard's "Antiquities of the Anglo-Saxon Church," chap. i., p. 28 and n. 38, *ibid.*

[26] The laws of King Ina may be found in Sir Henry Spelman's collection "Concilia." They are, also, noticed in Cressy's "Church History of Brittany," book xix., chap. xv., pp. 479, 480.

[27] It is said to have been so called, because it produced good apples. In the British and Irish language, *Auall* means "an apple."

[28] See "The Beauties of England and Wales: or Original Delineations, Topographical, Historical, and Descriptive of each County." Embellished with engravings, vol. xiii., part i., pp. 494, 499. This article on Glastonbury, compiled by Rev. J. Nightingale, is illustrated by three exquisite copperplate engravings, representing its antiquities. The History of Glastonbury is a very interesting one. Some of the abbey ruins exhibit the former glories of this place.

[29] The English Martyrology calls it Stapwickia.

[30] See Bishop Challoner's "Britannia Sancta," part i., p. 107.

[31] See Father Stephen White's "Apologia pro Hibernia," cap. iii., p. 22. The "Saxon Chronicle" states, at the year 688, that Ina then became King of Wessex, that he founded the monastery of Glastonbury. He went to Rome and died there A.D. 728. See the Rev. J. Ingram's edition, with English translation, pp. 57, 64.

While they were sleeping, that wicked man, Hona, with a band of miscreants,[32] entering the house sword in hand, rushed upon those defencelesss and unsuspecting pilgrims, and put them all to death. Their bodies were dragged from the beds, on which they slept, towards a deep pit. Into this they were thrown, for better concealment. But, some time, after such tragic occurrence took place, being afflicted with indisposition, and going out from his chamber by night, King Ine observed a large column of light, extending towards heaven, and reaching from the spot, where the bodies of those martyrs reposed.[33] Such an extraordinary phenomenon occurred on three successive nights. At length, taking some persons with him, King Ine went towards the spot, from which the luminous beams proceeded. While this wonderful occurrence continued, a certain woman, who was an idolater from her infancy, and who could not be induced to listen to the preaching of Christianity, beheld this fiery column over the martyrs' bodies. This woman feared to approach, until, being fortified by the graces of the Sacraments,[34] she had become a Christian.[35] Then, with great devotion, she hastened to the place of martyrdom. She, also, proclaimed in a public manner, what she had seen there, so that eighty men and women believing were admitted into the fold of the Church. Then, having discovered the martyrs' bodies, these were brought to the monastery and were buried with marked solemnity, at Glastonbury.[36] St. Indract's remains were placed opposite the tomb of St. Patrick, and at the left side of the altar.[37] Those of his companions were deposited, under the flooring or pavement of Glastonbury church.[38] This must have happened some days after their martyrdom.[39] The participators, in this cruel murder, were miraculously punished for their crimes. They are said, to have been possessed by demons, and to have torn their own flesh, until with the most unnatural outcries, they expired in great agony.[40] Thus, all came to an untimely end.[41] Many miracles were said to have taken place, after our saint's death,[42] and that of his companions, at the place of their sepulture.[43]

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[32] These are called West Saxons, in the English Martyrology.

[33] It is added, that the splendour of this fiery column met his eyes wherever they turned.

[34] The order of narrative has it, "cum confessis sacerdoti peccatis suis baptismi gratiam consecuta fuisset," &c.

[35] So far as refers to these foregoing accounts, Colgan observes in his notes, that when the woman is said to have made her confession to the priest, we are not to understand, that a sacramental confession could be made, before reception of the sacrament of Baptism. This latter sacrament must be received first in the order of time, as it prepares the recipient for the graces of all other sacraments. Nor are we to suppose this a sacramental confession perfected, immediately after the reception of Baptism, with a view to obtain remission of sins committed before Baptism. For such sins are entirely cancelled by Baptism; and, hence they are not, in theological phraseology, matter for the sacrament of Penance. He adds: "Quanquam nihil etiam nostra referret, si sacerdos ille ex ignorantia putaret, illius fœminæ sacramentalem confessionem vel ante, vel mox post baptismum excipiendam."

[36] "Fuit corpus ejus ibi elevatum anno 1184, ut interpolator Guilielmi Malmesburiensis refert, dicens quod Ecclesia Glastoniensis fuerit incendio vastata anno 1184, ipse die veneris Pentecostes sive die 25 Maii & postea subdens *in vetusta Ecclesia effossa esse corpora Sanctorum, Patricii a dexteris altaris, Indracti sociorumque ejus a sinistris & S. Gildæ, de pavimento ante altare;* & *in scriniis collocata.*"—Colgan's "Acta Sanctorum Hiberniæ," v. Februarii, n. 7, p. 255.

[37] So Capgrave states.

[38] The English Martyrology states, they were honourably consigned to the earth.

[39] Yet, Father Stephen White asserts, that immediately after it occurred, and on the very same day, their bodies were interred at Glastonbury. See "Apologia pro Hiberniæ," cap. iii., p. 22.

[40] See Colgan's "Acta Sanctorum Hiberniæ," v. Februarii. Vita S. Indracti, &c., cap. vii., p. 254.

[41] See Bishop Challoner's "Britannia Sancta," part i., p. 108.

[42] See Father Stephen White's "Apologia pro Hibernia," cap. iii., p. 22.

[43] According to William of Malmesbury and Capgrave.

Various dates are assigned for the martyrdom of those saints. The English Martyrology, and Ferrarius,[44] on its authority, relate, that this occurrence took place, about A.D. 708.[45] Colgan holds an opinion, for various reasons, which he assigns, that it happened about, or perhaps before, the year 678.[46] In the Martyrology of Salisbury[47] the festival of those saints has been assigned to the 8th day of May ;[48] whilst, in some of our Irish Calendars,[49] and in the

[44] In "Catalogus Generalis Sanctorum," at this date.

[45] The Rev. S. Baring-Gould refers their martyrdom to the beginning of the eighth century. See "Lives of the Saints," vol. ii., February v., p. 140.

[46] It is chiefly grounded on the supposition, that the date for St. Guthlac's age and death can be found, from the English Annalists. Thus, Matthew of Westminster, has it at A.D. 714, when he states that St. Guthlac, the hermit, closed his life, at Croiland, in the marshes. Then, after relating the particulars of his life, Guthlac is said to have been twenty-five years old, when he began to lead a solitary life, and to have continued in it fifteen years longer. See "Flores Historiarum," anno gratiæ DCCXIIII., pp. 260 to 263. In the Chronicle of Florence of Worcester, at the same year 714, the admirable anchoret, and most faithful priest of God, Guthlac, brother of the choice virgin, Pegia, and the performer of innumerable virtues, resigned his soul to the delights of eternal happiness, "indictione 12. quarto lumine festi Paschalis 3. Idus Aprilis." Mahew and others have like statements. Harpsfeld relates, from Felix of Croyland, an old and a cotemporaneous writer of St. Guthlac's Life, that this saint became a convert in the twenty-fifth year of his age. From being a soldier before, he then assumed the habit of a monk. He says : "Cum ad vigessimum quintum ætatis annum pervenisset, &c., deinceps Dei stipendia facere, spiritualique militiæ nomen dare constituit." Likewise, Matthew of Westminster, at A.D. 714, says : "Vicesimo et quinto ætatis suæ anno solitariam aggressus vitam, &c." But, according to Felix of Croyland, Harpsfeld, Capgrave, Mahew, and all others, this saint commenced a monastic and not an eremitical life, during that year. These authors and even Matthew of Westminster himself state, that having remained two years in a monastery, he then entered the desert. He remained fifteen years a solitary, as Matthew of Westminster says : "quindecim annis in ea permansit." Harpsfeld, also, remarks : "in qua solitudine quindecim annis consumpsit." Surius and Capgrave have the same statement, in St. Guthlac's Life. If, therefore, the latter saint spent twenty-five years in the world, two in a monastery, and fifteen in a desert, it follows, that he died in the forty-second year of his age ; and, as it has been shown, he departed A.D. 714, it must be apparent, that he was born about A.D. 673. Colgan says, if we are to suppose this saint to have been identical with the Guthlac, who came to St. Indract's tomb, at a time when the former was quite young and scarcely able to speak : considering that a child in this state must have attained about four or five years, it should therefore follow, that St. Indract must have suffered in, or before, A.D. 678. But, it may be objected, that St. Indract died in the time of Ina, King of the West Saxons, who undertook the administration of his kingdom, A.D. 688, and laid down his sceptre A.D. 728. Colgan replies, that our saint and his companions suffered during the life-time of this king, and at least ten years before he began to reign. To these conjectures of Colgan, the statement of Hanmer is added, "Chronicle of Ireland," while the exile and death of St. Indract is related, after St. Fiacre's death, which took place before A.D. 640, and before the death of St. Cuthbert, who died A.D. 688. We are, also, to take into account, that if we follow Capgrave, Surius and Grasius, regarding the age of Guthlac, St. Indract's death must have occurred at an earlier period than 678. For these writers say, that St. Guthlac was twenty-four years of age when he embraced a military profession, and that he spent eight years in the duties of that profession. If to this we add, two years spent in the monastery, and fifteen passed in his hermitage, he must have died in the forty-ninth year of his age, A.D. 714 ; so that consequently, he must have been born about A.D. 666. Wherefore, according to the calculation thus made, St. Indract must be supposed to have suffered about or before A.D. 671. See Colgan's "Acta Sanctorum Hiberniæ," v. Februarii, n. 11, p. 255.

[47] Edited by Richard Whitford.

[48] At this date, we find recorded : "Eodem die festum S. Indracti Regis Hiberniæ filii, qui abdicato sceptro Romam peregrinatus est cum suo sorore Dominica, multisque aliis, qui omnes privatam ducebant vitam ; & tandem pro Christi fide martyrio coronati sunt."

[49] Thus, in the Anonymous Calendar of Irish Saints, published by O'Sullivan Beare, we meet at the 5th of February, "Indractus M. cum novem sociis." Henry Fitzsimon, also, at this date, enters their feast, taking for his authority the English Martyrology. See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 55, *ibid.*

English Martyrology, it is placed, at the 5th of February.[50] It must be remarked, however, that their history is rather involved in obscurity, and beset with chronological difficulties.[51] After the martyrdom of those saints,[52] it is related, that the son, belonging to a king of the West Saxons, supposed to be attacked by an incurable disease, was restored to his former health, after having been brought to the tomb of those martyrs. A certain rich man was accustomed, likewise, to visit it, and once he came with his wife, and a little infant, called Guthlac,[53] who was scarcely able to speak. When wearied with watching, before the tomb of St. Indract, they fell asleep. Then, appeared, to the infant Guthlac,[54] a man venerable and handsome, rising from the left side of the altar. He had the clerical tonsure on his head, and he held a book in his hands. This he presented to the infant, and said, "My son, do you wish to read from this book?" The child, Guthlac,[55] assenting, awoke from his sleep, and related the vision to his mother. When the clerics, afterwards, presented a similar book to Guthlac,[56] he, without faltering in the slightest degree, read it at once, and explained what he read. In concluding this account, perhaps it may be well to notice, the festival of so many saints, being set for this particular day, seems to indicate, it was that of their death, and probably, as all were companions on earth, they may have passed together, through the way of martyrdom, to that life, which has no end.

ARTICLE III.—ST. FINGHIN, SON OF ODHRAN FEABHLA, OR, OF METZ, IN FRANCE. [*Probably in the Tenth and Eleventh Centuries.*] In distant countries, as well as at home, the names of many renowned Irishmen are honoured for their merit and virtue. Colgan has some notices of a holy man, called Fingen, inserted in his great work, at the 5th of February.[1] A saint bearing this name, is mentioned, also, by our native compilers of mar-

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[50] At this date, it says, the commemoration of St. Indract, Martyr, took place, at Glastonbury in Somerset, Ferrarius, in "Catalogus Generalis Sanctorum," and Father Henry Fitzsimon, in "Catalogus Aliquorum Sanctorum Hiberniæ," likewise follow this authority, assigning the martyrdom of St. Indract, and his nine companions, to the 5th of February.

[51] It is taken chiefly from the Antiquities of the Church of Glastonbury, by William of Malmsbury.

[52] At Shapwick, near Glastonbury. The village yet keeps the same name. See Cressy's "Church History of Brittany," book xxi., chap. ix., pp. 533, 534.

[53] Regarding the boy Guthlac already mentioned, Colgan says, he does not doubt of this having been the celebrated Guthlac, Anchoret and Confessor, whose Acts are given by Harpsfeld, at the eighth century (cap. 19), by Surius (tom. iv), at the 11th of April, by Mahew, In Trophæis, p. 385, by Capgrave, and by others. Colgan adds, as his reason, "quia non est verisimile tam ingens miraculum, et alias non tam necessarium, factum esse circa infantem aliquem, nisi intuitu futuræ sanctitatis ejus."

[54] In 714 died Guthlac the Holy, according to Rev. J. Ingram's "Saxon Chronicle," p. 62.

[55] In a manuscript, belonging to the Cottonian Library, an ancient menology has St. Guthlake, a hermit, at Croyland, at the 11th of April. See Rev. John Lingard's "Antiquities of the Anglo-Saxon Church." Notes, P, p. 309.

[56] In previous notes, Colgan referring to authorities already given, and more at length, in note 11, thus sums up, "anno ergo 708, non puer, sed vir maturus & insignis erat Christi pugil." See "Acta Sanctorum Hiberniæ," v. Februarii, nn. 9, 10. To me, it does not appear evident, that Guthlac, spoken of in St. Indract's and his companions' Acts, was identical with the hermit and saint having a similar name. If they were one and the same person, it seems unlikely, that the remarkable miracle, which is said to have occurred at St. Indract's tomb, should not be found related in the Lives of St. Guthlac, which have been published by so many different editors. If the contrary be the case, the whole fabric of conjectural conclusions, at which Colgan arrived, must fall to the ground. Neither is Hanmer's authority of much weight, in an investigation of this nature.

ARTICLE III.—[1] See "Acta Sanctorum Hiberniæ," v. Februarii. Vita S. Fingeni, pp. 257, 258.

[2] Edited by Rev. Dr. Kelly, p. xiv.

tyrologies. He is entered, in the Martyrology of Tallagh,[2] at the 5th of February, under the title of Febla, Fingin mic Odhrain. There must be some transposition of proper names, in this record; unless, indeed, an entry in a later Calendar be incorrect. Thus, we read, Finghin, son of Odhrán Feabhla, is set down in the Martyrology of Donegal,[3] as having a festival on this day. The account given of St. Fingen is very imperfect, as we find it in Colgan's work. The Bollandists have omitted this saint, placing him, however, among the Prætermissi et in alios dies relati,[4] for the 5th of February. They observe, likewise, that Colgan had not a sufficient reason for giving him the title of *beatus*, since he had found him called only *virtuosus*.[5] The chief cause, why Colgan placed his St. Fingen, at the 5th of February, was, for the reason, that the name of a Fingen, the Virtuous, son of Odran Fedhla, happens to occur at this day, in some Irish Calendars.[6] The holy person, thus commemorated, in our *fasti*, was a very celebrated Irish abbot, who is said to have left Ireland, and to have gone to the kingdom of Lothaire.[7] He is called Fingen, and he must have been born, sometime in the tenth century. It is said he succeeded St. Cadroe,[8] as abbot of St. Felix, otherwise known as St. Clement, at Metz, in or about the year 976. Mabillon, who treats concerning him in his history,[9] did not scruple to consider this Fingen as a great saint, and he often speaks of the abbot, at Metz, as a most religious man. Yet, this Fingen, in all probability, was different from the saint, who is recorded, at the present date, in our native Calendars. Nor did Colgan state, that they were the same, although both were, no doubt, Irishmen. At least, the Fingen, celebrated in connexion with Metz, is regarded as a Scottus, by race,[10] and derived by birth from Hibernia.[11] We are informed, there was a pretty full account of him, in an ancient Life of Thierri I., Bishop of Metz,[12] which unfortunately has not been recovered, if the biography be extant.[13] Besides other mistakes, concerning Fingen and his Irish monks, admitted by Fleury, he calls them Ecossois;[14] thus misleading his readers, as to their nationality. The old abbey of St. Symphorian[15] had been rebuilt, by Adalbero II.,[16] Bishop of Metz, who had a great esteem for Fingen.[17] Over it, this holy man was placed, in the year 991; and, with the assistance of the Empress Dowager Adelhaide,[18] a protectress of Fingen,

[3] Edited by Drs. Todd and Reeves, pp. 38, 39.

[4] See the Bollandists' "Acta Sanctorum," tomus i., Februarii v., p. 593.

[5] Thus is he called by Marianus O'Gorman.

[6] Cathal Maguire also notes him in the Calendar.

[7] See "Histoire Literaire de la France," tomus vi. Dixiéme Siecle, p. 437.

[8] See his Life at the 6th of March.

[9] See "Annales Ordinis S. Benedicti," tomus iv., lib. l., sec. lxi., p. 74, lib. lii., sec. xii., p. 154, sec. xlv., p. 169, and sec. lxviii., p. 180.

[10] See Mabillon's "Annales Ordinis S. Benedicti," tomus iv., lib. l., sec. lxi., p. 74.

[11] The authors of the "Histoire Literaire de la France" expressly call this St. Fingen an Irishman. See tomus vi., Dixiéme Siecle, p. 437.

[12] His more ancient Life is lost, it is thought, and this is the more to be regretted, since it seems to be the chief authority for the history of this holy abbot. See *ibid.*

[13] In the Life of Thierri I., Bishop of Metz, by Sigebert, there is not a single word about St. Fingene.

[14] See "Histoire Ecclesiastique," tome xii., liv. lviii., sec. lx., p. 435.

[15] In the Charter of Otho III., published by Colgan, it is said regarding our saint, that he was "Abbas primus nomine Fingenius Hiberniensis natione," &c. This shows, the monastery of St. Symphronian was different from the monastery of St. Felix. Cathroe was the first abbot of the latter, and Fingen of the former, after its restoration. See "Acta Sanctorum Hiberniæ," v. Februarii. De S. Fingeno Abbate, p. 258, and n. 19.

[16] He died December 15th, A.D. 1005, and he was buried in St. Symphronien. See an account of this bishop in Fleury's "Histoire Ecclesiastique," tome xii., liv. lvii., sec. xxxviii., pp. 291, 292.

[17] See the Bollandists' "Acta Sanctorum," tomus i., Februarii v. Prætermissi et in alios dies rejecti, p. 593.

[18] She was daughter to Edward, King of

and of the Irish Benedictines, and grandmother to Otho III.,[19] as yet only king,[20] Adalbero obtained from the sovereign a confirmation of the rights and possessions of this establishment. Conditions were imposed, that the Irishman Fingen, its first abbot, and his successors, should not have any other than Irish monks, so long as these could be found, but, in case they could not, the admittance of monks belonging to any other nation was allowed; and, that prayers should be constantly offered there for the king's soul, for those of his parents, for the existing bishop and for his successors. This deed[21] was signed by the king, at Frankfort, on the 25th of January, A.D. 992, in the ninth year of his reign, and in the 5th Indiction.[22] There is a short epistle of Fingen, still extant, in the library of St. Remigius of Rheims, to Fastradis a nun, concerning a monk, named Guilier. This was found by Mabillon, who seems to have published the letter in its entirety.[23] Fingen was sent to re-establish the monastery of St. Peter and St. Vitonus, now St. Vannes, at Verdun,[24] not long after he had been set over St. Symphorian. At Verdun, he fixed some Irish monks. Seven of these were there, under his direction, when the celebrated Richard, dean of the diocese of Rheims, and Frederic, who had been Count of Verdun, applied to him in 1001, for permission to become members of this house. It is stated, that they first went to consult St. Odilo, at Clugni, for direction, and he advised them to become monks under the holy Abbot Fingen.[25] The anonymous author of a Life of Richard pretends, that on his and Frederic's first going to Fingen's monastery of St. Vannes, they did not find there a very regular observance of religious rule. However, this story, about the defect of regular observance, is rejected altogether by Mabillon,[26] who shows, that Fingen was a very holy man, and that he could not be deficient in enforcing regularity, in the monastery over which he presided.[27] It seems probable, Richard's and Frederick's reason for having consulted Odilo was, that on their first going to Verdun, they found another monastery there, lately founded by Bishop Wigfrid, which seemed to them more convenient, although the monastic observance was not as regular, as in Fingen's, at St. Vannes. This latter was small and deficient in buildings. As they were persons of high rank in the world, Fingen at first was loth to receive them. He was afraid, that they could not put up with the poverty and strict discipline of the monastery. At length, however, he complied with their request.[28] The saying of Fleury,

England, sister to Athelstan, and Edmund, King of England, wife to Otho I., and mother of Otho II.

[19] He reigned from A.D. 983 to 1002. See Sir Harris Nicolas' "Chronology of History," p. 392.

[20] Although, the Charter so designates him, Otho II., who ruled from A.D. 973, and, who died, A.D. 983, named him successor in the empire; yet, various writers style him sometimes King of the Romans, and sometimes King of Germany. See "Historical Class-Book," by the Christian Brothers, pp. 272, 273. Third edition, enlarged, Dublin, 1863, 8vo.

[21] Having got a copy of this diploma from the archives of the Church of Metz, through the kindness of Meuris, bishop of that see, Colgan has annexed it to the Acts of Fingen. See "Acta Sanctorum Hiberniæ," v. Februarii. De B. Fingeno, Abbate, p. 258.

[22] The subscribing witness is Hildebald, Bishop and Chancellor, for Willigius, or Wildegisus, who was elected Archbishop of Mayence A.D. 983, and who died A.D. 1001, as Claudius Robert states, when writing about the archbishops of that see. See *ibid.* and n. 20.

[23] See "Annales Ordinis S. Benedicti," tomus iv., lib. lii., sec. xlv., p. 169.

[24] Hughes de Flavigni, who finished his Chronicle at A.D. 1101, speaking of St. Fingen, refers to the lost Life of Thierri I., Bishop of Metz, for fuller details regarding his history.

[25] See Fleury's "Histoire Ecclesiastique," tome xii., liv. lviii., sec. lx., p. 435.

[26] See "Annales Ordinis S. Benedicti," tomus iv., lib. lii., sec. xii., pp. 153, 154.

[27] We may feel assured, that Odilo would not have counselled them, to place themselves under Fingen, were his disciples not religiously strict in the matter of discipline.

[28] See Fleury's "Histoire Ecclesiastique,"

that Odilon sent Richard and Frederick back to St. Vannes, under the persuasion, that they would reform the establishment,[29] is quite a mistake; for, they could not be expected to do so, while they remained only simple monks,[30] The Irish abbot instructed and trained his disciples so well, that they became two of the greatest and most useful men of their times. Richard especially was very much distinguished. St. Fingen, three years after he had received Richard,[31] died in the year 1004,[32] and was succeeded by his holy disciple. It is singular, that in the Irish annals, the death of a Finghin, or Finguine,[33] called Abbot of Roscrea, is marked, at A.D. 1005.[34] This date comes so near that of the death of our St. Fingen, that it might fairly be suspected they were one and the same person.[35] The day of St. Fingen's death was probably the 8th of October, at which he is praised in the Necrologium of St. Clement of Metz, as abbot, having been buried in its church. To finish this account of Irish ecclesiastics, who were distinguished in foreign countries, during the tenth century, which is supposed to have been a dark age, we shall add a curious circumstance related, regarding St. Gerard, Bishop of Toul. This prelate, in 986, gave a retreat, in his diocese, to several Greeks, who, mixed with Irishmen, performed the Church Service, in their own language. They all officiated, according to the Greek rite. Hence, we see, that the Irish ecclesiastics still continued to cultivate Greek literature, and, at a time, likewise, when learning had not been in the most flourishing state on the Continent.

ARTICLE IV.—ST. DUBHTHACH, PRIEST, SON OF DUBHAN. The simple entry of Dubtach, sac., occurs in the Martyrology of Tallagh,[1] at the 5th of February. From this we may infer, that he had not passed to the episcopal order, the contraction meaning that he was a priest. On this day, according to the Martyrology of Donegal,[2] was venerated, Dubhthach, son of Dubhán, son of Maeluidhir. He descended from the race of Conall Gulban, son of Niall.[3] The pedigree of this holy man is to be found in the "Genealogy of the Saints of Ireland."[4] The grandfather of this holy man, Moeludhir, was son to Ferguss, son of Baithectra, son to Dichovasius, son of Congall, son to Falvey, son of Foelan, son of Aidan, son to Ginntech, son of Lugad, son to Ennius Bogun, son of Conall Gulban. It will thus be seen, that he came from a most respectable stock. Reference is made to him in the Martyrologies of Ængus, of Tallagh, of Marianus O'Gorman, of Maguire, and of Donegal.[5] It seems pretty clear, that the present saint cannot be confounded

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tome xii., liv. lviii., sec. lx., p. 435.

[29] See *ibid.*

[30] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxiii., sec. v., n. 37, p. 409.

[31] This happened A.D. 1001, and, consequently Fleury mistakes in stating, that Fingen died about three months after he had received Richard into the monastery. See "Histoire Ecclesiastique," tome xii., liv. lviii., sec. lx., p. 435. He should have said, about three years.

[32] See Mabillon's "Annales Ordinis S. Benedicti," tomus iv., lib. lii., sec. xlv., p. 169.

[33] Thus is his name written in the "Annals of Ulster."

[34] See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 754, 755.

[35] Remarking on this coincidence, Dr. Lanigan observes: "Might it be, that Fingen had gone from Roscrea to superintend the establishment of St. Felix at Metz?"—"Ecclesiastical History of Ireland," vol. iii., chap. xxiii., sect. v., n. 38, p. 410.

ARTICLE IV.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 40, 41.

[3] In a note, Dr. Todd says at this word *Niall*, "The more recent hand adds, 'Presbyter, Mart. Taml.,' *i.e.*, the Mart. Taml. styles him priest; 'Dubhtach, sac.'"

[4] See the first chapter. The account also is given in Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 480.

[5] See Colgan's "Trias Thaumaturga."

with the prelate, who is styled Duach, or Dubthach I.,[6] Archbishop of Armagh,[7] by our historians, although Colgan is inconsiderate enough to do so, and to cite for this later opinion the authorities of the Martyrologies of Tallagh and of Marianus O'Gorman, at the 5th of February, and at the 8th of October.[8] Judging by the genealogical descent made out for the present saint, he probably flourished, some time during the ninth century; but, it does not seem possible to throw any further light on his history.

ARTICLE V.—ST. CERA, VIRGIN, OF RAITH MOENTICH. What the future may reveal is only vaguely presented to the mind of many a holy virgin; her leading idea is to save her own soul, and the souls of many others. She, feels, too, that under the directing hand of God, this holy inspiration must assume in due time, a definite and practical shape.[1] The Martyrology of Tallagh[2] registers a feast for Caera of Raith Moentich, at the 5th of February. The place here named, and with which she appears to have had relations, has not been identified. There is a district, formerly known as Moentach, and which is situated to the south of Lifford, on the borders of Tyrone and Donegal counties.[3] Cera, virgin[4]—simply thus written—is recorded in the Martyrology of Donegal,[5] as having a festival, at this date. Nothing more seems to be known regarding her.

ARTICLE VI.—ST. LIADNAN, ABBOT OF FOBHAR, OR FORE, COUNTY OF WESTMEATH. We find registered, on this day, in the Martyrologies of Tallagh,[1] and of Donegal,[2] Liadnan, Abbot of Fobhar.[3] This place is now known as Fore, in the county of Westmeath. We are told, that the ancient name of Fore was Baile-Fobhair,[4] and that it had, likewise, the denomination of Belli Fechin or Bilefechin. But, the etymological inferences, drawn from the local etymon, in a modern work,[5] are fanciful and extravagant, in the extreme.[6] The original meaning having become obsolete, as we are asked to believe, ecclesiastics changed Baal-Fechin to Belli Fechin, and ultimately to Fechin, as agreeing with the name of the saint,[7] and to Bile, the name of the place.

Appendix Quarta ad Acta S. Columbæ, cap. iii., p. 480.

[6] He is said to have been Primate of the Irish Church, from A.D. 497 to 513, thus having an incumbency of sixteen years. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 36.

[7] In the second chapter of St. Tighernach's Life, he is called the Venerable Duach, the illustrious Archbishop of Patrick's see.

[8] See "Acta Sanctorum Hiberniæ," xiii. Januarii, n. 10, p. 62.

ARTICLE V.—[1] See that very interesting biography, "Nano Nagle: Her Life, her Labours, and their Fruits," by Rev. William Hutch, D.D., chap. ii., p. 14. Dublin, 1875. 8vo.

[2] Edited by Rev. Dr. Kelly, p. xiv.

[3] See Dr. O'Donovan's "Annals of the Four Masters," vol. vi., n. (p), p. 2350.

[4] Dr. Todd says in a note at this word, *Virgin*. "The latter hand adds, a ráṫ maointiṡ; 'At Rath Maointich' from the Mart. Taml."

[5] Edited by Drs. Todd and Reeves, pp. 40, 41.

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Rev. Drs. Todd and Reeves, pp. 38, 39.

[3] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., n., p. 562.

[4] Marcus Keane says: "Fobhair is translated *sick*, *infirm*, *weak*—thus answering to Baal Fechan—Baal, or Achad, under infirmity, or in humiliation."

[5] See Marcus Keane's "Towers and Temples of Ancient Ireland; their Origin and History discussed from a new point of view," p. 90.

[6] It is supposed there, that *Fec* has the meaning of "feebleness" or "weakness," and that the other part of the word has a connexion with Baal, the Pagan deity. This is thought to represent "Baal in humiliation."

[7] See his Life, at the 20th of January.

ARTICLE VII.—ST. BAOTHAN, SON OF COLMAN. The identification of this holy man appears to be attended with difficulty, since we only find him distinguished as Baetain mac Colmain, in the Martyrology of Tallagh.[1] He lived before, or during, the ninth century. It is mentioned, on this day, in the Martyrology of Donegal,[2] that Baothan, son of Colman,[3] was venerated. In the table postfixed to this Martyrology (*Juvencus*), within brackets and italicised, occurs after his name.[4]

ARTICLE VIII.—REPUTED FESTIVAL OF ST. MODAN. In the "Menologium Scoticum," Dempster places the festival of St. Modan, Bishop in Scotia, at the 5th of February.[1] In another work, his festival is not assigned to any particular day; but, his period, by some is referred to A.D. 535, and by others, it is stated, more probably to 803. His place is said to be doubtful; although he was venerated, at Brechin.[2] Hence, we may regard him as identical with the holy bishop, so named, at the previous day, whatever warrant there may be, for placing his feast at the present date.

ARTICLE IX.—ST. EACHTACH OR HECHTACH, VIRGIN. Chastity has ever been held in universal esteem. In Pagan Rome, as at Dephi, vestals, dedicated to their divinities, watched the sacred fires, and ministered in the temples. When these were polluted with sin, death was the doom of any wretch who insulted the priestess.[1] Nature planted deeply in the heart of man reverence for the pure-minded maiden, but Christianity consecrated the religious virgin to the true God. According to the Martyrologies of Tallagh[2] and of Donegal,[3] on this day was venerated, Hectach, or Eachtach, a virgin. No place has been given in connexion with her name.

ARTICLE X.—FESTIVAL OF ST. AGATHA, VIRGIN AND MARTYR. [*Third Century.*] The Irish Church honoured this illustrious virgin and martyr, as appears from the following stanza, copied from the "Leabhar Breac," and translated by Professor O'Looney. It is from the "Feilire" of St. Ænguss. Her festival is referred to the 5th day of February, when she is held in universal honour, throughout the whole Christian world.[1]

A.non crochda corp Agatha,
in gerait co n-glainne;
la Iru co n-gile,
tathur mor maith aire.

Agatha's body was crucified—
The chaste one of purity—
Through Jesus of whiteness
Much grace hath come upon her.

ARTICLE VII.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Rev. Drs. Todd and Reeves, pp. 38, 39.

[3] In a note, Dr. Todd says at this word, *Colman*, "The more recent hand adds, no Buadan mac Colmain," or, Buadan, son of Colman."

[4] See *ibid.*, pp. 362, 363.

ARTICLE VIII.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[2] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 869, p. 459.

ARTICLE IX.—[1] See Lempriere's "Classical Dictionary." *Vestales.*

[2] Edited by Rev. Dr. Kelly, p. xiv.

[3] Edited by Drs. Todd and Reeves, pp. 40, 41.

ARTICLE X.—[1] The most complete account of St. Agatha is probably that contained in the Bollandists' "Acta Sanctorum," tomus i., Februarii v., pp. 595 to 656, including previous and historic commentaries, with her ancient Acts, taken from different sources.

Sixth Day of February.

ARTICLE I.—ST. MEL, OR MELCHUO, BISHOP AND PATRON OF ARDAGH DIOCESE.

[*FIFTH CENTURY.*]

CHAPTER I.

INTRODUCTION—PARENTAGE AND CONNEXIONS OF ST. MEL—HIS MISSION IN IRELAND AND CONSECRATION—BISHOP AND ABBOT AT ARDAGH—HIS PROPHECIES—VINDICATION OF ST. MEL'S AND OF ST. LUPITA'S CHARACTERS.

THE festival, commemorated by the Irish Church, on this day, recalls to our minds, that gratitude we owe to our early Christian missionaries, who helped to gather and labour, in the same field of noble enterprise with St. Patrick. Fervently and eloquently, St. Mel laid before the Irish Gentiles, that depth and richness of Divine love, which he declared had supremely distinguished Jesus Christ. He could not fail, in making a solid and lasting impression, on the minds of his hearers. These had never experienced any better consolations, and they dreamed of no brighter prospects, than what had been gleaned from the dark and unintelligible teaching and mysteries of Paganism. This holy man refuted errors, which prevailed in our island, while the shallow and empty professions of a Druidical priesthood were exposed to merited contempt, and in the course of a few generations they were consigned to utter extinction. This renowned saint is classed among the primitive fathers of our Irish Church. He was a contemporary, and, it has been asserted, a near relative to the great Apostle, St. Patrick. At the very dawn of Christianity in our island, an illustrious champion and preacher of the Gospel had been already prepared, for a strenuous encounter, with the spirit of darkness. He is named Mel or Melus, in old Latin acts; and, this title was typical of those honied stores of Divine wisdom and of saintly qualities, which had been hived within his breast.[1] A special Life of this holy man is not known to exist. From various ancient Acts of St. Patrick, and of St. Brigid, as also from other sources, Colgan has compiled a Life of St. Mel, and he has admirably annotated it.[2] In like manner, the Bollandists have inserted Acts of Saints Mel, Melchuo, Mune, and Rioc, Bishops, at the 6th day of February.[3] From these authorities shall we chiefly draw succeeding materials, to render intelligible the recorded actions of the holy Bishop Mel, the special patron of Ardagh diocese.

He seems to have been born, in the earlier part of the fifth century. It is said, Saint Mel or Melus[4] was a nephew to the great Irish Apostle

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ARTICLE I.—CHAPTER I.—[1] Such natural allusion to his name will be found in Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xxix., p. 133.

[2] See "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Mele, Episcopo Ardachadensi, pp. 259 to 264.

[3] See "Acta Sanctorum," tomus i., Februarii vi., pp. 778 to 782. These acts are comprised, in a historic commentary, consisting of four sections, and containing twenty-eight paragraphs.

[4] This form of the name, however, is changed into Mæl and Mælus, by transmut-

Patrick,[5] and whose sister Darerca[6] is named as Mel's mother. She was daughter to Calphurnius, if we are to credit ancient accounts, and her name, also, is found in the Calendars of our Saints. She was blessed, not alone through her personal virtues and merits, but even through her sainted progeny of children. These she brought up in the fear of God, and their lives were nobly devoted to His service. Her brothers and sisters were distinguished in a remarkable degree, likewise, for their services to religion. Whether by natural or supernatural descent, a race of holy persons derived origin, from these illustrious and saintly progenitors. According to a prevailing hypothesis, the two brothers of Darerca, and consequently the uncles to St. Mel, were St. Patrick, the great Apostle of Ireland,[7] who is said to have been the director and spiritual father of over two hundred holy disciples,[8] and Sannan,[9] who was father to St. Patrick the Younger.[10]

According to another account,[11] Darerca had two sisters, whose names were Tygridia[12] and Lupita.[13] These were older, it is stated, than the mother of our saint.[14] Tygridia is said to have had no less than seventeen sons and five daughters, all of whom devoted themselves to a religious life.[15] Darerca is styled mother of the holy bishops, Mel, Moch, or Rioch, and Munis, the travelling companions, and co-labourers with their uncle St. Patrick.[16] Yet, instead of two, as stated by Joceline, Colgan tells us, the greater probability is, that Darerca had four sisters; all of these being distinguished, either for their personal sanctity, or for the holiness of their offspring. There are grave and ancient authors, likewise, who tell us, that the large family of seventeen sons and two daughters belonged, not to Tygridia, but to Darerca, assumed to have been mother of our saint.[17] Again, other hagiological writers say, that St. Patrick, the Irish Apostle, had five sisters,[18] bearing respectively the names, Richella,[19] Lupita, Tigrida, Liemania,[20] and Darerca.[21]

ing the vowel e into the dipthong æ, according to a prevailing mode of writing, and in accordance with peculiar idioms of the Irish tongue.

[5] See his Life, at the 17th of March.

[6] See her Acts, at the 22nd of March.

[7] See Jocelin's or Sexta Vita S. Patricii, cap. i. Colgan's "Trias Thaumaturga," p. 76. Also, the Calendar of Cashel, and Charles Maguire's commentaries on St. Ængus the Culdee, with other Irish martyrologies, at the 6th of February.

[8] The authorities for this statement will be discovered, in the Acts of our great national patron, as found in Colgan's "Trias Thaumaturga," *passim*.

[9] From an old MS., which came to the hands of Archbishop Ussher, we are told, that Deochain Sannan was a brother to St. Patrick, Apostle of Ireland, and that it would appear he was father to another younger saint, bearing the same name, who, after the death of the Irish Apostle, according to Jocelin, went to Glastonbury in Britain. In the church of this place, he was honourably interred. See "De Primordiis Ecclesiarum Britannicarum," cap. xvii., p. 824.

[10] It is related, that when St. Patrick came to Ireland, he had a brother, named Ructus. See Probus, or Quinta Vita S. Patricii, lib. i., cap. xii. Yet, Colgan could hardly say, whether or not, this latter had been a different person from Sannan, or if Ructus had children; indeed, he rather thinks, the latter name was wrongly written for Succhet. See "Trias Thaumaturga," n. 11, pp. 48, 62.

[11] That of Joceline. See his Life of St. Patrick, chap. i., p. 76, *ibid.*

[12] The feast day of this holy woman does not seem to be known.

[13] See her Life at the 27th of September.

[14] St. Patrick the Younger was nephew to the Apostle of Ireland, and a son to the brother of our great St. Patrick. See Sexta Vita S. Patricii, cap. clxxxvi., *ibid.*, p. 107.

[15] According to Jocelin's account.

[16] See Joceline's or Sexta Vita S. Patricii, cap. l., p. 76, *ibid.*

[17] All the more ancient writers adopt this latter account, while, some among the more modern authors follow Joceline's incorrect statement, making Tygridia mother over a numerous offspring.

[18] Ussher also enumerates the names of St. Patrick's sisters; but, in place of Richella, he introduces Cinnenus. See "De Primordiis Ecclesiarum Britannicarum," cap. xvii., p. 823.

[19] The feast of this holy woman does not seem to be known. Another name, by which she appears to have been called, was that of Cinnena.

[20] It is thought by some, that Liemania

Some nominal variations, however, occur in their enumeration.[22] The last named of these holy sisters is generally allowed to have been the parent of St. Mel. It is stated, that she had been married to Restitutus, a Lombard, and to Conis. Some authors state, she had sixteen other sons, besides Mel, and two daughters.[23] All of these children were distinguished for their eminent sanctity. The father of our saint is called Conis, and he is supposed to have been a Briton.[24] It is probable also, his son, the first bishop of Ardagh, had been a native of Britain. The particular place of his birth is not recorded. Colgan thinks, however, that Conis[25] and Darerca were of Irish birth and descent, as the names themselves are Irish. Dr. Lanigan doubts, if Mel were at all a relation to St. Patrick.[26] Maol is an equivocal word;[27] when applied to a man, it has the signification "bald" or "shaved," and when to an irrational animal, it signifies "without horns" or "ears."[28] Thus, his real family origin is left very doubtful.

Concerning St. Mel's early education, we have no reliable notices; however, it is related, he became a disciple to his reputed uncle, St. Patrick. He laboured with this illustrious Apostle, on the Irish mission. He taught many early converts of our island the principles of Christianity. Some are of opinion, St. Mel had been a bishop before he came to Ireland.[29] He distinguished himself there so much, as a zealous preacher and as a holy

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is not to be distinguished from Darerca. See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. iv., pp. 224 to 231.

[21] Thus called by Charles Maguire, in his version of the "Festilogy," at the 6th of February, and by an old commentator on St. Ængus, at the same day. We find it, in a very ancient Irish district, thus Latinized, by Colgan:—

"Lupita et Tigris fervida (ut jam numeravi) et Richella;
Darerca et Liemania togarum dives, quæ amplexæ sunt vitam abstractam cum fervore;
Nomina sunt hæc clare proposita, sororum Patricii, magnarum Ecclesiarum Patroni."

—"Acta Sanctorum Hiberniæ," vi. Februarii. De S. Mele Episcopo Ardachadensi, n. 6, p. 262.

[22] In an ancient parchment MS., containing a fragmentary Life of St. Patrick, or rather a commentary thereon, which belonged to Colgan, and referring to the Irish Apostle, these words occur: "quinque sorores ejus Lupita et Tigris, et Liemania, et Darerca; et nomen quintæ Cinnenus." Yet, the latter is a masculine, rather than a feminine, form of name; and, probably, there was some mistake in the writing of it.

[23] A commentator on St. Ængus—and a writer who deals largely in various absurd conjectures—asserts, that Darerca had seventeen virtuous sons, who were transmarine bishops, and two daughters, respectively called Achea, a devout person, who raised the dead to life, and who cured lepers, as also Lalloca, a virgin, of Senlios, behind the mountain Badgna. The feast of this latter virgin does not seem to be known, while, it is thought the former holy woman may be identified with a St. Acheach, venerated at the 23rd of April. It is not known, however, that all of these children were by Conis, the Briton, or by Restitutus, the Lombard, Darerca's other husband. See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. iv., pp. 224 to 231.

[24] See Vita Tripartita S. Patricii, lib. ii., cap. viii. Joceline's Vita S. Patricii, cap. l. Also, Tirechan, Ussher, Hanmer and others, coincide in this account.

[25] There existed a very ancient church, called Boith-Conis, in the territory of Inishowen, in Ulster. It is not known, however, that it had connexion with Conis.

[26] See "Ecclesiastical History of Ireland," vol. i., chap. vii., sec. v., n. 39, p. 338. Such is also the opinion of Rev. S. Baring-Gould in his "Lives of the Saints," vol. ii., February vi., p. 178.

[27] Maolchu, according to the root of this compound word, "idem est quod molassus sine auribus." In fine, Joceline styles the father of the two bishops, called Mael and Maelchu, Conis. See Sexta Vita S. Patricii, cap. l., p. 72. Colgan's "Trias Thaumaturga."

[28] A disquisition, regarding the reputed Saints Mael and Maelchu, will be found in the "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. iv., pp. 224 to 231. Tertia Vita S. Brigidæ, n. 3, p. 542, and Quarta Vita S. Brigidæ, n. 9, p. 563, *ibid.*

[29] See "Life of St. Brigid," by an Irish Priest, chap. iv., p. 40.

missionary, that other writers assert, St. Patrick considered him worthy of being elevated to the episcopal dignity. It is said, St. Mel had been appointed to the see of Ardagh, when St. Patrick proceeded from Usneach towards that tract of country, now known as Longford.[30] According to another supposition, however, St. Mel had not yet arrived in Ireland, at so early a period.[31] We are told, likewise, St. Mel had been elevated to the episcopal dignity,[32] before the year 454.[33] For, we read in the third chapter of St. Brigid's Life, attributed to St. Ultan of Ardbraccan, that Saints Mel and Melchuo, Bishops, came from Britain, at a time when the great Patroness of Ireland, St. Brigid,[34] was borne in her mother's womb.[35] Dr. Lanigan finds no reason for contradicting the statement, that Mel was bishop about the middle of the fifth century; but, he supposes, that the election of our saint to Ardagh see took place, when St. Patrick journeyed on his way, from Munster towards Ulster.[36] It has been stated, that the great Apostle left his reputed nephew to reside near a high ridge, which bore the peculiar name, Bri Leith, now called Slieve Galree. It lies between Ardagh to the east, where St. Patrick left Bishop Mel, and Druimchea, to the west, where his sister Lupita lived.[37] This Sliabh Calraighe was so called from an ancient territory known as Calry or Calree, in Teffia, and within the present county of Longford. This mountain, so well defined in the district, was also called Sliabh Callann Bri Leith.[38]

St. Mel built a famous monastery at Ardagh.[39] At this place, also, it is recorded, he exercised the jurisdiction both of abbot and of bishop.[40] Among other celestial endowments, our saint received the gift of prophecy, whereby he was enabled to predict future events.[41] This was exemplified in St. Brigid's case, and soon after he had arrived in Ireland from Britain. He foretold the greatness and sanctity of that holy virgin, while yet carried in her mother's womb. Some time subsequent to St. Brigid's birth, St. Mel

[30] According to the Tripartite Life of St. Patrick. See, also, Rev. Michael J. O'Farrell's "Popular Life of St. Patrick," chap. x., p. 133.

[31] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sec. viii. and n. 71, pp. 238, 240.

[32] The reader is referred to the account, already contained in the Life of St. Brigid, chap. i.

[33] St. Brigid was born about the year 454. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sec. v., n. 40, p. 338.

[34] See her Life at the 1st of February.

[35] See the previous Life of St. Brigid, chap. i.

[36] See Dr. Lanigan, vol. i., chap. vii., sec. v., p. 335. In a note, this writer says: "According to other accounts, which are more consistent, Mel was raised to the episcopacy by St. Patrick himself; and even Jocelin, however partial to British bishops, joins (cap. 102) in this statement. As to what is said of his having been a nephew of St. Patrick, by his sister Darerca, we have already seen what opinion ought to be formed of such stories. Add, that in said Life of St. Brigid, whence the whole account of Mel is chiefly taken, this or any other relationship to our apostle is never mentioned."—"Ecclesiastical History of Ireland," vol. i., chap. vii., sec. v., n. 39, p. 338.

[37] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xxix., p. 133.

[38] See John O'Donovan's letter, dated Edgeworthstown, May 18th, 1837. "Letters and Extracts containing Information relative to the Antiquities of the County of Longford, collected during the Progress of the Ordnance Survey in 1837," p. 40.

[39] This town is situated in the county of Longford. It gives name to the episcopal see yet existing.

[40] The Calendar of Cashel, Marianus Gorman, Maguire, and the Martyrology of Donegal style him bishop, at the 6th of February. That he had been abbot, at the same place, would appear from St. Brigid's Life, attributed to St. Ultan. In it, his residence is spoken of, as being a great monastery. See the sixth chapter. Again, it is said to have been richly endowed with lands and revenues, given by St. Patrick to St. Mel, and to his reputed brother, St. Melchuo. See "Vita Tripartita S. Patricii," lib. ii., cap. xxvi., p. 132. Colgan's "Trias Thaumaturga."

[41] See *ibid.*

administered to her the Sacrament of Confirmation.[42] In conjunction, probably, with his disciple St. Machaille, Mel likewise bestowed the religious veil on that youthful spouse of Christ.[43] Afterwards, the greatest friendship existed between our saint and the future abbess, as recorded in St. Brigid's Life.[44] In some of St. Patrick's Acts, we find certain fables related, and which are altogether unworthy of credit; yet, perhaps, bearing some relation to matters, connected with Mel's manner of living.

It is stated, that St. Lupita, who had devoted herself to a religious life, who was sister to St. Patrick, and aunt to St. Mel, lodged in the house of her nephew. It is possible, this circumstance gave rise to scandalous, but altogether groundless, rumours. Some unwelcome reports having reached the ears of St. Patrick, while in Southern Teffia, he resolved on paying a visit to St. Mel and St. Lupita. We are told, miraculous ordeals convinced the Apostle of Ireland, that the charges preferred were totally without foundation.[45] Then to remove all future cause for suspicion, St. Patrick decreed that consecrated men and women—even although nearly related—should live apart, and in separate habitations, lest the weak might be scandalized, or that any injury might be inflicted on religious decorum, by the existence of possible causes, tending to temptation. We are told, also, that St. Mel had been left by his illustrious director, in Ardagh, which was eastwards from a mountain called Bri-leith; while St. Lupita remained at a place, called Druimcheo, westward of this same mountain. Both of these places, however, were not far apart.[46]

CHAPTER II.

ST. BRIGID'S INTIMACY WITH BISHOP MEL—ABSURD MISSTATEMENTS OF CERTAIN WRITERS NOTICED—ST. MEL A DISCIPLE OF ST. PATRICK—SAID TO HAVE WRITTEN THE IRISH APOSTLE'S ACTS—DEATH OF ST. MEL—HIS FESTIVAL—THE CATHEDRAL AND COLLEGE DEDICATED TO ST. MEL AT LONGFORD—CONCLUSION.

ST. BRIGID seems often to have visited St. Mel, when she resided not far from Ardagh. At one time, the king of that district entertained both these

[42] This appears to have furnished the groundwork for a foolish fabrication, which stated, that St. Brigid received episcopal consecration, at the hands of St. Mel, contrary to the ordinance of Christ and to the constant discipline of the Catholic Church. Colgan supposes this fable to have probably arisen, from the circumstance, of some thoughtless person present confounding the Sacrament of Confirmation, conferred on St. Brigid, with that of Holy Orders, and afterwards circulating such a false report, among the rude and uninstructed Christians of that time.

[43] We are told, that St. Mel of Ardagh presided over a great monastery, before he had visited St. Brigid. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., sec. ix. and nn. 99, 100.

[44] The substance of these foregoing observations will be found, in the Acts of St. Mel, as published in Colgan's "Acta Sanctorum Hiberniæ," vi. Februarii. Vita S. Meli, cap. i., ii., iii., iv., vi., vii., and nn. 1, 2, 3, 4, 5, 6, 25, 27, 28, 29, 30, pp. 259, to 263.

[45] Notwithstanding the particularity with which these miracles are related, their absurd tenor will hardly allow us to credit their authenticity. These legends, however, appear to have been credited by the people, at an early period of our ecclesiastical history. In the Tripartite Life of St. Patrick, we find this account, in continuation. "Et in perennem utriusque memoriam, locus in quo primum a S. Mele patratum est miraculum, vulgo *anchorathirim* i. piscina sicca; et secundum, an Maoile-tene i. fatuus ignis, nuncupatur." Pars ii., cap. xxix., p. 133. Colgan's "Trias Thaumaturga."

[46] See Colgan's "Trias Thaumaturga." Vita Tripartita S. Patricii, pars ii., cap. xxix. Also Joceline's Vita S. Patricii, cap. cii., pp. 88, 89, 133.

holy personages; and, a remarkable miracle was wrought by the illustrious abbess, at a banquet, given in their honour.[1] The kindness of St. Mel, interceding with the king for a supposed transgressor, on this occasion, pleasingly illustrates the holy bishop's character. St. Mel and St. Moelchu—both being regarded as distinct—are stated to have accompanied the abbess, to a synod, which was held at Tailten, in Meath.[2]

Our thoroughly ignorant and presumptuous antiquarian, Ledwich, confounds St. Mel, with a St. Maula,[3] venerated in Kilkenny city, and said to have been the mother of St. Canice. He therefore, flippantly assumes, the sex of this present saint to be doubtful, and that other accounts about him are unauthentic.[4] Perhaps, absurdity of statement is carried to a still further degree, where we find it gravely advanced, that St. Mel is to be identified with the Cuthite Melissa;[5] and again, that he left his name to Mellifont.[6] St. Mel is classed among the disciples of St. Patrick, by Colgan.[7] There can be no doubt, that our holy bishop acted under the advice and direction of that great master. Whether or not, he survived St. Patrick is open to question. It seems probable enough, however, that Mel passed away from earth, before the Irish Apostle had terminated his earthly career.

It is said, that St. Mel wrote the Acts, virtues and miracles of his uncle, St. Patrick,[8] while this latter holy man had been living;[9] for, the great Apostle of Ireland is supposed to have survived our saint five years.[10] For his death, A.D. 466 has been assigned.[11] Mel departed this life, at Ardagh, however, about the year 487[12] or 488.[13] St. Ængus the Culdee,[14] the Mar-

CHAPTER II.—[1] See "The Life of St. Brigid," by an Irish Priest, chap. iv., pp. 41, 42.

[2] See *ibid.*, p. 46.

[3] A legendary account of St. Maula is to be seen in Hanmer's "Chronicle of Ireland," pp. 125, 126.

[4] See Ledwich's "Antiquities of Ireland," p. 497.

[5] We are told, another name for this "Venus of the East," was Damater, "the Ark." Thus, by an easy process of transfer, we have St. Mel identified with the "Deity of the Ark," or with "the Mother of the Gods," by Marcus Keane. For his mythologic authority, he cites Bryant, vol. iii., pp. 230 to 234.

[6] See Marcus Keane's "Towers and Temples of Ancient Ireland: their Origin and History discussed from a new point of view," pp. 91, 92.

[7] See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

[8] See Sir James Ware, "De Scriptoribus Hiberniæ," lib. ii., cap. i., p. 104.

[9] See Harris' Ware, vol. i., "Bishops of Ardagh," p. 248.

[10] If St. Mel wrote some memoirs of St. Patrick, they are not now known to be extant. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sec. v., n. 41, p. 339.

[11] See Bishop Challoner's "Britannia Sancta," part i., p. 108.

[12] At the former of these years, we read in Mr. O'Donovan's "Annals of the Four Masters:" "Mel, Bishop of Ard-achadh, in Teathbha, disciple of Patrick, died," vol. i., pp. 152, 153. His death occurred in the ninth year of King Lughaidh's reign. According to Colgan and Harris, the Ulster Annals, and an ancient Irish Calendar, place his demise in 487.

[13] At the year 488, however, Ussher states, in his "Index Chronologicus:" "Hoc anno, ut Ultonienses Annales indicant, mortem obiit S. Mel, primus Ardachadensium Episcopus; qui avunculi sui S. Patricii adhuc superstitis Acta scripsisse dicitur," p. 523. Yet, on referring to the body of Ussher's work, "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 426, 430, where Mel's name occurs, we find no warrant for crediting Ussher's later statement. Sir James Ware and Dr. Lanigan place his death at A.D. 488. See "Ecclesiastical History of Ireland," vol. i., chap. vii., sec. v., n. 41, chap. viii., sec. xiii., pp. 335, 339, 418.

[14] The following *rann*, from the Feilire of St. Ængus, "Leabhar Breac" copy, has been extracted and translated by Professor O'Looney:—

Ḃ.uiii.ro. Anopeap ano aopoan
erpuc Moel mino miże
Lucia co naine
naccumpcaiżpeċ mile.

Andrew high his ordination,
Bishop Moel a kingly mind;
Lucia with pure splendour,
Whom thousands moved not.

tyrology of Tallagh, Marianus O'Gorman, Cathal Maguire, and the Martyrology of Salisbury, record this holy bishop's festival, at the present date. It was probably that of his death, which is usually assigned to the 6th of February,[15] and according to accounts left by our Irish hagiographers.[16] This corresponds with the 8th of the February Ides.[17] In Ardagh diocese, his feast is a double of the first class, with an octave.

Notwithstanding the celebrity of this saint, Mel, Epis.—meaning bishop—is the only entry, in the Martyrology of Tallagh,[18] concerning him. Besides this, we read, in the Martyrology of Donegal,[19] as having a festival on this day, Mel, Bishop of Ard-achadh, in Tethbha. He was a disciple of Patrick, according to the same authority; but, nothing has been noted, about his relationship. Mel is regarded, as the first bishop over the see of Ardagh, and, he has been constantly venerated as the special patron saint of that diocese. Longford being of late years the chief town in the diocese of Ardagh, the magnificent new cathedral of St. Mel was commenced there, by the bishop of that see, Dr. O'Higgins, about forty years ago, and completed, nearly as it now stands, by the late bishop, Dr. Kilduff. The beautiful high altar was erected since this prelate's death, as a memorial to commemorate his zeal and virtues.[20] The present bishop, Dr. Conroy, has contributed largely to complete the interior, and further improvements are yet contemplated.[21] Adjoining the cathedral, a fine college has been erected, in a delightful situation, and on very extensive grounds, for purposes of lay and ecclesiastical education of a high order. This establishment has also been placed under the patronage of St. Mel. The fine cathedral, dedicated to St. Mel, at Longford, is one of the largest and handsomest ecclesiastical structures in Ireland. It is built of the finest grey marble limestone,[22] which on the exterior is cut and carefully dressed, from the foundation to the projecting course, that crowns the walls. Cut stone mouldings enclose the windows exteriorly, and these are covered with moulded pediments. Six pillars are intended to support a grand pediment in front, but this portion has yet to be erected. The style throughout is of the Italian composite order. The ground plan includes a nave, connecting two side aisles, by a double range of eleven arches, divided on either hand, resting on twelve grey marble columns of great height, yet symmetrical and solid.[23] The columns are capped by chiselled capitals, under the turning of the arches. A transept extends across the upper end of the nave and side aisles. A grand high altar of

[15] To show his learning, and to appear as correcting Ware, Harris says, that an old Calendar "placeth his death on the 8th of the Ides of February, that is the 5th of the February 487, with which the Annals of Ulster agree."—Harris' Ware, vol. i., "Bishops of Ardagh," p. 248.

[16] For other particulars regarding this saint, we are referred to his brother's Acts, and to Colgan's Appendix, for the Life of St. Patrick, in "Trias Thaumaturga." See "Acta Sanctorum Hiberniæ," vi. Februarii. Vita S. Meli, cap. v., vi., vii., viii., ix., x., and n. 31, pp. 259, 260, 261, 263, 264.

[17] Harris does not appear to know, that the 8th of the Ides corresponded not to the 5th but to the 6th of that month, as Ware has it; although, he might have found this in all the common tables of the Roman Calendar. And as to A.D. 487, it was according to the computation of some old annalists, the same as 488. "Ware understood those subjects vastly better than his dull corrector."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sec. v., n. 41, pp. 338, 339.

[18] Edited by Rev. Dr. Kelly, p. xiv.

[19] Edited by Drs. Todd and Reeves, pp. 40, 41.

[20] A white marble statue of this bishop has been erected within the college grounds adjoining.

[21] Among these additions, a fine marble altar dedicated to the Blessed Virgin Mary is conspicuous.

[22] This valuable building stone was obtained from quarries two miles from the town of Longford.

[23] These observations are made from personal inspection of St. Mel's Cathedral, in June, 1876. The patron's feast is celebrated there, each 6th of February.

exquisitely white polished Carrara marble—of elaborate and congruent design with the style of building—is in the centre, and opposite to the great entrance by the nave. At the end of the right side aisle, there is a side altar of our Holy Redeemer, and at the end of the left side aisle, there is one dedicated to the Blessed Virgin. Transverse columns and arches are in the transepts. Four circular-headed windows light either side aisle, and they alternate with circular canopied niches, all with fine mouldings interiorly. Five such niches fill up the circular apse, behind the front altar. A circular-headed window, between similarly designed niches, ornaments either end of the transept. Twenty-eight angels, wrought in a highly artistic manner, rise immediately over the capitals of all the nave columns. The coved roof of the ceiling is wrought very tastefully in plaster, while a highly ornamental cornice runs over the whole circuit of nave and apse, in the same elaborate style. High in the coved ceiling, over the three large entrance vestibules, is the fine-toned organ of the choir. Two fine columns, with three connecting arches, support the organ-loft and choir. The vestibules, in front, lead to the nave and aisles. A moulded cornice runs immediately under the window sills, all through the cathedral. Twelve clerestory and circular-headed lights are over their respective colonnade arches, on either side of the nave. The bishop's throne is on the Gospel side, within the sanctuary; while the pulpit rises against the third circular column, on the Epistle side of the nave. Basso-relievo flat columns are placed along the walls of the transepts, of the side aisles, and of the apse. The campanile, surmounted with a dome, and terminated by an elaborate gilt cross, is an object of great architectural beauty. On an octagonal base, rising over the roof, are three projecting mouldings, each sustaining a highly ornate compartment of the campanile. Carved columns sustain the cornices.[24]

As in the instance of the renowned Saint Mel, we find the holiest persons are not exempt from unjust suspicions. In like cases, we must have patience awhile; slanders are not usually long-lived. Truth is the child of Time; ere long she shall appear to rehabilitate the character of those, who respect her dictates. Then shall the caluminated and maligned retire from life, vindicated and rewarded. Even, should base calumny fasten a sting, a stigma, or a stain, on the motives or actions of departed persons; the Almighty, who knows the hearts of all men, and who views their whole course of conduct, in a clear light, will justify the innocent, and most certainly reverse the false opinions of all men, on the day of General Judgment.

ARTICLE II.—REPUTED FESTIVAL OF ST. MELCU OR MOELCHUO, SUPPOSED TO BE A BISHOP OF ARDAGH. If we are to credit some records, at this date should we add the festival of a St. Melchu or a St. Moelchuo, thought by many to have been the brother and the inseparable companion of St. Mel.[1] The Martyrology of Salisbury commemorates, at this date, four brothers, St. Mel, St. Melchuo, St. Munis,[2] who are called bishops, and St.

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[24] A curious relic of ancient Irish ecclesiastical art, in fine preservation, was accidentally found in the old church ruins, at Ardagh, some few years past. This is an antique crozier, covered with elegantly wrought bronze *laminæ*, and highly ornamental in design. It is of the old type, furnished with a crook, and the baculus is about one yard in length. This crozier is at present in possession of Rt. Rev. George Conroy, Bishop of Ardagh. It is evidently of remote date, and it most probably belonged to a prelate of this ancient see.

ARTICLE II.—[1] See his Life, already given, for this day.

[2] See his Life, at the 18th of December.

Rioch,[3] called an abbot. They are said to have been distinguished for sanctity, and for many miracles. On the date, contained in such entry, Colgan confesses himself induced to place the festival of those reputed brothers, at the 6th of February;[4] although, he says it is possible, St. Melchuo may be identified with St. Mellan, whose festival was observed on the 28th of October,[5] in the territory of Hibh Echach, in Ulster.[6] Other writers have followed Colgan's arrangement; among these may be noted Bishop Challoner,[7] and Rev. S. Baring-Gould.[8] Ancient tracts have also distinguished St. Mel from St. Melchuo, a reputed brother. Ware and Colgan are said to have been led astray by these accounts, but they are corrected by Dr. Lanigan.[9] Both Mel and Melchus are represented as having been left, in Southern Teffia, by St. Patrick, and as jointly ruling over the see of Ardagh.[10] The day of their festivals is the same—a circumstance rather singular, and suspicious—being reputed brothers, as co-bishops, likewise, in one and the same see. Without sufficient authority, Ware and Harris[11] place Melchuo after Mel, in the order of succession. These names and notices are applied, it is thought, to one and the same person; the real etymon, which was probably Melchu, having been contracted, and Latinized into Melus or Mel, signifying "honey."[12] Hence a false distinction of persons may have arisen. St. Melchu—it has been asserted—was an assistant to St. Mel, during his missionary labours and preaching. It is thought, too, that Melchu had been consecrated bishop, by his reputed uncle, St. Patrick; and that, he remained with his reputed brother Mel, in the monastery, at Ardagh. They are supposed to have been emulous of each other, only in sanctity, and that Maelchu, having thus persevered to the end, deserved to be registered among the saints.[13] It is not probable, that Tirechan would have omitted to mention Melchu, in addition to Mel, had the former name belonged to a brother of Mel, and to a joint-administrator, at Ardagh.[14] Nor is it likely, the name of Melchu should have been omitted, in our most authentic Irish Martyrologies and Annals, while particular mention is made of Mel or Melus.[15] Labouring under a mistake, Colgan distinguishes St. Melchuo from St. Mel. He devotes a separate short notice to the former, after having given St. Mel's Acts in full, at the 6th of February. For his various illustrations and proofs, reference is made to these Acts.[16]

ARTICLE III.—REPUTED FESTIVAL OF ST. MUNIS, BISHOP OF FORGNEY, COUNTY OF LONGFORD. [*Fifth Century.*] At this date, the Martyrology

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[3] See his Life, at the 1st of August.

[4] See "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Melchuone, Episcopo, with notes, p. 264.

[5] See an account of him, at that day.

[6] Our native Martyrologists state, that St. Mellanus, with his companions Beonus and Nazadius, claimed Britain as their native place. See *ibid.*

[7] See "Britannia Sancta," part i., February 6th, p. 108.

[8] See "Lives of the Saints," vol. ii., February vi., p. 178.

[9] See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. v., n. 41, p. 339.

[10] See Colgan's "Trias Thaumaturga." Septima Vita, or Vita Tripartita S. Patricii, lib. ii., cap. xxvi., p. 132.

[11] See Harris' Ware, vol. i., "Bishops of Ardagh," p. 248.

[12] In the Tripartite Life of St. Patrick, Melus is called, "homo vere melleus."—Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xxix., p. 133.

[13] See Bishop Challoner's "Britannia Sancta," part i., p. 108.

[14] Jocelin mentions Mel alone.

[15] In the old enumerations of St. Patrick's pretended nephews, with the exception of what Dr. Lanigan considers an interpolated one, in "Trias Thaumaturga," p. 227, we find only Melus. See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. v., n. 41, p. 339.

[16] Colgan appears to rely, mainly, on this following entry, in the Martyrology of Salis-

of Salisbury, and the Carthusian Martyrology, mark the festival of the present saint. Colgan has even given the Acts of St. Munis, at this day.[1] As, however, the Irish Calendars assign his feast to the 18th of December,[2] we prefer following their authority, and defer giving his Life, until then, and according to their arrangement.

ARTICLE IV.—REPUTED FESTIVAL OF ST. RIOCH, ABBOT OF INIS-BOFINDE, LOUGH REE, COUNTY OF LONGFORD. [*Fifth Century.*] The only authority, for Colgan placing the Acts of the present holy abbot, at this date,[1] seems to be the untrustworthy record in the Martyrology of Salisbury.[2] Preferring to follow the more reliable Irish Calendarists,[3] who assign his feast to the 1st of August, we reserve his Life for insertion, at that day.[4]

ARTICLE V.—ST. FINIAN, OR MAEL-FINNIA, OF ST. PATRICK'S ISLAND, NEAR SKERRIES, COUNTY OF DUBLIN. [*Ninth Century.*] Like specks of *oases*, peering in the Arabian deserts, the Skerries Islands lie out as hermits in the ocean, off the north-east coast of Dublin county. One among these is specially known as St. Patrick's Island. It takes this name, from a popular tradition, that the Apostle of Ireland, when driven to sea by the pagan inhabitants on the southern side of Dublin Bay, landed there, and blessed it. This small island has some remains of the ancient church,[1] which is now rarely visited by pilgrims. In former times, it had some celebrity, for it is alluded to in very ancient tracts, and it is noticed in our early annals. We find it mentioned, in the Tripartite Life of St. Patrick,[2] and in an old Life of St. Benignus.[3] It has been confounded, too, with Sodor, or the Isle of Man. Thus, in those Acts of St. Connan, to which Colgan alludes, and which are published by him at the 13th of January,[4] St. Patrick's Island has been identified with the present Isle of Man, situated in the Irish Channel, and nearly equi-distant from England, Ireland and Scotland. Marianus O'Gorman should have set him right, however, in reference to this matter;[5] and, in point of fact, Colgan acknowledges the distinction, at this date, although he does not wholly appear to have discovered a previous mistake he had committed, owing to a confusion of ideas.[6] The

bury, at the 6th of February, in order to establish the distinction of these persons. "Eodem die in Hibernia festum S. Melis, S. Melchuonis, S. Munis, Episcoporum, et S. Riochi, Abbatis: qui quatuor fratres et S. Patricii ex sorore Darerca nepotes, viri plane singulari sanctimonia, et multis miraculis clar.."

ARTICLE III.—[1] See "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Mune, Episcopo Fornagiensi, pp. 264 to 267 and n. 16.

[2] See *ibid.*, n. 17, p. 267.

ARTICLE IV.—[1] See "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Riocho Abbate de Inis-Bofinde. Ex variis, pp. 267, 268.

[2] See *ibid.*, p. 268 and n. 10.

[3] See *ibid.*, p. 268 and n. 11.

[4] The Bollandists—who treat about the holy bishops in Ireland Mel, Melcho, Munis and Rioch—consider these to have been four distinct persons. They devote to their Acts a historic commentary in four sections, containing twenty-eight paragraphs, at the 6th of February. See "Acta Sanctorum," tomus i., Februarii vi., pp. 778 to 782.

ARTICLE V. [1] See John D'Alton's "History of the County of Dublin," p. 444.

[2] After he left an estuary, called Inbher Domnonn, he came to this Inis-Padruic. See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. i., cap. xliv., p. 124.

[3] In the Third Chapter.

[4] See, likewise, our notices of him at that date.

[5] Marianus, at the 13th of January, says, that a St. Connan was Abbot of Inispatrick, which was identical with the island already mentioned in the text.

[6] Colgan remarks, a conclusion must be drawn, that the present island must be distinguished from another church, having a similar description, and to be found in the Isle of Man. He observes, furthermore,

Bollandists have a notice regarding this Finian, a supposed Abbot of Mellifonte, in three short paragraphs, at the 6th of February.[7] Yet, this appears to have been asserted, after a mistaken statement, by the author of a Life of St. Finian, Bishop of Lismore,[8] when he alludes to another St. Finianus, Abbot, who was said to have been buried at Mellifonte,[9] and whose feast had been assigned to the eighth of the February Ides. But, as the Cistercian monastery at Mellifonte had not been founded before the twelfth century, it is clear, a mistake of locality has been admitted, and the holy man thus designated had his connexion with the Island of St. Patrick, off the east shore of that district, still known as Fingall.[10] St. Finian is more generally called by our hagiologists, Moel-Finian, or Maelfinnia. He is said to have been son to Flannagan.[11] He was of royal birth, and his ancestors are distinguished in our Irish Annals. They ruled over the country of the Bregii,[12] and their territory was called Breagh. It extended, it is said, between Dublin city and the town of Drogheda,[13] thus constituting it, in an especial manner, the northern part of Dublin county. It had, however, a much greater extent.[14] In the very early ages of our history, it seems to have constituted a distinct principality. Flannagan, the son of Ceallach,[15] and the father of Maelfinnia, was Prince of the Bregii,[16] and distinguished as one of our old bards,[17] while he was slain at a place called Olbha,[18] by the Norsemen, A.D.

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that he had already alluded to the latter, at the 13th of January, in his notes to the Life of St. Connan. See Colgan's "Acta Sanctorum Hiberniæ," vi. Februarii, n. 1., p. 268.

[7] See "Acta Sanctorum," tomus i., vi. Februarii. De S. Finiano Abbate Mellifonte in Hibernia, p. 904.

[8] Venerated at the 16th of March, where his Life will be found.

[9] The interesting ruins at Mellifont are shown on the "Ordnance Survey Townland Maps for the County of Louth." Sheet 23. The townland itself, so designated, is noted on Sheets 21, 22, 23, 24. It is in the parish of Tullyallen, and barony of Ferard.

[10] This territory, extending about fifteen miles northward of the city, in Dublin county, was formerly in possession of the Danes of Dublin. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (h), p. 861. In race, physique, and cast of features or complexion, the Fingallians, in several cases, still bear traces of their Northman origin. Yet, their names and places are mostly Irish denominations.

[11] See Annals of Donegal.

[12] Mr. D'Alton calls it "a district extending southward of the Boyne," when referring to this saint. See "History of Drogheda," vol. i., Introduction, p. cxvii.

[13] See D'Alton's "History of the County of Dublin," p. 445.

[14] It was a large plain, or level territory, in East Meath, comprising five cantreds, out of its eighteen. Thus is the matter stated:

"There are thirteen cantons in Midhe,
Thus all our bards have told us,
And five in fertile Magh-Breàgh
The sages well remember it.

"The extent of Midhe I shall point out,
And of the beauteous plain of Breàgh—
We know that it reaches to the sea,
From the Sena of fair fields.

"The men of Tebtha guard its northern frontier
With those of Carbri, of well-won fights—
Famed for sages and for bards,
The men of Breàgh dwell thence to Casan."

—O'Mahony's Keating's "History of Ireland," book i., part i., chap. iii., sect. i., pp. 87, 88.

[15] His father was again called Flannagan. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., at A.D. 887, pp. 540, 541.

[16] Casan, now the Annagassan stream, near Dundalk, in the county of Louth, was the extreme northern boundary of Breàgh. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," n. 11, p. iii.

[17] After the death of Aedh Finnliath, Monarch of Ireland, which occurred at Druim-Inesclainn, or Dromisken, county of Louth, on the 20th of November, A.D. 876, Flannagan composed an Irish elegy, of great poetic merit, and a part of which, with an English translation, will be found in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 524, 525.

[18] According to Dr. O'Donovan, this place has not been identified; but, he thinks the name a mistake for Odhbha.

891.[19] It would appear, that his son Cinaedh immediately succeeded him, as Tanist of all Breagh; but, he died that very year, at Dun-Bric.[20] We may fairly suppose, that his brother, and the present pious Prince of Breagh, came next, and immediately, in the order of succession, to the territorial chieftainry, perhaps, before the close of the year already mentioned. Mael-Finnia's virtues are greatly celebrated in our bardic literature, and what gives greater value to his eulogy, it had been proclaimed after his death. Our Annals also recount his warlike and courageous deeds. He appears to have drawn the sword only in generous and noble self-defence, to protect his people and his country from unjust aggression. Thus, when in 892,[21] the Ulidians, under the leadership of Aiddeidh, son of Laighne, made an inroad on Breagh, Maelfinnia met them courageously at Rath-cro,[22] where he fought and gained the victory. Here were slain Muireadhach, son of Maeleitigh, lord of Dal-Araidhe, and Ainniarraidh, son of Maelmoicheirghe, son of Innreachtach, lord of Leath-Chathail, together with three hundred men.[23] Aiddeadh himself escaped, but he was severely wounded.[24] During the ninth century, the Danes and Norwegians were a constant source of persecution and annoyance to the Irish, so much divided among themselves. That settlement, which they effected at Dublin, and which seems to have had the protection of fortified walls for defence, retained the advantage, likewise, of a ready communication by sea, for the Norsemen ships and mariners.[25] This was the chief hornet's nest, whence armed bands issued, to waste the inland territories and religious establishments of the Irish. Accordingly, towards the close of this century, it would seem, that a confederacy had been entered into by Cearbhall, son of Muirigin, King of Leinster, and by Maelfinnia, lord of Breagh. The forces of both were united, A.D. 897, and the fortress of Ath-cliath or Dublin was besieged.[26] This was surrendered by the foreigners, after they had sustained a great loss, both in killed and wounded. So many as could escaped across the sea. Yet were they obliged to leave great numbers of their ships behind them. They seem to have fled, in the first instance, to Inis-mac-Nessan, now Ireland's Eye,[27] a little to the north of Howth.[28] Here, again, they were besieged, and probably they were

[19] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 546, 547, and n. (d), *ibid.*

[20] This means, "the Fort" or "Dun of Breac,' a man's name, denoting "speckled," or "freckled."

[21] The "Annals of Ulster," however, place the following incidents, under the year 896.

[22] According to Dr. O'Donovan, this place has not been identified; yet, in a foregoing note, he states, it is near Slane in the county of Meath. See "Annals of the Four Masters," vol. i., n. (g), p. 110 and n. (l), p. 549.

[23] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 548 to 551.

[24] An Irish poet, who is called Maelmithidh, the son of Flannagan, thus alludes to this conflict, in the following lines :—

Ulaidh imtrad do lo fo Gabadar da
bui
Ag fagbail doib ar earrach nir bo
doirb ceandach frui.

They are thus translated into English by Dr. O'Donovan:

"The Ulidians, at one hour of the day,
reaped thy food,
On their departure in terror they would
not feel reluctant to purchase it."

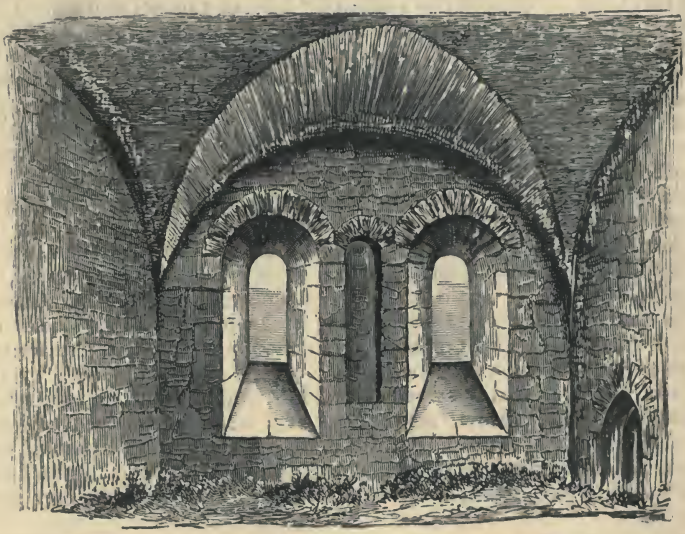
[25] See J. J. A. Worsaae's "Account of the Danes and Norwegians in England, Scotland and Ireland." The Norwegians in Ireland, sect. iii., pp. 315 to 323.

[26] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 554 to 557.

[27] The reader will find an interesting description of this islet in J. Huband Smith's "Day at Howth; or, Guide to its most prominent objects of interest," pp. 19 to 23.

[28] On this island are the remains of the Church of the Sons of Nessan, which had fallen into great decay, until of late years, when the Rev. John F. Shearman, C.C. of Howth, aided by the contributions of the late and present Earl of Howth, with ladies and gentlemen of taste and culture, effected

obliged to surrender at discretion.[29] In consequence of these eventful proceedings, the lord of Breagh, Maelfinnia, who is called a religious, devout layman, gained great temporal renown.[30] There appears to be no just warrant for the statement of Marianus O'Gorman, that he was abbot over Inis-Paturic, so far as we can judge. This spot lies off the present maritime town of Skerries, in the county of Dublin. There, for some centuries, a religious establishment existed; and, before the English invasion, it is said Sitric, the son of Murchard, re-founded an abbey for Augustinian Canons.[31] It was dedicated to St. Patrick, and it seems to have been thenceforward known, as the monastery of Holmpatrick. Yet, its situation in the island having been found very inconvenient, Pope Innocent III. confirmed its



Holmpatrick Ruins, Interior View, Skerries, Co. Dublin.

advowson to the see of Dublin in 1216, and about the year 1220, the parochial church of Holmpatrick was erected on the mainland, by Henry de Loundres, Archbishop of Dublin.[32] Considerable remains of the ancient Holmpatrick Priory yet exist, and these indicate, that they belong probably

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the work of restoration most fittingly and effectively. In September, 1828, the late Dr. Petrie made five different sketches of the ruins, which were then tolerably perfect. These drawings have been scrupulously followed as authorities, in re-building the fallen chancel arch, and the west door, which is thought to have been the work of the first builders. Old materials were carefully collected, as nearly all of them remained, *in situ*, where they had fallen. It must be gratifying, to those more intimately engaged in the work of restoration, to be assured, that what has been already done, with scrupulous care in the reproduction of the original features of the building, has merited the approbation of some, among the most distinguished archæologists.

[29] The Danish King of Dublin, at this time seems to have been Sihtric. See Lindsay's "Coinage of Ireland."

[30] These events, however, are assigned to A.D. 901, in the "Annals of Ulster," where the present saint is called Maol-Finia O'Flanagan, and his ally is called Carrol. See Rev. James Johnstone's "Antiquitates Celto-Normannicæ," p. 66.

[31] See Sir James Ware's "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. xxvi., p. 144.

[32] See John D'Alton's "History of the County of Dublin," pp. 445 to 447.

to the thirteenth century.[33] In the still earlier monastery of the ninth, it may be, that finding his end approaching, the religious prince Maelfinnia, resolving to abdicate his earthly dignity and advantages, retired to the lonely island of St. Patrick, where he assumed the habit of a monk. Although it is mentioned, in the Martyrology of Donegal,[34] that Maelfinden, Abbot of Inis-Patraic,[35] was venerated on this day, the chief authority, for the statement of this holy man becoming superior over the community there, was Marianus O'Gorman. He, probably, had only conjecture to guide him to such a conclusion, or, at best, some unreliable tradition. Other writers, such as Charles Maguire and the Four Masters, without much reflection, followed his opinion. Colgan, likewise, adopts it. Richard Whytford, who treats about St. Finianus,[36] at the 6th of February, styles him a man great in his family descent, yet still more illustrious for his sanctity. The Carthusian Martyrology, also, records him at this date.[37] It appears more correct, however, to call him Maelfinnia,[38] than simply Finian. According to our Annals, he happily departed this life, A.D. 898;[39] most probably at Inis-Patric[40] and on a 6th of February,[41] which is the day set apart for his feast. Under the head of Daire Calgaigh, Duald Mac Firbis enters another Maolfinnen,[42] a distinguished and learned Bishop of Daire Calgaigh.[43] He died A.D. 948;[44] but, this shows he is clearly distinguishable from the present saint, who departed from this life, fifty years previous to his death. Although, many of our Martyrologists treat concerning this saint, as a man of esteemed sanctity; yet, no further important particulars can be gleaned regarding him, than those which have been already given. From accounts, in the Annals of the Four Masters, and in those of Ulster,[45] we feel disinclined to believe, that Finian became an abbot, at the time of his death.[46] His eulogy has been preserved for us—at least in part—as some Irish verses were composed to commemorate his fame and his worth. These have been introduced by the Four Masters, when noting down the date for his decease.[47] Some un-

[33] The accompanying illustration has been engraved by Mrs. Millard, from an original drawing by George V. Du Noyer, taken on the spot, and now preserved in the folio volume of his sketches, in the library of the Royal Irish Academy.

[34] Edited by Drs. Todd and Reeves, pp. 40, 41.

[35] In a note Dr. Todd says, at this word, *Inis-Patraic*, "The more recent hand adds, 'Finnen juxta Marian.' But the text of the Brussels MS. of O'Gorman reads Finnian, abb na hinnse, Abbot of the Isle; and the gloss is 'Maelfinnian, Abbot of Inis-Patraic."

[36] In the Martyrology of Salisbury, printed at London, A.D. 1516.

[37] See Colgan's "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Finiano Abbate de Insula S. Patricii, and nn. 1, 2, p. 268.

[38] Meaning "the servant of Finian."

[39] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 556, 557.

[40] Among the Irish Ordnance Survey Extracts for the county of Dublin now preserved in the Royal Irish Academy's library, there is, in connexion with this saint, a record of Inis Padruic, at the 6th of February. See p. 130.

[41] On this day, Marianus Gorman, in his Martyrology, places the feast of St. Moelfinnian, Abbot of Inis-Paturic.

[42] See "Memoir of the City and North Western Liberties of Londonderry." Parish of Templemore. Part ii., sect. 2, p. 28.

[43] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 104, 105.

[44] See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 660, 661.

[45] See extracts from them in Rev. James Johnstone's "Antiquitates Celto-Normannicæ," p. 66.

[46] See *ibid.*, at A.D. 902.

[47] The following English version is given by Dr. O'Donovan:—

"The son of Dearbhail, battling over
Breaghmhach, disperses each meeting without delay,
The generous Maelfinnia, the great, the fierce, most illustrious, most valiant hero,
Fit was he to be a king of cloudless reign, high chief over Eamhain of fairs;
A man, I assert it without fear, who was alone worthy of having all Ireland.
Maelfinnia, a man without haughtiness, lord of Breagh, a torch over the fortresses!

authorized additions, however, have been admitted, in this connexion.[48] The Annals of Ulster have a record of this Maelfinnid mac Flannagan's death, at the year 902; and, by the compiler, he is called a religious laic. We are informed, by Dr. O'Donovan, that the latter date[49] corresponds with A.D. 898 of the Four Masters. The example of this heroic man proves to us, that courage, patriotism, and concern for the public welfare are the duties of a Christian hero; while, most fittingly are they combined in the character of a leader among men, and in one who feels a higher responsibility, when looking to the swift approaches of death.

ARTICLE VI.—ST. DURA, SON OF COLUM, BISHOP, OF DRUM-CREMHA. In our Annals, no clue seems to be discoverable, regarding this holy prelate, or the period when he flourished. Dura, a Bishop, according to the Martyrologies of Tallagh[1] and of Donegal,[2] was venerated on this day. He was son of Colum, and Drum-cremha was his locality.[3] We find an almost similar entry, in the calendar compiled by Dudley Mac Firbis, at the 6th of February. By the latter writer, he is also called Duran.[4]

ARTICLE VII.—SAINTS BRANDUBH AND COLUIM, OF LOCH MUINREMHAIR. The Martyrology of Tallagh[1] merely enters these names, as Colman and Brandubh, of Loch-munremuir, at the 6th of February. We may thus infer, they lived during, or before, the ninth century; but, nothing more precise can be gleaned. In the Martyrology of Donegal,[2] we find recorded, as having a festival on this day, Brandubh and Coluim, of Loch Muinremhair. The same record states, that there is a Brandubh, Bishop, and descended from the race of Eochaidh, son to Muireadh, who belongs to the race of Heremon.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. FURSEY. [*Seventh Century.*] A certain anonymous author states, that the anniversary translation of St. Fursey's relics occurs on the 6th of February. But Bollandus, who mentions the circumstance, observes, likewise, that this writer is not correct in his statement. The Life of St. Fursey has been already given, at the 16th of January.

He of royal countenance, most highly gifted, a famed just man, a prudent battle-prop.
The heroic king of heavy blows, even to the sea-shore he won the wage;
Alas, that the generous Maelfinnia is not a son over the battle of Niall."

[48] In a note to this passage, Mr. O'Donovan says: "Dr. O'Conor adds here two quatrains more, from a totally different poem, but as these are not found in the Dublin copies, and, as they relate to a chief of Laeighis, not to Maelfinnio, the editor has thought proper to omit them, as a blunder of Dr. O'Conors."—"Annals of the Four Masters," vol. i., pp. 556 to 569 and n. (i), *ibid.*

[49] In the "Annals of Ulster," at the year DCCCCII., we read: "Maelfinnid, mac Flannagan, Rex Breagh, religeosus laicus, mortuus est."

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 40, 41.

[3] The nearest local denomination, I can find, is that of a townland called Drumcramph, in the parish of Aghalurchar, barony of Magherastephana; while, there is another Drumcramph, in the parish of Cleenish, and barony of Tirkennedy: both are in the county of Fermanagh. See those places represented on the "Ordnance Survey Townland Maps for the County of Fermanagh." Sheets 27, 28.

[4] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 108, 109. According to William M. Hennessy's note appended, Druim Crema has not been identified.

ARTICLE VII.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 40, 41.

ARTICLE IX.—FESTIVAL OF A REPUTED ST. RONAN OR RONANUS. [*Supposed to have lived in the Seventh Century.*] With some degree of hesitancy, we place the following notices of Ronan, here, because we find a precedent for such an arrangement in the works of other writers. At the 6th of February, Camerarius[1] has entered the feast of St. Ronan or Ronanus, who, it is stated, had been mentioned by Venerable Bede.[2] Ronan is said[3] to have gone from Scotia into England. He took a leading part in the Paschal controversy. We have already referred to this matter, in the Life of St. Finian,[4] Bishop of Lindisfarne, and Apostle in Northumbria. The Ronan there mentioned, who took a part in opposition to him, regarding the Paschal celebration, was a Scot, by birth. Yet, in Gaul, or in Italy, did this Ronan learn the true Roman computation respecting Easter, and in Britain he laboured strenuously to introduce it. It is said, that the Scottish St. Ronan, after the Synod at Streneshealh was over, retired to Scotland, and lived in one of the Hebride Islands, called Ronan's Isle, at a later period.[5] Yet, whether the Ronan, who defended the Roman Paschal observance, had been registered among the saints or not, has not been proved to the satisfaction of the Bollandists.[6] Colgan states,[7] that the latter had been venerated, at the 1st of June.[8] He cites a Life, which Albertus Magnus Morlaix edited; yet, the Bollandists do not consider, that it proves Ronan to have been enrolled as a saint. The Ronan, who is mentioned, by Venerable Bede, is said to have died A.D. 778.[9] This, however, is considered to be a period too late, for the prolongation of his life.[10] It seems doubtful, likewise, if the present be identical with a St. Ronan, venerated in the Scottish Calendars, at the 7th day of February.

ARTICLE X.—ST. MERINUS, A MONK, IN SCOTLAND. Some difficulties are presented, while analyzing statements made, in reference to this holy man, supposed to be venerated under different forms of name. Obscurities have likewise shrouded his history. Thomas Dempster has a notice, at the 6th of February, of a supposed Basilian monk, who came to Scotland, bearing the precious relics of St. Andrew, the Apostle and Patron of Scotland.[1] This monk is said to have been a man of distinguished piety,[2] and to have lived at the time, when St. Regulus came from Achaia into Britain. Merinus either followed him when coming, or having found him in Scotland, it is said he laboured to imitate so great a master in the monastic state.[3] Ferrarius, citing a Scottish Martyrology, places his festival at the 6th of February. But, as the Bollandists cannot find any authority for such a statement,[4] they

ARTICLE IX.—[1] See "De Statu Hominis, Veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sec. 2, p. 143.

[2] See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxv., p. 233.

[3] By Camerarius.

[4] See "Lives of the Irish Saints," vol. i., January ix., Article ii., S. Finan, chap. i.

[5] The gneiss Isle of Rona lies a little to the north-east off Benbecula, and it belongs to the Skye group. See Fullarton's "Imperial Gazetteer of Scotland," vol. ii., p. 57.

[6] See their notices of him, among the saints passed over, and deferred for some other possible day, in the "Acta Sanctorum," tomus i., Februarii vi., p. 764.

[7] At the 8th of January.

[8] To this date, likewise, the reader is referred for further notices.

[9] See Camerarius. Also, Bishop Forbes' "Kalendars of Scottish Saints," p. 441.

[10] See the Bollandists' "Acta Sanctorum," tomus i., Februarii vi. Prætermissi et in alios dies rejecti, p. 764.

ARTICLE X.—[1] See "Menologium Scoticum." Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[2] See Hector Boetius' "Historiæ Scotorum," lib. vi.

[3] Such is the opinion of Georgeus Conæus in "De Statu Religioso Scotorum," lib. i.

[4] See "Acta Sanctorum," tomus i., Feb-

defer further notices of him, to the 15th of September, where they sufficiently show, that he was an Irish Saint.[5] To this date, likewise, we prefer reserving more detailed notices regarding him.

ARTICLE XI.—REPUTED FEAST OF ST. ALTO, ABBOT OF ALT-MUNSTER, IN BAVARIA. [*Eighth Century.*] A manuscript copy of Florarius has the feast of St. Alto, Confessor, set down at this date; but, the Bollandists promise to treat concerning him, at the 9th of February.[1] For a later day, we reserve the particulars of his Acts.[2]

Seventh Day of February.

ARTICLE I.—ST. TRESSAN, OR TRESAN, CONFESSOR, AT AVENAY, FRANCE.

[*FIFTH AND SIXTH CENTURIES.*]

CHAPTER I.

INTRODUCTION—NATIONALITY OF ST. TRESSAN—ACTS AND LIVES—BROTHERS AND SISTERS OF ST. TRESSAN—HE LEAVES IRELAND FOR FRANCE—HIS FIRST HUMBLE OCCUPATION THERE—OPPOSITION TO THE SAINT, AND VINDICATION OF HIS INNOCENCE.

UNENLIGHTENED by revealed truth, the mind of man should be left to uncertain and weary caprices. The Christian religion, in its dogmas and tendencies, is essentially spiritual. The Catholic Church is the great and only successful defender of the distinction between spirit and matter. By her teachings and practices she has rendered the soul of man more spiritual, and consequently more beautiful. By awakening him to a consciousness of the diviner and more ethereal part of his nature, she has developed in him the instincts of piety and self-culture, which are essentially spiritual, because the soul is ever aspiring to perfection. Nor does the soul discover this until God "hath perfected for ever them that are sanctified."[1]

St. Tressan is classed with his brothers and sisters, among the saints of Scotland, by Hector Boetius,[2] Lesley,[3] Dempster[4] and Camerarius.[5] A very serious charge is brought against the latter writer, by Colgan, who asserts,

ruarii vi., p. 765. Here they place him among the pretermitted and deferred saints.

[5] Among the pretermitted and deferred saints these notices are again to be found, in their great work, *ibid.*, tomus v., Septembris xv., pp. 2, 3.

ARTICLE XI.—[1] See "Acta Sanctorum," tomus i., Februarii vi., p. 765. Here, he is placed among the pretermitted saints, whose festivals are reserved.

[2] See his Life at the 5th of September.

ARTICLE I.—CHAPTER I.—[1] Heb. x. 14.

[2] See "Hystoriæ Scotorum," lib. ix., p. 158.

[3] See "Historia Scotiæ," lib. iv., cap. 2.

[4] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii., num. 1112, 1113, pp. 609, 610.

[5] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, pp. 143 to 146.

that although Camerarius had access to an original manuscript, in which Tressan is said to have been a Scot by race, and from the island of Hibernia, the latter fact is omitted, with an additional invention—wholly unwarranted by the record—that he was born of honest and holy parents in Scotia.[6] But, all sensible writers remark, that he was a holy Irish priest.[7]

The Acts of Tressan are compiled from a MS., which belonged to the monastery of St. Remigius, at Rheims. Colgan thinks it was at least a document old as the tenth century.[8] Flodoard, a writer, who lived in that century, treats of this holy man and of his brothers, in the history of Rheims.[9] He seems also, to have read these Acts. Besides, an office of this saint, printed A.D. 1600, one Petrus Viellius compiled a Life of St. Tressan. Another was written in French, by Renatus, a Benedictine. Guilielmus Diviatius, a Regular Canon, seems to have compiled a separate Life, for the work of Nicholas Belfortius. The Bollandists had another copy; while, Camerarius procured one from the monastery of St. Remigius, at Rheims.[10] St. Tressan's old Life is included in Colgan's work,[11] and this is followed by an appendix, comprising three chapters.[12] The Bollandists precede the Acts of St. Tressan, in sixteen paragraphs, with a historic commentary of eight paragraphs.[13] Various other authorities have reference to this holy man. In the Circle of the Seasons[14] and in Rev. Alban Butler's Lives of the Saints,[15] we find mentioned St. Tresain, a priest, at February the 7th. He is also duly noticed, by Rev. S. Baring-Gould.[16]

St. Tressan had six holy brothers, viz.: Saints Gibrian,[17] Helan,[18] German,[19] Veran,[20] Aleran,[21] Petran,[22] and three sisters,[23] Fracla, Promptia, and Posemna.[24] All of these were very devout persons, who despised the things of earth, that they might aspire only to those of Heaven.[25] Elsewhere, the names of those brothers and sisters are spelled in a different manner. They are mentioned, also, by Flodoard.[26] They were natives of Hibernia, where Tressan heard the voice of God proclaiming to him these words, formerly addressed to Abraham:[27] "Go forth out of thy country, and from

[6] See "Acta Sanctorum Hiberniæ," vii. Februarii. Appendix ad Vitam S. Tressani, cap. i., p. 274.

[7] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February vii.

[8] See "Acta Sanctorum Hiberniæ," vii. Februarii. Vita S. Tressani, n. 1, p. 273, and Appendix, cap. i., p. 274.

[9] Allusion is made to this manuscript, also, by Sir Thomas Duffus Hardy, who thus describes it, Vita S. Tresani, Presbyteri, ex Hibernia, ad an. circiter 550. Ex MS. Monast. Sancti Remigii. See "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 127.

[10] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano. Commentarius historicus, num. 1, 3, p. 53.

[11] This has been re-issued and corrected by the Bollandists, who complain that it abounds in errors committed by the copyist and by the printer

[12] See "Acta Sanctorum Hiberniæ," vii. Februarii. Vita S. Tressani Confessoris, pp. 271 to 275.

[13] See "Acta Sanctorum Februarii," tomus ii., vii. Feb. De S. Tresano Presbytero, Aveniaci in Campania Gallica, pp. 52 to 55.

[14] See p. 38.

[15] See vol. ii., February vii.

[16] See "Lives of the Saints," vol. ii., February vii., pp. 192, 193.

[17] See his Life at the 8th of May.

[18] See notices of him at the 7th of October.

[19] See some notes regarding him at the 30th of July and at the 3rd of December.

[20] See notices of him at the 3rd of December.

[21] His feast day does not seem to be known.

[22] His festival is not known.

[23] Their feast days do not appear to be known.

[24] See Colgan's "Acta Sanctorum Hiberniæ," vii. Februarii. Vita S. Tressani, cap. i., p. 271.

[25] The copy of our saint's Acts, published by Colgan and by the Bollandists, have a few immaterial discrepancies at this passage.

[26] In "Historia Rhemensis," lib. iv., cap. ix.

[27] See Genesis, xii. 1.

thy kindred, and out of thy father's house, and come into the land, which I shall show thee." Afterwards, Tressan sought a secret place for his dwelling, where he might more freely serve God in solitude; but, whether this was in Ireland, or in France, his Acts do not render sufficiently plain.

Suspicions are entertained by Colgan,[28] that the present saint, his brothers and sisters were the children[29] of a certain Goill or Gallus. It is mentioned, in the Life of St. Ailbhe,[30] that when returning from Rome to Hibernia, he left some of his disciples, the sons of Guill, in a monastery he had erected in Gaul.[31] Now, the time is thought well to accord; for, St. Ailbhe was a contemporary with St. Patrick, and he is calculated to have lived, from A.D. 450 to 520. He was also contemporaneous with St. Tressan, his brothers and sisters. These holy persons, too, settled in Gaul. Another circumstance is somewhat remarkable; for, one of these brothers was named German, and we actually have a German, son of Gaill or Goill, noticed in our Calendars.[32] Yet, although those brothers and sisters were distinguished for their sanctity, all are not noticed separately, in our Irish Martyrologies.

Wishing to lead the life of a pilgim, Tressan went to France, taking along with him six brothers and three sisters,[33] whose names have been already given. But, being simple-minded and ignorant to a degree, this pious man was regarded as an idiot; and, when resolved to earn his livelihood, by some kind of menial service, he retired to a village, supposed to be Murigny, in the Duchy of Rheims, on the banks of the River Marne.[34] Here, a native of the place, finding him to be an Irishman born, and quite ignorant of the Frankish language, set him to the humble occupation of tending swine. According to Sigebert's chronicle, Tressan was in France A.D. 509.[35] Faithful to his charge, and mindful of the Apostolic mandate, "Servants, be subject to your masters with all fear,"[36] the lowly swineherd carefully governed all the movements of his soul. This happened, it is stated, while St. Remigius lived in that part of the country.[37]

The period of the present holy man, of his brothers, and of his sisters, is usually assigned to the close of the fifth,[38] or towards the beginning of the sixth, century. The date for their births probably fell within the former age.[39] In one passage,[40] St. Tressan is said to have had for his companions, Veran, German and Eloquius, who were, likewise, the disciples of St. Fursey,

[28] See "Acta Sanctorum Hiberniæ," vii. Februarii. Appendix ad Vitam S. Tressani, cap. iii., pp. 274, 275.

[29] These are alluded to, in our Irish Calendars.

[30] See his Life, at the 12th of September.

[31] This is related in the sixteenth chapter of his Life.

[32] At the 30th of July, as may be seen at that date, the Martyrologies of Tallagh and of Marianus O'Gorman have such a record.

[33] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February vii., p. 192.

[34] In the Acts it is called Materna—more properly it should be Matrona.

[35] "Gibrianus Scotus cum fratribus et sororibus in Gallia peregrinatus: vrbe Remensem vita et morte illustrat."—Sigeberti Gemblacensis Cœnobitæ "Chronicon ab anno 381 ad 1113, cum insertionibus ex Historia Galfridi et additionibus Roberti Abbatis Montis centum et tres sequentes annos complectentibus, promovente egregio patre D. G. Paruo doctore theologico, confessore regio: nunc primum in lucem emissum, cum privilegio," fol. 23. This edition was published in Paris by Henricus Stephanus, on the Calends of June, 1513, as a colophon states, 4to small.

[36] See i. Peter ii. 18.

[37] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano Presbytero, &c., cap. i., ii., iii., iv., pp. 53, 54.

[38] Vernerus, "In Fasciculo Temporum," has their period at 494.

[39] A great error has been committed by a continuator of Sigebertus Gemblacensis, when making these saints to flourish A.D. 1145.

[40] Taken from the Life of St. Eloquius, at the 3rd of December, as found in Miræus and Molanus.

[41] See "Acta Sanctorum Hiberniæ," Appendix ad Acta S. Fursæi, cap. vi., p. 96.

Abbot of Laguy.[41] Yet, this is clearly inconsistent with a statement afterwards made, that they flourished in the time of King Clovis I.[42] Following an old Life of St. Eloquius, Molanus joins with him, St. Foillan, St. Ultan, St. Tressan and other holy companions,[43] as missionaries and contemporaries in France. Were the Tressan there mentioned identical with the present saint, his period should be assigned to the seventh century. The Bollandist editor,[44] who prepared the Acts of our saint, is angry with the author—or, perhaps, the interpolator—of St. Eloquius' Life, for having made Helan, and others there named, contemporaries with Eloquius.[45] He thinks it strange, likewise, that Molanus[46] has followed it, as an authority. But, it is certain, that no mistake was committed in drawing up the Acts of Tressan, upon which mainly depends the opinion of these persons, regarding his having flourished in the time of Clovis I., and of St. Remigius.[47] It has been remarked, by the Bollandist editor, that in the said Life of Eloquius there is mentioned, also, a Columbanus, as one of his companions. Thinking that the author meant the great St. Columbanus of Luxeu, Bollandus hence concluded, that the passage, relative to these companions, is not worthy of credit.[48] This inference, however, is by no means conclusive.[49]

According to his Acts, Tressan was an illiterate man; yet, he was a very religious and a very good Christian. A church, dedicated to St. Martin, happened to be in the village of Murigny;[50] and here, a priest had been engaged reciting matins, and in celebrating the solemnities of Mass. Not loosing sight of his herd, Tressan would steal towards the doors of the church, while he endeavoured to learn all he could regarding the sacred rites.[51] And the Lord was pleased miraculously to reward this holy thirst for science, by filling his mind with a knowledge of letters. It would appear, Tressan had unwittingly excited the prejudice of certain rustics, in that place, known as Ay;[52] for, when St. Remigius visited a village near it, and which was called Villare in Silva, or Villiers en Selue,[53] these peasants accused the poor Scottish swine-herd, for having caused their vineyards to be injured, their fields and meadows to be grazed and trodden down, through his neglect. But, St. Remigius was not the bishop, to hear a one-sided

[42] See *ibid.* Appendix ad Acta S. Tressani, cap. ii., p. 274.

[43] Helan, German and Veran, are named, also, as his companions.

[44] The celebrated Father John Boland.

[45] See Commentarius Historicus ad Vitam S. Tresani. "Acta Sanctorum," tomus ii., Februarii vii., num. 6, p. 53.

[46] In "Natales Sanctorum Belgii, et eorum chronica recapitulatio."

[47] Dr. Lanigan asks: "Might not some old document have assigned their times to the reign of a Clovis, without adding who that Clovis was? The period mentioned in the Life of Eloquius corresponds to the reign of Clovis the Second. The compilers of the Acts of Tressan, &c., might have mistaken this Clovis for Clovis the First. It is true that the specific mention, in Tressan's Acts, of Remigius, and, what is more remarkable, of Genebaldus, affords a strong argument against this supposition. Yet it may be still suspected, that these compilers, knowing that these bishops lived in the reign of Clovis I., introduced their names without sufficient authority."—"Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xv., n. 155, pp. 489, 490.

[48] See "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano. Commentarius Historicus, num. 6, p. 53.

[49] Dr. Lanigan observes, "the Columbanus there mentioned is not marked by any epithet of distinction; and that he might have been a person of that name, which was very common in Ireland, among the companions of Eloquius, different both as to time and place from the great one."—"Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. xv., n. 155, p. 490.

[50] In the Acts, this place is called Mutiniacus, or Montiniacus.

[51] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February vii., p. 192.

[52] It is called Agcius, in the Acts of St. Tressan; Agenis, by Camerarius; Duiatius, Aveniac and the office have it Ageyus, Duiatius and Viellius render it in French to Ay.

[53] According to the "Chorographia Remensis," within which ancient territory this place was situated.

accusation, without sifting its truth: he sent a messenger for Tressan to appear, and when he did so, the holy prelate, fully convinced of his innocence, consoled him with gentle words, while he drove the malignant accusers away from his presence.[54] The old author of our saint's Acts relates, that unjustly accused man afterwards stood on an elevated spot, known thenceforward as St. Tressan's Mount, where he had collected the herd of swine together, with a view of bringing them to the homes of their owners. Looking towards Ay, in the spirit of prophecy, he exclaimed: "You, who have falsely accused me to the high priest of our Lord, shall pass out of this life, when you have lived to the age of thirty years, nor will your worldly substance increase; thus, it shall be better, that you receive punishment here, rather than suffering without end, in the other world." The Almighty was pleased to make good these words of his faithful servant; and, to the time when his ancient Acts were written, the people remarked, how the descendants of St. Tressan's accusers never lived beyond the thirtieth year, that they were obliged to subsist by manual labour, to be in want, and even to beg for the necessaries of life. Returning the swine to their rightful master, Tressan, thenceforth, devoted himself entirely to God's service.[55]

CHAPTER II.

ST. TRESSAN IS ORDAINED PRIEST—HIS VIRTUES—HIS RESIDENCE AT MARVILLE—HIS LABOURS AND MANNER OF LIVING—MIRACLES AT MURIGNY—HIS LAST ILLNESS AND DEATH—DISPOSAL OF HIS REMAINS—HIS FESTIVAL, OFFICE AND MEMORIALS—CONCLUSION.

AFTER some years, having acquired sufficient learning, he went to the town of Laon,[1] in the province of Picardy. Genebald or Genebaud[2] had been ordained its first bishop by St. Remigius.[3] On the recommendation of St. Genebaldus, Bishop of Laon,[4] who admired the humility, good dispositions, and progress he had made in learning, Tressan was ordained priest by St. Remigius,[5] when the requirements of the canons had been fulfilled. Thus was he chosen, by one of God's elect, and blest, by a saint. St. Remigius, before taking leave of Tressan, exhorted him regarding the manner in which he should serve at the altar; he also comforted and encouraged this disciple. In our saint, he found a truly good subject; for, Tressan fasted and prayed almost continuously, while he crucified the flesh, with its vices and concupiscences. He avoided all snares of the enemy; he despised the things of this world; he gave alms to the poor, and spent much time in vigil. So closely did Tressan adhere to God's law and to the works ordered by Christ, that he might be regarded as being with him, both in soul and body.[6]

After his ordination, Tressan chose for a place of residence Marogillus, or Marville, where a church had been dedicated to St. Hilary,[7] Bishop of

[54] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano, cap. iv., and nn. (o, q), pp. 54, 55.

[55] See Colgan's "Acta Sanctorum Hiberniæ," vii Februarii. Vita S. Tressani, cap. iv., v., p. 272.

CHAPTER II.—[1] The Latinized name of this city is Laudunum. See Flodoardus' "Historia Ecclesiæ Remensis," lib. i., cap. xiv.

[2] His feast occurs at the 7th of December.

[3] See Fleury's "Histoire Ecclesiastique," tome vii., liv. xxx., sect xlvi., p. 89.

[4] He was appointed to that see, before or about A.D. 500.

[5] His feast occurs on the 1st of October.

[6] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano, cap. vi., vii., p. 54.

[7] His festival occurs at January 14th.

Poictiers. Tressan stopped in the territory of Rheims, near the Marne, during the time of Bishop Remigius.[8] He preached with great zeal, while in France.[9] Serving the Lord most faithfully, at the church of St. Hilary; he had a church near it, which had been consecrated in honour of St. Martin, the holy Bishop of Tours.[10] In these churches, Tressan was accustomed to offer sacrifice to the Lord, and to sacrifice himself on the very altar of his heart. He was wholly intent on the worship of God, and his manner of life was extremely simple. While there, an inhabitant of the place came to make a confession to him, and then devoutly asked the saint to offer prayers for his salvation. Knowing, likewise, that the Lord would return, hereafter, and in a hundred-fold measure, whatsoever should be given to his holy minister, the devout penitent besought his confessor to receive a small gift. Knowing his earnestness and sincerity, Tressan assented to a request he made, for bestowing a meadow that was near, to serve as pasture for an ass. This meadow lay within the bounds of Ay village, and afterwards it went by the name of our saint.[11]

As our Divine Lord Jesus said to the Jews, "believe the works,"[12] so could the holy Irish pilgrim certify both by miracles and good deeds his gifts of grace and of virtue. For one day, having celebrated the Matins, Office and Mass, in the church of St. Martin at Murigny, and while returning to Mareville, he felt wearied, and he sat down on the side of a dry hill, from which water had never flowed. Fixing his staff in the ground, the wearied saint fell asleep; but, on awaking, he found the staff had grown into a tree,[13] which was covered with a bark and green leaves.[14] At the same time, a fountain of most delicious water ran from the root of this tree, to the very foot of the mount. When the holy priest, Tressan, witnessed this, he drank from the well, and he asked of the Almighty, that no injustice or turpitude should there occur. It was regarded as a "holy well," while several persons, troubled with tertian and quartan agues, came thither, drank of its waters, and were cured.[15] After the Lord had manifested these and other wonders of His glory, through this humble servant, Tressan was seized with a fever. He then called various priests and clerics around him, confessing that he was a sinner and an unworthy priest, having offended God, and having injured his fellow-men. Lying on the bed, in his last agony, he was consoled by his visitors, while with great humility and contrition, he received the sacraments of reconciliation. Then he cried out: "Dearly beloved brethren, be ye comforted in the Lord, and in the power of his virtue, according to that word of our Redeemer, "Walk whilst you have the light,"[16] and according to that saying of the Prophet David, "the fear of the Lord is the beginning of wisdom."[17] Then he added: "Meditation on death is the

[8] By whom Clovis I. was baptized, about the year 499. He received this holy sacrament. on Christmas Day.

[9] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February vii.

[10] His feast occurs at the 11th of November.

[11] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano, cap. viii., ix., p. 54.

[12] See John x. 38.

[13] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February vii., p. 193.

[14] The author of his Acts tells us, this tree flourished to the time of his writing, which had been after a lapse of many years. He also adds, that a villager, who had cut away part of this tree, for the purpose of repairing his house, took ill, and seven days afterwards, he died in a miserable way. Such a legend, as the foregoing, must needs remind the Irish reader of many a similar one he has heard, regarding the fate befalling desecrators of old churches and sacred objects.

[15] The author of our saint's Acts relates, that once, in his time, a woman came to it, and endeavoured to wash her garments, but could not, for the water turned to a colour red as that of human blood.

[16] See John xii. 35.

[17] See Psalms cx. 10.

beginning of wisdom." He afterwards asked for Holy Viaticum. Rising from the bed, and lying prostrate on the ground, he exclaimed with heartfelt devotion: "Hail, our most happy Hope! hail, our holy Redemption! hail, most holy Body of Christ, more precious and dear to me than gold or topaz, and sweeter than the honey or the honeycomb. Hail! most adorable Blood of Christ, mercifully shed for our sins, and given as the price of our redemption. Hail! Jesus Christ, son of God, may thy power defend me from the snares of my old enemy, and may the prince of darkness meet me not. As thy servant, I pray you make me appear the last in order among your saints." Saying these words, he received the Body and Blood of Christ.[18] Then, when lifted into bed, with eyes and heart directed towards Heaven, where all his hopes were centred, his happy soul flew to bliss. There for ever his spirit shall enjoy the beatific vision of God.[19]

Tressan seems to have spent a great part of his life, in the diocese of Rheims, near the River Marne. And, at the very moment, when his spirit was exhaled to Heaven, a most fragrant odour spread around, so that those who were present declared, nothing they had a sense of before could be compared to it. As those, who live a real life in this world, by beautiful works, are the good odour of Christ; so was it fitting, that holy Tressan should depart from this world, and in the manner related, since his works had continued freshly-smelling to the end.

Having thus distinguished himself by his great piety and various miracles, on the Ides or 7th day of February,[20] the priest of Christ, Tressan, finished his temporal agony, to receive a good and an eternal reward, from the Supreme Remunerator.[21] The priests and others, who were present at his death, began to arrange for his interment. It was proposed to deposit his remains in the Church of St. Hilary, at Mareville, as he had so long served the Lord in that place. Yet, when the attempt was made to lift his corpse, all efforts proved vain. Again, it was thought well to have the coffin brought to the monastery of Altovillarense[22] or Haultvilliers;[23] yet, the trial proved unavailing. Then, it was resolved, to yoke a pair of bullocks to a waggon, and to leave the disposal of Tressan's holy remains to the direction of Providence. We read in the Old Testament, that the satraps of the Philistines placed the Ark of the Lord on a new waggon, and then yoked kine to it that had sucking calves. The Ark was brought thus in a direct line to Bethsames.[24] Now, as the Ark represents the Church of Christ, and the

[18] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February vii., p. 193.

[19] In Colgan's copy of St. Tressan's Acts, a very strange error is admitted at the passage "finiens agonem Cofnucii—as if the latter were the proper name of a place; whereas, in the Bollandist version we find the correct reading "finiens agonem cosmicum"—having reference solely to ending his worldly agony.

[20] Such is the almost unanimous opinion of the calendarists and writers of his Acts.

[21] Ferrarius, at the 7th of February—while incorrectly assigning Rheims to be the place of this holy man's departure—has admitted another singular mistake, in calling him St. Sanissimus, confessor, and in notes, he adds, that some have called him Sanctissimus. From Tresain, however, it is thought, some may have compounded the French superlative form *tres* "very," with *sain*, "healthy"—thus Tres-sain or Tre-sain, "most healthy;" or again, by making him *Tres-sainct*, in Latin *Sanctissimus*, or "most holy." By such titles he was said to be known in Brabant, but Father John Boland denies his knowledge of this statement, as being at all correct.

[22] Here there was a Benedictine monastery. It was in the diocese of Rheims. See Flodoardus' "Historia Ecclesiæ Remensis," lib. ii., cap. vii. and x.

[23] There a monastery had been built by St. Nivard, Bishop of Rheims, and St. Bercharius was appointed its abbot. The Bollandists promised to state more regarding both saints, at the 1st of September, and at the 16th of October, the dates for their festivals. See Sir Harris Nicolas' "Chronology of History." Alphabetical Calendar of Saints' Days, &c., pp. 137, 164.

[24] See 1 Kings vi.

kine its doctors, so was a holy son, and servant of the Church, brought with tears and requiem psalms, by doctors of the Church, to the very spot the Lord Himself had designated. When the yoked oxen brought that waggon to a certain spot, they were not able to proceed further, and there it was determined to inter the remains of St. Tressan. He died curate of Mareuil,[25] and he was buried at Avenay,[26] in Champagne. This the attendants regarded as decreed by supernatural agency. The Bollandists justly observe, certain writers are wrong in saying, that the bodies of St. Tressan and of his holy brothers and sisters rest in Rheims.[27] The Acts of our saint place his relics at Avenay; and, there is no authentic account of their having been removed.

While in one article, Dempster states, he was not able to discover, if St. Tesanus had been a writer; yet, a few lines afterwards he declares, that all his writings perished, through the injury wrought by time.[28] He and his brothers are said to have flourished in the year 509 or 522. Tressan was venerated on the 3rd of December,[29] according to Saussay, Ferrarius[30] and Dempster; but, these statements appear to be incorrect. Francisca Marcana, or De la Marck, Abbess of Avenay, procured the printing of an office relating to this saint,[31] at Rheims, in the year 1600.[32] This was chiefly taken from the ancient Acts of St. Tressan, preserved in the archives of that city. The office had been drawn up to suit the Roman Breviary, and it has the sanction of Pope Clement VIII. and that of Philip, Archbishop of Rheims.

The relics of this holy man are said to be in Pont-aux-Dames, in Brie. In art, he is represented with a budding staff,[33] to indicate the miracle contained in his Acts. All that remains of our early missionaries belonging to the Irish Church abroad, the decrees of national synods, the penitentials, their legends and Acts, present us with everything, which the enemies of Rome have rejected. We find therein recorded, the Eucharistic Sacrifice, Extreme Unction, Viaticum, the invocation of saints, the liturgies of our Church, prayers for the dead, the practice of confession, of fasting, of vigil, and of abstinence.

ARTICLE II.—ST. LOMMAN, OF PORTLOMAN, COUNTY OF WESTMEATH. [*Sixth Century.*] Among the many beautiful lakes of Westmeath, some may be found to rival Lough Owel,[1] in depth, extent and variety of adjacent

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[25] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February vii.

[26] Here a *cænobium* for pious females had been established by St. Bertha—venerated on the 1st of May—in the time of King Childeric, son of Clodovæus II., and in a spot called the Golden Valley.

[27] See "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano Presbytero. Commentarius historicus, num. 5, p. 53.

[28] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii., num. 1112, 1113, pp. 609, 610.

[29] *Ibid.*, num. 1113, p. 610. Also, lib. viii., num. 629, p. 335, at a notice of his brother St. Helanus.

[30] Ferrarius has insinuated in his "Generalis Catalogus Sanctorum," at the 3rd of December, that there were two saints called Tressan; one a priest, who lived A.D. 509, and the other a monk, who flourished A.D. 651.

[31] It is arranged for an octave, and it precedes the offices of St. Gumbert and of St. Bertha, whose remains were kept in the Church of Avenay.

[32] In the preface to the "Officia Propria Sanctorum," of Avenay, the abbess declares, she had the assistance of learned men, during the task of compilation, while there it is also stated, many and great miracles took place daily, before the shrines of the local patrons. See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano. Commentarius historicus, num. i., p. 53.

[33] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February vii., p. 193.

ARTICLE II.—[1] The River Brosna rises at Bunbrosna, county of Westmeath, and passes through Lough Owel and Lough Ennell. It enters the River Shannon, a short distance

scenery; yet, none to surpass it in historic and topographical interest. Anciently was it called Loch Uair,[2] and here, sometime in the sixth century, did the Blessed Lomman select a charming site for the foundation of a religious establishment, on its western banks. Lomman Locha Uair[3] is an entry found in the Martyrology of Tallagh,[4] at the 7th of February. Portlomon or Portlemon is now a parish, in the barony of Corkaree, and in the county of Westmeath.[5] Within its limits is Frum Hill, on the summit of which there is a remarkable rath. Portlemon House, formerly the residence of Lord De Blaquiere, is situated within a finely wooded demesne.[6] This, likewise, encloses the ancient church, and the surrounding graveyard;[7] both of these rise on a gently sloping green ridge, immediately over the waters of



Portloman Old Church and Cemetery, Co. Westmeath.

Lough Owel.[8] The ruins, about three and a-half miles north-west of Mullingar, measure seventy-seven feet, by twenty feet four inches.[9] A stone, deeply embedded in the clay, was disinterred some years ago. It was shaped like a coffin-lid, and it had a cross inscribed. Probably, it marked the grave of some ecclesiastic, in former times. A tourist or pilgrim, visiting Portloman, must linger long at a place, endeared by so venerable an anti-

to the north of Banagher. See Dr. O'Donovan's "Leabhar na g-Ceart, or the Book of Rights," n. (s), pp. 9, 10.

[2] It is now corruptly called in Irish, Loch Uail, *anglice* Lough Owel. It is situated near Mullingar. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (o), p. 40.

[3] It is related, that Loch Uair, in Meath, with eight other noted Irish lakes, burst forth over the land, in the time of Tighernmas, Ard-Righ, from A.M. 2816 to A.M. 2866. See O'Mahony's Keating's "History of Ireland," book i., part ii., chap. vii., p. 222.

[4] Edited by Rev. Matthew Kelly, D.D., p. xv.

[5] It is represented on the "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 11, 12, 18, 19.

[6] See Lewis' "Topographical Dictionary of Ireland," vol: ii., p. 466.

[7] The accompanying view, sketched by the writer on the spot, in June, 1876, has been transferred to the wood and engraved by Mrs. Millard.

[8] It is sometimes found written Lough Hoyle. See *ibid.*

[9] Such appears to have been the Rev. Anthony Cogan's measurement, on the out-

quity, and by so many religious associations. Especially from the old consecrated walls, where the resting-place of so many dead contributes to sacred and solemn remembrances, enchanting scenery is presented on every side.[10] A vast sheet of water spreads far away to the east and south. The ancient name of the church here seems to have been derived from the present saint, who, probably, was the founder. It was called Tempull Lommain, or "the Church of Lomman." It is likely, a monastery had been established by him, in connexion with it; yet, not at a period so far back, as might be inferred from the statement of those, who would make our saint the son of Darerca,[11] sister to the Irish Apostle.[12] In this case, St. Lomman should be regarded as nephew to the latter. But, St. Lomman's family and pedigree are assigned to altogether a different stock. He sprang from the race of Conall Gulban. St. Loman was the son of Ernan, son to Cesperius, son of Lathimius, son of Fergus, son to Conall Gulban.[13] This saint, who was the fifth, in descent, must have been a relation of the great St. Columkille; but, he appears to have flourished after the time of the latter. At least, a difference of two generations is noted, in their respective pedigrees. We may therefore set it down as highly probable, that St. Loman—although he might have been born towards the close of the sixth century—yet, did not take an active part in the affairs of life, until the seventh age had somewhat advanced. As we have mentioned,[14] in another place, on the island of Inishmore, in Lough Gill, county of Sligo, a St. Loman is said to have founded a church, in the time of St. Columkille.[15] It may well be questioned, if he were not identical with the present holy man. Perhaps, it might be said, St. Loman of Lough Owel migrated to Lough Gill, at some period of his life; or, it might be, that St. Loman of Lough Gill chose afterwards to live near or on Lough Owel. Yet, our previous calculations, and the *data* already given, seem to establish a different case.[16] We must observe, however, the similarity of a coincidence in taste, when a St. Loman of the seventh century chose to live near the lake scenery of a loch, lovely as any could be found elsewhere in the ancient province of Meath, while a St. Loman of the sixth age selected his lake-island, in the ancient province of Connaught. As the church and residence of St. Loman, at Lough Gill, were completely insulated, so did we find a very low-lying green dot, far away from Portloman, and on the surface of Lough Owel. It was greatly our wish to visit it, and happily the opportunity was presented.[17] After a pleasant row of two miles, in a direct course,

side of this building. The site of this ruin was visited by the writer, who noticed two distinct divisions, interiorly, and separated by a cross-wall. The church proper, as measured within, was found to be thirty-eight feet in length, by twenty-one feet in width. What might be deemed a priest's dwelling was attached, and it measured thirty-five feet in length, by seventeen feet in width, allowing for a stone stair-way, which appeared leading to a former upper apartment. It now merely conducts to the top of a side wall. Like all other parts of the ancient building, this appears now to be completely matted over with ivy.

[10] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 601.

[11] See her Acts at the 22nd of March.

[12] See his Life at the 17th of March.

[13] See his genealogy, taken from the "Sanctilogic Genealogy," and Seluacius, chap. i., as quoted in Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 481, and cap. x., p. 491.

[14] See Article iii. at the 4th of February.

[15] Some beautiful church ruins on Church Island are engraved in Grose's "Antiquities of Ireland," vol. i., pp. 58, 59. The view was taken by Bigari, and descriptive letter-press accompanies it.

[16] The pedigrees, as well as the periods, of both saints, clearly distinguish both these holy men, bearing the name Loman.

[17] Through the kind offer of Mr. De Blaquiere, who, on casually learning a clergyman's desire to see the old church there, with the ready courtesy of an Irish gentleman sent his pleasure boat and servant for the purpose, with instructions, that both were to be at the writer's disposal whatever

over the still waters of the lough, and on a exceptionally warm day, the writer was landed on Church Island.[18] Here, indeed, were found subjects for solemn consideration. A very interesting old church stands, but in a ruinous state, on the small islet.[19] It was built of fine limestone. Interiorly, it measured thirty-five feet in length, by eighteen feet in width. The walls were three feet in thickness. An end eastern and circularly-headed window was in the gable, as yet tolerably perfect. A window can be seen in the



Church Island, Lough Owel.

north sidewall, while a door was in the southern side wall.[20] The west gable has completely disappeared. Elder trees grow within and around the ruins, which are also covered with ivy. An old cemetery extended without the church, and about fifty years before, the last corpse had been conveyed to it by boats and attendants from the mainland. Two distinctly marked piles of building stones are to be seen, on the very margin of the lake, and formerly these were more elevated over its surface than at present.[21] They, however, are the *debris* of old anchoretical houses, now completely dilapidated, but apparently resembling, in former times, the beehive-shaped houses to be found in the west and south of Ireland.[22] It is said, St.

time he might deem necessary for exploration on Lough Owel.

[18] The aspect of Church Island, as sketched from the shore, south-east, in June, 1876, has been represented by Mrs. Millard in the engraving, which illustrates the text.

[19] These are prominent objects, as the railway train from Mullingar to Longford passes along the east-shore of Lough Owel.

[20] This old church lies half way between Mullingar, to the south, and Multifarnham, to the north. The Irish Archæological Society has published the Annales de Monte Fernandi. (Annals of Multifarnham.) Edited by Aquilla Smith. See "Tracts relating to Ireland," vol. ii., pp. i.-viii., 1-26. Dublin, 1842, 4to.

[21] Probably the high water-level has been caused by drainage extended around the shores, or storage of water for the Royal Canal, which is largely supplied from Lough Owel.

[22] Some illustrations and references to these objects, will be found in a Paper by the writer, XVI.—On the Identification of St. Malachy O'Morgair's "Monasterium Ibracense," read February 26th, 1872, pp. 107 to 113. "Proceedings of the Royal Irish Academy," vol. i., series ii.

Lomman built a small house, in an island of Loch Uair, near Portlomain, and this seems most likely to have been the identical place.[23] Except at the landing-place, and on the higher earth, near the old church and its graveyard, lake-flaggers and reedy-grass lift their tops amid the waters on the islet's margins. St. Lomman is said to have lived on Alexandric[24] herbs, of which there was a great abundance on his island.[25] The Martyrology of Donegal[26] enters the festival of St. Lomman, of Loch h Uair, in Ui-Mac-Uais,[27] in Midhe, at the 7th of February. At the vii. ides of this month, we find, likewise, Lomman, confessor, in Hibernia, is set down[28] as having departed to Christ.[29] We are informed, that he had another festival, at the 11th of October;[30] this, however, is a mistake.[31] In the seventeenth century, there was a holyday[32] to honour this saint at Portloman, near Multi-Farannain,[33] or Multyfarnham.[34] Then, too, his bachall or crozier was held by Walter Mac Edward [Fitzward ?] in Portlommain.[35] His chain,[36] too, was preserved there, towards the middle of the seventeenth century.[37] What has become of both these objects cannot at present be ascertained.

ARTICLE III.—ST. AUGULUS, AUGURIUS, OR AUGULIUS, BISHOP OF AUGUSTA, IN BRITAIN. [*Third or Fourth Century.*] The light of the Gospel seems to have illuminated the souls of many among our countrymen, at a period much earlier than most students of antiquity have supposed.

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[23] See the "Martyrology of Donegal," edited by Drs. Todd and Reeves. Appendix to the Introduction, p. xlii.

[24] This was the *Smyrnium Olus-atrum*, commonly called *Alexanders*, which was probably a corruption of *Olus-atrum*. See Withering's "Botany," vol, ii., n., p. 392. Seventh edition.

[25] The Irish name, *Alistrin*, for them, is certainly a corruption of *Alexandrine. Hipposelinum seu Smyrmium vulgare* is the name given to this plant in Dr. Threlkeld's "Synopsis Stirpium Hiberniæ," printed at Dublin, in 1727.

[26] Edited by Drs. Todd and Reeves, pp. 40, 41.

[27] Dr. O'Donovan makes this identical with the barony of Moygoish, in the county of Westmeath. The Ui Mac-Uais were a tribe of the race of Colla Uais, Monarch of Ireland, in the fourth century. According to John O'Dugan's Poem, the O'Comhraidhe was the head chief of this tribe in the fourteenth century. The name is still extant; but, for many centuries, the family has been reduced to poverty and obscurity. It was Anglicised Cowry, in the sixteenth century; yet, now it is more usually Corry or Curry. This form is to be distinguished, however, from O'Corra of Ulster, as well as from O'Comhraidhe of Thomond, and from O'Comhraidhe of Corca-Laighe, in southern Cork. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," pp. 12, 13, and n. 51, p. xiii. Also, Geinealach Corca Laidhe, n. (h), p. 54. The "Miscellany of the Celtic Society," edited by John O'Donovan, Esq., LL.D. From what is stated in the text, the barony of Corkaree—or some portions of it—was probably a part of this ancient territory.

[28] In the "Kalendarium Drummondiense."

[29] See Bishop Forbes' "Kalendars of Scottish Saints," p. 4.

[30] See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 601.

[31] St. Lomman, the reputed nephew of St. Patrick, was venerated at that date.

[32] Most probably at the present date.

[33] There a Franciscan Monastery had been founded by William Delamer, in the reign of Henry III., A.D. 1236, according to Father Luke Wadding's "Annalium Minorum," tomus i.

[34] In the year 1460, this house was transferred by the Conventual Fathers to the Monks of the Strict Observance. See Sir James Ware, "De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 170.

[35] See table to the "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 434, 435. It is remarked in this connexion, that there are two rivers flowing out, and no river going into the lake.

[36] It was believed, that women labouring in child-birth, when girt with it, should have a safe delivery.

[37] Although these objects are said to have belonged to St. Lomman of Ath-Trim; yet, it seems far more probable, they had reference to the present St. Lomman. See "Martyrology of Donegal," edited by Drs. Todd and Reeves. Appendix to the Introduction, p. xiii.

Colgan[1] and the Bollandists preserve some brief notices of this holy bishop.[2] We recognise him under different forms of spelling applied to his name. Yet, the Acts of Augurius,[3] Augulus,[4] Augulinus,[5] Augulius,[6] or Augustus,[7] do not appear now to exist.[8] Various writers have alluded to this holy man under the varied inflexions of name bestowed on him: thus, Venerable Bede,[9] Usuard,[10] Raban Maur,[11] Ado, Wandelbert,[12] the Roman Martyrology,[13] Petrus Equilinus,[14] Phillipus Ferarius,[15] Genebrand,[16] Joannes Horolanus,[17] Marianus O'Gorman, Molanus, Father Henry Fitzsimon,[18] Constantinus Ghinius, the Martyrology of Salisbury,[19] the English Martyrology, Challoner,[20] Rev. Alban Butler,[21] the Irish Cistercian Monk,[22] Rev. S. Baring-Gould,[23] with a number of other martyrologists, calendarists and chroniclers, place his festival, at the 7th of February. This saint is said to have been of Irish origin. He is titled bishop, in various martyrologies. He is said to have presided over Augusta, in Brittany.[24] This Augusta is supposed to have been an ancient name, for many cities in the Roman empire.[25] It has been applied to the present city of London.[26] The Bollandist editor[27] doubts,

ARTICLE III.—[1] See "Acta Sanctorum Hiberniæ," vii. Februarii. De S. Augurio sive Augulio Londinensi in Anglia Episcopo, pp. 275, 276.

[2] See "Acta Sanctorum," tomus ii., vii. Februarii. The Acts of St. Augulius—edited by Father Godefrid Henschen—are in six paragraphs, pp. 16, 17.

[3] This is the form of name given by Genebrard, Horolanus, Ferrarius, Father Henry Fitzsimon, and various writers.

[4] Thus is he distinguished by Venerable Bede, Raban Maur, Usuard, Galesinius, Vandelbert, and by several other writers. The Roman Martyrology coincides.

[5] By Ricemarc.

[6] By Petrus Equilinus, and Petrus de Natalibus, lib. iii., cap. 105.

[7] In the ancient copy of Bede's Martyrology, which was used at St. Agnan's at Orleans, he is called St. Augustus; in some others, St. Augurius.

[8] See Bishop Challoner's "Britannia Sancta," part i., p. 111.

[9] Venerable Bede, in his Martyrology says, at the vii. of the Ides, or 7th of February: "In Britaniis, Civitate Augusta, natale S. Auguli Episcopi et Martyris.

[10] He remarks: "In Britanniis Civitate Augusta, natalis Beati Auguli Episcopi: qui cursum temporis per martyrium explens æterna meruit suscipere præmia."

[11] Rabanus, in his Martyrology, at the 7th of February, says: "In Britanniis in Civitate Augusta Nativitas Auguli Episcopi & Martyris."

[12] Wandelbert observes at the same day: "Augule spernendum mundum vincendo thriumphas."

[13] The Roman Martyrology has: "Augustæ in Britannia natalis B. Auguli Episcopi, qui ætatis cursum per martyrium explens, æterna præmia suscipere meruit."

[14] Petrus Equilinus, "In Catalogo," lib. iii., cap. 105. "Augulinus Episcopus in Britannia martyrium passus est: Hic enim Pontifex Augustæ Civitatis Britanniæ ætate ac viribus procursum temporis per martyrium complens, æterna meruit suscipere præmia 7. Idus Februarii, ut ait Ado."

[15] Philip Ferrarius, in his Catalogue at the 7th of February, says: "In Hibernia, Augurii Episcopi."

[16] Genebrand, in his Chronology of the Roman Calendar, at the 7th of February, says: "Augurii Episcopi Hiberniæ sub Valentiniano anno 361." Cressy observes, that Genebrand, in his "Chronology," wrongfully calls him an Irish Bishop. See "Church History of Brittany," book vi., chap. xxvii., p. 116. Genebrard's observation may better be rendered, "a bishop of Ireland."

[17] Joannes Horolanus, in his "Calendarium Ecclesiasticum," writes, "7. Februarii S. Augurii Episcopi Hiberniæ sub Valentiniano anno 361."

[18] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xii., p. 52.

[19] See Colgan's "Acta Sanctorum Hiberniæ," vii. Februarii. Vita S. Augurii, and n. 3, p. 275.

[20] See "Britannia Sancta," part i., p. 111.

[21] See "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February vii.

[22] See "Lives of the Irish Saints," at the 7th of February, pp. 213, 214.

[23] See "Lives of the Saints," vol. ii., February vii., p. 190.

[24] See Petrus de Natalibus, lib. iii., cap. 105, Galesinius, the English Martyrology, and various other authorities.

[25] See Dio "Historia Romana," lib. liv.

[26] Ammianus Marcellinus says, "Tendens ad Londinum vetus oppidum, quod Augustam posteritas appellavit," lib. xxvii. And, afterwards, he remarks, "Ab Augusta pro-

however, if there were not other cities in Britain, likewise bearing such a name.[28] York is even thought to have been his place.[29] At an advanced age, Augurius suffered martyrdom, not as said by some, A.D. 253,[30] under the Emperor Decius;[31] but, as Colgan thinks, after A.D. 300.[32] The English Martyrology[33] and Cressy state, that his triumph took place on the 7th of February, about the year of Christ, 305,[34] and a little while[35] after the martyrdom of St. Alban[36] or St. Albinus.[37] Thus should his triumph be ascribed to the period of the Emperor Diocletian.[38] A Scottish writer, Hunibert, is cited by Dempster to prove, that the mission, preaching, labours and miracles of this holy martyr were confined to Scotia.[39] It has been falsely asserted by the same writer, that the early teachings of Christianity had vanished entirely from England, about the year 360.[40] But Father Henschenius endeavours to show from authorities quoted, how untrue is the assertion of Dempster, in reference to British history at that period.[41] Some writers place the death of Augulus, so late as the year 361;[42] and, among these are Genebrard, Horolanus, and the Scottish writer, Dempster.[43] In his kalendar,

fectus, quam veteres appellavere Londinam," lib. xxviii. Hence, Colgan concludes, that London was commonly called Augusta, in the time of Marcellinus. See "Acta Sanctorum Hiberniæ," vii. Februarii, n. 2, p. 275.

[27] Henschennius.

[28] Ussher, and after him, Colgan, understand the *civitas Augusta* in Britain, of which he was bishop, to be the same as London.

[29] So seems to think Henschennius, who imagines it was then the capital of Britain. However, he preferred leaving this matter in doubt. See "Acta Sanctorum," tomus ii., Februarii vii. De S. Augulo, sect. 2, pp. 16, 17.

[30] Constantinus Ghinius, "In Natalibus Sanctorum Canonicorum," at the 7th of February, relates, that this saint suffered under Decius, who began to reign in A.D. 253, and ceased his rule A.D. 254.

[31] Such is the statement of Galesinius. According to another account, Decius reigned from A.D. 249 to 251. See Fredet's "Modern History," part i., p. 87.

[32] In this uncertain discrepancy of date, Colgan would not undertake to pronounce an opinion. See "Acta Sanctorum Hiberniæ," vii. Februarii, n. 5, p. 275.

[33] It states, at the 7th of February; "Eodem die Londini depositio S. Auguli Episcopi et Martyris, qui in persecutione Diocletiani Imperatoris propter fidei Christianæ in nostra magnæ Britanniæ insula prædicationem a veritatis inimicis enecatus est circa annum Christi 305 paulo post S. Albani passionem."

[34] See Cressy's "Church History of Brittany," book vi., chap. xxvii., p. 116. This writer, also, remarks; "whereas he is called a *martyr*, it is to be understood that in the late persecution he suffered many things for *Christ's* cause, and this year received the reward of his confession."

[35] St. Alban, regarded as protomartyr of Britain, did not suffer before A.D. 303, as Matthew of Westminster and other writers state, under the latter year. See Colgan's "Acta Sanctorum Hiberniæ," vii. Februarii, n. 4, p. 275. Matthew of Westminster gives a very lengthened account of St. Alban, and of his martyrdom. See "Flores Historiarum," A.D. CCCIII., pp. 124 to 129.

[36] His feast occurs on the 22nd of June.

[37] The Rev. Alban Butler writes regarding our saint: "He probably received that crown soon after St. Alban."—"Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February vii.

[38] Ussher, in his Index Chronologicus, has the date of his suffering A.D. ccciv. See "Britannicarum Ecclesiarum Antiquitates," p. 511. The English Martyrology, referring it to the year succeeding, states in a subsequent edition, that Augulus was slain, about the year 300, and by order of the British governor or president.

[39] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., num. 40.

[40] Before the close of the third century, a regular hierarchy was established in Britain, and the first persecution of the Christians took place here, A.D. 303, under Diocletian. See the "Historical Class-Book," of the Christian Brothers. Outlines of English History, p. 401.

[41] See "Acta Sanctorum," tomus ii., Februarii. De S. Avgvlo Episcopo Martyre in Civitate Britanniæ Augusta. Commentarius historicus, num. 5, p. 17.

[42] This will be seen, from the foregoing note, in which it is stated, our saint suffered during this year, under the Emperor Valentinian; but, Colgan remarks, that Julian the Apostate commenced his reign in A.D. 361; whilst, according to Baronius and other writers, Valentinian began first to reign, in A.D. 364. See "Acta Sanctorum Hiberniæ," vii. Februarii. Vita S. Augurii and n. 6, pp. 275, 276.

[43] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., num. 40.

Adam King has entered at the 7th of February, "St. Augurius bischop in Ireland vnder Valentiniane."[44] The same statement is made, with the date 361, in Radulph de Rivo's Ecclesiastical Kalendar, yet this is too early for Valentinian's reign.[45] Dr. Lanigan is of opinion, that St. Augurius of Ireland, is improperly confounded with the British bishop, Augulus or Augulius.[46] However, he does not assign any satisfactory reason for this statement.[47] Dempster attributes to this saint the writing of two books. One of these, according to him, was intituled, "De fide plantanda," lib. i., and the other, "De fuga persecutionis."[48] Colgan, however, supposes, this Scottish writer ventures upon such an assertion, without any just grounds, because he cites no credible authority for such statement.[49] St. Augurius, Augulius, or Aulus, is made a saint of Scotland, by Camerarius,[50] who refers to Constantinus Guinius.[51] His relics are said to be preserved at Dundran, among the Brigantes.[52] In like manner, Dempster, as usual, seeks to make St. Augurius a Scotchman.[53] At the 7th of February,[54] the same writer notes[55] the feast of Augurius, priest and martyr in Anglia.[56] Ussher places the death of this saint, at the year 304.[57] As we have already seen, the martyrologies and hagiographies have his festival set down, for the 7th of February. He is recorded as a bishop[58] and as a martyr.[59] This title to the latter designation is questioned by Rev. S. Baring-Gould,[60] who remarks very justly, that little is known regarding him. The French call this holy bishop, St. Aule. Chatelain thinks him to be the same as a saint, who is famous is some parts of Normandy, under the name of St. Ouil. It does not seem desirable to enlarge further on the present holy man's Acts, since, in reality, no great amount of light can be reflected on them.

[44] See Bishop Forbes' "Kalendars of Scottish Saints," p. 144.

[45] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii., num. 4, p. 17.

[46] Without deciding, in what persecution Augulus suffered, or how his being called, Episcopus Hiberniæ, can be explained, the Bollandists sum up their disquisitions concerning him in these words: "*Fuit ergo* in Britannia, civitate Augusta, S. Augulus Episcopus et martyr. *Cætera, quæ e variis adjecta, nil solidæ rationis habent, ideoque a nobis cuncta diffusius exposita.*" — "Acta Sanctorum," tomus ii., Februarii vii. De S. Augulo Episcopo Martyre, num. 6, p. 17.

[47] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sec. iii., pp. 6, 7.

[48] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., num. 40.

[49] See "Acta Sanctorum Hiberniæ," vii. Februarii. Vita S. Augurii and n. 7, pp. 275, 276.

[50] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 147.

[51] In Vita Dermargillæ. The Bollandist Henschenius professes himself entirely ignorant regarding this Life.

[52] Henschen remarks, however, these were a people, not of Scotia, but of Anglia, and seated in Western Yorkshire, in Durham, Lancaster, &c.

[53] "Thomas Dempsterus, de passionis tempore cum Genebrardo consentiens, de patria repugnat: et suæ, id est, recentiore *Scotiæ* antiquem Christi martyrem vendicat. Quod ne sine authore fecisse videretur: *Hunibertem Scotum, scriptorem antiquissimum in sua historia ejus in Scotia labores prædicationem et miracula extulisse* asserit: eadem fingendi libidine, qua ipsum Augurium sive Augulium. *De fide plantanda* librum unum, et *De fuga persecutionis* alterum scripsisse subjicit," &c. — Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. vii., p. 90. See Index Chronologicus, *ibid.*, p. 511.

[54] See Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[55] In his "Menologium Scoticum."

[56] For this statement, he cites Gh.—probably Ghinius.

[57] In his Chronological Index.

[58] His name occurs with the title of bishop in all the manuscript copies of the ancient Western Martyrology which bears the name of St. Jerome."—Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii. February vii.

[59] The abbey of Epternach had the copy of a Martyrology which is very old; this and several other Kalendars style him martyr. See *ibid.*

[60] See "Lives of the Saints," vol. ii., February vii., p. 190.

ARTICLE IV.—ST. MEDAN, MELLAN, MELDAN, OR MEALLAN MAC UI CUINN, OF INIS MAC-UI-CUINN, NOW INCHIQUIN, IN LOCH OIRBSEN, NOW LOUGH CORRIB, COUNTY OF GALWAY. [*Sixth and Seventh Centuries.*] The great celebrity of this holy man is chiefly due to the circumstance of his appearance to St. Fursey,[1] in that remarkable vision, to which allusion has been already made, in his Acts. During the earlier ages of our Christianity, it does not seem probable, a knowledge of St. Medan or Mellan, or Meldan—under any form of his name—could have been so imperfect, as we are bound to confess it has become in later years. His Acts seem to have perished. Still, we feel confident, that among the yet unpublished stores of our manuscript literature, further discoveries regarding him could be made. To the authorities, most readily accessible, must we have recourse for these following brief notices. The Acts of St. Meldan, a bishop and confessor, have been compiled from various sources, by Colgan, who has entered notices of him, at the 7th of February.[2] A previous commentary and acts of this saint are given by the Bollandists,[3] at the same date.[4] That St. Mellan—probably the truest form of his name—lived at a very early period, we have reason to conclude, from an entry in the "Feilire" of St. Ængus.[5] The Martyrology of Tallagh[6] registers at the 7th of February, Mellan, Insi mic h Cuinn. Marianus O'Gorman has a notice of him, at this same date. The scholiast on St. Ængus likewise coincides. The Kalendar of Drummond states, at the vii. Ides of February, that in Ireland, St. Mellan, confessor, departed to Christ.[7] It cannot be deemed, as wholly certain—although most writers have assumed it—that Mellan or Meallan, mentioned in the Irish martyrologies, at this date, must necessarily be identified with the St. Meldan,[8] who is recorded as having been seen, in the visions of St. Fursey,[9] while the latter lived near Lough Orbsen. In the Acts of St. Patrick, we find it related, that a certain Meldanus,[10] or Mellanus,[11] a priest, and an Irishman by birth, left his native country, with five other companions, for the purpose of studying the Sacred Scriptures, and of visiting holy places.[12] By a happy chance, they met St. Patrick returning from Britain. Falling on their knees, they obtained his blessing, and the Irish Apostle then predicted, that all of these persons should become bishops.[13] They all applied most sedulously to their studies, and became great scholars. Afterwards, in due course, they were

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ARTICLE IV.—[1] See his Life at the 16th of January.

[2] See "Acta Sanctorum Hiberniæ," vii. Februarii. De S. Meldano Episcopo et Confessore," pp. 269 to 271.

[3] See "Acta Sanctorum," tomus ii., vii. Februarii. De S. Medano, sive Meldano, Episcopo Hiberno, Peronæ in Gallia, pp. 66 to 68.

[4] This Life is edited by Father Godefrid Henschen.

[5] The following *rann*, for this day, is extracted from the "Leabhar Breac" copy, and translated by Professor O'Looney :—

C uii.ro Mellan inore uairle
Mac .h. Chuino notnali
Loman lochapn bpige
Locha Uair apo aige.

Mellan of the noble island,
Of Mac Ua Cuind implore him ;
Loman the powerful lamp
Of Loch Uar—a noble guest.

[6] Edited by Rev. Dr. Kelly, p. xiv.

[7] See Bishop Forbes' "Kalendars of Scottish Saints," p. 4.

[8] Colgan maintains, however, that Meldan is equivalent to Mellan. See "Acta Sanctorum Hiberniæ," vii. Februarii. De S. Meldano, Episcopo et Confessore, n. i., p. 271.

[9] His Life will be found at the 16th of January.

[10] According to Joceline.

[11] According to the Vita Tripartita S. Patricii, lib. ii., cap. ix., p. 130.

[12] The reader is referred to a still more detailed account of these recorded incidents, in the notices of St. Meallan, of Kilrush or of Cloncraff, at the 28th of January, article ii.

[13] See conjectural notices and festivals regarding them, in notes to the *memoranda*, already quoted.

raised to the episcopal rank. By word and example, they brought many to a sense of their Christian duties, while all of those bishops happily departed to the Lord.[14] They flourished towards the close of the fifth century, and it seems probable many of them lived early in the fifth. In the Irish Life of St. Patrick,[15] this Meldan is said to have been Bishop of Cluancremensis, or Cluain-Chembre,[16] in Ireland.[17] The period, at which this St. Meldan flourished, does not allow us to conclude, that he was identical with him, mentioned in St. Fursey's Acts. In the account of St. Fursey's vision, by Venerable Bede,[18] he alludes to the appearance among the angels of holy and just men. These he does not specially name, but, we are told, they were Scots, and of St. Fursey's own nation; that at a former period, they were celebrated, and that they had not unworthily enjoyed the grade of priests. It is likely, they were named in the more ancient little book of St. Fursey's Life, to which Bede alludes, and quotes as an authority, for a brief account of the vision. In all the other Acts of St. Fursey[19] published, Meldan is the name of that holy person,[20] who was at first his spiritual father, and who was living on the island, designated Esbren[21]—supposed to be incorrectly so called—when Fursey visited his part of the country. Loch Oirbsen[22] was the ancient name for the present Lough Corrib, in the county of Galway. On an island of this lake, Saint Meldan's religious establishment was situated.[23] As we have already stated, this island seems to have been the one, now known as Inchiquin. Here it is thought, that St. Meldan lived, a disciple of St. Brendan, who died on the 16th of May, A.D. 576 or 577, as generally supposed.[24] If so, St. Meldan was born, probably, about the middle of the sixth century. It is conjectured, also, that he aided his pupil, St. Fursey, in ministerial works, especially while preaching.[25] Although St. Meldan is only noticed, as a priest, by Venerable Bede; yet, it has been urged,[26] that he probably attained episcopal rank,[27] owing to his talents and renown.[28] He probably lived, too, as an anchoret. It seems highly probable, that the St. Meldan, who dwelt at Inchiquin, and who flourished about the year 580,[29] died soon after he had formed the acquaintance of St. Fursey, and in the earlier part of the seventh century, before the commencement of those remarkable visions Fursey had while living in the province of Connaught. In St. Fursey's Acts, at the 16th of January, Saints Meldan and Beoan seem to be

[14] See Colgan's "Trias Thaumaturga." Jocelyn's or Sexta Vita S. Patricii, cap. xciii., p. 86.

[15] In the Second Book.

[16] So is the place written by Henschen. See "Acta Sanctorum," tomus ii., Februarii vii. De S. Medano, sive Meldano, &c., num. 6, p. 67.

[17] The name seems resolvable into Cloncraff or Clooncrave. The place has not been identified.

[18] See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 19, pp. 211, 212.

[19] See what has been already stated, in his Life at the 16th of January.

[20] He is called Mac-Hua-Coinn, because his origin had been derived from the celebrated Monarch of Ireland, Conn of the Hundred Battles. See Colgan's "Acta Sanctorum Hiberniæ," Februarii vii. De S. Meldano, Episcopo et Confessore, n. i., p. 271.

[21] St. Brendan—venerated on the 16th of May—is said to have built the religious house, at this place.

[22] It is said to have been in the region of Hibhsean, in Western Connaught.

[23] From him it seems to have taken the name of the Island of Mac-Hua-Coinn, or Inisquin, now Inchaquin. See more regarding it in the Life of St. Fursey, at the 16th of January, chapter iii.

[24] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vii., and n. 120, pp. 30, 38.

[25] See Colgan's "Acta Sanctorum Hiberniæ," vii. Februarii. De S. Meldano, cap. i. and n. 7, pp. 269, 271.

[26] By Colgan, *ibid.* and n. 8.

[27] By Sacerdos was often meant Episcopus, according to a usage of ancient writers.

[28] St. Ængus the Culdee enumerates two Meldans, who were bishops, in liber ordinum, cap. i. Colgan thinks one or other of these must have been the present saint.

[29] In Colgan's opinion.

considered as Irishmen, by birth. Even it is said there, St. Fursey, on looking, beheld these two venerable men of that province, in which the man of God was born.[30] St. Meldan was the one most familiar, as the Sinedrus or spiritual director of Fursa, who afterwards went to Peronne, according to Cathal Maguire.[31] But, at the time of the vision, Meldan was already dead, and numbered among the blessed; while, his remains were most probably interred, in the first instance, at Inisquin, on Lough Corrib,[32] some time after the beginning of the seventh century. Probably, when St. Fursey left Ireland for England, and subsequently for France, he did not chose to disturb St. Meldan's remains, while not assured he could find a suitable place for their deposition. Unquestionably this was the St. Meldan that appeared in vision to his disciple and spiritual son, the future Abbot of Lagny, and whose relics the latter brought over to France when there established. Mention is made, regarding another apparition of this St. Meldan to a monk, named Colman.[33] Whether this happened before, or after, the death of St. Comgall,[34] has not been determined. Judging by the narrative in the Acts of St. Fursey, St. Meldan was not living, when the Irish missionary went to Gaul.[35] His relics were brought to France, however, by St. Fursey, who deposited them at Perrone, Picardy. Of this town, he is regarded as a patron, and there honoured.[36] The translation of St. Meldan's body from Ireland probably took place, after Erchinoald[37] had founded the Church of Saints Peter and Paul, on the top of the mount at Cignes, near Perrone. This happened during the lifetime of St. Fursey, who deposited in this church, moreover, the bodies or relics of St. Bean or Beoan, of St. Patrick,[38] and of many other saints,[39] as sacred pledges, while through their merits many miracles were afterwards wrought. In this church, St. Fursey himself loved to pray. However, in the seventeenth century, local traditions had not preserved a recollection of the exact spot, where those saintly relics lay, at Perrone. The neglect of preceding generations, or the ravages of time, had caused this total oblivion.[40] It does not seem probable, that this St. Meldan, who was a priest, can be identified with the succeeding St. Meldan, called a bishop.[41] According to Colgan,[42] St. Ængus places the natal day of St. Meldanus with that of his companions, SS. Nassadius and Beodanus, at the 26th of October.[43] At this same date, the Martyrology of Tallaght says, that three saints from Britain lived at Tamlachta Umhail, in the region of

[30] In Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xxi., p. 79. Also, Desmay's Life of St. Fursey, chapter vii., at the 9th of February, *ibid.*, p. 288.

[31] When treating about St. Fursey, at the 16th of January.

[32] See the highly interesting description of this fine expanse of water, in Sir William R. Wilde's "Lough Corrib, its Shores and Islands; with some notices of Lough Mask," chap. ii., pp. 18 to 38, with Appendix B.

[33] This is related in the Life of St. Comgall, chapter lv.

[34] His departure is usually assigned to the 10th of May, A.D. 601. See his Life at that day.

[35] Colgan supposes St. Meldan died before the year 626. See "Acta Sanctorum Hiberniæ," vii. Februarii. De S. Meldano, Episcopo et Confessore, cap. v., and n. 11, p. 271.

[36] See Bishop Challoner's "Britannia Sancta," part i., p. 111.

[37] He was *Major-domo* to King Clovis II. of France.

[38] It is difficult to determine who these saints were, as we find multiple names in our calendars.

[39] Whether of Ireland or of the Continent cannot be known.

[40] See Colgan's "Acta Sanctorum Hiberniæ," Februarii vii. De S. Meldano, Episcopo et Confessore, cap. iv., v., p. 270.

[41] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii. De S. Medano, sive Meldano. Commentarius prævius, num. 5, p. 67.

[42] See "Acta Sanctorum Hiberniæ," Februarii vii., n. 1, p. 271.

[43] The reader is referred to their Acts, at that day, where further remarks, in reference to the Saints Meldan and Beoan, of St. Fursey's vision, will be found.

Ivechia, in Ultonia. They dwelt near Lake Bricreann.[44] These three are called Nasad, Beoan and Mellan. They lived in the same church. As their province was Ultonia, however, this seems alone sufficient to make us doubt, if the Beoan and Meldan of St. Fursey's vision can be identified with two of the number having accordant names.[45] This saint must have been famous at one time, since many churches were dedicated to him. Sometimes, as we are told, he is called Medan.[46] The removal of his remains, to a far distant land, does not appear to have occasioned forgetfulness of his merits and miracles in the province, which seems to have been the one that can best lay claim to his nativity. Around the beautiful shores and islands of Lough Corrib, his name was long a household word. He is mentioned in the list of saints found in the Martyrology of Donegal.[47] There we read, as being venerated on this day, Meallan, Mac Ui Cuinn, of Inis Mac Ui Cuinn, in Loch Oirbsen, in Connaught. The Rev. S. Baring-Gould, remarking on the loss of his Acts, refers his period to the end of the sixth century.[48] At present, not even a trace of his former hermitage remains.

ARTICLE V.—ST. AID, AEDH, OR AIDUS, BISHOP OF SLEATY, QUEEN'S COUNTY. [*Seventh Century.*] Beside the River Barrow, where St. Fiach[1] founded his early religious establishment, in the fifth century, dwelt this venerable man, who is called an anchorite. He appears, furthermore, to have attained a still higher distinction, in connexion with this place. The name, Aid, Bishop of Sleibthe, is the only mention made of him, in the Martyrology of Tallagh.[2] He was probably abbot, as well as bishop, over the religious community, that lived at Sleaty or Sletty. The situation of this house has been pointed out, by Ussher, as having been on the White Plain, near the River Berbha or Barrow.[3] For this statement, he quotes the testimony of the Tripartite Life of St. Patrick; and, yet, in that copy, published by Colgan, we look in vain for verification of this reference.[4] It has generally been assumed, that Sleibthe,[5] so written by all Irish authorities,[6] must have derived its name from its contiguity to the hills or mountain range of Slieve Marigue.[8] It should be remarked, however, that Sleaty or Sletty old church[9] was on a level site, surrounded by its enclosed graveyard, near the right bank of the River Barrow, and removed some miles from the Sliabh Mairge range.[10] It lies two miles northward of Carlow town, and it seems pretty

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[44] This account is confirmed by the Scholiast on Ængus, and by the Martyrology of Cashel.

[45] The time, moreover, does not agree. For the Mellan or Meldan of St. Fursey's acquaintance flourished long before Beoan and Mellan, here mentioned, who are called the uncles of St. Cuthbert. Their respective pedigrees also differ.

[46] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February vii., p. 193.

[47] Edited by Drs. Todd and Reeves, pp. 40, 41.

[48] See "Lives of the Saints," vol. ii., February vii., p. 193.

ARTICLE V.—[1] See his Life at the 12th of October.

[2] Edited by Rev. Dr. Kelly, p. xv.

[3] See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 449.

[4] See "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. xxi., to xxv. pp. 152, 153.

[5] Pronounced "Sleaty."

[6] See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. i., p. 367.

[7] It now gives name to a barony in the Queen's County.

[8] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (c), p. 300.

[9] The townland and small parish of Sleaty are noted on the "Ordnance Survey Townland Maps for the Queen's County." Sheet 32.

[10] Yet, the author of the Tripartite Life, who seems to have known the situation well, translates Slepte, by the Latin word "montes." See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. xxiii., p. 153.

evident,[11] that in former times the Barrow once formed a lough, in the intermediate space.[12] We read in the Martyrology of Donegal,[13] as being venerated on this day, Aedh, Bishop of Slebte. The "Cáin Adamnain" states, that he was one among the saints whom Adamnan [14] found as security, to free the women of Ireland from every slavery which was upon them. Both of these holy men were contemporaries; and the year of Adamnan's death we know to have been 703.[15] Colgan[16] and the Bollandists[17] assign the festival of St. Aidus, to the 7th of February. Yet, Colgan has no special Acts at the present date. Under the head of Slebhte, Duald Mac Firbis enters Aedh, a disciple of Patrick,[18] Bishop of Slebhte, at February the 7th.[19] His death is set down at A.D. 696,[20] 698[21] or 199.[22] His birth and death appear to have happened within the seventh century.

ARTICLE VI.—ST. RONAN, BISHOP AND CONFESSOR, SCOTLAND. [*Seventh Century.*] In our collection, the names of many saints, connected with Scotland, are to be found, because especially during the sixth and seventh centuries, the Scottish missions were most generally served by natives of Ireland. When the nativities of such missionaries are undiscovered or doubtful—as in the present case—we feel inclined, most usually, to believe, when the names are thoroughly Irish, when the time fell within the Albanian missionary period, and as Ireland was almost the sole recruiting soil to furnish Scotia Minor with her ministers, that we may conditionally claim—at least until presumption of the fact be disturbed by conclusive evidence—a place in our national records, for several of the early Scottish saints. No doubt, many of the latter were natives of Scotland, and had no further connexion with Ireland, except in so far, as they received their religious training and instruction, from Irish ecclesiastics and teachers, at Iona, and elsewhere, in Scotland. But, the investigations of Irish and Scottish searchers, in the domains of antiquity, are still further required, to determine the nativities of numberless individuals, noted in the old kalendars and breviaries of Scotland.[1] The task, no doubt, is a discouraging one, owing to its inherent difficulties; yet, with perseverance and discrimination, much may be done. In the Kalendars of Ferrarius and of Adam King, at this date, a festival is assigned to a St. Ronane, who is called a bishop and a confessor.[2] There are no lessons, however, nor rubrical directions concerning his service; neither is he mentioned in the Arbuthnott Kalendar.[3] He flourished in Scotland,[4]

[11] From an examination of the river's valley-conformation.

[12] Carlow is so called, from its ancient "cahir," where the old castle of the town now stands, and from the "loch," immediately north of it.

[13] Edited by Drs. Todd and Reeves, pp. 40, 41.

[14] See his Life at the 23rd of September.

[15] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 304 to 307.

[16] See "Acta Sanctorum Hiberniæ," xxxi. Januarii. Appendix ad Acta S. Maidoci, cap. i., p. 221.

[17] See "Acta Sanctorum," Februarii vii., tomus ii. "Prætermissi et in alios dies rejecti," pp. 2, 3. Old edition.

[18] We do not think this title, however, to be warranted on any good authority.

[19] See "Proceedings of the Royal Irish Academy." Irish MSS. series, vol. i., part i., pp. 126, 127.

[20] See William M. Hennessy's "Chronicon Scotorum."

[21] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 299 to 301.

[22] The "Annals of Ulster" give this date.

ARTICLE VI.—[1] The circumstance of various missionaries and saints, in Scotland, being omitted from our Irish martyrologies and annals does not militate against our claim to their nativities; for, many of the most celebrated Irish saints, venerated in Great Britain, and on the Continent of Europe, are only known to us, through the study of foreign records.

[2] See Bishop Forbes' "Kalendars of Scottish Saints," p. 144.

[3] See *ibid.*, p. 441.

[4] Ferrarius states, about 603. Dempster

under King Malduine,[5] who is said to have reigned from A.D. 664 to 684.[6] St. Ronan lived in Kilmanora, or Kilmanoren, in the Scottish province of Lennocia,[7] or Levenax. This Ronanus is said[8] to have been the same as he who is mentioned by Venerable Bede.[9] The present saint is supposed to have been connected with the following places in Scotland.[10] The Kilmaronen, in Levenax, is probably the parish of Kilmaronock,[11] which name is formed from that of the saint; thus, Ma-ron-og, with an honorary prefix and suffix, Kilmaronag, in Muckairn;[12] Tempul Ronain,[13] the ancient name for the parish church of Hy;[14] Eoroby, in the old parish of Ness;[15] Island of Ronay, off Raasay;[16] Rona Island,[17] sixty miles north-north-east of the Lewes;[18] St. Ronan's Isle, which is a peninsulated eminence at high tide, and lying off the west coast[19] of the mainland in Zetland,[20] Port-Ronain, the principal landing-place in the Island of Iona;[21] all the foregoing places are thought to have been called after the present St. Ronan. He is not mentioned in our Irish Calendars, at this date, although he may have been an Irishman by birth; but, he must certainly be distinguished from St. Ronan Fionn, commemorated at Lann Ronain.[22] However, Father Innes confounds both;[23] and the present saint may or may not be the Scottish Ronan,[24] by nation, who was St. Finan's polemical opponent. A singular mistake has been committed,[25] in identifying the latter with a patron of *Insula Ronan*.[26] Bede's Ronan flourished about the year 652, and yet his death is placed at A.D. 778. At the year 736, the "Annals of Ulster" enter the death of Ronain, Abbot of Cinngaraid;[27] but, as we are told, St. Ænguss[28] places this saint, at the 9th of February, we may doubt, if he may be identified with the

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has a St. Ronan, Bishop of the Scots, at the same year; but, his feast is assigned to the 17th of February.

[5] He is noticed as the fifty-fifth King of Scotland.

[6] See the Chronology of George Buchanan, in "Rerum Scoticarum Historia," lib. v., pp. 146, 147.

[7] According to the Breviary of Aberdeen.

[8] By Camerarius, "De Scotorum Fortitudine," p. 96.

[9] See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 25, p. 233.

[10] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 441, 442.

[11] See "Origines Parochiales Scotiæ," pars i., p. 34. Among the antiquities are two Roman Catholic chapels. Also, the "Old Statistical Account of Scotland," vol. xi., p. 206.

[12] See "Origines Parochiales Scotiæ," pars ii., pp. 132, 827.

[13] Old records mention it, in connexion with "the personaige of Tempill-Ronaige."

[14] See Rev. William Reeves' Adamnan's "Life of St. Columba." Additional Notes P, sect. i., pp. 416, 417.

[15] See "Origines Prochiales Scotiæ," part ii., p. 388, and Martin's "Western Isles of Scotland," p. 27.

[16] A small inhabited island, belonging to the parish of Glenelg, in Inverness-shire. See Fullarton's "Imperial Gazetteer of Scotland," vol. ii., p. 643.

[17] On it, there is a little Teampull, 14 feet 8 inches long, by 8 feet 3 inches wide. Here, too, are some crosses.

[18] Local legends relate, that St. Ronan came to Rona from Eorapiall—where a chapel was dedicated to him—on the back of a whale. It is said, he found it inhabited by hairy creatures, who backed out into the sea before him, while leaving their marks in scratches on the rocks. See Muir's "Characteristics of Architecture," p. 199, and Martin's "Western Islands of Scotland," pp. 19 to 25.

[19] In the bay of Scalloway.

[20] See Hilbert's "Shetland," p. 456. Here are the foundations of an old chapel.

[21] See Rev. William Reeves' Adamnan's "Life of St. Columba." Additional Notes P, p. 417.

[22] At the 22nd of May, where an account of him will be found.

[23] See "Civil and Ecclesiastical History of Scotland," book ii., sect. xxv., p. 161.

[24] The editor of the "Origines Parochiales Scotiæ" having stated, that Scotia was Ireland, yet, makes Bede's Ronan a Scotchman. See part ii., pp. 285, 296.

[25] By Camerarius.

[26] See "De Scotorum Fortitudine," at February 6th, p. 96.

[27] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 86.

[28] He is commemorated as, Cpuc Ronain μιξoa, or, "Bishop Ronan the kingly." Upon this is the note, .i. Lioρ moρ Mochuda ata, or, "In Lismore Mochuda he is."

present holy man.[29] Dempster states, that Ronnanus, the bishop, died in Levinia.[30] On account of contradictory statements regarding this St. Ronan, the Bollandists wish to pass over his Acts—although they include him at this day—because they hoped further light might be thrown on his obscure history.[31]

ARTICLE VII.—SAINTS LONAN, CRIOTAN AND MIOLAN, CALLED LIKEWISE, THE THREE SONS OF DAIRE, OF MÓIN-MIOLAIN, PERHAPS, MONAMOLIN, COUNTY OF WEXFORD. The Martyrology of Tallagh[1] records at the 7th of February, the three sons of Daire, Lonan and Cretan and Maolan. Then follows the designation Mona Maolain, from which we might be inclined to think, that from the latter saint some Mona or "bog" had been named. We may fairly infer, that these holy brothers lived during or before the ninth century. Who their father Daire was has not transpired. These united names, Saints Lonan, Criotan, and Miolan, belonging to Moin-Miolain, and three sons of Daire, are registered in the Martyrology of Donegal,[2] as having a festival celebrated on this day. It will probably prove as unavailing to discover the place or places, where these holy men were venerated, as the exact time when they flourished. Yet, there is a parish, called Monamolin,[3] in the baronies of Ballaghkeen and Gorey, in the county of Wexford. Among the known denominations of Irish places, this seems to accord best with Mona-Maolain.[4] The last-named of the three saints appears to have given name to their place; and, therefore, is it probable, he was the most distinguished among them. There is a Kilcredan[5]—which might be derived from St. Criotan or Credan—on the townland of Ross, about one mile and a-half from O'Brien's Bridge, in the county of Clare. It lies within three miles and a-half mile south-west from Killaloe. Tradition has it, that a St. Credan built a church here; yet, whether he was identical or not with the St. Cretan or St. Criotan this day venerated must be left for mere conjecture. It is in a very out of-the-way place; yet, the spot is interesting for many reasons, and the people are greatly attached to it.[6] The cemetery of Kilcredan is approached by Ballycorney,[7] through a series of fields, each field

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[29] See Bishop Forbes' "Kalendars of Scottish Saints," p. 441.

[30] See "Menologium Scoticum." Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[31] See "Acta Sanctorum," tomus ii., Februarii vii. Prætermissi et in alios dies rejecti, p. 3.

ARTICLE VII.—[1] Edited by Rev. Dr. Kelly, p. xiv.

[2] Edited by Drs. Todd and Reeves, pp. 40, 41.

[3] It is defined on the "Ordnance Survey Townland Maps for the County of Wexford." Sheets 16, 17, 21, 22. The town and townland of this parish are shown on Sheet 16.

[4] There is another townland of Monamolan, in the parish of Templeludigan, barony of Bantry, and county of Wexford. See *ibid.*, Sheets 18, 24.

[5] This townland lies in the parish of O'Brien's bridge, barony of Lower Tulla. See "Ordnance Survey Townland Maps for the County of Clare." Sheet 45.

[6] In a letter from Maurice Lenihan, Esq., and dated Limerick, September 22nd, 1873, he gives a very interesting description of this place and its traditions. Not far from it is shown Lios Liathan, which is supposed to have been the fort held by Liathan, the "own man" or "body servant," to the celebrated Monarch of Ireland Brian Boroimhe. An account, regarding him will be found in "The Wars of the Ghaeil and Gaill," as also in Hardiman's "Irish Minstrelsy." Here again is Cragg Mountain, on which Eabul or Aibhile, the banshee or familiar sprite of the Dal-Cas is said to have lived. This too tradition says she haunted, and that she told Brian Boroimhe, he should not survive the great battle at Clontarf. This fact, it is stated, he told to his servant Liathan, when the Danes were approaching his tent to murder him.

[7] General Sarsfield rode through this place, when he made the celebrated *detour* on Ballyneety, where he blew up King William Third's battering train and ammunition.

nearly one fourth of a mile in length. As you enter the churchyard, a squared piece of granite, about five feet in length, is placed on the stile. It is usual to rest coffins on it, when funerals enter the cemetery. The view towards the north is bounded by a series of fine mountains; south and west the Tipperary, Cork and Kerry mountains loom in the distance. The cemetery is well filled with deceased members of various local families.[8] Hardly a remnant of the old church now remains.[9] Near it is a holy well, which is furnished with cups and jugs, arranged in a row about it.[10] There is another Kilcredane, or Kilcredaune,[11] at the mouth of the Shannon, in the parish and barony of Moyarta, and in the county of Clare.[12] There is a parish and townland called Kilcredan, in the barony of Imokilly, in the east riding of Cork County.[13] In the county of Kerry, in the barony of Magunihy, there is a parish, called Kilcredane.[14] Again, there is a Kilcreevin townland, in Kilmorgan parish, barony of Corran, and county of Sligo.[15] All of the foregoing, however, are far apart from Monamolin, in point of situation.

ARTICLE VIII.—ST. BRIGID, DAUGHTER OF DOMA OR DROMA. The name of St. Brigid, daughter to Doma, Dioma, Domma, Droma or Drona, as variously written by different authorities,[1] is set down in our Irish Calendars, at this day. Various distinct saints, called Brigid,[2] are noticed in our calendars. In the Rev. Dr. Kelly's version of the Martyrology of Tallagh, the present saint is called Brigit ingean Droma, on the 7th of February.[3] At the same day, she is mentioned in the Martyrologies of Marianus O'Gorman and of Charles Maguire. It is stated, likewise, that Ængus the Culdee and Geoffrey Keating mention this saint.[4] We read, in the Martyrology of

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[8] The Minahans, the Ryans, the Hurleys and the Hickeys are most numerous. Patt Hickey, who gave the first vote to Daniel O'Connell, at the Clare election in 1828, is buried here, and the people point out his grave with a laudable pride.

[9] The church was furnished with a bell, which, the natives aver, rang of itself. The bell, however, was taken across the Shannon, about one quarter of a-mile distant, when the tongue fell out, and it never rang more.

[10] An antique quern, called a Druid's stone, lies in the cemetery, which is filled with trees, and lately enclosed, by the Limerick Poor Law Guardians, with a good stone wall. The ancient rude stones of the church are now used as grave-stones.

[11] See "Ordnance Survey Townland Maps for the County of Clare." Sheets 65, 72.

[12] The foregoing communications, with a rough sketch of the first-named Kilcredan Cemetery, were sent to the writer, in the letter to which allusion has been already made.

[13] See "Ordnance Survey Townland Maps for the County of Cork." The parish is defined on Sheets 77, 78, 79, and the townland on the two former sheets.

[14] This is shown on the "Ordnance Survey Townland Maps for the County of Kerry." Sheets 48, 58.

[15] See "Ordnance Survey Townland Maps for the County of Sligo." Sheet 33.

ARTICLE VIII.—[1] Speaking of the many saints, bearing the name of Brigid, in Ireland, we find the following enumeration in Dermod O'Conor's translation of Keating's "History of Ireland:" "The religious women that were known by the name of Bridget in that kingdom were fourteen, and were those that follow: Bridget, the daughter of Dioma; Bridget, the daughter of Mianaig; Bridget, the daughter of Momhain; Bridget, the daughter of Eana; Bridget, the daughter of Colla; Bridget, the daughter of Eathtair Ard; Bridget, of Inis Bride; Bridget, the daughter of Diamair; Bridget, the daughter of Seannbotha; Bridget, the daughter of Fiadnait; Bridget, the daughter of Hugh; Bridget, the daughter of Luinge; Bridget, the daughter of Fischmaine; Bridget, the daughter of Flainge," book ii., p. 389.

[2] Many of the preceding proper names are altogether differently spelled, by Colgan, in his Latin version of this extract from Keating. See "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. i., p. 611.

[3] See vii. Idus. "Calendar of Irish Saints," p. xv. Colgan remarks, "sed Mart. Tamlact. vocat filiam *Dronæ* alii *Domæ*."

[4] See Colgan's "Trias Thaumaturga."

Donegal,[5] concerning Brighit, a daughter of Domma, as being venerated on this day. Her history is furthermore exceedingly obscure.

ARTICLE IX.—ST. COLMAN, BISHOP. On this day is entered in the Martyrologies of Tallagh[1] and of Donegal,[2] Colman, Bishop. He is not distinguished in connexion with any place. Under the head of Cluain Mor,[3] Duald Mac Firbis enters a Bishop Colman of Clonmore.[4] We shall not presume, however, to assert, that he was identical with the saint of this date; nor, indeed, do we know to which of the many holy men so called, and entered in our calendars, this notice should be applied.

ARTICLE X.—ST. COLMAN, BISHOP. We find inserted a second time in the Martyrology of Tallagh,[1] at the 7th of February, the name of Colman, a bishop. It seems not unlikely, this was an unnecessary entry, and occurring through some oversight. It is probably referable, to the previously entered prelate.

ARTICLE XI.—ST. FIONNTAIN, PRIEST, OF CLONKEEN, PROBABLY KILL OF THE GRANGE, COUNTY DUBLIN. In selecting the fine site for his humble church—supposing its site to be thus identified—this holy man was distinguished by his zeal for the glory of God's house. He gave neither sleep to his eyes, nor slumber to his eyelids, nor rest to his temples, till he found a dwelling-place, meet for the Lord, a tabernacle for the God of Jacob.[1] And he selected the suitable and beautiful spot, near old Dunleary,[2] when no populous city was near, as at present. The good priest felt, likewise, that we have an altar with an unchanging Victim of infinite price; and whether in this, or in any material temple, He is our Emmanuel—our God with us—during life; and that we, by His grace, will be with Him in another temple, "not built with hands," for a blessed eternity. So have the pastors of the Church felt, from earliest times for themselves and their flocks. The name of Fintain, priest of Cluana cain, is met with in the Martyrology of Tallagh,[3] at the 7th of February. There are various places bearing this name in Ireland. We find, likewise, Fionntain, priest of Cluain Caoin, set down in the Martyrology of Donegal,[4] as having a festival at this date. Kill of the Grange[5] was formerly called Clonkene, and it is situated in the county of Dublin.[6] The old church there, in the vicinity of the present Kingstown,[7]

Appendix Quarta ad Acta S. Brigidæ, cap. i., p. 611.

[5] Edited by Drs. Todd and Reeves, pp. 40, 41.

ARTICLE IX.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 40, 41.

[3] There are so many places of this name, that it would be useless, without further evidence, attempting to identify the one here referred to, as stated in William M. Hennessy's note.

[4] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 102, 103.

ARTICLE X.—[1] Edited by Rev. Dr. Kelly, p. xv.

ARTICLE XI.—[1] Psalms cxxxi. 4, 5.

[2] The former fishing village, from which the present fashionable Kingstown sprang, was near that corner of the harbour, now devoted to coaling and fishing vessels. See G. R. Powell's "Official Railway Handbook to Bray, Kingstown, the Coast, and the County of Wicklow," p. 47.

[3] Edited by Rev. Dr. Kelly, p. xiv.

[4] Edited by Drs. Todd and Reeves, pp. 40, 41.

[5] In the parish of Kill, barony of Rathdown. It is shown on the "Ordnance Survey Townland Maps for the County of Dublin." Sheet 23.

[6] See an interesting account of this place in D'Alton's "History of the County of Dublin," pp. 934 to 936.

[7] This name it received, in compliment to George IV., after his visit to Ireland, in

is a very interesting ruin. In 1615, this church was in repair for Protestant services, although the chancel was ruinous.[8] According to Archbishop Alan's "Liber Niger" this church of St. Fintan of Clonkene, together with St. Brigid's church at Stillorgan, was held to be in the marches.[9] The present ruins, at Kill of the Grange, consist of an aisle and a chancel; the former measures eight yards by six, and the latter seven by six. Within and without the ruins, the graveyard attached has become so overcrowded, that of late years it has been closed for interments. Ivy creeps luxuriantly over the old



Kill of the Grange, Co. Dublin.

walls, and a number of large trees grow around them.[10] The fragment of a stone cross stands north of the ruins, and it is perforated with two holes, each of a size to admit a hand passing through. There is another old cross on a bank, outside the consecrated space,[11] and on the old entrance way to the cemetery. The present St. Fintan seems to have been the former patron;[12] but, of his period and parentage, we can form no idea. If we are to follow Colgan's opinion,[13] he had a second festival at the 11th of May;[14]

1821, when adulation in abundance was showered on the contemptible monarch, by the interested or mistaken clique, who dared to act and speak in the name of her people. It remained for a noble English poet, in "The Irish Avatar," to immortalize that event, in his own caustic and merited language. "The gluttonous despot," and "the chain-kissing slaves" that welcomed him, received a deserved castigation, in that poem, which opens with the lines:—

"Ere the daughter of Brunswick is cold in her grave,
And her ashes still float to their home o'er the tide,
Lo! George the triumphant speeds over the wave,
To the long-cherish'd isle which he loved like his—bride."

[8] The Royal Visitation of 1615, calls this church Clonkene, *alias* Grange.

[9] See D'Alton's "History of the County of Dublin," p. 839.

[10] The accompanying illustration was engraved, by Mr. Gregor Grey, from a photograph furnished by Frederick H. Mares, Dublin.

[11] See D'Alton's "History of the County of Dublin," p. 935.

[12] See *ibid.*, p. 839.

yet, although both the name of the saint and of his place accord with what is here noted, it does not establish for us sufficient evidence of identity.

ARTICLE XII.—ST. MAENUCAN OR MAONACAN, OF ATH-LIAG, OR ATH-LEAGUE, COUNTY OF ROSCOMMON. In the western part of the King's County, the patron saint Manchan, of Lemanaghan,[1] has his name locally pronounced Monaghan, nearly corresponding with the spelling of the present holy man's name. Maonacan, of Ath-liag, is recorded in the Martyrologies of Tallagh[2] and of Donegal,[3] as having a festival at this date. No doubt, it is from the name of this saint, that his place has been denominated Ath-liag-Moenagain—now Athleague.[4] At present, it forms a village and parish,[5] lying on the River Suck,[6] in the north-western part of Athlone barony, in the county of Roscommon. It must, also, be distinguished from Athliag na Sinna, now Ballyleague,[7] at Lanesborough, and in the same county.[8] The period of this saint is unknown.

ARTICLE XIII.—REPUTED FESTIVAL OF A ST. CORMAC, JUNIOR, BISHOP OF TRIM. [*Said to have lived in the Eighth Century.*] According to Colgan,[1] a festival for this bishop has been set down, at the present date, or at the 17th of February,[2] where further notices are given, and to which the reader is referred.

ARTICLE XIV.—REPUTED FESTIVAL OF ST. ALTHO, FOUNDER OF ALT-MUNSTER, BAVARIA. [*Eighth Century.*] At the 7th of February,[1] Dempster enters[2] the feast of St. Altho, the founder of Altomunster.[3] The Bollandists only notice this statement, at the present date;[4] but, they refer his festival and Acts, to the 9th of this month.[5] There, also, and at the 5th of September—another feast kept to his memory—the reader will find further particulars, in reference to him.

[13] See "Acta Sanctorum Hiberniæ," xvii. Februarii. Appendix ad Acta S. Fintani, cap. i., p. 355.

[14] See further allusions to him, at that date.

ARTICLE XII.—[1] See his Acts at the 24th of January.

[2] Edited by Rev. Dr. Kelly, p. xv.

[3] Edited by Drs. Todd and Reeves, pp. 40, 41.

[4] A strong castle stood here, in the thirteenth century. This fortress was a frequent object for contention between the Irish and English. See John D'Alton's "History of Ireland, and Annals of Boyle," vol. ii., n. (*a*), pp. 365, 366.

[5] The extensive parish so called is contained in the barony of Killian, and this portion is shown on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 19, 20, 32, 33; as, also, in the barony of Athlone, and this part is represented on the "Ordnance Survey Townland Maps for the County of Roscommon." Sheets 39, 41, 44.

[6] The townland and town, called Athleague, are noted on Sheet 41, of the last-named series.

[7] In Cloontuskert parish, barony of Ballintober South. See *ibid.*, Sheet 37.

[8] See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (z), pp. 398, 399, and vol. vii., Index, p. 7, *ibid.*

ARTICLE XIII.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. Appendix ad Acta S. Cormaci, Episcopi, cap. i., p. 360.

[2] See *ibid.* De S. Cormaco Juniore, Ep. Atht., pp. 361, 362.

ARTICLE XIV.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 191.

[2] In the "Menologium Scoticum."

[3] For this statement, he quotes Hund.

[4] See "Acta Sanctorum," tomus ii., Februarii vii. Among the pretermitted saints reserved for another day, p. 3, this notice will be found.

[5] There do we find "De S. Altone Abbate in Bavaria Superiore." A previous commentary in two sections precedes, pp. 358 to 361.

Eighth Day of February.

ARTICLE I.—ST. ONCHO, OR ONCHUO, CONFESSOR, OF CLONMORE, COUNTY OF CARLOW.

[*SIXTH OR SEVENTH CENTURY.*]

CHAPTER I.

INTRODUCTION—ST. ONCHUO'S BIRTH-PLACE AND FAMILY—DOUBTFUL STATEMENTS REGARDING HIM—HIS STUDY OF POETRY AND ANTIQUITIES—HE VISITS ST. FINIAN THE LEPER—DESIRE TO COLLECT THE RELICS OF IRISH SAINTS—ST. ONCHUO'S TRAVELS FOR THIS PURPOSE.

THE most interesting incidents of ancient Irish life are to be found in the songs, minstrelsy, and poetry of this imaginative and romantic people, whose history and traditions were carried back to such remote periods.[1] Many poetic compositions survive. Their old songs are both lyrical and historic; while, from early Christian times, numberless poems, on various religious subjects, were recited in the monasteries, in the bieatachs, and in the shielings of the poor.[2] The songs of Ireland, which still linger on in the most remote valleys and mountains, are so ancient, that their authors have sunk into oblivion. They are fervidly religious or patriotic. Inspired by the grand scenery of the country, by the patriarchal and moral life of its people, and by the incidents of their authentic and eventful history, while sometimes including the mythical, they are considered the finest of all heroic and pious songs, or recitations. The chiefs and chieftainesses loved to hear them sung to the touch of the harpers.[3] On the mountain, where boys tended

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ARTICLE I.—CHAPTER I.—[1] A very interesting work, on this subject, has been published by Joseph Cooper Walker, and intituled, "Historical Memoirs of the Irish Bards; interpersed with anecdotes of, and occasional observations on, the Music of Ireland. Also, an Historical and Descriptive Account of the Musical Instruments of the Ancient Irish. And an Appendix, containing several biographical and other papers, with select Irish Melodies." Appended to this work is a very interesting paper, "An Essay on the Poetical Accents of the Irish," by William Beauford, A.M., Societ. Antiq. Hib. Soc. Appendix, No. iii., pp. 29 to 36.

[2] In a brief historical allusion to the subject of his country's music, Thomas Moore remarks, that "some of the most exquisite effusions of this art have their origin among the simplest and most uncultivated people; nor can all that taste and science bring afterwards to the task do more, in general, than diversify, by new combinations, those first wild strains of gaiety or passion into which nature had infused her original inspiration." Alluding to the sixth century, in Ireland, and to its early melodies, and harpers, the great poet observes, that our early harmony "was in some degree like the first music of the infant age of Greece, and partook of the freshness of that morning of mind and hope, which was then awakening around them."—"History of Ireland," vol. i., chap. xiv., pp. 314, 315.

[3] In the lately published learned work of William Chappell, F.S.A., to Egypt and some other eastern countries is the use of the lyre and harp attributed, long before the Greeks borrowed their musical instruments from that source. See "The History of Music" (Art and Science), vol. i. From the earliest records to the fall of the Roman Empire, chap. iii., iv., pp. 39 to 90: From an Oriental source, we must probably derive the origin of our ancient Irish harp, while at various periods it underwent considerable improvement in construction and furnishing with metallic strings.

the flocks and herds, in the valley, where the reapers gathered the corn, in the depth of the forest, the stranger and the native heard alike the echo of these songs, ever the solace of the men, in all their various occupations. In the long winter evenings, when work was over, and the family had gathered about the roaring fire of oak or of turf, the spirit-stirring melodies and lyrics resounded, while the women spun and wove. Even the superiors of the monasteries, and the saints,[4] sang to the harp and to other musical instruments, the fine compositions of bardic celebrities.[5] To a family of such bards, the present saint belonged, and from earliest youth, his ear and his mind were attuned to the melodies of his native country, and to strains of psalmody, which refine and elevate the soul. With home music, he also learned the interesting facts of home history.

Some notices of this holy man have been gleaned, from our ancient calendars, and from various sources, by Colgan,[6] at the 8th of February. The Bollandists have only a brief and passing allusion to him, at this same date.[7] Onchuo, or Onchu, was the son of a poet,[8] and he was born in the province of Connaught. He descended from a respectable family, since to its members was assigned the important charge of preserving their country's institutes and antiquities, with the genealogies of her illustrious men. Such appears, also, to have been the profession of our saint's father, as of his ancestors, whose names, however, have not transpired; while, Onchuo himself is said to have been a most skilful master, in these peculiar lines of pursuit.[9] Some doubts have arisen, in the mind of Dr. Lanigan, as to the time when this saint flourished;[10] but, there seems to be sufficient evidence to prove, that he lived during the sixth or seventh century. While Colgan says, that Onchuo flourished about the year 550,[11] that he was contemporary with Maidoc of Clonmore, who was contemporaneous with his uterine brother, Aid,[12] son of Ainmire,[13] and that both are buried at Clonmore;[14] Dr. Lanigan

[4] With a sufficiently discursive essay, on music and musical instruments generally, Giraldus Cambrensis gives a very minute description of Irish proficiency, in this most refining of accomplishments. He observes, that the bishops, abbots and saints of Ireland, were accustomed to carry their harps about with them, and to touch them melodiously, "in iis modulando pie delectari consueverint."—Giraldi Cambrensis' "Opera," vol. v. Edited by James F. Dimock, M.A. "Topographia Hibernica," Distinctio iii., cap. xii., p. 155. See, also, cap. xi., xiii., xiv., xv., pp. 153 to 161.

[5] The "Book of Conquests," contained in the Saltair of Cashel, relates, that at the very time Milesius landed in Ireland he had a poet, Cir, and a harper, Ona, in his train. See a series of lectures, by Professor Eugene O'Curry, "On the Manners and Customs of the Ancient Irish," vol. ii., lect. i., pp. 4, 5. Edited by W. K. Sullivan, Ph. D., &c.

[6] See "Acta Sanctorum Hiberniæ," viii. Februarii. De S. Onchuone, ex variis, pp. 276, 277, with notes.

[7] The Bollandists say, that St. Onchuo was an unparalleled poet, a native of Connaught, and that he lies buried at Clonmore, in Leinster. This they quote from the Calendar of Cashel. They class our saint among the Prætermissi et in alios dies rejecti. See "Acta Sanctorum," tomus ii., Februarii viii., p. 151.

[8] An accomplished Irish poet was expected to be conversant with the twelve books of *Filedheacht*, meaning "poetry," or "philosophy;" while, each book was calculated, as the stage of an ancient collegiate course, to be studied for a year. How comprehensive were the subjects in each book may be learned, on consulting that admirable series of lectures, by the late Professor Eugene O'Curry, "On the Manners and Customs of the Ancient Irish," vol. ii., lect. viii., pp. 171 to 173. Also lect. xviii., p. 381. Edited by W. K. Sullivan, Ph. D.

[9] See Colgan's "Acta Sanctorum Hiberniæ," viii. Februarii. Vita S. Onchuonis, cap. i., p. 276.

[10] See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iii., n. 34, p. 87.

[11] See "Acta Sanctorum Hiberniæ." Index ii. qui est Chronologicus, vi. sæc., p. 831.

[12] See *ibid.*, viii. Februarii. De S. Onchuone, n. 1, p. 277. He began to reign about 572, and he was a generous benefactor to the Church.

[13] He reigned A.D. 568. See l'Abbé MaGeoghegan's "Histoire de l'Irlande, An-

holds,[15] he may have been contemporaneous with St. Finan, the Leper,[16] or what is even more probable, he may have lived at a period, even later than that of St. Finan[17] or of St. Moling.[18] It may be possible, St. Onchuo was born some time in the sixth century. Indeed, it is rather difficult to reconcile his chronology, with that of some, among his reputed contemporaries.

The Irish name for this saint was Onchu; and Colgan says, that word means "a water-dog" or "leopard." A doubt has been urged, as to whether or not, this holy man was identical with a St. Conall, who is called the son of Ængus, and who, likewise, has been distinguished as a poet or an antiquary. The latter was venerated, at the 9th of September.[19] It has been remarked,[20] there is not only a coincidence of profession, between Onchuo and Conall; but, the etymology of both these names has a certain affinity, well known to those skilled in the Irish language. A similarity of pursuits, and a like signification of name, are rather slight and insufficient grounds, however, for such a conjecture. Onchuo is very generally distinguished as son of the poet.[21] When we are told, this saint became a monk under St. Aidan, patron of Ferns, and in the monastery of Clonmore,[22] such statement can only be true of him, at a later period of his life. It seems probable, Onchuo's earliest education was obtained in the province of Connaught, where his family lived; and, here, too, he is most likely to have entered religion. At this time, his taste for poetry was fostered by his masters, while he became a great student of his country's antiquities.[23]

The profession of an antiquary was formerly very much honoured and esteemed by the Irish. Not only in the early ages, but even in Colgan's time, there were certain particular families, whose members addicted themselves to this study.[24] These were obliged to transmit for posterity, the ancient laws of their country, the actions of illustrious men, with their genealogies, besides sacred and profane antiquities relating to our island. In more remote times, it is observed, that perhaps those distinct faculties were united in the same family; although, at a subsequent period, they were divided among separate families. The first profession or faculty was bound

cienne et Moderne," tome i. Seconde Partie, chap. iii., p. 229.

[14] In the "Letters relating to the Antiquities of the County of Carlow, containing Information collected during the Progress of the Ordnance Survey in 1839," the antiquities in the parish of Clonmore are described, with some rude drawings, by Patrick O'Keefe, in a communication, headed Tullow, August 7th, 1839, pp. 372 to 390. At this time, an old woman recollected the ancient church to be standing, on the north side of the road, where an ancient cross remained. According to her account, there were two door-ways—one on each gable—but, in a battered condition. One of the breaches in the western gable was probably a door-way. Although, at this period of his career, John O'Donovan notes, that Clonmore, in the barony of Bantry, and county of Wexford, was the Cluain-mor-Maodhog of Irish ecclesiastical history; P. O'Keefe more correctly suspects this present Clonmore to be the place, and he says, it is remarkable, that the old natives stated, it was formerly called Cluan Mor Maddock. See p. 382.

[15] See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iii., n. 34, p. 87.

[16] See his Life at the 16th of March.

[17] He died about A.D. 680.

[18] See this saint's Acts, at the 17th of June. He died about A.D. 696.

[19] See some notices of him, at that date.

[20] By Colgan.

[21] Professions were usually confined to particular families in ancient Ireland; but, as the Venerable Charles O'Conor remarks: "Extraordinary merit was allowed to soar above its hereditary department, on extraordinary occasions; and of this we have many instances."—"Dissertations on the History of Ireland," sect. vi., p. 61.

[22] See Rev. Dr. Kelly's "Calendar of Irish Saints," p. 71.

[23] James Hardiman, while enumerating various bards, "who dedicated their talents to the praises of the Deity," has omitted St. Onchuo. See "Irish Minstrelsy, or Bardic Remains of Ireland; with English Poetical Translations." Introduction, pp. xii., xiii.

[24] See Colgan's "Acta Sanctorum Hiberniæ," viii. Februarii. De S. Onchuone, cap. i., p. 276.

to know, not only regal decrees, and old national or provincial laws, but to be able, from time to time, to give just judgments, when applying those laws to matters of controversy and in legal causes. Another profession was that of the historian.[25] He was required to have a knowledge of his country's history, the genealogies and privileges of her nobles, with all other matters appertaining to antiquarian study. A third profession was that of poetry and grammar. Those persons addicted to the latter pursuits were required to observe verbal inflections or declensions, and to compose verses in every kind of metre. Throughout all Ireland, there was no prince or chief, belonging to an illustrious family, who did not maintain some professors of these several faculties. Besides having a knowledge of the common antiquities of their country, such learned men were also obliged, by virtue of their maintainence, to record all important matters, especially connected with that particular house or family, to which they were attached.[26]

In addition to the hereditary knowledge attained by our saint, with regard to those various sciences, it would also appear, that he inherited or acquired a special taste for poetry. Naturally gifted with exquisite sensibility, and a fine imagination, he made no inconsiderable progress in this fascinating art. But, considering how vain are human learning and all worldly pursuits, he resolved to employ his talents, in celebrating the praises of God and of the saints, having neglected other subjects, on which his mental faculties had been heretofore exercised. Thus, making a selection, with true Christian wisdom, between the creature and the Creator; Onchuo sought to engage another great saint, in a pious project, which he then meditated. Having visited St. Finian the Leper,[27] this latter holy person was urged to undertake a pilgrimage, in company with our saint. Onchuo wished to journey through all parts of Ireland, visiting various hermitages, cells and monasteries, where saintly men dwelt, at that time, or during any previous period, so that he might collect together relics, at the different localities, hallowed by connexion with those servants of God. Impeded by his infirmity, St. Finian declined, however, assenting to this proposal. He even sought to dissuade Onchuo from such a purpose, saying it was decreed, both of them should die in that place, where they then were. From this account, and sequel of the narrative, it would appear, that the place, at which St. Finian and St. Onchuo held this interview, must have been at Clonmore, in the county of Carlow.[28] Nevertheless, our saint, full of his pious intention, resolved on prosecuting his journey alone, and immediately he set out on his travels.[29] The holy man formed his resolution of visiting each place, throughout our whole island, in which he thought there might be the most remote chance for dis-

[25] For the former duties of the Ollamhrè Senchas, or "Doctor of History," the reader is referred to O'Mahony's Keating's "History of Ireland," book i., part ii., chap. vii., pp. 302, 303.

[26] One of the most remarkable, and almost the latest great Irish genealogist was Duald Mac Firbiss—or as styled by himself Dubhaltach Mac Firbisigh—of Lecan, who was foully murdered at Dunflin, in the county of Sligo, A.D. 1670. His historical, topographical and genealogical collections, written by his own hand, are at present in possession of the Earl of Rodan. See Duald Mac Firbis' "Genealogies, Tribes and Customs of Hy-Fiachrach, commonly called O'Dowda's Country," edited with a Translation and Notes, by John O'Donovan. Introductory Remarks, pp. vi., viii.

[27] Where the Acts of this saint will be found, at the 16th of March, they, likewise, contain allusions to St. Onchuo.

[28] Mr. John M'Call has published a very complete and learned tract, intituled, "The Antiquities and History of Cluain-mor-Maedhoc, now Clonmore, in the County of Carlow, with a sketch of the principal events in its immediate neighbourhood, from the most authentic sources," in four chapters, containing pp. 1—32. Dublin, 1862, 8vo.

[29] See Colgan's "Acta Sanctorum Hiberniæ," viii. Februarii. Vita S. Onchuonis, cap. ii., iii., p. 276.

covering or procuring relics, of any Irish saints. He had hoped, that such a collection might afterwards serve to increase devotion, and preserve the memory of those pious servants of God, among the people. Such purposes he accomplished; for, whatever monastery or cell, he visited, furnished some contribution to the store, he had previously acquired. Not only did he obtain memorials of the dead; but, he received even certain gifts or articles, from pious men, whose reputation for sanctity had been already established, in the Irish Church. All of these precious treasures, Onchuo deposited, in the same reliquary.[30] Thus journeyed this devout servant of God, if without the pillar of cloud by day, and the pillar of fire by night, to guide him, as the Almighty formerly conducted the Israelites through the desert;[31] yet, like them, carrying their sacred vessels, he piously bore venerated mementoes of his country's sanctity, for, even at that early period, holy persons had slept calmly in the Lord, and their remains were held everywhere, in great reverence, among the people.

CHAPTER II.

ST. ONCHUO ARRIVES AT CLONMORE—HIS REQUEST PREFERRED TO THE ABBOT, ST. MAIDOC—A MIRACLE—ST. ONCHUO'S DEATH AND BURIAL, AT CLONMORE—TIME WHEN HE FLOURISHED—NOTICES OF HIM, IN THE CALENDARS—CONCLUSION.

ENTHUSIASM and perseverance carry men to the accomplishment of great objects. So occupied with this his earnest intent, the Lord was pleased to reward St. Onchuo's zeal and industry, for he soon amassed a very considerable number of sacred mementoes. These he preserved with the utmost care. Many a beautiful scene he admired on the way, and many an edifying hour he spent as a guest, in some religious house. In fine, having nearly accomplished his original purpose, he came to the flourishing monastery of Clonmore,[1] in Leinster, over which the illustrious Maidoc or Aidus, son to Eugenius of the Leinster family, then presided as abbot.[2]

St. Onchuo received kind hospitality, and he demanded some memorial from this holy superior.[3] Through humility, however, Maidoc refused such a request; when, it is said, his finger fell to the ground in a miraculous manner. Our saint immediately took it up, and placed it among his other relics. Having felt pain, caused by the loss of his finger, St. Maidoc was moved by Divine inspiration, to cry out: "All the relics thou hast collected must remain in this place, and thy remains shall be with them." The event justified this prediction; for, the precious reliquary, with its contents, was preserved long afterwards, in Clonmore monastery.[4] The prophecy of St.

[30] See *ibid.*, cap. vii., p. 277.

[31] See Exodus xiii., 21, 22.

CHAPTER II.—[1] The townland of Clonmore, in a parish of the same denomination, Barony of Rathvilly, is shown on the "Ordnance Survey Townland Maps for the County of Carlow." Sheet 9.

[2] The festival of this St. Maidoc occurs, on the 11th of April.

[3] From information obtained, by P. O'Keefe, on the spot, a pattern used to be held, about the year 1780 or before, near St. Mogue's Well, at Clonmore, on the last day of winter, January 31st. See "Letters relating to the Antiquities of the County of Carlow, containing Information collected during the progress of the Ordnance Survey in 1839," p. 373. This furthermore throws some doubt on the exact Maidoc, who was patron at Clonmore.

[4] In the Book of Clonenagh, the memory of saints belonging to this monastery is preserved, and an excessively large number is said to repose at Clonmore, as may be col-

Finian, the Leper, was also fulfilled, for his bones reposed, together with those of our saint,[5] near the cross,[6] to the south of it, in the adjoining cemetery.[7] There, St. Onchuo found his last resting place on earth.[8] When he died, too, at Clonmore,[9] all his relics were there religiously preserved.[10]

Between the ruined castle[11] and Clonmore church, on the road side, a few yards above a little rivulet, crossing at that point, lies *Tubber Mogue*, or, Mogue's Well.[12] There is no trace of the old monastery, at present; but, in all likelihood, it stood not very far from the present church and village cross-roads. Beside the well, and near the road, topping the wall of the glebe-lands, an old granite cross still stands, in an upright position. Before the top was broken off, it must have been, at least, eight feet high. The old burial-ground is opposite the church, and on the other side of this road.

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lected from these following words: "Centum viginti novem supra decem millia presbyterorum; qui cum S. Maidoco, et filio poëtæ requiescunt Cluanmoriæ, invoco in auxilium meum." But, Colgan is of opinion, that these foregoing words only apply to saints, whose relics were preserved in the shrine of St. Onchuo, which remained at Clonmore. See "Acta Sanctorum Hiberniæ," viii. Februarii, n. 16, p. 277. However, this excessive number is greatly diminished, in a later published version of "The Litany of Aengus Céile De," as taken from the MS. folios formerly belonging to the "Book of Leinster," and now preserved in the Franciscan Library, Dublin. Noi ṁíċeṫ ceṫ cṡuimċiġ aṅ ḋec i Cluaim moṙ, la Moeḋoc ocuṙ la mac ind Eicíṙ, hoc omneṙ inuoco, ṁl. "Two thousand nine hundred and ten priests in Cluanmor, with Moedhoc and Mac Ineicis (son of the sage), I invoke," &c.—"The Irish Ecclesiastical Record," vol. iii. May, 1867, pp. 392, 393.

[5] Colgan gives as his authority for this assertion, the following Latin translation of some old Irish verses attributed to St. Moling: "Venerabiles sunt duo, quorum quiescunt corpora juxta crucem ad Austrum; S. Onchuo qui mundi fluentis non tenebatur affectu; et S. Finanus leprosus operum bonorum strenuus opifex: Filius poetæ (Onchuo) fuit vir sermone potens, poeta magnus et irrefragibilis: ubi cadit arbor, inde auferri non debent ejus rami sive frondes." From these words, Colgan infers, that a contest arose, regarding those relics collected by Onchuo, and which may be supposed to have originated between members of that monastery, in which our saint was a monk, and those of the monastery in which he died.

[6] Dr. Lanigan conjectures, that a poem, attributed to St. Moling of Ferns, was the composition of a Clonmore monk, who wished to make it appear, that the whole body of St. Finian reposed in that place. He allows, however, that a part of his relics was probably to be found there, in St. Onchuo's collection. He adds: "That St. Moling was not the author of the poem, is sufficiently plain from the allusions in it to certain disputes concerning the place where the relics collected by a St. Onchuo were deposited."—"Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iii., n. 34, p. 87.

[7] See Colgan's "Acta Sanctorum Hiberniæ." Vita S. Onchuonis, cap. viii., p. 277.

[8] In a memorandum, kindly furnished to the writer, by Mr. John M'Call, whose native place is near Clonmore, and who at present lives at 25 Patrick-street, Dublin, it is remarked, that Dr. Lanigan hardly studied Colgan's observations on St. Onchuo, with any sort of care, since he has indulged in so many vague assertions, regarding the present holy man.

[9] St. Onchuo seems to have assigned those relics to the monastery of Clonmore, at which place he died, as the scholiast on the foregoing verses has it, in this following Latin version: "Sunt namque membra sive ossa Finani leprosi et Onchuonis in uno loco nempe Cluanmoriæ." See "Acta Sanctorum Hiberniæ," viii. Februarii, n. 17, p. 277.

[10] See in reference to this subject "The Irish Ecclesiastical Record," vol. vi., Feb., 1870, p. 244.

[11] Captain Francis Grose has given two views—one an interior, and the other an exterior, view—of Clonmore Castle, in his "Antiquities of Ireland," vol. i., p. 76. They were drawn, by Lieutenant Daniel Grose, in 1792, and they present a good representation of its former strength.

[12] "Though it was obviously from this holy well the sacred brotherhood of the adjoining monastery, and several of their flock, for ages gone by, drew their necessary supply of water, and though it was until very recently resorted to by the peasantry for miles round for the cure of many diseases, it is now nearly unknown and neglected, and suffered to choke up with grass and weeds."—John M'Call's "Antiquities and History of Cluain-mor-Maedhoc," &c., chap. ii., p. 10. A solitary rowan, or mountain ash, more commonly called, a "quicken-tree," grows near this well.

The shattered parts of another cross may be seen there; and, it is supposed to have been that cross, to the south of which St. Mogue's, St. Finan's and St. Onchuo's bodies were interred. When this cross was complete and erect, it could not have been much less than twelve feet in height. The shaft, sunk in a stone socket, yet stands, and near it may be seen the dissevered upper part, but the centre portion is missing. It is probable, this cross, as also the lesser one, had been demolished by the Cromwellian soldiers,[13] under Colonel Hewson, in 1650, when the castle of Clonmore was destroyed. An old stone basin, four feet in length, by two and a-half feet in width, with one of the holy water fonts,[14] formerly belonging to the monastery, lies within a small enclosure, north of the church.[15]

St. Onchuo lived, probably, during the time when Aid, the son of Ainmireach, King of Ireland, reigned, from about the year 568 to 594,[16] since our saint was contemporaneous with St. Maidoc of Clonmore, said to have been an elder, and a uterine brother[17] of that monarch Aid.[18] A very ancient vellum book,[19] which has been mentioned, under Brighet, at the 1st of February, states, that Mac-in-Eccis, in his manners and life was like unto Ambrose.[20] From this observation, we are naturally led to believe, that he was an exact imitator of the holy Bishop of Milan,[21] in piety and love of study.[22] We have no record, defining the year of St. Onchuo's death; although, it is pretty certain, he flourished about the middle, or towards the close, of the sixth century.

The ancient calendars of Ireland contain allusions to this holy pilgrim, at the present date. Thus, on the 8th of February, the Martyrology of Tallagh[23] registers Hua ind Egais, who collected the relics of the saints. We are further informed, that his discourses were always regarding Christ.[24] The Calendars of Cashel[25] and of Marianus O'Gorman[26] celebrate, likewise, the characteristics and pursuits of this most religious poet. We read, as set down in the Martyrology of Donegal,[27] on this day, about Onchu, Mac in

[13] A tradition, to this effect, prevails in the neighbourhood. See John Ryan's "History and Antiquities of the County of Carlow," chap. xxxi., p. 336.

[14] It is a pitiable case, that no antiquary and artist combined can be found to enumerate, illustrate and classify for us the numerous old fonts, now lying neglected in so many of our graveyards, and after the fashion or manner, shown in that elegant volume, "A Series of Ancient Baptismal Fonts, Chronologically Arranged." Drawn by F. Simpson, Jun. Engraved by R. Roberts. Only English remains are therein given.

[15] See John M'Call's interesting and erudite little tract, "The Antiquities and History of Cluain-mor-Maedhoc, now Clonmore, in the County of Carlow," &c., chap. ii., pp. 10, 11.

[16] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 204 to 221.

[17] This Colgan promised to show, in his Acts, at the 11th of April.

[18] See Colgan's "Acta Sanctorum Hiberniæ," viii. Februarii. Vita S. Onchuonis, cap. i., viii., and n. 1, pp. 276, 277.

[19] This is now preserved in the Franciscan Library, Dublin.

[20] See Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 42, 43.

[21] His feast occurs, as a Duplex, in the Roman Breviary, at the 7th of December, with an Office of Nine Lessons. See "Breviarium Romanum," pars Hiemalis, die vii. Decembris.

[22] These characteristics are well shown in the Life of St. Ambrose, by his Secretary Paulinus the Deacon, and afterwards a Priest.

[23] Edited by Rev. Dr. Kelly, p. xv.

[24] A Commentator on St. Ængus, who calls our saint, Hua an Eiges, or "descendant of the poet," observes, that he was Onchuo, the Poet, of Connaught, who religiously and elegantly composed every kind of verse, and who was always engaged celebrating the Divine praises.

[25] It states, that Onchuo, a remarkable poet, was of Connaught origin, and that he rested in Cluainmor, in Lagenia.

[26] By this authority, he is called Onchuo Mac Aneigeas, *i.e.*, "son of the poet," born in Connaught. He it is, who collected many relics of the Saints of Ireland, at the monastery of Clonmore, of St. Maidoc. See Colgan's "Acta Sanctorum Hiberniæ," viii. Februarii. Vita S. Onchuonis, n. 18, p. 277.

[27] Edited by Drs. Todd and Reeves, pp. 42, 43.

Eccis,[28] of the Connacians. It was he, we are informed, that collected a great many relics of the saints of Erinn to Cluain-mor-Maedhog. In the Kalendars of Scotland, our saint was likewise celebrated. The Kalendar of Drummond enters the natalis of the confessor Oncu, at the vi. Ides—corresponding with the 8th—of February, in the island of Hibernia.[29] The practise of making pilgrimages, to the churches and shrines of renowned Irish Saints, was formerly much in vogue; and, those accounts, left in the Acts of St. Onchuo, prove, that the relics of holy persons were held in great veneration, where their mortal remains were deposed. In fine, the reliquary, containing sacred memorials, and which our saint collected during his life, gave a just celebrity to his pious zeal. It also added much, after his death, to the renown of Clonmore, where his own body lay, awaiting the final resurrection of the just.

ARTICLE II.—ST. MAC LIAC OR MAC LIAG, BISHOP OF LIATH-DROMMA OR LEITRIM. At this date, in the Martyrology of Tallagh,[1] we find Mac Liac, Bishop of Liath dromma. No further clue is given here, as to his family or race. In the Martyrology of Donegal,[2] however, he is called Mac Liag, Bishop of Liathdrum. He is also said to have been a scion of the race of Colla Uais, who was Monarch of Ireland. Under the head of Liath-Druim,[3] Duald Mac Firbiss enters, Mac Liag, Bishop of Liath-druim, at February the 8th.[4] Where the Liath-druim—or as Anglicised Leitrim—with which this saint was connected, had been situated, can hardly be determined with accuracy. Liathdruim[5] was an ancient name[6] for Tara Hill;[7] there was a Liathdruim, in Clanrickard's territory, and now a barony in the county of Galway;[8] there was a Liathdruim, in the parish of Monasteroris, in the King's County;[9] there was likewise a Liathdruim, in West Breifne, or in the territory of Muintir Eolais.[10] There are countless places, bearing the name Leitrim,[11] *i.e.*, the Grey Ridge,[12] in various parts of Ireland.[13] The Liath-Dromma or Leitrim, best known in Ireland, is now a poor, decaying village,[14] in the parish of Kiltoghert,[15] on the banks of the Shannon, and which gives name to a townland, barony and county, in the province of Connaught. Hence, we may infer, this Leitrim was once a place of note.[16]

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[28] In a note, Dr. Todd says, that the words, Mac in Eccis, signify "son of the poet."

[29] See Bishop Forbes' "Kalendars of Scottish Saints," p. 4.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 42, 43.

[3] Leitrim, according to William M. Hennessy's note.

[4] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 116, 117.

[5] See Petrie's "History and Antiquities of Tara Hill," p. 108.

[6] See Dr. O'Donovan's edition of "Leabhar na g-Ceart, or Book of Rights," n. (t), p. 144.

[7] See O'Donovan's "Annals of the Four Masters," vol. ii., n. (f), pp. 622, 623.

[8] *Ibid.*, vol. v., n. (o), pp. 1772, 1773.

[9] See *ibid.*, vol. iii., n. (h), p. 192. And, "Ordnance Survey Maps of the King's County." Sheet 11. There is also a Leitra, in the parish of Clonmacnoise, in this county. See *ibid.* Sheet 13.

[10] See O'Donovan's "Annals of the Four Masters," vol. v., pp. 1708, 1709, and vol. vi., pp. 1964, 1965. Also, vol. vii. Index, p. 77, *ibid.*

[11] No less than 44 Leitrims—singly or in composition—and found as townland names, appear in the "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," p. 642.

[12] See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. ix., p. 506.

[13] See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (f), p. 622.

[14] This is shown on the "Ordnance Survey Townland Maps for the County of Leitrim." Sheet 27.

[15] This extensive parish is represented on Sheets 20, 21, 23, 24, 27, 28, 31, 32, *ibid.* It includes 30,494 acres, 3 roods and 2 perches of land and water.

The present Macliegus, and the brother of St. Modichu or Modicus,[17] also called Dichuo or Modichuo, were sons of Cernach, son to Aid, son of Goar, son to Amalgad, son of Muredach,[18] son of Carthenn, son of Ethac,[19] son to Echod, son of Colla Uais.[20] By Colgan, St. Macliegus is called Bishop of Liethdrumia, and his feast is assigned to the 8th of February.[21] He is followed by Archdall,[22] who tells us his place Lietdrumai or Liathdromen is identical with Leitrim, in that county of Ireland so called.

ARTICLE III.—ST. TRENÓG OR TERNOC, ANCHORITE, ON THE WEST OF THE RIVER BARROW. This holy man is entered, in the Martyrology of Tallagh,[1] at the 8th of February, as Ternoc, Anchorita. From the latter adjunct, we may suppose he lived a solitary life. A later record spells his name somewhat differently, and it also vaguely defines his place. In the Martyrology of Donegal,[2] there is recorded, on this day, a festival, for St. Trenog, an Anchorite, on the west of the Bearbha. This was the ancient name for the River Barrow;[3] yet, although conjectures may be offered, regarding various old churches and former religious sites, at the direction indicated, such a description is still too indefinite, to discover the exact position of that place, where St. Ternoc or Ternog passed his hermit-life.

ARTICLE IV.—ST. FAILBHE, OF ERDOMH. The simple entry, Failbhe, is all that occurs in the Martyrology of Tallagh,[1] at the 8th of February. Preceding this entry the word, Airdoni, is placed. It is doubtless intended, as a reference to this saint's locality, which is differently spelled in a more recent calendar. We read, on this day, as recorded in the Martyrology of Donegal,[2] about Failbhe, of Erdomh.[3] Where this place was situated is not

[16] See Archdall's "Monasticon Hibernicum," p. 410.

[17] See a notice of him, at the 7th of January.

[18] In one enumeration of the pedigree, this name seems missing.

[19] In one enumeration, this name is apparently left out.

[20] See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Appendix ad Acta S. Maidoci, cap. iv., pp. 222, 223.

[21] See *ibid.*

[22] See "Monasticon Hibernicum," p. 410.

ARTICLE III.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 42, 43.

[3] In notes to "Ellauna"—a romantic poem, in four cantos, written by Mrs. St. John, of Stradbally, in the Queen's County, and published in 1815—it is stated, that the Barrow was also called Birga-Emhin, and hence Monaster-Abhan, or Monasterevan, "the monastery on the river," founded by Dermod O'Dempsey, and dedicated to St. Mary, A.D. 1185. We are told, moreover, that at one part of its course from Slieve-Bloom Mountains—between the old castle of "woody Lea" and Portarlington—in the beginning of the last century, the country on its banks was a continuous wood. A great-uncle to the authoress—as her father related the story—used to go in his youth, from home to Portarlington, a distance of seven miles, by passing from branch to branch, among the trees. The adventurer died, at the age of ninety, A.D. 1771. See nn. 2, 3, 43, pp. 77, 108. The fanciful poem, "Ellauna," which recites the fortunes of an imaginary Princess of Leix, is below mediocrity; yet, the venerable authoress, who in her declining years was often seen by the writer, secured universal esteem and respect, owing to her gentleness of demeanour, bountiful charities, and genuine sympathy for the distresses of the poor.

ARTICLE IV.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 42, 43.

[3] It has been suggested to me, by Mr. Joseph O'Longan, that this place was called after one of the ecclesiastical buildings, known as an *erdamh*, or *erdam*, also spelled, *aurdom*, *erdom*, *urdom*, *erdom*, or *irdom*, and supposed to be compounded of the words, ead, "end" or "limit," and dam or dom, "a house." Dr. Petrie has devoted a special sub-section, to this subject, in "The Ecclesiastical Architecture of Ire-

known ; unless, indeed, it be identical with a place, called Irdomh-Ciarain, in or near the ancient city of Clonmacnoise, on the banks of the Shannon.[4] In the year 1070, a causeway was made from the Cross of Bishop Etchen to Irdomh-Chiarain, by Mealchiarain Mac Cuinn-na-m-Boccht ; he also constructed a causeway from Cross-Chomghaill to Uluidh-na-d Tri-gCross,[5] and thence westwards to the entrance of the street.[6] Long before this, we read of another city improvement having been effected at Clonmacnoise, and soon after the Danish power ceased to be formidable, in Ireland. In 1026, Breasal Conailleach made a paved way, from Uluidh[7]-na-d Tri-gCross to Garrdha-an-bhainbh.[8] It seems probable, that the antiquarian explorer may be able to trace these lines of causeway, in a spot, now so very lonely, and by no means presenting the same defined outline of former streets and objects, as may yet be found in the anciently buried cities of Herculaneum or Pompeii.[9]

ARTICLE V.—ST. RUIDHCHE OR RUIDCHE, VIRGIN. In the Martyrology of Donegal[1] we find mentioned, as having been venerated on this day, Ruidhche, Virgin. An entry, almost similar, is made in the Martyrology of Tallagh,[2] at the 8th of February. It seems not unlikely, that from her cradle, she was endowed with the happiest dispositions, which were carefully and tenderly nurtured by her pious, good and sensible parents ; for, such is usually the order of a life begun in grace.

ARTICLE VI.—ST. CERA, VIRGIN. The festival of a Saint Cere, according to the Martyrology of Tallagh,[1] or of St. Cera,[2] Virgin, as found written in the Martyrology of Donegal,[3] is set down for this day. There is no mention, whatever, regarding her place.

land, anterior to the Anglo-Saxon Invasion," &c., part ii., sect. iii., subs. v., pp. 437 to 444. The conclusion, at which he appears to arrive, is, "that the *erdams* noticed in the Irish annals were most probably sacristies, or other lateral apartments, entered from the interior of the church."

[4] We find, from Cormac's Glossary, this rendering : "AURDAM 'an addition to a house,' *i.e.*, *aur-doim*, *i.e.*, *aur-tegdais* 'attached house,' *i.e.*, side house." See "Sanar Chormaic, or Cormac's Glossary," translated and annotated by the late John O'Donovan, LL.D., edited with notes and indices, by Whitley Stokes, LL.D., p. 3.

[5] The Monument, or Penitential Station of the Three Crosses. "This monument is still pointed out at Clonmacnoise," n. (p).

[6] See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 898 to 901.

[7] The "Annals of Clonmacnoise," at A.D. 1026, alludes to this place and circumstance. Uluidh is rendered into English "a heap of stones," and we are told, that the pavement to it, from "the Abbess her Gardaine," was made by Breassall Conalleaghe"—Note (q).

[8] Dr. O'Donovan explains this denomination as "the Garden of the Sucking Pig," the name of a field at Clonmacnoise. Yet Mageoghegan explains it as if written Gairrdha a bandabbaidh, *i.e.*, "the Abbess her gardaine." Dr. O'Donovan says, this is probably the true name. See n. (o), *ibid.*, pp. 812, 813.

[9] The reader is referred to that most complete work on the discoveries of Herculaneum and Pompeii, exhibiting all the paintings, bronzes, miniatures, etc., hitherto published in rare or expensive works, with the addition of many others, which had not previously appeared. "Herculaneum et Pompeii.—Recueil general des Peintures, Bronzes, Mosaiques, etc., decouverts jusqu'a ce jour et reproduits d'apres tous les ouvrages publies jusqu'a present, avec un Texte explicatif, de M. Barre." This work contains 700 fine and curious engravings. It was issued in eight volumes, imperial 8vo, A.D. 1870, from the press of Didot, Paris.

ARTICLE V.—[1] Edited by Drs. Todd and Reeves, pp. 42, 43.

[2] Edited by Rev. Dr. Kelly, p. xv.

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Pronounced Ceara, or Keara. It has the English signification of "ruddy." See the list of Irishwomen's names, occurring in our Annals and in the "History of Remarkable Women," as given in the introduction to "The Topographical Poems of John

ARTICLE VII.—ST. FIACHRA, ABBOT OF CONGBHAIL GLEANNA SUILIGHE, OR CONWALL, COUNTY OF DONEGAL. From the ubiquitous veneration ascribed to St. Fiachra, we may reasonably suppose, his reputation had been very great, during the age when he lived, and also after his death. This holy man is commemorated by St. Ængus the Culdee, in his "Feilire," at this day, and in terms of the highest eulogy.[1] The place, with which he was connected, is thought to have been Clonard,[2] in the county of Meath. This formerly renowned locality has fallen into a state of decay and insignificance.[3] The name of Fiachra, Abbot, Iraird, is set down in the Martyrology of Tallagh,[4] at the 8th of February. Because he is said to have been of Irard, we are not to consider, however, that this place, should be confounded with Cluain Iraird, or Clonard, of Meath. A later calendar has given him a different locality. Irard is said to have been an isle, in a passage, to be found in the "Leabhar Breac." Probably this island lay in or near Lough Swilly, in the county of Donegal. Again, we find entered, in the Martyrology of Donegal,[5] as having a festival on this day, Fiachra, Abbot of Congbhail, Gleanna Suilighe, in Cenel Conaill.[6] This place has been identified with Conwall, in Glenswilly.[7] It is on the River Swilly.[8] This parish lies, partly in the barony of Raphoe, but chiefly in that of Kilmacrenan, in the county of Donegal. An abbey, it is said, existed here so early as the sixth century, and it continued, at least until the thirteenth. Some ruins of the old parish church are yet visible.[9] We find it stated—but know not on what grounds—that the present saint died, on the 29th of March, between the years 582 and 652.[10] In reality, the year of his death does not seem to be known.[11] In the south of Ireland, this venerable man's

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O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, p. 61.

[3] Edited by Drs. Todd and Reeves, pp. 42, 43.

ARTICLE VII.—[1] The following extract from the "Leabhar Breac" copy, and its English translation, have been furnished to the writer, by Professor O'Looney :—

Do.ui.ro. h-ua an mo ecir,
Da um Crirt alabra :
Fiachra ba fer fessa,
Abb Iraroa amra.

"The grandson of the pure sage
His discourse was concerning Christ
Fiachra was a manly man
The noble abbot of Irard."

[2] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 14.

[3] See Nicholas Carlisle's "Topographical Dictionary of Ireland," *sub voce* Clonard.

[4] Edited by Rev. Dr. Kelly, p. xv.

[5] Edited by Drs. Todd and Reeves, pp. 42, 43.

[6] In Wm. M. Hennessy's copy of the Donegal Martyrology, I find, at this entry, the following note, in the Irish character : "Fiachra ba fer fessa, Abb Iraroa amra .i. o Congbail Gleanne Suilig .i. nomen ar mir Iraroa .i. a nomine Abar no Ceall in Hib Drona Illaignib, agus Mocholmog Cluana Iraird in hoc die dicitur. L. Breac, 31. a." The foregoing passage has been thus rendered literally, from the Irish, by Mr. Joseph O'Longan : "Fiachra, who was a manly man, Abbot of noble Irard, that is, from Conwall of Glenn Swilly, that is, *nomen* on the Isle of Irard, that is, *a nomine* of the abbot, or a church in Ua Drona in Leinster, and Mocholmog of Clonard, *in hoc die dicitur*.

[7] By William M. Hennessy.

[8] See Nicholas Carlisle's "Topographical Dictionary of Ireland," *sub voce*, Conwall. The extent of this parish is shown on the "Ordnance Survey Maps for the County of Donegal." Sheets 44, 45, 51, 52, 53, 59, 60, 61.

[9] See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 395.

[10] See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 14. This account supposes him, with Colgan and Harris, to have been Abbot of Clonard, as well as Abbot of Congbail, or Conwal, of Gleann Suilige, in Tyrconnell. See "Acta Sanctorum Hiberniæ." Appendix ad Vitam S. Finiani, cap. v., p. 406, and Harris' Ware, vol. i., "Bishops of Meath," p. 139.

[11] See Archdeacon Henry Cotton's "Fasti Ecclesiæ Hibernicæ :" the Succession of the Prelates and Members of the Cathedral Bodies in Ireland, vol. iii., p. 109.

memory was also commemorated. In Sheffin[12] and Clontubrid,[13] *alias* Balhine, in the village and townland of Lisdowney,[14] and deaconate of Aghoure, in the diocese of Ossory, St. Fiachra, or Fiacrius, Abbot, was reverenced as patron,[15] on the 8th of February.[16] Again, in Kilferagh,[17] diocese of Ossory, St. Fiacrius, Confessor,[18] and Abbot, was venerated, on the 8th of February.[19] Even in Scotland, this holy abbot was held in honour. The Kalendar of Drummond has the Natalis of Fiacra, Confessor, in the island of Hibernia, at the vi. Ides—or at the 8th—of February.[20] With regard to the place, where this present holy abbot had been reverenced, the truth of our venerable antiquary's observation has been demonstrated. Our ancient monasteries, he states sympathizingly,[21] gave birth to the towns, and not the towns to the monasteries; while the destruction, which fell upon our primitive establishments, has, in most instances, been followed by the decline of those towns, which were their appendages.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. TRESSAN, OR TRESAN, CONFESSOR, AT AVENAY, FRANCE. [*Sixth Century.*] At the previous date, the Acts of this saint have been given; yet, the Office, printed at Avenay, in 1600, and a Life of him, written by Guilielmus Diviatius, state, that St. Tressan departed from this world, on the 8th of February.[1]

ARTICLE IX.—REPUTED FESTIVAL OF ST. BURCHARD, BISHOP OF WURTZBURGH. [*Eighth Century.*] While several writers allege, that the present distinguished missionary was an Anglo-Saxon; others again maintain, that he was a Scot by race. St. Burchard, Bishop of Wurtzburgh, has a festival assigned him on this day by Camerarius,[1] who classes him among the Saints of Scotland. He acknowledges, however, that other writers enter a different festival day for him. Wolfgangus Lazius,[2] Dempster[3] and other writers, treat about this saint. The Bollandists have merely a reference to him, at this date;[4] but, they promise to give his Acts, at the 14th of October.[5] Further accounts regarding him are reserved for the latter date.

[12] This small parish is in the baronies of Crannagh and Galmoy.

[13] This townland is in the parish of Sheffin, and barony of Crannagh.

[14] Both are situated in the parish of Aharney, barony of Galmoy. The foregoing places are shown, on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheets 4, 9.

[15] See Rt. Rev. Patrick Francis Moran's "Spicilegium Ossoriense," vol. i., art. ii. Patron Saints of the Diocese of Ossory, p. 7.

[16] See "Statuta Dioecesis Ossoriensis."

[17] This small parish is in the barony of Shillelogher, and it is shown on the "Ordnance Survey Maps for the County of Kilkenny." Sheets 19, 20, 23, 24. The townland itself is marked on the three first sheets.

[18] See Rt. Rev. Patrick Francis Moran's "Spicilegium Ossoriense," vol. i., art. ii. Patron Saints of the Diocese of Ossory, p. 8.

[19] See "Statuta Dioecesis Ossoriensis.

[20] See Bishop Forbes' "Kalendars of Scottish Saints," p. 4.

[21] See George Petrie's "Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion; comprising an Essay on the Origin and Uses of the Round Towers of Ireland," part i., sect. iii., p. 35.

ARTICLE VIII.—[1] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii vii. De S. Tresano Presbytero. Commentarius historicus, num. 7, p. 53.

ARTICLE IX.—[1] See "De Statu Hominis veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sec. 2, p. 147.

[2] In the preface to his work, "De Migratione Gentium," St. Burchard is said to have been a Scot.

[3] By this writer, he is unauthorizedly made a Scot, of his Scotia. Dempster states, that St. Burchard died on the 2nd of February, A.D. 791. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 141, p. 80.

[4] See "Acta Sanctorum," tomus ii., Feb-

ARTICLE X.—ST. COLMAN, MAC-UI-TEALDUIBH, BISHOP, AND ABBOT OF CLONARD, COUNTY OF MEATH. [*Sixth or Seventh Century.*] This saint was born, probably towards the close of the sixth century. Our Calendars and Annals differ somewhat, in giving us the spelling of his patronymic. By the Martyrology of Tallagh,[1] at the 8th of February, he is called, Colman mac h. Thelluib. At the same date, the Martyrology of Donegal[2] has Colman, Mac-Ui-Tealduibh. The Annals of Ulster call him, Mac Cudelduib; those of Clonmacnoise style him, Mac Vihelly; while those of the Four Masters denominate him, "son of Aiteldubh." He was a bishop in 640, as we find him so designated, in an epistle, written from Rome,[3] at that date, and respecting the Paschal usage.[4] In the Annals of Clonmacnoise, the death of this saint, denominated Mac Vihelly, Bishop and Abbot of Clonard, is referred to A.D. 651; in the Annals of the Four Masters,[5] and by Archdeacon Cotton,[6] his demise is set down, at the 8th of February, A.D. 652; while the Annals of Ulster state, that he died, A.D. 653.[7] By all of these authorities, he is styled Abbot of Clonard.[8] That very same year, in which he died, and only a few short months afterwards, another holy Abbot of Clonard, known as St. Oissene Fota,[9] went to Heaven.

ARTICLE XI.—REPUTED FESTIVAL OF SAINTS GISLARIUS, A PRIEST, AND CHUNIBALDUS, COMPANIONS OF ST. RUPERT, BISHOP OF SALTZBURGH, BAVARIA. [*Sixth or Seventh Century.*] In the Carthusian Martyrology of Hermann Greuen, the festival of these saints has been assigned to the 8th of February. The Bollandists, however, reserve their Acts, for the 24th of September;[1] and, at that date, also, further notices of them will be found in our work.

ARTICLE XII.—REPUTED FESTIVAL OF ST. GUNIBALD, MARTYR AND PILGRIM, ITALY. [*Fifth Century.*] The Bollandists have no special notice of St. Gunibald, at this date, unless he is to be identified with Cunibald or Chunibald, who is only classed as a confessor. Among the Scottish saints, Dempster enters[1] St. Gunibald, or Gunibaldus, a martyr and pilgrim, at the viii. of February.[2] Elsewhere, he tells us, on the authority of Jacobus Guallus,[3] that St. Gunibald was born of a Scottish and noble race. When a great persecution happened in the nation of Scotia, he even then desired

ruarii viii. Prætermissi et in alios dies rejecti, p. 152.

[5] This promise has been fulfilled in "Acta Sanctorum," tomus vi., Octobris xiv. De S. Burchardo. Four historic sections precede, and two distinct ancient Acts. The editor was Jacob Bueus, a priest of the Premonstratensian order, at Tongerloo.

ARTICLE X.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 42, 43.

[3] See Ussher's "Veterum Epistolarum Hibernicarum Sylloge," Epist. ix., pp. 22, 23.

[4] See a further account of this matter, in the Life of St. Diman or Dima Dubh, at the 6th of January.

[5] See Dr. O'Donovan's edition, vol. i., pp. 264, 265, and n. (u), *ibid.*

[6] See "Fasti Ecclesiæ Hibernicæ," vol. iii., p. 109.

[7] See "Annales Ultonienses." Dr. O'Conor's "Rerum Hibernicarum Scriptores," tom. iv., p. 52.

[8] See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 14.

[9] See notices of him, at the 1st of May.

ARTICLE XI.—[1] They are classed by them among the pretermitted saints, whose Acts are reserved for another day. See "Acta Sanctorum," tomus ii., Februarii viii., p. 152.

ARTICLE XII.—[1] See "Menologium Scoticum," Bishop Forbes' "Kalendar of Scottish Saints," p. 191.

[2] For this statement, Dempster quotes Guallus.

[3] In "Sanctuario Papiæ."

death for the sake of Christ. But, fearing the displeasure of his parents, Gunibaldus, in company with his brother Gunifort[4] or Gunifortis,[5] and two sisters, set out for Germany. There they proclaimed themselves Christians, and even taught the Faith. The two sisters were apprehended, and were condemned to a cruel death. Their brothers exhorted them to constancy. Those ladies, distinguished for their nobility and beauty, but still more for their faith and love of virginity, overcame woman's timidity, while with eyes and hands directed to Heaven, they obtained martyrs' crowns. Afterwards, Gunibaldus and Gunifortis left Germany, and proceeded over the Alps, to the city, known as Camara,[6] in Italy. Here, likewise, a great persecution had been raised against the Christians.[7] Yet, the holy Scottish pilgrims proclaimed the faith of Christ, and urged many of the people to strive for the crown of martyrdom. Gunibaldus being apprehended, however, fell by the sword. This is thought to have occurred, about A.D. 417.[8] St. Gunifortis escaped from this persecution, only to suffer martyrdom, in Milan, at a period somewhat later.[9] Thus the brothers and sisters, who lived so religiously in life, were united again, and received into the glorious company of the martyrs in Heaven.

Ninth Day of February.

ARTICLE I.—THE BLESSED MARIANUS SCOTUS, OR ST. MUIREDHAC, MAC ROBARTAIG, BENEDICTINE ABBOT OF RATISBON, BAVARIA.

[*ELEVENTH CENTURY.*]

CHAPTER I.

INTRODUCTION—ACTS OF MARIANUS SCOTUS—HIS FAMILY NAME AND ORIGIN—HIS EARLY EDUCATION AND DISPOSITIONS—HE LEAVES IRELAND, WITH SOME COMPANIONS—MARIANUS ARRIVES IN GERMANY, AND SETTLES IN RATISBON—HIS COURSE OF STUDIES AND EXERCISES THERE—A MIRACLE REGARDING HIM RECORDED.

LONG before the period, when this most pious servant of God lived, the spirit of the Lord had been sent forth, through holy Irish missionaries on the Continent of Europe, and the face of the earth had been renewed,

[4] See notices of him, at the 22nd of August.

[5] His feast has been assigned by Dempster to the 22nd of August. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vii., num. 575, p. 309.

[6] There is a city of Crete, bearing this name, and to the east of Olus. See William Smith's "Dictionary of Greek and Roman Geography," vol. i., p. 486. I find no city or town of a corresponding name, now, or formerly known, in Italy; yet, there was a Camarina, a town, on the southern shore of Sicily, and founded in the year after Rome 155. A further account of it may be had in Baudrand's Philippus Ferrarius, "Novum Lexicon Geographicum," tomus i., p. 152, as also in Charles Knight's "English Cyclopædia." Geography, vol. ii., cols. 256, 257.

[7] If the received account of his time be correct, this probably occurred during the inroads of the Goths or Huns.

[8] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vii., num. 576, pp. 309, 310.

[9] It is singular to remark, that Dempster, who professes to place none in his Ecclesiastical History but such as were writers, remarks of St. Gunibaldus; "Scripta interierunt omnia, siquæ reliquit." Indeed, too frequently, his statements are *suspectæ fidei*, and they must always be received with extreme caution.

for the Almighty had willed the manifestation and endurance to his glory, and he rejoiced in the works,[1] wrought by such faithful souls. This is sufficiently apparent, both from tradition and history. The ancient writer of the Acts of Blessed Marianus observes, that the light of the saints went out from Hibernia, though the whole world, and that above the people of all other nations, her pilgrim children were accustomed to test the most rigorous and the most sunny climes. From the very days of the glorious Apostle, St. Peter,[2] when dwelling in Rome, even to the close of the twelfth century, examples are cited, which serve to establish the truth of such conclusions.

This day, the Bollandists have, in their great work, the Acts of Blessed Marianus Scotus, and of St. Muirchertach[3]—or as he is there called Murcheratus—recluse, at Ratisbon.[4] Those Acts are preceded by a previous commentary, in three sections, consisting of twenty-four paragraphs, in which allusions are made to other incidental subjects, such as to the growth of Irish or Scottish monasteries, especially in Germany, and regarding that particular house, with which Blessed Marianus was connected, as also including personal references to this distinguished man, and to the companions, who left Ireland before and about his period. At this date, Colgan has passed over, in complete silence, the career of the Blessed Marianus.[5] Yet, one of the most interesting of biographical records is that, which treats about him. From this, we chiefly derive his personal history.[6] A memoir of Marianus and of his successors was composed by an Irish monk, living at Ratisbon, in Bavaria.[7] This has been carefully edited by Father John Boland,[8] a copy having been forwarded to him, by a Jesuit Father, Joannes Gamansius.[9] It had been taken from a manuscript, preserved in the Carthusian monastery of Gaming,[10] in Lower Austria.[11] It furnishes the following particulars, concerning the history of this good man. The Rev. William Reeves has epitomized this account, likewise, in a very interesting paper on the subject of Marianus Scotus of Ratisbon, which had been prepared for one of the Royal Irish Academy's evening sessions.[12]

The real name of Marianus Scotus[13] was Muiredhach Mac Robartaigh. It is probable, this pious servant of God was born, in the earlier part of the

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ARTICLE I.—CHAPTER I.—[1] See Psalms, ciii., 30, 31.

[2] From him, St. Mansuetus, an early Irish Bishop of Toul, is said to have received ecclesiastical training, and his future mission. See his Life at the 3rd of September.

[3] He is also called Muricherodac. His Life has been already given at the 17th of January.

[4] See "Acta Sanctorum," tomus ii., Februarii ix. De B. Mariano Scoto, Abbate Ord. S. Benedicti, et B. Murcherato Incluso, Ratisbonæ in Bavaria, pp. 361 to 372.

[5] In another place, however, he promised to produce his Acts, at the 17th of April. See "Acta Sanctorum Hiberniæ," xvii. Januarii. De Muricherodaco clauso confessore, n. p. 111.

[6] In his "Bavaria Sancta,' Rader has edited some part of this Life, for he does not seem to have had a perfect copy. See tomus ii.

[7] From certain historic personages alluded to, in this tract, it seems to have been compiled towards the close of the twelfth, or early in the thirteenth, century.

[8] See "Acta Sanctorum," tomus ii., Februarii ix., pp. 365 to 372.

[9] Not only does this produce the Life of Marianus Scotus, but, it also contains most interesting particulars, regarding the rise of various Benedictine Irish or Scottish monasteries in Germany.

[10] This place is Latinized, "Carthusia Gamnicensis." It is sometimes called Kemnick, and Gemnikho.

[11] This monastery was founded by Duke Albert, A.D. 1332. It was secularized by Joseph II. in 1782.—See Pez, SS. Rerum Austriæ, tomus i., col. 935. Also, Ersep und Gruber's "Allgemeine Encyclopædie," *sub voce*, Gaming.

[12] This was read, on the 9th of April, and it was published, in the "Natural History Review and Quarterly Journal of Science," for July, 1860. See, also, "Proceedings of the Royal Irish Academy," vol. vii., pp. 290 to 301.

[13] Arnold Wion calls him "S. Marianum," in his work "Lignum Vitæ," lib. ii., cap. 72.

eleventh century. He was a native of Tir Conaill, which corresponds with the modern county of Donegal.[14] From his own writings, too, we have been led to the discovery, that he belonged to the family of Mac Robhartaigh. These were hereditary guardians of the venerable Cathach of St. Columkille.[15] As such, they were *herenachs* in Tyrconnell, and vassals of the O'Donells, the ancient princely rulers over that region.[16] Ballymagroarty, in the parish of Drumhone, county of Donegal, is so called from Baile-mecc-Robhartaich. Originally this was the possession of Mac Robhartach, Keeper of the Cathach. Ballymagrorty, in the parish of Templemore or Derry, has the same origin.[17] At this present time, the name has been moulded into O'Rafferty, Rafferty, and M'Grotty;[18] and, although we have not been able to find the pedigree of the present Muiredhach, yet, we have reason to believe, he descended from a respectable family and race. Almost contemporary with this Marianus was Donnall Mac Robartaigh, St. Columba's successor at Kells. His name is engraved on the silver case of the Cathach,[19] and his death is also recorded by the Four Masters at 1098.[20] By them, he is called O'Robhartaigh; but, this interchange of Mac and O' is common in early records.[21]

Marianus was remarkable, as well for the beauty of his countenance, as for the strength of his body. His hair, the ancient author of his Acts states,[22] was glossy. But, he was chiefly distinguished, for his charming simplicity of manner, and for his unaffected piety. During the time of boyhood, he was carefully instructed by his parents, in sacred and secular literature, and in eloquence, with a view to his entering upon the clerical office. The very aspect of the holy youth inspired all beholders with a conviction, that the Spirit of God dwelt within him. In process of time, he assumed the monastic habit, but, seemingly without entering any regular order.[23]

At an early age—according to a custom usual in Ireland in his day—the parents of Marianus appear to have destined him for the Church, as his opening virtues showed clearly marks of a Divine vocation. Even when he

[14] Yet Dempster and Camerarius would fain claim him as a Scotchman.

[15] At present preserved in the Royal Irish Academy's Museum. It is a box of silver, with various antique carvings, on its cover and sides. It contains worn membrane fragments of the Scriptures, said to have been written by the hand of St. Columkille.

[16] As guardians of that reliquary, they are mentioned, in the "Annals of the Four Masters." Thus A.D. 1497, one of the events in a battle, at the pass of Ballaghboy, between the O'Donells and the Mac Dermots, which proved disastrous to the former, is thus recorded:—Ro beanaḋ beoṁ an Cataċ colaim Cille Amaċ, agus oo marbaḋ a maoṁ (.i. mag Robartaiġ). This is translated into English by Dr. O'Donovan:—"The Cathach of Columkille was also taken from them; and Magroarty, the keeper of it, was slain." Two years after this battle, A.D. 1499, the Cathach was restored to the O'Donells. In 1567, the same annalists chronicle a battle, between the O'Neills and O'Donells, at Farsetmore—a low-water ford, near Letterkenny. Among those that fell was Magnabartaiġ aga mbaoi iomcoimeo Cataiġe Colaim Cille. Rendered in O'Donovan's translation:—"Magroarty, who had the custody of the Cathach of Columkille."

[17] In 1609, the Inquisition of Donegal finds the "Island of Torro [Tory] whereof O'Roherertye is both herenagh and corbe."—Ultonia. Inquisitions. Appendix, No. V.; Patent Rolls of James I., p. 382a. Among the general pardons during this same year, various members of the clan are mentioned, under the forms M'Ruertie, Magroertie, M'Groertie, Magrertee, and Roertie. See, in like manner, the Patent Rolls of James I., pp. 151b, 152a.

[18] See the Rev. William Reeves' admirable Paper on Marianus Scotus, in "Proceedings of the Royal Irish Academy," vol. vii., pp. 300, 301.

[19] See Rev. William Reeves' "Adamnan's Life of St. Columba," p. 319.

[20] See *ibid.*, p. 285.

[21] Dermot O'Robhartaich, Abbot of Durrow, died in 1190. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 88, 89.

[22] See the Bollandists' "Acta Sanctorum," tomus ii., ix. Februarii. Vita auctore Scoto Monacho Ratispon., cap. ii., num. 1, p. 366.

[23] See Rev. Dr. Reeves' Paper "On Marianus Scotus, of Ratisbon," in "Proceedings of the Royal Irish Academy," vol. vii., p. 292.

was a boy, engaged in sacred and literary exercises, a certain aged and wise man, as if with an inspiration of his future useful and holy career, exclaimed in the presence of Marianus, "O dearly beloved by the Lord, if you live, you shall attach to you, in Christ, many faithful people, and many pilgrims." In after life, these words were remembered by several school-fellows and companions of Marianus, as prophetic of his course on earth; and, when his fame brightened in distant Germany, from the wildly beautiful vallies and mountains of romantic Donegal, numbers of his compatriots prepared to quit their native country, parents, and friends, to place themselves under his religious direction.[24]

Taking two companions, called John and Candidus, he set out from Ireland, A.D. 1067.[25] Other writers increase the number of his fellow-travellers.[26] Following older accounts, Dempster[27] says, that St. Marianus, who differed from Marianus, the Inclusus and Historicus, came to Ratisbon, with six companions, professing the monastic life.[28] Murichodachus, a Benedictine monk,[29] is made the companion of St. Marianus from Scotia, by this writer;[30] although, it is well known, the latter holy man arrived before him in Germany. He was an inclusus[31] in connexion with the monastery, in Ratisbon,[32] lately founded by Frideric, or as others will have it, by Henry Burgravius II.[33] As his ultimate object appears to have been a pilgrimage to Rome, it is likely, at first, Marianus had not decided on any fixed place, for a permanent residence. Arriving, on their way, at Bamberg,[34] the Irish pilgrims were kindly received, it is stated, however, very incorrectly, by Frederick, a son to Henry II., Burgrave, and a grandson to St. Leopold,[35] by Bertha, his mother, daughter to the latter.[36] However, Otho, who appears to have been once a canon at Bamberg, afterwards had received promotion to the see of Ratisbon, and at the time, when our saint and his companions arrived, he had been installed, as bishop. Another distinguished prelate of this name, and a Bishop of Bamberg, was greatly extolled for his holiness and zeal.[37]

[24] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii ix. Vita B. Mariani, &c., cap. iii., p. 368.

[25] This is collected from the statement of Aventinus, "Annalium Boiorum," lib. v.

[26] Wolfgangus Lazius tells us, these were, Isaac, Clemens, Donatus, Candidus, John, and Muricherodach. See "De Gentium Migrationibus," lib. vii. To these Aventinus adds Magnald, and he makes them all learned men. He remarks, that Isaac lived to be one hundred years old. See "Annales Boiorum," lib. v., vi. There is a question here, however, as to whether or not Aventinus confounds our Marianus Scotus, with Marianus Scotus, the Chronographer.

[27] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., p. 447.

[28] For these accounts Dempster quotes Wolfgangus Lazius, "De Migratione Gentium," lib. vii., p. cccxii.

[29] Andrew Brunner alludes to him in "Annales Boicorum," pars iii., lib. ii.

[30] For authorities, he quotes Lazius and others.

[31] He wrote a book, "Ad Scotos peregrinos," a book, "Pro Cultu Imaginum," and a book, "De Virtute S. Crucis," if we are to take Dempster as an authority.

[32] How strangely inaccurate Dempster was, in dealing with historic facts, may be judged, when he states, that Muricherodac flourished A.D. 1158, whereas, in reality, he died about A.D. 1080, according to Rader.

[33] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 913, p. 483.

[34] Here there is a magnificent *Domkirche* or cathedral, founded in the year 1004, by Henry II., and finished in 1012. See an interesting account of this city, in Murray's "Handbook for Travellers in Southern Germany," sect. x. Route 172, pp. 125 to 128.

[35] His feast is kept, on the 15th of November. He married in 1106 Agnes, daughter to Henry IV., Emperor, and a sister to Henry V. She was the widow of Frederic, Duke of Suabia. Hence, it is easy to perceive, how false this account must be, since Marianus Scotus came to Ratisbon in 1067, and died there in 1088. See "Acta Sanctorum," tomus ii., Februarii ix. Commentarius Prævius, sect. iii., num. 15, 16, pp. 365, 366.

[36] See Wolfgangus Lazius, "De Gentium Migrationibus," lib. vii.

[37] A Saint Otho, Bishop of Bamberg, on the 2nd of July, is commemorated, he hav-

Especially desirous of extending the monastic orders, he founded no less than fifteen Benedictine houses, at his own cost.[38] Under the supervision and direction of this Bishop Otho, it is said, the Blessed Marianus and his companions remained, after having assumed the clerical order. In reality, they must have lived under Bishop Otho of Ratisbon.[39] These religious exercises were very rigorous; they fasted, they prayed, and did works of penance, while bathed in tears, day and night. Serving God, as yet in the secular state, they practised the strictest observances of conventual rule. Especially was Marianus remarkable for his austerities, and for his desire to arrive at the highest perfection.

Bishop Otho, witnessing their extraordinary self-denial, and believing in their true vocation, earnestly encouraged them to assume the religious habit. To this recommendation, they willingly assented. After a year's sojourn, with him, the pious Irish strangers were admitted to the order of St. Benedict,[40] it is said, in the monastery of Michelsberg.[41] Here, the spirit of peace and fraternal charity was truly found. Yet, being unacquainted with the Teutonic language, they preferred still greater retirement. A small cell, at the foot of the hill, was thought to be convenient, for this purpose, and was assigned to them, with food and other necessaries, for their use. Here they remained, for some time,[42] when their first conceived thought, for visiting the *limina* of the holy Apostles, Saints Peter and Paul,[43] at Rome, came uppermost in their minds. They disclosed such a purpose to the Abbot of St. Michael, who knew it was the custom of their nation,[44] to desire such a privilege. They received a blessing and a licence from the superior, to proceed on their way.[45] Arriving at Ratisbon, those pilgrims met with a friendly reception, at the nunnery of the Upper Monastery, or the Obermünster.[46] The early education of the Blessed Marianus, in a particular manner, qualified him to be an accomplished scribe, and here his talents were in especial requisition. The Abbess Hemma or Emma was then

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ing been canonized by Pope Clement III., in 1189. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. vii., July ii. He has been erroneously supposed, by some writers, to have been the entertainer of Marianus and his companions, as Bishop of Bamberg; but, he did not attain this dignity, until A.D. 1102, fourteen years after the death of Marianus. Even the Scottish monk, who wrote his Acts, fell into such an error.

[38] For an account of his religious foundations, the reader is referred to Gaspar Bruschius, "Catalogus Episcoporum Bambergensium," as also to "Vita S. Ottonis," written by Andrew, Abbot of St. Michael, lib. i., as found in Surius, "De Probatis Sanctorum Historiis," tomus iv., Julii ii.

[39] He became bishop of this city in 1060, and he died in 1089, according to Rader.

[40] The feast of St. Benedict occurs on the 21st of March. Very complete accounts of him and of his institute will be found in Dom. Mege's "Vie de Saint Benoit, avec une Histoire abrégée de son Ordre," A.D. 1690, 4to.

[41] This was founded, on the Monk's Mountain, near Bamberg, and dedicated to St. Michael, by St. Henry II., Emperor, who ruled from 1002 to the 14th of July, A.D. 1024, when he died. His feast is kept on the 15th of July. It was afterwards enlarged, and enriched by St. Otho, bishop of that see.

[42] The Scottish writer of Blessed Marianus' Acts states, until after the death of Bishop Otho, but this is clearly a mistake. Indeed, it may be doubted, if he were not altogether in error, regarding this stay of Marianus and his companions, at Bamberg.

[43] Their feasts occur on the 29th of June.

[44] The Scottish writer of their Acts says "gentis suæ more."

[45] See Rev. Dr. Reeves' Paper "On Marianus Scotus, of Ratisbon," in "Proceedings of the Royal Irish Academy," vol. vii., p. 292.

[46] Alluding to Ratisbon, we are told: "The churches of *Ober* and *Nieder Munster* belonged to nunneries long since dissolved, whose abbesses held the rank of princesses of the empire, and occupied seats in the Diet."—Murray's "Handbook for Travellers in Southern Germany," sect. x. Route 168, p. 108.

[47] Bollandus remarks, these notices are missing from Rader. From a charter of Henry IV., Willa—who probably succeeded

superioress, it is stated, over the Upper Monastery in that city,[47] and her duties were assigned, charitably and hospitably to receive pilgrims.[48]

Marianus possessed great skill and industry in his capacity of scribe. Such was the grace of writing, which Divine Providence bestowed on the Blessed Marianus, remarks his biographer, that he wrote many, and some of them lengthy, volumes, with a rapid pen, both in the Upper and Lower Monasteries.[49] For, to speak the truth, without any colouring of language, among all the acts which Divine Providence deigned to perform through this same person, he says, I deem this most worthy of praise and admiration, that the holy man wrote from beginning to end, with his own hand, the Old and New Testament, with explanatory comments on the same books, and that, not once or twice, but over and over again, with a view to the eternal reward; all the while clad in a sorry garb, living on slender diet, attended and aided by his brethren, both in the Upper and Lower Monasteries.

At Ratisbon, Marianus was employed, by the Abbess Emma, in the transcription of some books. From this, he removed to the Lower Monastery, or to the Niedermünster. A cell was assigned to himself and to his companions. Here, he diligently continued his occupation of writing, for his pen ran rapidly over the folios; while, his companions prepared membranes for his use. Besides, he wrote many smaller books and manual psalters, for distressed widows, and poor clerics of the same city, having in view the health of his soul, and without any prospect of earthly gain. Furthermore, through the mercy of God, many congregations of the monastic order, which, in faith and charity, and imitating the Blessed Marianus, are derived from the aforesaid Ireland, and which inhabited Bavaria and Franconia, were sustained by those writings of the Blessed Marianus.[50]

The twelfth century author of our Saint's Acts states, that a certain Father Isaac, who lived to the extraordinary age of one hundred and twenty years, and who, moreover, was contemporaneous with the Blessed Marianus, having been under his direction and obedience, used to relate with tears in his eyes, that his venerable superior was, like another Moyses, the meekest of men. While he lived in the Lower Monastery of Ratisbon, a wonderful miracle was related about Marianus. It was a custom to have lights prepared, so that the holy scribe might proceed with his labours of writing books, by night. On a particular occasion, while transcribing some religious work, in the Lower Monastery, the female sacristan of the church forgot to bring the light as usual; yet, this in no manner seemed to interrupt his occupation. Having gone to bed, she suddenly recollected her omission of duty, and arising, she brought other virgins with her, to the cell of God's pious servant. Walking on tip-toe, and peeping through the chinks in the door of his cell, they beheld a miraculous apparition. While he wrote with the right hand, Marianus was holding up the left, and from three of its fingers were emitted as many jets of flame, which glowed more like the light of Heaven, than as coming from ordinary lamps. The rays, proceeding from his fingers, shone like those of the meridian sun. The virgins trembled with awe and reverence, at what they beheld, and then disclosed this incident to

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Emma—is named; yet, perchance, one name is used for the other. In the same charter, Hazoga is named as abbess, likewise, while she is called Hazega, by Gerwoldus, and Haziga, by Aventinus.

[48] Aventinus adds, that Machtylda of the Lower Monastery supplied them with ale and beer. "Annalium Boiorum," lib. v.

[49] See Rev. Dr. Reeves' Paper "On Marianus Scotus, of Ratisbon," in "Proceedings of the Royal Irish Academy," vol. vii., p. 293.

[50] See the Bollandists' "Acta Sanctorum," tomus ii., ix. Februarii. Vita auctore Scoto monacho Ratispon., cap. ii., num. 9, pp. 366, 367.

the abbess, and to their other religious sisters. Soon its fame got abroad, among the clergy and people of Ratisbon. Afterwards, the inhabitants spread this report among their neighbouring towns, and among those living in distant places. Everywhere, with joy and gratulation it resounded, and the Blessed Marianus was regarded as the special favourite of Heaven.[51]

CHAPTER II.

THE BLESSED MARIANUS PROPOSES TO RESUME HIS PILGRIMAGE—HE IS MIRACULOUSLY WARNED TO REMAIN AT RATISBON—THE WRITINGS OF MARIANUS—HE OBTAINS A GRANT OF ST. PETER'S CHURCH, AND MEANS TO ERECT A MONASTERY THERE—DISCIPLES SEEK HIM OUT FROM IRELAND—DISPERSION OF HIS COMPANIONS—HIS FEAST DAY AND DEATH—MIRACLE AT HIS TOMB—IRISH MONASTERIES FOUNDED AFTER HIS TIME, IN GERMANY—CONCLUSION.

AFTER remaining some time at Ratisbon, the Blessed Marianus intended to resume his original journey. However, a countryman of great sanctity, called Muircetach, or Muricherodac,[1] who had been then living, as a recluse, at the Obermünster, was consulted, in reference to this project. Muirchetach urged him to submit, and to trust in Divine guidance the determining, whether he should proceed on his way to Rome, or settle for life, at Ratisbon.[2] "Let us fast this day," he exclaimed, "and ask the Holy Spirit of Wisdom, although sinners we be, that he should deign to manifest his will for you to remain here, or to visit the *limina Apostolorum*, in the Roman city." This advice, the obedient Marianus inclined to follow. He passed the night in great anxiety. But while in bed, and during the hours of darkness, it was intimated to him, by a Divine inspiration, that he should take John and Clement with him as companions, and that, beginning his journey, wherever, on the next day, he should first behold the rising sun,[3] there he should remain and fix his abode, so that on the Day of Judgment his bones should thence arise.

At the early dawn of morning, Marianus took with him those companions advised, and bidding adieu to Muricherodac, and to his other friends, he started, with a light and resolute heart, to pursue his journey, towards the walls of the Eternal City. For this purpose, he arose before daybreak, and entered St. Peter's Church, outside the walls of Ratisbon; for, it was his usual custom to pray, before he engaged upon any great undertaking. There, with his brethren, he began to implore the Divine blessing on his journey. He also prayed to St. Peter, the Patron, so that his journey might prove a prosperous one, from that Church of St. Peter, the Apostle, at Ratisbon, to the Church of St. Peter, the Apostle, at Rome. But, scarcely had he come forth without the doors, when he beheld the sun stealing above the horizon. He thanked God, and the Blessed Peter, who had thus given him a place

[51] See *ibid.*

CHAPTER II.—[1] His feast occurs on the 17th of January, where further notices regarding him may be found. In n. 6, an oversight has been committed, by the author, in alluding to the present holy man, as the Martyrologist, Marianus O'Gorman, respecting whom, the reader is referred to the "Introduction," sect. iii., vol. i.

[2] See Rev. Dr. Reeves' Paper "On Marianus Scotus, of Ratisbon," in "Proceedings of the Royal Irish Academy," vol. vii., p. 292.

[3] According to popular tradition, St. Laserian, Bishop of Leighlin, was determined to found his house where he should see the sun first rising, as he began his morning travels, and inspired by a similar omen. See his Life at the 18th of April.

for quiet and for burial. "Here then," said he, accepting the omen, "I shall rest for ever, and here shall be my resurrection, on the dreadful Day of Judgment." His determination was hailed with joy, by the whole population, at Ratisbon. The clergy and people there admired that revelation, which caused him to remain among them, and even greater still was the delight of those pious nuns, to whom he had given such true cause for edification.

He now settled down to a course of life, in accordance with his tastes. The Blessed Marianus was especially distinguished, for his devotion to the pursuits and study of sacred literature. And, not only was he a celebrated divine and theologian; but, he was even remarkable, it is said, for his poetic talents.[4] It is not possible, at this time, to enumerate all the works he composed or transcribed; and, yet, manuscript and biblical literature is enriched with some curious and valuable glosses, the genuineness of which is placed beyond question. Aventinus describes one of Marianus' compilations, as "Divini Davidis Hymni."[5] To this, commentaries were added. A copy of this vellum codex had been preserved, in the Lower Monastery, at Ratisbon.[6] We find another of his treatises thus described, "Liber Mariani genere Scoti, excerptus de Evangelistarum voluminibus sive doctoribus."[7] But, another manuscript of our countryman, Marianus, is the most interesting, not only on account of the beauty, manifested in its execution, but, also, because it supplies the Irish name of the writer, and in the Irish character. Among his many works or transcripts, we find extant a copy of the Epistles of St. Paul. This contains an interlinear gloss, apparently an original production of Marianus himself. It has, also, a copious marginal commentary, consisting of extracts from the Fathers and theological writers, who were popular in his day. This commentary fully attests the patristic learning and research of the Irish pilgrim. As yet, this codex is unedited. It lies, in the autograph of Marianus Scotus,[8] among those literary treasures, stored in the Imperial Library, at Vienna. In 1679, when Lambecius' catalogue of the

[4] Aventinus, the Bavarian Annalist, styles him, "Poeta et Theologus insignis, nullique suo seculo secundus."—"Annales Boiorum." lib. v., p. 554. Edition, 1554.

[5] The following is the preface, to this codex, according to Aventinus: "Anno dominicæ incarnationis, MLXXIV., Hainrico juvene Imp., Machtylda Abbatissa S. Mariæ, et S. Herhardi Abbateam regente, decem novalis Cycli xi. anno Indict. xii. Marianus Scotus, septimo peregrinationis suæ anno collegit modicas istas undas, de profundo sanctorum Patrum pelago, scilicet Hieronymi, Augustini, Cassiodori, Arnobii, et de opusculis S. Gregorii: et pro suæ animæ salute, in honorem salvatoris Domini nostri Jesu Christi, et ejus genitricis, semperque Virginis Mariæ, et S. Herhardi confessoris, scripsit, et in unum librum perstrinxit. Prolixas enim et salubres Catholicorum Patrum expositiones non omnes avido cordis amore petunt. Multi sunt etiam, qui etsi tales legere vel habere vellent, tamen minori censu, vel intellectu, vel aliqua causa existente occupati, illas invenire et legere non possunt. Nunquam tribuatur ad transcribendum extra Monasterium, nisi pro eo congruum relinquatur vadimonium. Georgii feriis cœpit, Mathæi et Hemerami finivit." From the recommendation herein contained, not to lend it, without security, it is curious to find a library practice of modern times, in vogue among the ancients, suggested by a writer at so early a date.

[6] From his account, Aventinus appears to have seen this manuscript. See "Annalium Boiorum," lib. v.

[7] Cotton, Tiberius E. iv. 26, foll. 162-178. The once noble volume, which contains this treatise, is a MS. of the twelfth century. It was one of those, which suffered in the disastrous fire of 1731; but, it has lately been inlaid, and, with occasional damaged margins, it is still in a fair and legible condition.

[8] Mr. Charles P. MacDonnell, during a residence in Vienna, spent some time in the examination of this manuscript, which he thought to have been the production of Marianus Scotus, the Chronographer. He intrusted the Rev. Dr. Reeves with the carriage of a communication, to the Members of the Royal Irish Academy, of which he had been a former associate. See "Proceedings of the Royal Irish Academy," vol. vii., p. 294.

Imperial Library at Vienna was finished, the existence of this manuscript first became known to the literary public. Yet, Lambecius considered it to have been an autograph work of Marianus Scotus, the Chronographer, and a monk, at Fulda, who wrote it in 1079. He describes it,[9] as containing, "Omnes Epistolæ Sancti Pauli Apostoli," with marginal and interlinear glosses. This codex, he observes, is well worthy of being printed.[10] From such a source, Oudin and Zeuss have derived their information, in reference to it. In his edition of "Ware's Writers of Ireland,"[11] Harris notices this codex, as also Dr. Lanigan, in his "Ecclesiastical History of Ireland,"[12] both referring to the authority of Lambecius. However, this guide seems, in part, to have led Dr. Lanigan astray, where he should be inclined to suspect Marianus Scotus of Ratisbon[13] the writer, and not Marianus Scotus, the recluse of Fulda[14]—to whom he attributes it. After the order of Jesuits had been dispersed, a learned and laborious member of the society, Father Denis, was made chief librarian, in Vienna, towards the latter part of the last century. He has given a more detailed analysis of this valuable manuscript;[15] and, from this description, the following account is chiefly drawn. The codex is a large quarto, consisting of 160 *folia* of vellum; the text is in a fine clear hand of the eleventh century, in letters of moderate size; the gloss, both lineal and marginal, has been written, in small, delicate characters, but evidently by the same pen. Fol. 136 is written only on one side; ff. 146 and 154 were cut away to one-half their original size, after having been written. This is manifest, from some of the letters on the remaining halves being partly cut away. This codex contains all the Epistles of Saint Paul, strictly according to the text of the Vulgate, and in the same order in which they now stand in our Bibles, except that, between those to the Colossians and to the Thessalonians, the Apocryphal Epistle to the Laodiceans[16] is introduced.[17] With the exception of the last-mentioned, which is left uncommented, the Epistles are all accompanied with an interlinear gloss, and are elucidated by ample marginal quotations, from the following Fathers and theological writers: St. Gregory, St. Jerome, St. Augustine, Fulgentius, Origen, Cassian, Haimon, Leo, and Alcuin; and also from the Liber Pastoralis, Petrus Diaconus, Ambrosiaster[18] and Pelagius.[19] In the Book of Armagh, there are some prologues, bearing the name of Pilagius, who is also

[9] See "Commentarii de Bibliotheca Cæsarea Vindobonensi," lib. ii., cap. viii., p. 749. Edition of 1665 *et seq.*

[10] At the end, the following subscription was to be read: "Explicit Epistola ad Hebræos, habens versus DCCC. In honore Individuæ Trinitatis, Marianus Scottus scripsit hunc librum suis fratribus peregrinis. Anima ejus requiescat in pace, propter Deum devote dicite Amen. xvi. Kal. Junii hodie feria VI. anno Domini MLXXVIIII."

[11] See Harris' Ware, vol. ii., p. 66.

[12] Lanigan says, that those notes of Marianus "although well worthy of the light, have not, as far as I know, been as yet published."—Vol. iv., chap. xxv., sect. iii., p. 7.

[13] At folio 10 of this MS. are the words in his handwriting "x. Kal. April, anno Domini MLXXVIIII. Mariani miseri Domine miserere."

[14] This writer had a habit, likewise, of calling himself "miser Marianus," as in his Chronicle, at A.D. 1028, 1069. Therefore Dr. Lanigan judged the "Epistolæ S. Pauli," to have been his writing. See *ibid.*, n. 15, p. 8.

[15] See Denis, "Codd. MSS. Theol. Biblioth. Palat.," vol. i., p. 1, col. 131.

[16] In the Book of Armagh, this spurious epistle comes in between Colossians and i. Timothy, with the *salvo*, "Sed Hirunimus etiam negat esse Pauli," fo. 138aa. See Calnet's Bible, on col. iv., 16, where it is printed, with various readings. It exists, in many MSS., and it has even found its way into printed Bibles.

[17] This marginal note accompanies it, "Laodicensium epistola ab alio sub nomine pauli putatur edita."

[18] This is now rejected, in the Maurist edition of Paris, in tomus ii. Appendix, p. 21.

[19] His Commentarii in Paulinas may be seen, in "Opera" S. Hieronymi, col. 835. Editio Vallars.

cited in a work of the Irishman Sedulius.[20] In the Epistle to the Colossians, the prevailing extracts are from St. Gregory; and, from that to the end, the most frequent are from the false Ambrosius. Denis suggests, that improved readings of the text of the Fathers might be, perhaps, obtained, by a collation of their works as printed, with passages quoted from their writings, in this MS. These exhibit, in many instances, considerable variations, from the usually accepted readings.[21] Not the least interesting detail, in connexion with this manuscript, is the circumstance, that the writer enables us to determine, not only his name, but even his family and origin.[22] Besides, as he made progress with his work, Marianus took care to note in his mother tongue, the dates and festivals of his country's saints, as those occurred during the year 1079.[23]

[20] Namely, in his Commentary on St. Paul's Epistles, and under the signature Pil.

[21] The foregoing account is followed up, by Dr. Reeves, in his very interesting paper, with printed illustrations, which serve to give us an idea of the text, glosses, and interlinear notes, with some marginal comments of his own. He adds, after some descriptive remarks: "It would require considerable time, patience, and research, even under the guidance of the erudite Denis, to analyse this admirable manuscript in the detail that all who have hitherto noticed it concur in believing due to its value and importance. For the present, I am obliged to confine myself to this slender sketch, which I close now by giving the passages from the foot of folia 10, 17, 87, 141, and that at the end, by which the authorship is proved; presenting the correct reading of those, in Irish, on ff. 10, 87, and 141, which Denis has printed very erroneously; and lastly, by giving the interlinear gloss, in which, at the end, the illustrious Marianus signs, in his mother tongue, his native Christian and family name—a fact now for the first time noticed, a name now for the first time ascertained, after ages of oblivion." Dr. Reeves had previously observed, that it "requires an Irish eye to discern, and Irish wit to unfold, the essential points and beauties of our exquisite MSS.," while he pays Mr. Charles P. M'Donnell the compliment, in this connection.

[22] The last folio concludes with the following words, which are all written in vermillion, with the exception of the Irish name of the illustrious chronographer, traced between the lines, in black, with his own hand—for the name is written in precisely the same hand as that in which the gloss throughout the volume is written:—

explicit epistola ad hebreos
habet uersus dccc.

in honore induuidae trinitatis

.i. Muiredach trog macc Robartaig—In English, "Muiredhach, the miserable, Mac Robartaigh."

marianus scottus scripsit hunc librum suis fratribus peregrinis

anima eius requiescat in pace.

propter deum deuote dicite. amen.

Fui. Kl. iunii hodie feria. vi. anno domini m.lxxviiii.

Here then we have, in the gloss, the Christian and family name of the illustrious chronographer, written with his own hand, in his mother tongue—*Muiredach mac Robartaig*.

[23] The words on the margin at the foot of fol. 10 are:—Satharn cetc innocht for x. Kl. April, anno Domini m.lxxviiii. Mariani mirem Domine miremere. "Sabbatum Paschæ in nocte x. Kl. April, A.D. 1079." This is printed and interpreted in Zeuss, Gr. Celt. Præf., p. xxiv., note. The words at the foot of fol. 17, Denis correctly prints, as follows:—Aircenrio Domini hodie vi. non. Mai anno Domini m.lxxviii. Mariani mirem Domine miremere. Also given by Zeuss from Denis, *ut supra*. But the Irish words, at the foot of fol. 87, he has printed in the following uncouth and inaccurate form:—*feil comgaill in div fain didin. Aimpede fdia in dilgud domuirfo ac tros.* This had not been noticed by Zeuss, who probably was deterred by Denis' corrupt reading. The words in the original being beautifully written (in what Denis calls Anglo-Saxon characters) as follows:—feil comgaill indiu for áin didem. A impede for dia indilgud do muiredaċ trós. "The festival of Comgall (*i.e.*, June 10) to-day, on Friday of Refuge. His entreaty of God for forgiveness to Muiredhach the miserable." Here trós is the equivalent of *miser*. The 10th of June, in 1079, fell on the seventh Friday after Easter. Again, Denis has printed the words, at the foot of fo. 141, in a similarly multilated shape, omitting also the year, which is

To his more celebrated namesake, Marianus Scotus, the Chronographer, are ascribed some inedited works, or copies of works, which are partly contained in the library of Ratisbon. Among these, we find noted, Concordia Evangelistarum; De Universali Computo; Emendationes Dyonisii; De Magno Cyclo Paschali; Algorithmus, Breviarium in Lucam; Notitia Utriusque Imperii, &c.[24] It seems doubtful enough, if some of the foregoing—especially the Scriptural tracts—be not rather compositions of the present Marianus Scotus. According to Thomas Dempster, he wrote "Regula ad Fratres," lib. i. and other works, which are preserved at Ratisbon.[25] But, we cannot always accept the statements of this inaccurate writer, with confidence; and, further criticism may be usefully exercised, both in the collection of Marianus' writings, and in ascertaining their genuineness.

The Abbess Emma granted Marianus, in the most fervent spirit of charity, this Church of St. Peter, commonly called Weich-Sanct-Peter, or Weyh S. Peter,[26] with an adjacent plot.[27] Thus was a place provided for the Blessed Marianus, and for those monks of his country, who chose to come under his direction. This too was done, with the cheerful sanction of the Emperor Henry IV.,[28] who was by no means remarkable for his love of religion,[29] and who had excited so much opposition, in his time, to the saintly Pope

written above the line; he reads them as follows:—*feil bfenain innoct fdardain Aimpede fdia in dilgud domurfo ac tros.* Also omitted by Zeuss, probably for the same reason as the last. The words being beautifully written in the original, as plainly as possible:—a. d. mlxxviiii. feil bfenain innocc for dardain. A impede forroia inoilgud do muredach drog. "The festival of Brendan (May 9 or 16), in the night, on Thursday, A.D. 1079. His entreaty of God for forgiveness to Muiredhach." It is impossible to say, whether Brendan of Birr, or Brendan of Clonfert, is here intended, for their festivals always fall on the same day of the week, the former being the 9th, and the latter the 16th, of May. In 1079, both fell on Thursday. See Dr. Reeves' Paper "On Marianus Scotus, of Ratisbon," in "Proceedings of the Royal Irish Academy," vol. vii., pp. 299, 300.

[24] See M. le Dr. Hoefer's "Nouvelle Biographie Générale," tome xxxiii., col. 626.

[25] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., p. 447.

[26] Wigullus Hundius, on the authority of an anonymous chronicle, belonging to this monastery, states, that it was founded in the time of Charlemagne, to commemorate his victory over the Bavarians, Slaves, and Huns, "consecratum miraculosè per S. Petrum cælitus," &c. This was placed on the Hill of Victory, without the walls of Ratisbon. Yet, when this place became too small, for the great number of monks crowding to it, another site was chosen, in a spacious field, belonging to a noble, of Midersil, in the mountains, to build a monastery for the Scots, under the patronage of St. James. Dominick is said to have been its first abbot, in the time of Erckanfrid, Bishop of Ratisbon, and of Lothaire, Emperor, about the year 845. For this statement, "Chronica Episcoporum Ratisponentium," is quoted. And, Aventinus alludes to the tradition, that when Charlemagne opposed the Bavarians, and took possession of their city, a sword having descended from Heaven into his hand; he adds, "locum castrorum in templum, quod a Divo Petro consecratum sit, cernentibus noctu in tenebris nescio quibus Scotis, vertisse." Afterwards, he proceeds to refute this fable. See "Annalium Boiorum," lib. iv., v.

[27] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii ix. Vita auctore Scoto monacho Ratispon., cap. iii., num. 3, p. 368.

[28] He confirmed its possessions and rights by a charter, dated Kal. Feb. Ind. xii., A.D. 1089, soon after the death of Marianus.

[29] He had endeavoured to excite a sedition against Pope Gregory VII., by convening a number of simoniacal bishops, at Worms, in January, 1076, and this time-serving conventicle, presumed to depose the Sovereign Pontiff, on pretence of an imaginary nullity, in his election. Besides, the Emperor Henry IV., had usurped the rights of episcopal investiture, promoting unworthy men to ecclesiastical dignities, and trafficing in benefices. His nobles and people felt discontented with his rule, and alleged that he had oppressed the liberties of the empire. For these reasons, the Pope excommunicated him, in the year 1076, and took upon him to pronounce, that for his tyranny he had forfeited the crown. After a turbulent reign, from A.D. 1056—when at fifteen years he succeeded his pious father, Henry III.—he died at Liege, A.D. 1106, having been dethroned by his nobles and by his son, Henry V. See Christian Brothers' "Historical Class-Book," pp. 277 to 279.

Gregory VII.[30] But, God was pleased, in due course, to increase the grain of mustard seed thus sown, until it grew up into a great tree, so that the birds of the air came to dwell in its branches.

The Blessed Marianus, although a stranger, soon found friends, among the inhabitants of his adopted city.[31] In 1076, a pious citizen of Ratisbon, called Bethselinus,[32] or Bezelin,[33] built for the Irish, at his own cost, a little monastery, with a cloister. This was an offering of his wealth, which he knew should turn to usury, and tend to his soul's salvation.[34] The Emperor, Henry IV., afterwards took it under his protection, at the solicitation of the Abbess Hazoga or Hazecha. When this monarch had been deposed, and banished from the empire, by his son Henry V.,[35] in 1105,[36] a succession of holy Irish abbots continued the work of their renowned countryman, Marianus, after he had been called away to the bliss of immortality.

The fame of a countryman's literary repute and piety, as also the news of his prosperity, presently reached Ireland. Numbers of his kindred, and former companions, were well aware, that the early promise of Marianus' youth was now bearing plentiful fruit. Many of these were induced to come out, and to enter his society.[37] The early connexions of the monastery were chiefly with Ulster, his own native province.[38] Yet, after a little time, its fame was extended through other Irish territories. An extraordinary number of postulants flocked thither, to become monks, under the rule of Marianus.

Some of his original companions, however, did not continue to live at Ratisbon. John, distinguished for his piety and wisdom, went to Göttweich, in Lower Austria, where he became a recluse, under the saintly Bishop Altmann.[39] Many admirable things are related concerning him, in the life of the latter holy prelate.[40] His early companion, Clemens, proceeded on his pilgrimage to Jerusalem.[41] There, he ended his days, in peace.[42]

The exact date for this good man's death seems to have been greatly misunderstood, by some writers. He flourished A.D. 1163, when he died,[43] if are to credit Dempster's account; but, this date is placed nearly eighty

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[30] This holy Pontiff died, at Salerno, on the 25th of May, A.D. 1085, after a pontificate of twelve years. See Berti's "Ecclesiasticæ Historiæ Breviarium," pars ii., sæc. xi., cap. i., pp. 46, 47.

[31] See Andreas Brunnerus, "Annales Boicorum," pars iii., lib. ii.

[32] Sometimes, this name is found written Vezelinus or Wezelinus.

[33] See Aventinus, "Annales Boiorum," lib. vi.

[34] We are most incorrectly reminded, that with the assistance of Pogensius, and of Count de la Bar, he founded the monastery, A.D. 1158, known as that of the Scots, in his own time, and in the time of Dempster. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., p. 447. Such a statement is quite inaccurate, for Marianus Scotus had been dead seventy years before this date.

[35] He reigned eighteen years, and died at Utrecht at the age of forty-four. See "The Modern Part of a Universal History, from the earliest Accounts to the Present Time," vol. xxv. The History of Germany, chap. lxxiv., sect. iii., pp. 471 to 481.

[36] See these historical events related in "Histoire des Allemands," traduite de l'Allemand de Schmidt; par J. C. de la Veaux, tome iii., liv. v., chap. vi., pp. 127 to 153.

[37] See Aventinus, "Annalium Boiorum," lib. vi.

[38] See Rev. Dr. Reeves' Paper "On Marianus Scotus, of Ratisbon," in "Proceedings of the Royal Irish Academy," vol. vii., p. 293.

[39] His feast occurs on the 8th of August, and he died A.D. 1091.

[40] See "Acta Sanctorum," tomus ii., Augusti viii. De B. Altmanno Ep. Pataviensi apud Gottwicenses, in Austria. There is a previous commentary in four sections and in forty-one paragraphs. This is followed by two distinct Lives of Blessed Altmann. See pp. 356 to 389.

[41] See Rev. Dr. Reeves' Paper "On Marianus Scotus, of Ratisbon," in "Proceedings of the Royal Irish Academy," vol. vii., p. 293.

[42] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii ix. Vita auctore Scoto monacho Ratispon., cap. iii., p. 368.

[43] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., p. 447.

years after the true period. However, the mistakes, evidently made by the Scottish monk, who wrote the Acts of Marianus, were calculated to lead subsequent writers into error. He died, in reality, on the 9th of February—the date assigned for his feast[44]—and, in the year of grace, 1088, according to Rader,[45] who takes care to distinguish him from Marianus Scotus, the Chronographer.[46] Both holy persons were fellow-countrymen, lived contemporaneously, nearly in the same part of Germany; both were Benedictine monks, and both were writers; both died in the repute of sanctity, and within a few years of each other, in Germany: therefore, it does not appear so wonderful, that many writers confound these Mariani and their Acts. It does not seem improbable, that they had a personal knowledge of each other. For what reason appears not to be well known—but likely his authorities justified him—Colgan intended to defer the Acts of the present Marianus Scotus, to the 17th of April.[47] It seems probable, his remains were deposited in the Church of St. Peter, at Ratisbon, which he had founded.

At the tomb of Marianus, the writer of his Acts states, that not only did he hear from credible narrators, but saw with his own eyes, how numberless persons, of every rank, were relieved from diseases, and especially from fevers. One day, while some of the monks talked with levity, near the sepulchre of the holy man, from it seemed to be exhaled an odour, as if from the flowers of Paradise. By this fragrance was signified, that only serious and religious discourses, referring to God's glory, should be heard in such a place.[48] Long after he had passed to eternity, his memory was held in veneration, by all those pious men, who lived after him. The six abbots, who succeeded Blessed Marianus, in ruling over the monastery and Church of St. Peter, at Ratisbon, were all from the north of Ireland. The seventh was a southern.[49] Nor did one colony suffice for the wants of those monks, who flocked from Ireland, to seek a home in Germany. From Weich-Sanct-Peter, another Irish monastery, called St. James's of Ratisbon, took its rise, in 1090. In this city, most of the churches have been altered, modernized, or rebuilt, so that they retain very little of the primitive construction. There is, however, a church of high antiquity, and which remains little changed, the *Scotch Benedictine Church of St. James* (Schottenkirche), situated at the west end of the city, close to Jacob's Gate.[50] The Church of St. Peter[51] suffered

[44] According to Father Joannes Gamansius, S.J., who found such a date, marked on the manuscript of the Scottish monk, viz.: "v. Idus Februarii."

[45] See "Bavaria Sancta," tomus ii.

[46] According to Rader, he died, A.D. 1086. Notices of this holy man have been given already, at the 30th of January.

[47] Camerarius places his Acts, at the 4th of July. See "De Scotorum Pietate," lib. iii.

[48] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii ix. Vita B. Mariani, &c., cap. ii., p. 367.

[49] See Rev. Dr. Reeves' Paper "On Marianus Scotus, of Ratisbon," in "Proceedings of the Royal Irish Academy," vol. vii., p. 293.

[50] In reference to this, it is quite amusing to read the following thoroughly inaccurate account, especially prepared to aid the tourists of these islands on the Continent:—"Its origin will interest the English traveller. Many persons being driven from Scotland by Macbeth's usurpation, a Benedictine monk, named Marian, who took refuge at Ratisbon, built there, in 1068, a small monastery for his brethren. These Scotch Benedictines, having become popular by their piety and their devotion to education, and too numerous for their small monastery, Otho, Burgrave of Ratisbon, and his brother, with several nobles and citizens of Ratisbon, built for them, in 1109, a large convent and church, dedicated to St. James. It is the only establishment out of several in different parts of Germany—at Würzburg, Erfurth, Vienna, &c.—which still exists. It has escaped secularization, probably because its depreciated revenues were not worth seizing, for it at present barely supports two monks of the order, and five young Scotch students, who are transferred from their native country to be educated here for the priesthood."

the fate of many other religious establishments in Germany, during the troubles of the sixteenth century.[5*2] With the church, the shrine or tomb and the monastery of Marianus Scotus, totally destroyed, his memory was almost forgotten in Ratisbon. Yet, it is possible, in those more peaceful times, some learned German ecclesiastic may take the thought, and find leisure, to collect and publish his valuable commentaries on the Sacred Scriptures, and other authentic works, which should best serve to manifest his piety and learning, while they should also remain, the imperishable memorials of his claims on the gratitude of every theological and biblical student.

ARTICLE II.—ST. CRONAN, THE WISE, BISHOP. [*Sixth Century.*] Religious training is a first and an essential requisite to make a young man hold fast by the only and secure anchor of Truth and Faith. It is usually developed in the practices of a holy life. Colgan has entered the Acts of St. Cronan, called also Cuaran, at the 9th of February, and he has added some notes.[1] The Bollandists have also published the Acts of St. Cronan, bishop, in two short paragraphs.[2] These, however, contain nothing regarding him, in addition to what Colgan has given. This saint is variously named. St. Ængus the Culdee calls him Mochuaroc,[3] and Cathald Maguire gives him a like name. According to Colgan, the Martyrology of Tallagh calls him Caurnanus, or Cuaranus; yet, it must be observed, in the edition, published by the Rev. Matthew Kelly,[4] he is styled, Cuarani Sapientis,[5] signifying, "Cuaran the Wise."[6] Marianus O'Gorman also notices him, as Cuaran.[7] By nearly all other writers, he is named Cronan. Here, it must be observed, that Cronan and Mochua are names commonly used, by our old writers, for one and the same person; and, in our menologies are found many saints, bearing either of these commutable appellations.[8] The present holy man is also called Trouan, by Hermann Greuen, in the Carthusian Martyrology, and after this writer, by Canisius and Ferrarius, our saint is similarly designated; but, Colgan proves such designation to be a mistake, the saint not having received this name, in the writings of our native martyrologists.[9] According to some accounts, our saint's father was called

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—Murray's "Handbook for Travellers in Southern Germany," sect. x. Route 168, p. 108.

[5*2] Rader, whose work was issued A.D. 1624, writes regarding it, "ædes illa extra pomærium, quæ ab loco D. Petro consecrato nomen tulit, hodie nulla est, anno CIↃIↃLII., Antistite Georgio cum aliis nonnullis templis, prætextu belli, funditus eversa, et in ossarium hæreticorum demum conversa."—"Bavaria Sancta," tomus ii.

[5*2] See, also, Wigullus Hundius, "Metropolis," lib. i., iii.

ARTICLE II.—[1] See "Acta Sanctorum Hiberniæ," ix. Februarii. De S. Cronano, qui et Cuaranus, pp. 302, 303.

[2] See "Acta Sanctorum," tomus ii., Februarii ix. De S. Cronano Episcopo, in Hibernia, p. 339.

[3] As in the subjoined *rann* in the "Feilire," transcribed from the "Leabhar Breac" copy, and translated into English, by Professor O'Looney :—

C.u.io. Mochuaroc ino ecna,
noem nadamair oigna,
Coeirech Dergan diodo,
Erpuc Ronain rigdo.

Mochuaroc of the wisdom,
A saint illustrious, noble,
Coerach Dergan, the godly,
Bishop Ronan the kingly.

[4] See p. xv.

[5] Afterwards follow these words : "qui et Crona Mac Nethseman dicitur vel Mac Netha."

[6] He also bore the name Mochuarog, and we find, ino ecna, "the wise," appended in a MS. note of W. M. Hennessy, to his copy of the Donegal Martyrology.

[7] The O'Clerys remark, that his name was Cronàn Mac Nethseman. See "Martyrology of Donegal," pp. 42, 43.

[8] See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. De S. Cronano, qui et Cueranus, n. 1, p. 302.

[9] See *ibid.*, p. 302.

Nethus ; but, it would seem, more generally Nethsemon. He was descended from the noble and ancient family of Fertlact. It is supposed, that Cronan had been born, in the country of the Nan-Desii. Little is known regarding the early history of this pious servant of God ; but, such was his virtue in after years, and such the knowledge of holy Scripture he had acquired, that he received this commendable appellation, Cronan, "the Wise."[10] The saint's zeal for ecclesiastical discipline was so great, he made a regulation, directing that a part of the Divine Office, which is called None, should be recited, distinct from a celebration of the Holy Sacrifice of Mass. It was customary, among ancient monks, to include the celebration of Mass, between the beginning and end of None ; and, hence, it is probable, that abuses were found to have occurred, with regard to omissions of some parts in their office. This our saint wised to correct.[11] On such account, he was also called, Cronan of the Nones.[12] This reformation, he appears to have accomplished, after having been elevated to the rank of bishop.[13] Such supposition, I have hazarded, for the reason, that it does not seem probable, he could undertake to effect the reformation alluded to, without exercising the authority, and possessing the jurisdiction, devolving on him, in virtue of his having attained the episcopal dignity. Whether he exercised this office, in the country of the Nandesii,[14] or in some other part of Ireland, is not clearly recorded. It would appear, that our saint paid a visit to St. Columkille, in Iona Island. At least, it is deemed highly probable,[15] that this was the bishop, who came in disguise, from the province of Munster, and whose name was Cronan. He, being a bishop, dissembled as much as he could that degree and rank ; yet, he could not keep it hidden from Saint Columba's all-pervading knowledge. Through humility, Cronan did not wish to declare, he had been invested with the episcopal character. St. Columkille did not discover his rank, however, until Cronan was asked on a certain Sunday to celebrate Mass.[16] About that time, when the consecrated bread should be broken, the bishop called St. Columba to join him as a priest,[17] during the perform-

[10] He is thus called by St. Ængus, in the Martyrology of Tallagh, by Cathald Maguire, and in the Martyrology of Donegal.

[11] Colgan says, that St. Ængus, or his old scholiast, indicates at the 9th of February, in this following antique Irish distich, that a part of the None had been omitted, according to received custom, and that our saint was the first reformer of such an abuse :—

Cibe dian-hail sasadh saor, attir, na naomh cen cuid mbroin,
Tabhraidh Mochuaroc for ceill : celeabradh co leir in Noin.

Thus rendered by Colgan into Latin :—

Qui desiderat deficias veras in patria sanctorum omni tristitia carentes,
Advertat ad S. Mochuarocum, legatque integre Nonam.

—Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii, n. 8, p. 302.

[12] "Called Mochuarog 'na nona' in Leabhar Breac, 31a." Mr. Wm. M. Hennessy's MS. note, appended to this entry in his copy of the Donegal Martyrology.

[13] That our saint was a bishop, Colgan shows, on the authority of Adamnan, Greuan, Canisius and Ferrarius. See "Acta Sanctorum Hiberniæ," ix. Februarii, n. 9, pp. 302, 303.

[14] These people are called "na n-Desi," in an old Life of St. Carthage. See Ussher, "De Primordiis Ecclesiarum Britannicarum," cap. xvi., p. 781, and cap. xvii., p. 865. Originally they were settled in the barony of Deece, south of Tara in Meath, but they were banished by the monarch, Cormac Mac Airt, to the country south of the River Suir, where they settled in the east of Waterford county.

[15] See Rev. William Reeves' Adamnan's "Life of St. Columba," nn. (*a*, *b*), p. 85.

[16] In Adamnan's "Life of St. Columba," the Latin words are : "a Sancto jussus Christi corpus ex more conficere."—Colgan's "Trias Thaumaturga." Quarta Vita S. Columbæ, lib. i., cap. xliv., p. 348.

[17] The Second Council of Seville, in 619, prohibited priests, in the presence of the bishop, "sacramentum corporis et sanguinis Christi conficere" (can. 7), but the general usage of the western Churches was, "ut in

ance of this ceremony.[18] This interesting anecdote, has been omitted by Smith,[19] it is probable,[20] because it demonstrates that deference shown to bishops, by priests, and their superiority, by Divine right, in the Church.[21] The local clergy were even accustomed to the courtesy of inviting the clergy, who visited them, to celebrate in their churches.[22] In the present instance, as in many other cases, we learn from the Acts of our saints, what were the particular liturgical practises of our early Irish Church. The learned Dean Reeves observes, in relation to the foregoing incident, that under the Columbian discipline, the several orders of bishop, priest, and deacon, were duly recognised, and that the conferring of Holy Orders was considered the peculiar function of the bishop. The present narrative contains, not only a plain acknowledgment of the distinctness of bishop and priest, but also the express declaration of the founder of Iona, regarding the superior privilege, rank and honour, of the bishop.[23] Instead of the episcopal office being ignored, or its proper functions being usurped, by presbyters in Hy, a great respect was paid to bishops in that monastery, and a great distinction made between them and priests, in the celebration of the sacred mysteries. For, by this relation it appears, that in Ycolmkille a priest, and even the abbot, St. Columba himself, looked upon a bishop as so far superior to him, that he would not presume, even though invited, to celebrate the Holy Mysteries jointly with him.[24] We gather from these memoirs, that the practice of the Irish Church, in the celebration of Holy Communion, at this period, varied in regard to its ministration; that sometimes the attendant priests[25] selected

confectione immolationis Christi adsint presbyteri et simul cum pontifice verbis et manu conficiant." See Martene, "De Antiquis Ecclesicæ Ritibus," i., 3, 8, tom. i., p. 120. The Irish Church seems to have coincided with the Spanish, in its estimate of episcopal dignity.

[18] Colgan remarks, that the passage, as found in Adamnan's "Life of St. Columba," does not seem intended to convey an idea, that both saints were to join in such a simultaneous pronunciation of the words of consecration, as takes place at the ordination of a priest, in some dioceses; but only, that the hosts being consecrated, they should simultaneously divide them into parts which were to be distributed among other communicants. See "Acta Sanctorum Hiberniæ," ix. Februarii, n. 10, p. 303.

[19] When treating about St. Columba, in "The Life of St. Columba, the Apostle and Patron Saint of the ancient Scots and Picts, and joint Patron of the Irish; commonly called Columkille, the Apostle of the Highlands." This biography was compiled by John Smith, D.D., one of the Ministers of Campelton, Honorary Member of the Antiquarian and Highland Societies of Scotland, towards the close of the last century.

[20] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xv., n. 182, p. 179.

[21] The Council of Arles prescribed "ut peregrino episcopo locus sacrificandi detur." The fourth Council of Carthage decrees: "Ut Episcopus in Ecclesiæ, et in consessu Presbyterorum sublimior sedeat, intra domum verè collegam Sacerdotum esse cognoscat."—Canon xxxv. Cabassutius, "Notitia Ecclesiastica Historiarum, Conciliorum, et Canonum," &c., p. 173.

[22] Thus, "when any bishop or presbyter came to a foreign church, they were to be complimented with the honorary privilege of performing divine offices, and consecrating the Eucharist in the church."—Bingham's works, vol. ii., p. 3. "Origines Ecclesiasticæ, or, The Antiquities of the Christian Church," book vi., 2. The first volume of this learned work, was published in 1708, and it was afterwards completed in nine volumes more. A complete edition of Bingham's works has been issued in London A.D. 1840.

[23] Compare this passage, in St. Columba's Life, by Adamnan, lib. i., cap. xliv., with the previous cap. xxxvi. See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (g), p. 86.

[24] See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., p. 175.

[25] We find the expression, "audiens presbyterum sacra eucharistiæ conficientem," in lib. i., cap. xl., adds the Rev. William Reeves; from which we may infer, that the consecration was held to be effected by the sentence of consecration; and hence it might be supposed, that the invitation, "panem frangere," had reference to the distribution of the bread to the communicants, and not to the act of consecration.

one of their number, either as eminent for piety[26] or for station,[27] or because a visitor, as in the present instance.[28] Sometimes two, or probably more, acted as con-celebrants,[29] in which case, they were wont to break the bread for the Holy Sacrifice together:[30] this as performed conjointly was, if we may so say, according to the priestly rite.[31] But when a bishop was present, there being none of equal rank at hand, he broke the bread alone;[32] and thus, the celebration was an episcopal rite.[33] But, to return from this digression. St. Columkille approached the altar, and looking earnestly at Cronan, he said, "May Christ bless thee, brother, for now we know that thou art a bishop, and hence you break the host alone, according to the episcopal rite. And wherefore hast thou hitherto concealed thy rank, so as to prevent us from paying thee due reverence?"[34] Hearing him speak in this manner, the humble bishop was amazed, and he glorified Christ in his servant St. Columba.[35] This anecdote is explained, by stating, that allusion appears to have been made to a benediction, usually given by bishops, after breaking the host, and before a part of it had been put into the chalice.[36] The present narrative comes with great weight of authority, being written by one, who, it is said, not only was a priest himself, but who was officially disqualified for the higher order; and, concerning a man, who created the precedent, by his own subordinate condition.[37] This humble bishop, afterwards, conceived a great veneration for St. Columkille;[38] who seemed to have had a Divine intuition regarding himself, while both saints offered their united prayers and praises to the Almighty. The year of this Saint Cronan's death is not known; but, he is said to have flourished, about A.D. 570, as, it is thought, he was contemporaneous with St. Columkille.[39] The feast of St. Cronan was kept, in the country of the Nan-Desii.[40] By Ware and

[26] See Adamnan's "Life of St. Columba," lib. i., cap. xl., p. 47.

[27] See *ibid.*, lib. iii., cap. xvii.

[28] See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (f), p. 86.

[29] As expressed "simul verbis et manu conficientes."

[30] As stated, "simul dominicum panem frangere."

[31] See Morinus, Sacr. Ordinat. Exerc. viii.; also, Valesius' note on Evagrius' "Ecclesiastical History," i., 13.

[32] As we read "solus panem fregit."

[33] Or as expressed "episcopali ritu."

[34] See Colgan's "Trias Thaumaturga." Adamnan's "Vita S. Columbæ," lib. i., cap. xliv., p. 348.

[35] See *ibid.*

[36] This benediction varied, according to the various festivals, and the practice continued for many centuries, even as late as the pontificate of Leo X. See Cardinal Bona, "Opera Omnia." Rerum Liturgicarum, lib. ii., cap. xvi., pp. 356 to 360.

[37] See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (e), p. 85.

[38] From the anecdote already related, it is supposed, that our saint flourished when St. Columkille lived on Iona Island. Now St. Columba came to this island, in the year 565, according to Ussher. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 4, p. 168; or, in A.D. 563, according to Ussher. See Index Chronologicus, A.D. DLXIII., p. 532, "Britannicarum Ecclesiarum Antiquitates." He lived there thirty-four years, according to Columba's Life, by Adamnan. See lib. i., cap. i.

[39] There were many other saints having this name, in various parts of Ireland. Two of the name lived in Munster, viz.: St. Cronan of Roscrea, whose feast occurs on the 28th of April, and St. Cronan, a Bishop of Lismore, whose festival is celebrated on the 1st of July. Both of these Cronans, just named, lived posteriorly to St. Columba. St. Cronan of Roscrea flourished, A.D. 625, when he was present at the death of St. Mobianus, son to Hua Alto, as we find in his Life; and from this, it appears, also, that he survived many years, nor do we read that this Cronan was a bishop. St. Cronan of Lismore died, in A.D. 717, according to the "Annals of the Four Masters." As, therefore, we do not remember any other Munster Cronan, who was a bishop, it is most probable, that our saint, who, it appears, was both a Munsterman and a bishop, must in all likelihood be considered identical with the Cronan who visited Columkille, as related in Acts of this latter saint. See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii, n. 11, p. 303.

[40] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii ix. De S. Cronano Episcopo in Hibernia, p. 339.

Harris[41] this saint has been confounded with a Bishop of Lismore, bearing a similar name.[42] Our native martyrologists, under various forms of his name, have entered the feast of this saint, at the 9th of February. Thus St. Ængus the Culdee, the Martyrology of Tallagh, Marianus O'Gorman,[43] and Cathald Maguire,[44] have their respective notices. We find recorded, also, in the Martyrology of Donegal,[45] as having a festival on this day, Cuarán,[46] the Wise, in Deisi Mumhan. The foreign martyrologists, Canisius, Hermann Greuen and Ferrarius accord.[47] In the anonymous catalogue of Irish Saints, published by O'Sullivan Beare, at the 9th of February, Tronanus is entered. Tronanus, bishop, is likewise given in Henry Fitzsimon's list, at the same date, and on authority of the Carthusian Martyrology.[48] This seems intended for St. Cronan. In Scotland, as well as in Ireland, the memory of this saint was held in great veneration. At the 9th of February,[49] the Kalendar of Drummond enters the departure to Christ, in Ireland, of Mochuaroc, a holy and a most wise man.[50] Some memorials of his veneration seem, until of late, to have prevailed in Ireland. In the parish of Edermine, county of Wexford, there is a St. Kieran's well (? Cuaran's), where a patron had been held, formerly, on the 9th of February.[51] It has been remarked, that no St. Kieran occurs on this day, in the Irish Calendars.[52] Most probably, that patron was no other than the present Cuaran or Cronan. The old church of Edermine was situated in the townland of Glebe, on high ground, but no part of it remained in 1840, it having been pulled down, when the modern church was finished. It had a large graveyard attached. About half a mile to the north was St. Kieran's well—a strong spring.[53] The Sacred Scripture has placed on record, "Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins."[54] Because this holy man thought "of the Lord in goodness," and sought "him in simplicity of heart;" so did he acquire that spirit, whereby he well deserved an epithet, "the

[41] See Harris' Ware, vol. i., "Bishops of Lismore," p. 549.

[42] Now Colgan expressly distinguishes the present saint from Cronan of Lismore, and for a very just reason, viz. : that their times were different. It is therefore strange, that Ware, who had the "Acts of St. Cronan" before his eyes, in the place cited, and where he found mention made of the son of Nethsemon, could have fallen into such a mistake. This cannot be accounted for, except by his having read too cursorily what had been written, about these Cronans. Archdall (at Lismore) has only a part of Ware's mistake ; for, he does not call Cronan of Lismore, son of Nethsemon, but he says, that Cronan died, on the 9th of February. Yet, this day is assigned in the Calendars, not to his death, but to that of Nethsemon's son. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sec. vi., n. 73, pp. 164, 165.

[43] Thus he writes, at the 9th of February : Cuapan in eccna in Deipib Muman. Ap do pob ainm Cponan mac Nethpemon. "Cuaranus, sapiens, in Desiis Momoniæ, est qui et Cronanus filius Nethsemonis dicitur."

[44] "Mochuarocus sapiens in regione Desiorum quiescit : qui et Cronanus filius Nethsemonis dicitur.

[45] Edited by Drs. Todd and Reeves, pp. 42, 43.

[46] In a note Dr. Todd says, at this word, *Cuaran*, "The later hand has added in the margin Mocuapocc, p. de., '*i.e.*, he is called Mochuarocc in the Felire of Aengus.' Mochuarocc is the devotional form of the name, signifying 'my little Cuar,' or Cuaran."

[47] See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. De S. Cronano qui et Cueranus, n. 12, p. 303.

[48] See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 57.

[49] Idus v.

[50] See Bishop Forbes' "Kalendars of Scottish Saints," p. 4.

[51] See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. ii. John O'Donovan's communication, p. 97.

[52] In 1840, the well was still visited by old people, to obtain the cure of various diseases.

[53] A patron held here, about 1810, is now abolished. Two old oak trees grew over this well in 1840. See *ibid.*, p. 97.

[54] Wisdom i., 1, 4.

Wise," by which he was known among his contemporaries, and which our Chronicles have left on record, even to the present time.

ARTICLE III.—CRUIMTHER FINNE, OF DRUIM LICCE, NOW PROBABLY DRUMLEASE, COUNTY OF LEITRIM. The history of lives spent in the service of heaven is most irksome reading to the worldly-minded. This we can comprehend, for, unhappily, the sympathies, which should render such history interesting, are neither active nor diffused enough to recommend its exposition, nor to induce its attentive study. From the prefix, Cruimther, to the name of this saint Finne, it may be concluded, he was in priest's orders. In the Martyrology of Tallagh,[1] at the 9th of February, we find entered, Crimtir Finnai, Droma Licci. This is supposed to have been the place, at first called Druimdara, before the time of St. Patrick.[2] It lay, in an ancient territory, called Callraidhe, or Calry, where the Irish Apostle baptized Mac-Caerthinn, and obtained a grant of Druim-daire,[3] for the purpose of building a church. Then, the great



Drumlease Cemetery, County of Leitrim.

missionary, having obtained this very beautiful site, with the fertile land adjoining it, seems to have become enamoured with that spot, and the grand scenery stretched around; for, he erected houses, sheds or seats there, to accommodate himself and his disciples. On this account, the name was changed to Druim-lias.[4] But, the duties of his Apostleship calling him

ARTICLE III.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland." William M. Hennessy's version of the Irish Tripartite, book ii., p. 431.

[3] So called, probably, on account of the oaks, which covered this fine eminence in former times.

[4] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. ciii., p. 143.

onward, in an easterly, or in a north-easterly, direction, he left the charge of a monastery founded there to his *dalta*, or foster-son, St. Benignus,[5] who ruled it, as superior, for twenty years. In the Martyrology of Donegal,[6] the notice of Cruimhther Finne, of Druimlicce, occurs, at this date. It is probable, this Finne was a holy priest, who lived and died, at the monastery just indicated. The time, at which he flourished, cannot be ascertained; yet, most likely, it was at an early date. At present, on the summit of a gently ascending cone-shaped hill, there is an ancient burial-ground, surrounded by a low stone wall, nearly quadrangular.[7] Only the foundations of an old church, which stood not long ago over the ground, can be traced under mounds of grass, in the middle of this cemetery. Several modern headstones and tombstones are now within the enclosure. From the graveyard, a superb view is obtained. A deep descent, on every side, causes a wide circumvallation; and then begin to ascend ranges of distant hills and mountains, circling like a vast amphitheatre, to the wavy lines of cloud-land on the far horizon. The Benbulban mountains, beyond Lough Gill, in Sligo, tower in forms of wild grandeur, while their cliffs along the sides seem to be scored by a thousand yawning seams, so as to be, in many places, quite inaccessible. Truly, our national Apostle must have relished keenly the beauties of nature, when in this case, as in nearly all other instances, he pitched his tent on the hill-tops, and revelled, with a fine poetic spirit, which underlies every effect of true devotion, while he adored the Creator, and admired the majesty of his works. Drumlease is in the diocese of Kilmore, and province of Armagh.[8] Here St. Patrick founded a monastery, with a church, near the River Buannad, or Boonid, before he placed St. Benignus over it.[9] It grew into an establishment of considerable importance; for, previous to the ninth century, seven holy bishops—who doubtless lived in the place—were there interred.[10] This modern Drumlease appears to represent the more ancient forms of name, Druim-daire and Drumlias. It was converted into a parish,[11] when the monastic establishment disappeared.[12] It is situated, near the eastern extremity of Lough Gill, in the barony of Dromahaire, and county of Leitrim. It was placed, also, in the ancient territory of Breffney.[13] It lies about one half mile south-east from Droma-

[5] Colgan has a doubt, as to whether this be the St. Benignus, who succeeded St. Patrick, in the Archiepiscopate of Armagh, and whose feast occurs, at the 9th of November; or, a St. Benignus, brother of St. Cethech. Both of these were, likewise, his disciples, and both of them were with him, at this time, in Connaught. See *ibid.*, lib. ii., cap. lii., and n. 109, pp. 136, 177, 178. Yet, our national hagiologist inclines to the belief, that the present St. Benignus may be identical with a St. Benatius, who is noted in a list of the churches of the diocese of Elphin, and who is said to have been venerated at Kill-chuile, in the deaconate of Silmairedaich, at the 3rd of April.

[6] Edited by Drs. Todd and Reeves, pp. 42, 43.

[7] The accompanying sketch has been taken, by the writer, on the spot, in June, 1876; drawn on the wood, by William F. Wakeman, of Enniskillen, it has been engraved by Mrs. Millard, of Dublin.

[8] See Nicholas Carlisle's "Topographical Dictionary of Ireland," *sub voce* Drumlease.

[9] See Archdall's "Monasticon Hibernicum," p. 408.

[10] This Colgan states, from an old fragment of the works of St. Ængus the Culdee. See "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., nn. 150, 151, p. 180.

[11] Its bounds are defined on the "Ordnance Survey Townland Maps for the County of Leitrim." Sheets 6, 7, 10, 11, 14, 15. The townland proper is marked, on the two latter sheets. A very considerable number of ancient forts are to be found in the immediate neighbourhood of Drumlease. The old graveyard and village site, on the north of the River Bonet, is marked on Sheet 15.

[12] Its see lands "were formerly attached to the archbishopric of Armagh, but were passed to the see of Kilmore, and are now leased in perpetuity. The charter of the church lands, to Armagh, is in the Book of Armagh."—Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," n. 4, p. 431.

haire,[14] to which an interesting drive for the tourist lies, through the winding glens[15] of the picturesque River Bonnet, which rushes over its broken courses, into the head of Lough Gill,[16] after passing the grand ruined fortalice of the O'Roorkes, Chiefs of West Breffney.[17] This, indeed, is a region for interesting exploration, on the part of an intelligent antiquary. The ruins of Creavelea[18] Franciscan Convent are quite close to the spot, on a truly picturesque situation, high over the spreading valley, which opens on either bank of the river, before it disembogues into Upper Lough Gill. This once splendid monastery[19] was erected A.D. 1508, by Owen O'Roorke, prince of Breffny, at the instance of his wife, Margaret O'Brien, daughter to Conor, King of Thomond.[20] The founders here sleep, in the same tomb. In 1536, a fire broke out, and a considerable portion of the convent was destroyed.[21] Soon, afterwards, it was repaired; but, again, the place was desecrated by Sir Richard Bingham, the English governor of Connaught, in the reign of Queen Elizabeth. Through various vicissitudes, the Franciscan Friars, sometimes ejected from their noble house, and sometimes restored, yet lived on, in poor thatched cabins, in the neighbourhood, to the beginning of the last century.[22] The entire of this grand structure was built of a fine grey limestone, and the ruins are yet, in many places, well preserved, although wholly unroofed. The monastic church, and the adjoining parts, are in the best state of repair; while, the refectory, dormitories, chapter-room and cloisters, with numerous outer buildings, are fast hastening to decay. Some old tombs are to be found, within the church, and the cemetery adjoining is still much used, as a place for interment.[23] The ancient conventual grounds have been converted into a fine demesne, through which the pilgrim now

[13] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., nn. 150, 151, p. 180.

[14] See Nicholas Carlisle's "Topographical Dictionary of Ireland," *sub voce*, Drumlease.

[15] This is the scene, which is supposed to have inspired our poet Moore, when composing these opening lines of a charming Irish melody:—

"The valley lay smilling before me,
Where lately I left her behind;
Yet, I trembled, and something hung o'er me,
That sadden'd the joy of my mind."

[16] A curious optical illusion is produced to the visitor's gaze; for, when driving down the river's course, the vale and river before often appear to ascend, with the windings of the road.

[17] Fragments of the twelfth century castle seem to lie yet nearer to the river.

[18] It is sometimes called Crevilly. Friarstown house and demesne immediately adjoin Creevelea; on the opposite bank of the River Bonet, and navigable thence to Sligo, extend the town and castle of Drumahaire. These objects are shown, on Sheet 14 of the "Ordnance Survey Townland Maps for the County of Leitrim."

[19] A very interesting account of this venerable ruin will be found, in Rev. C. P. Meehan's "Rise and Fall of the Irish Franciscan Monasteries, and Memoirs of the Irish Hierarchy in the Seventeenth Century," chap. vii., pp. 82 to 86.

[20] The site is still called Carrig-Phadruig, or "Patrick's Rock," because local tradition has it, that St. Patrick erected a church on the same site. See *ibid.*, p. 83.

[21] In vol. iv. (2324-2340) of Burgundian Library Manuscripts, relating to Ireland, and preserved in Bruxelles, we find in the contents, a List of the Monasteries belonging to the Brothers of the Franciscan Minorites, in Ireland, as also a List of Provincials of the same order, in Ireland, from the beginning of the Reformation.

[22] The Venerable Charles O'Conor of Balenagare, born January 1st, 1710, was taught, from 1718 to 1724, by one of the Creavelea or Crievliagh Friars, the first rudiments of Latin, as we are told in that most interesting work, "Memoirs of the Life and Writings of the late Charles O'Conor, of Belanagare, Esq., M.R.I.A." By the Rev. Charles O'Conor, D.D., Member of the Academy of Cortona," vol. i., pp. 157, 158. He was taught Irish grammatically, by the same friar, who could scarcely speak a word of English.

[23] The accompanying illustration was drawn on the wood, by William F. Wakeman, after a photograph, taken by Frederick H. Mares. It has been engraved, by Mrs. Millard.

approaches this place. The ancient monastery of Drum-lias was burned A.D. 1360. An old church in ruins, stood there ;[24] but, with many other interesting objects, it has now disappeared. The religious house here does not appear to have been afterwards restored ; and, the site was probably abandoned, by the monks, although a parish church supplied the devotional wants of that neighbourhood. This would seem to have become a rectory,[25] dependent on Crevelea, after the Franciscans obtained possession of their home, in the latter delightful locality. Besides, the more historic Drum-lias there is also a Drumlish ;[26] this is a village and townland in the parish of Killoe, in the barony and county of Longford.[27] In the county of Fermanagh, there are two different townlands, called Drumlish — one, in the parish of Kinawley, and barony of Clanawley,[28] and the other in the parish of Devenish and barony of Magheraboy.[29]



Creevlea Ruins, County Leitrim.

Again, there is a Drumlish, in the parish of Tedavnet, barony and county Monaghan ;[30] a Drumlish in the parish of Clooncraff, barony and county of Roscommon ;[31] and a Drumlish, in the parish of Dromore, barony of Omagh East, and county of Tyrone.[32] In the immediate neighbourhood of the town of Larne, county of Antrim, on the top of a hill, called Drumalis,[33] stood a

[24] See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 616 to 618, and n. (i), *ibid.*

[25] In an inquisition, in the reign of James I., and taken during the first year, among possessions of Creevalea, we find noticed, "the rectory of Drenleis," doubtless, Drumleis.

[26] Marked on the "Ordnance Survey Townland Maps for the County of Leitrim." Sheet 5.

[27] See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 517, 518.

[28] See "Ordnance Survey Townland Maps for the County of Fermanagh." Sheet 33.

[29] See *ibid.*, Sheets 15, 21.

[30] See "Ordnance Survey Townland Maps for the County of Monaghan." Sheet 6.

[31] See "Ordnance Survey Townland Maps for the County of Roscommon." Sheet 17.

[32] See "Ordnance Survey Townland Maps for the County of Tyrone." Sheet 42.

religious establishment, according to popular tradition.[34] Its existence is even proved by secular documents. The site is a most lovely one.[35] Originally the place seems to have been called Clondumalis. The Premonstratenses or White Canons were in possession of it, when suppressed in 1542, during the reign of Henry VIII.[36] However, it seems most likely, the Druim Licce of Cruimther Finne must be identified, with Drumlease, in Leitrim county.

ARTICLE IV.—FESTIVAL OF THE SECOND DEPOSITION OF ST. FURSEY'S RELICS. [*Seventh Century.*] Among the visions,[1] occurring in our native literature, the vision of St. Fursey is that most generally known. It is doubted, among various respectable writers, whether the death of this holy contemplative—whose Acts have been already given, at the 16th of January—should properly be assigned to that day,[2] or rather to the 9th of February.[3] We have already seen, while Desmay marks the former date, as the anniversary for his canonization, he places St. Fursey's death, at the present day.[4] Colgan supposes, as well on the authority of Desmay, that the 16th of January had been the day of our saint's canonization, and not of his death; as, also, because Raban, in his Martyrology, calls it the day, not of a first, but of a second, deposition, of the saint.[5] By this, he means, the re-

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[33] Here the people of Larne were accustomed to assemble for festive sports on Easter Monday, May Day, and on other occasions, as described by the local poet and historian, Dr. M'Henry, in his novel, "O'Halloran."

[34] The townlands of Drumaliss and Curran, in the parish of Larne, and barony of Upper Glenarm, are noticed on "Ordnance Survey Townland Maps for the County of Antrim." Sheets 35, 40.

[35] In a lecture, delivered in the Town Hall of Larne, on Wednesday evening, Nov., 6th, 1872, the Rev. Classon Porter, says: "It includes an extensive view of the Irish channel, with the Maiden Lighthouses and the Scotch coast in the distance; of Islandmagee; of the Corran and Larne Lough; of Magheremourne; of Glynn village; of the Bank Braes; of the town and valley of Larne, and of the highlands of Kilwaghter—all enclosed in a picturesque background, of mountain, hill and dale—which, for varied magnificence, could not be surpassed; nor can any one, in the present day, who is alive to the beauties of nature, look from the top of this gently-sloping hill, on the gorgeous panorama, which is there spread before him, without admiring the taste of the holy men, who chose such a lovely spot as the scene of their pious labours, and the site of their peaceful abode." Published in the *Larne Reporter* of that time.

[36] See *ibid.*

ARTICLE IV.—[1] One of these has lately been published, in the Italian language, "Visione di Tugdalo volgarizzata nel Secolo xiv., ed ora per la prima volta posta in luce," da Francesco Corazzini. Bologna, 1872, sm. 4to. There are no less than three copies of the "Visio Tungdali Militis," among the Trinity College MSS., and these are marked as follows: "C. 4, 23; E. 1, 29; and E. 4, 12. In an ancient vellum folio MS., noted as vol. XXIV., No. 7960, of the Library Catalogue, at Bruxelles, there is a copy of this Vision of the Irish soldier Tungdal, the authorship of which is attributed to one Marcus. It commences thus: "Incipit prologus Marci ad abbatissam quandam," and after this prologue commences, "Ibernia igitur Insula." The following note, regarding this piece, is on the first folio. "Visio Tungdali militis Hiberni, an. 1148, auctore Marco in qua mentio fit SS. Patricii apli Hiberni Malachiæ ep. Dun. Ruadani Nenniæ ep. Cluan. Cœlestini ep. Armach. Chaini ep. Lundinen." The manuscript, from which the foregoing is extracted, was without any illuminations, nor could Mr. Bindon, who examined it, find any trace of the Irish language there.

[2] Relying on the Martyrologies, and on an old Life of St. Fursey, which has "XVII. Kalend. Februarii ad æterna commigrasse regna," his death has been assigned, to the 16th of January, and the Bollandists concur. See "Acta Sanctorum," tomus ii., Februarii ix. Prætermissi et in alios dies rejecti, pp. 575, 576.

[3] The old author of St. Fursey's Acts, makes the 9th of February the anniversary of his death. See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. ii., cap. xvii., p. 86.

[4] From the statement of Venerable Bede, Dr. Lanigan supposed it to have been the day for his burial. See "Ecclesiastical History of Ireland," vol. ii., chap. xvii., sect. x., n. 95, p. 463.

moval of our saint's relics, at the time of translation, which took place four years after Fursey's death. It is a more probable opinion, according to some, than that contained in our saint's old Acts, and in Desmay's Life, where it is asserted, the feast of Translation or Elevation of Fursey's remains, by St. Eligius and St. Autbert, occurred on the 9th of February. According to these same authorities, this was also the day of our saint's decease. For, it is supposed, the canonization, mentioned by Desmay, could have occurred, at no other time, than when the first translation or raising of Fursey's relics took place. Such an opinion he thinks, is sustained by several old and respectable writers.[6] However, this matter has given rise to very opposite views.[7] Without presuming to decide this controverted point, it must suffice to present particulars, regarding our saint, and which have not been given in his Acts, as already written.[8] We have seen, that no sooner was Fursey's decease known,[9] than Erchinoald sent a message to Haimoin, requesting him to resign his claim to the relics of the saint. This demand was rather unwillingly complied with; but, the power and influence of the former, and the favours which, during life, our saint accepted from him, together with the miracles wrought after Fursey's death, afforded Haimoin convincing reasons to satisfy the pious wishes of his benefactor. The body was accordingly removed to Perrone, with great funeral pomp and expense. Erchinoald caused a magnificent church to be built, in which he intended the remains of our saint should be preserved. This church had been commenced before, but had not been completed at, that juncture, when the holy confessor's death occurred. St. Fursey's remains lay within the portals or porch of the church, whilst Erchinoald used every exertion and spared no cost, in completing the structure. The Patrician had resolved, this church should be finished, and in a style of great magnificence, so that, in some measure, it might be rendered worthy the majesty of God, and the sacred purposes for which it was destined. But, the enemy of mankind, envying the progress of every good work, tempted Leutsinda, wife of Erchnoald, to indulge in murmurs, at the great expense of this erection. In a wrathful and avaricious spirit, she petulantly reproached her husband for expending treasures to a large amount, in behalf of a stranger, whose body after some days should be reduced to ashes, and become the food of worms. The pious Erchinoald bore these murmurs of his wife with patience, recollecting the example set him by holy Job.[10] He warned Leutsinda, that she ought to perform penance for her impious murmurs, and repent without delay. Then, he recalled to her recollection, all those wonderful miracles wrought by St. Fursey, and how all things had succeeded prosperously, so far as they were concerned. This success was attributed to the spiritual patronage of the saint, given in return for any temporal benefits bestowed

[5] It is thought, by Colgan, that the date for St. Fursey's first burial happened on the 4th of March, because it is stated in his old Acts, book i., chap. xl, and book ii., chap. xiv., that his body lay, for some time, in the porch of the new church at Perrone, until it was ready for dedication, within thirty days, after his death. See "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi. Also, Appendix, cap. x., pp. 82, 86, 89.

[6] He says, that among others, may be cited, St. Notker, Raban Maur, Usuard and Venerable Bede, who was nearly a *synchronus*. These place him in their martyrologies, at this present day; and, thus, his canonization seems to be assumed. But, there does not appear to be any record of a canonization, and we are probably only to regard it, as commemorating the translation of his body, and its exposition, in an uncorrupt state.

[7] See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi. Appendix, cap. x., p. 98.

[8] At the 16th of January.

[9] Dr. Lanigan thinks it likely, St. Fursey died on the 16th of January. See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. x., and n. 92, pp. 461, 462.

[10] Job ii., 9, 10.

on him. In fine, this religious noble declared, he doubted not, that the Almighty would preserve his body from all putrefaction or decay henceforth, and that this immunity should be proved, at the time of its removal, and to reprove the unworthy complaints of his wife.[11] Meantime, when nearly thirty days[12] had elapsed, St. Eligius,[13] or Eloi, Bishop of Noyon, and St. Autbertus,[14] Bishop of Cambray, were invited to consecrate the church, and to assist at the removal of Saint Fursey's relics from the porch. A great multitude of people were present at the ceremonies, that took place, on this remarkable and solemn occasion.[15] Among others, Leutsinda attended. However, she was drawn thither, rather through a spirit of curiosity, than of piety, being desirous of witnessing with her own eyes, the state in which the saint's relics should be found. Whilst assistants were preparing to remove his body from the tomb, and bear it into the church enclosure, with pious reverence; Leutsinda ordered the shroud to be removed from the corpse. But, when attempting to look upon St. Fursey's remains, she found herself suddenly deprived of sight. Then being terrified, and bursting forth into tears and lamentations, Leutsinda prostrated herself before the body. She besought the holy Bishops, Eligius and Autbert, to intercede for her, by offering up their prayers to St. Fursey, for the restoration of her vision. She declared at their feet, she had grievously sinned, but that she then sincerely repented. Wherefore, the holy prelates offered up their prayers for the penitent, and being joined by all the people present, Leutsinda was again restored to the use of sight. Giving thanks and praises to God, she devoted herself and all her possessions to St. Fursey. Afterwards, she saw the remains of this holy confessor, in a perfect state, as if he had only departed at that moment. All those, who were present in the church, beheld the sacred remains in a condition of perfect preservation. The holy bishops, who were in attendance, took the venerable relics of the saint in their arms, while hymns were sung. They bore the sacred body into the Church of St. Peter and St. Paul. It was there deposited behind the high altar,[16] and near the bodies of Saints Meldan and Beodan. St. Fursey himself had already entombed these saints, in the very place then occupied by their remains. Fragrant spices were placed in the coffin, containing the relics of our saint.[17] His body lay for four years in that place,[18] until some sort of shrine had been fashioned, which was destined to exhibit more reverence towards the saint. We are told the body had been buried, at the east side of the altar.[19] Moved by the wonderful miracles daily wrought at the tomb of the saint, Erchinoald and his wife Leutsinda at length founded a college of Regular Canons, which they endowed with ample possessions. The piety of various French

[11] See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. ii., cap. xv., p. 86.

[12] Although Venerable Bede says thirty-seven days elapsed, after the death of St. Fursey, and his first interment; yet, Dr. Lanigan thinks, it probable, that only twenty-three days intervened between the day of his departure and that of his burial. See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. x., n. 93, p. 463.

[13] His feast occurs, on the 1st of December.

[14] His festival is held, on the 13th of December.

[15] Speaking of our saint's first burial, Mabillon writes, "id quod v. idus Februarii accidit."—"Annales Ordinis S. Benedicti," tomus i., lib. xiv., sect. i., p. 410.

[16] Bede states, it was buried near the altar.

[17] Venerable Bede says, that the body of St. Fursey lay twenty-seven days in the porch of the church, before its first translation. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 19, p. 215.

[18] Bede says: "Sed & post annos quatuor constructa domuncula cultiore receptui corporis ejusdem, ad orientem altaris adhuc sine macula corruptionis inventum ibidem digno cum eum honore translatum est."

[19] These particulars Bede relates, from the little book of St. Fursey's ancient Acts.

nobles afterwards increased these endowments, to honour God, and his servants,[20] there interred.[21] After this removal of Fursey's remains, owing to his intercession, with great faith and piety, countless pilgrims flocked thither to visit his tomb. This circumstance and miracles wrought caused Erchinoald and his wife Leutsinda to prepare another place, more convenient of access, and more publicly placed in view, for a second translation of the relics. Four years after the first deposition of his body, at the eastern side over St. Peter's altar, these noble persons had a sort of receptacle constructed.[22] Before St. Eligius[23] had been consecrated Bishop of Noyan and Tournay, he was an artist, and he fashioned precious metals with great skill. Desmay tells us, that many reliquaries of saints were known to be extant, and which St. Eligius had made. Amongst others, the shrines of St. Germanus,[24] Bishop of Paris, of St. Severinus, abbot,[25] of Saints Piutus[26] and Quintin,[27] martyrs, of St. Lucian,[28] of St. Genovefua[29] and of St. Columba,[30] &c. To this St. Eligius, therefore, Hercenaldus and Leutsinda sent a considerable amount of gold and silver, that he might produce from it a suitable shrine, for the relics of the holy confessor. The venerable bishop exerted all resources of his skill and ingenuity in executing the shrine. Having completed it, he invited St. Autbert[31] to assist at the translation of our saint's relics. This ceremony, took place, on the 9th of February.[32] This was afterwards observed, as an anniversary of this solemn translation at Perrone. When assistants approached his tomb,[33] for the purpose of removing the saint's body, his remains were found to be entire, as they had been four years previously, on the day of their deposition.[34] Not only his flesh, but even the colour of his body, seemed undecayed. The relics were exhibited in this state, before the clergy and people, who were present, to their great delight and edification. Precious spices were placed around the body, which was deposited in that shrine, prepared by St. Eligius for its reception. Having covered it in the shrine, hymns of praise were sung, and lights blazed around

[20] "In prima enim, quæ ibi fuerat Ecclesia Beatus Fursæus sanctos Collagas quos Beoanum atque Meldanum tumulaverat, animas quorum in visione, qua miranda sustinuit Dæmonum improperia viderat; & alia patrocinia pretiosorum Dei servorum, quæ secum detulerat (exceptis illis quæ de Hyerosolymitatis partibus allata, Latiniaco Cœnobio sub firmissimo munimine posuerat) quorum meritis usque in hodiernum diem Rex cœlestis multis virtutum signis locum istum honestavit."—Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib i., cap. xl., p. 82, lib. ii., cap. xv., xvi., p. 86, and *ibid.* Vita S. Fursæi, a Desmæo, cap. xx., p. 297.

[21] Among these were St. Beoan and St. Meldan, whose relics were placed there by St. Fursey.

[22] The old author says, "ad orientalem partem altaris domuncula." — Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xli., p. 82.

[23] According to Baronius, in his Annals, Eligius, departed this life, A.D. 665, but according to Miræus, in his Belgian Chronicle, A.D. 660. His Life has been written, in two books, by his intimate friend St. Ouen, Bishop of Rouen.

[24] His feast occurs, on the 28th of May.

[25] He was venerated, on the 11th of February.

[26] Also, called St. Piat, Apostle of Tournay, whose feast is on the 1st of October.

[27] His festival occurs, on the 31st of October.

[28] His feast is assigned to the 8th of January.

[29] Also, called Genevieve, Patroness of Paris, who is venerated, on the 3rd of January.

[30] Probably St. Columba, virgin and martyr, whose feast is kept, on the 31st of December.

[31] According to Baronius, Autbert was Bishop of Cambray, in the year 648. He survived St. Eligius, for many years. But, we can hardly suppose, that he lived to the year 709, as Sigebert and Baronius state.

[32] According to Desmay.

[33] The old author of St. Fursey's Life calls it a sarcophagus.

[34] Dr. Lanigan refers the Translation of St. Fursey's body, four years after his death, to the 9th of February. See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sect. x., and n. 95, pp. 462, 463.

the sanctuary. These relics were then placed on the eastern side, over the high altar, which was dedicated to St. Peter, Prince of the Apostles, and behind that altar, as the old writer of our saint's Acts relates.[35] He also remarks, from that date to his own time, any persons who approached to offer up their devotions and lawful petitions before the shrine of Saint Fursey were seen to obtain whatever favours they sought.[36] The year, succeeding this translation of our saint's relics, was remarkable for a general failure of the vine-crop throughout the whole of France; so that, it was with great difficulty, wine could be procured for celebration of the Divine Mysteries. It happened, that a noble lady, at Perrone, with a great part of her family, suffered from some grievous illness. As her life had been despaired of, her last moment was hourly expected. On a certain night, she had a vision. It seemed to her, she was told to send to the church, in which St. Fursey's body lay, and to ask for herself and family some of the wine, which was there required for the Eucharistic Sacrifice. She immediately called a trusty servant, and related the particulars of her nocturnal vision. Being sent to the church, this servant asked the cleric who was sacristan, at the time, for that wine, which would restore his mistress to health. On account of its scarcity, the sacristan refused to comply with this request, but he advised the servant to go and fetch water to his mistress, from St. Fursey's well, which was to be found near the mountain summit. The servant filled the vessel, which he had brought, with this water, and bore it homewards. The water was miraculously changed into wine, before the sick woman tasted it, to the bearer's great astonishment, for he knew from what source it had been drawn. Immediately after the pious matron tasted this liquid, she was restored to health, as likewise was the case, in reference to other infirm persons in the family. Whereupon, accompanied by her relations, domestics and friends, this noble lady proceeded at once to St. Fursey's church, bearing lights, with offerings of gold and silver. Here she prostrated herself in prayer, and she offered acts of thanksgiving to God, and to his servant, St. Fursey. She then dedicated the remainder of her life to a devout worship of Almighty God, and to a pious veneration for the patron saint of that church. There she desired her remains to be laid after death.[37] We are told by Desmay,[38] that not only do the people of Perrone derive strength and health from the use of this water, when suffering from fever or from any other kind of disease; but, even all infirm persons, from parts more distant, when with faith and piety, they venerated holy St. Fursey and used that water, which by an ancient custom of the church had been blessed. There were six different kinds of diseases, especially enumerated, in the hymn of lauds, recited on the saint's festival.[39] Such account is to be found, in an old office of St. Fursey. These maladies were known to be removed, by a devout veneration of the patron saint.[40] A small aperture was to be seen in the old tomb

[35] See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. ii., cap. xvii., p. 86.

[36] In the time of Bede, the fame of miracles wrought at St. Fursey's tomb was very great. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xix., p. 215.

[37] See, also, Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xiv., sect. l., p. 410.

[38] See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Fursæi, cap. xxi., p. 298.

[39] They are thus named, in the following lines:—

"Febris, Spasmus, Paralysis,
Calculus, et Hernia,
Curantur, ac Hydropsis,
Breviter, et omnia
Quæ sanare nequit Physis,
Sanat ejus gratia."

[40] Desmay says, that this hymn was to be found in our saint's office, before issuing an edition of the new breviary. Sometime

of St. Fursey, in the time of Desmay.[41] Into this opening, infirm persons were accustomed to introduce pocket-handkerchiefs, or linens, to touch the holy man's remains with them. Also, those, who were afflicted with headache, applied their heads to this aperture, when they frequently experienced immediate relief from such malady. In memory of various benefits received by them, different valetudinarians, who had recovered their strength through St. Fursey's intercession,[42] at several periods, down to the seventeenth century, wished to perpetuate such personal favours. As memorials, they hung up several waxen images, before the holy confessor's altar.[43] Desmay vindicates this, as an ancient and pious custom in the church,[44] although it excited the ire and calumnies of Calvinists in his day.[45] As expiatory offerings, the Phillistines hung up before the ark five golden emerods and five golden mice ;[46] while, as perpetual memorials, the Jews always willed them, there to continue.[47] The Church has wisely provided,[48] however, that nothing unbecoming, or of a dishonest signification be permitted, in practises of this kind.

ARTICLE V.—ST. COLMAN, OF CLUAIN ERAIRD, OR CLONARD, COUNTY OF MEATH. [*Possibly in the Seventh Century.*] A stranger, viewing the towers, abbeys and monasteries, dispersed throughout the county of Meath, would be inclined to exclaim, "This was the land of saints, indeed!"[1] The present holy man is styled Mocolmoc, Cluana Iraird, in the Martyrology of Tallagh,[2] at the 9th of February. If what follows be correct, he must have been a nephew to the celebrated founder of Clonard,[3] in the ancient territory of Meath; for, we are told, that Rioghnach,[4] sister of Finnen, of Cluain Eraird was his mother. Her parents, therefore, seem to have been Fintan, descended from the family of Loschain, and her mother's name was Talech. The present St. Colman must have lived, in that case, in the sixth century. According to the published Martyrology of Donegal,[5] on this day was venerated, Colman, of Cluain Eraird. In Harris' Ware, we read, that a

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before he wrote, the new edition had been published.

[41] In his epistle to Pope Hormisdas, St. Germanus testifies, that many such openings were formerly noticed at the tombs of holy martyrs. Even, a short time before Desmay wrote the Life of St. Fursey, the illustrious Cardinal Paulus Sfrondatus discovered an aperture of like character A.D. 1599, at the tomb of St. Cecilia. In his book, on the discovery of St. Cæcilia's body, Blosius relates this circumstance.

[42] Desmay says, that during ages preceding his own time, numberless miracles had been wrought, at the tomb of our saint. So many blind persons had been restored to the use of sight, so many lame to that of walking, and so many, afflicted with all sorts of diseases, to a perfect state of health, that if an exact relation of each particular case were recorded, the biographer declares, he should never be able to conclude the Life of our saint.

[43] See the twenty-first chapter, and fourth section of the Life, by Desmay.

[44] "De qua inter alios veteres Theodoretus libro 8, de curandis Græc. affect. Idem ad Vitam Danielis Stillitæ undecima Decembris observavit Metaphrastes. Multa etiam hujus generis signa in æde D. Virginis Lauretana exstant."

[45] See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Fursæi, cap. xxi., p. 298.

[46] See i. Kings, chap. vi.

[47] So writes Tostatus Abulensis, on this passage, Q. 13.

[48] Especially, at the time of the Council of Trent.

ARTICLE V.—[1] The writer, who makes this remark, continues, "from the number of these religious foundations, and the remains of towns and villages near each, arises a fair conclusion, that the population of Meath, in ages far remote, was very considerable."—Robert Thompson's "Statistical Survey of the County of Meath," chap. i., sect. i., p. 4.

[2] Edited by Rev. Dr. Kelly, p. xv.

[3] St. Finian, whose Life occurs at the 12th of December.

[4] In a note, Dr. Todd says at *Rioghnach*, "The words within brackets are added in the more recent hand."

[5] Edited by Drs. Todd and Reeves, pp. 42, 43.

Colman O'Heir died, on the 9th of February, A.D. 700.[6] I cannot find the authority, for placing his death on the present date of the month; but, our Annals concur in stating, that Colman-Ua-hEire died Abbot of Clonard,[7] in the year 700.[8] It is possible, he may be identified, with the present St. Colman.

ARTICLE VI.—ST. CAIREACH OR CAIREC DERGAIN, VIRGIN OF CLUAIN-BOIRINN, NOW CLONBURREN, PARISH OF MOORE, COUNTY OF ROSCOMMON. [*Sixth Century.*] St. Ængus the Culdee, in his "Feilire," notices this holy woman, and eulogises her as "Coeirech Dergan, the Godly." In the Martyrology of Tallagh,[1] at the 9th of February, there is an entry of Cairec Dergain. Marianus O'Gorman and Maguire, also, commemorate her. Carecha de Dergain was daughter to Conall, the Red, and sister to St. Enda, of Aran,[2] and to St. Libeus,[3] as also to St. Fanchea,[4] St. Lochina[5] and St. Darenia.[6] She was a scion of the race of Colla-da-Chrich, on the father's side; while her mother Briga—by some called Aibfinnia—was granddaughter to Ronan, King of Ferard. St. Caireach—like her sister Fanchea—was born probably at Rathmore,[7] in the vicinity of Clogher. Like her brothers and sisters, she left family and home, and in exchange for the domestic ties of a princely social circle, she sought God, in the religious state. The Martyrology of Donegal[8] enters the feast of Caireach Dergáin, virgin, of Cluain-Boirinn,[9] in Ui-Maine, at this date. This appears to have been the place, where she lived in conventual seclusion. It is nearly opposite to the seven churches of Clonmacnoise;[10] and that part of the Shannon, lying between both places, was anciently called Snámh-dá-én.[11] A portion of this virgin's church, referred to Ireland's primitive ages of Christianity, yet remains, and some ancient inscriptions are said to have been there seen.[12] There were O'Kellys, who lived at Cluainbuarain.[13]

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[6] See vol. i., "Bishops of Meath," p. 139.

[7] The parish of Clonard, in the barony of Upper Movfenrath, is shown on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 40, 41, 46, 47. The townland proper is described on Sheets 41, 47.

[8] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 300, 301.

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Vitam S. Endæi, cap. iv., p. 713.

[3] He is said, by Colgan, to have been venerated at the 18th of February, or at the 26th of December. Indeed, at both days, we find him under the form Molioba, of Eanach Elti, in Ui Eachadh-Uladh.

[4] See her Life at the 1st of January.

[5] Also called Loichein, who is venerated at the 12th of June.

[6] The feast day of St. Darenia does not appear, in our calendars; however, the Acts of St. Enda relate, that she was, also, called Moninna, who had her religious house in Belslebhe, which appears to have been another form of name for Kill-slebhe. She was venerated on the 6th of July—although by some error Colgan promised to give her Life, at the 6th of June. See Drs. Todd's and Reeve's "Martyrology of Donegal," pp. 186 to 189, and "Acta Sanctorum Hiberniæ," xxi. Martii. Vita S. Endei, cap. viii., and nn. 16, 17, pp. 706, 710.

[7] This was probably on the site of the beautiful grounds, within the demesne of the Protestant Bishop of Clogher. It is a lofty earth-work or fortress, protected on the west and south by a deep fosse; beyond this, to the south, is a camp. surrounded by a single fosse. Still further southward is a tumulus or cairn, encircled by a raised earth-work. See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 342.

[8] Edited by Drs. Todd and Reeves, pp. 42, 43.

[9] In a note, appended to this entry, in William M. Hennessy's copy of the Martyrology of Donegal, I find, "O Cill Bap-ainn ar bruna rionn." H. 1, 10, 123 b.

[10] See Dr. O'Donovan's Ancient Map prefixed to his "Tribes and Customs of Hy-Many."

[11] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xxxiii., p. 134.

[12] Yet, Dr. O'Donovan vainly searched for them in the graveyard, A.D. 1836. See

There is at present a parish, called Clonbern,[14] on the western border of the half-barony of Ballymoe, county of Galway.[15] This parish consists of a main body and of a detached district. The latter is situated three-fourths of a mile to the north-north-east. Bog and arable land chiefly compose the surface, while a lacustrine water-area of 130 acres, 3 roods, and 39 perches—comprising the greater part of Lough Mackeeran, and about the half of Lough Doo—lies within the bounds.[16] This happy virgin's death is recorded, at the 9th of February, A.D. 577, in the Annals of the Four Masters.[17] We learn, also, that her place is identical with the present Cloonburren,[18] on the west side of the Shannon, in the parish of Moore,[19] barony of Moycarn, and county of Roscommon.[20] Archdall perpetrates the mistake, of placing the death of Cairecha Cergain—as he spells it—at the 5th of February.[21] Doubtless, he mistook the v. of the February Ides—which is correct—for the 5th day of this month.

ARTICLE VII.—ST. RONAN, BISHOP OF LISMORE. [*Possibly in the Eighth Century.*] A saint's name is entered, in the Martyrology of Tallagh,[1] at this date, as Ronan, Lios-moir. There is a Ronan entered, among the Bishops of Lismore, in Harris' Ware,[2] and he appears to have had as predecessors Macoge,[3] or Maccoigeth, who died A.D. 748,[4] or more correctly 753.[5] He is called, however, only an abbot; but, he may, likewise, have been a bishop. Again, at A.D. 752,[6] we find mentioned, the death of Sinchu, Abbot of Lismore, and at A.D. 755,[7] Condath, Abbot of Lismore. Also, in the year 763,[8] died the Abbot Aedhan of Lismore. At this same year is noted the death of Ronan, in Harris' Ware,[9] and in Archdall, who quotes the same authority.[10] Whether he was identical with the present holy man, or not, may be questioned. Under the head of Lis-mor, Duald Mac Firbis enters, Ronan, bishop, of Lis-mór Mochuda, at February the 9th.[11] His name is also thus registered, in the Martyrology of Donegal,[12] as Ronán, Bishop of Lis-mor. He was venerated on this day, according to the foregoing authorities.

ARTICLE VIII.—ST. ATTRACTA, VIRGIN, OF KILLARAGHT, COUNTY OF SLIGO. [*Fifth or Sixth Century.*] Our national hagiologist, Father John

"Tribes and Customs of Hy-Many," n. 9, p. 82. Also, *Buile Suibhne*, a MS. in the R.I.A., p. 141 is quoted.

[13] See *ibid.* Additional notes, D, p. 166.

[14] This has some similarity in pronunciation with Cluain-Boirinn. It is included on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 17, 18, 30, 31.

[15] See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 350.

[16] See "The Parliamentary Gazetteer of Ireland," vol. i., p. 427.

[17] See O'Donovan's edition, vol. i., pp. 208, 209.

[18] It is described on the "Ordnance Survey Townland Maps for the County of Roscommon." Sheets 54, 56.

[19] Described on Sheets 50, 51, 53, 54, 55, 56.

[20] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (w), p. 209.

[21] See "Monasticon Hibernicum," p. 608.

ARTICLE VII.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] See vol. i., "Bishops of Lismore," p. 549.

[3] See Colgan's "Acta Sanctorum Hiberniæ." Index, p. 835, col. 1.

[4] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 350, 351.

[5] The "Annales Ultonienses," have his death at A.D. 752. See *ibid.*, n. (o), p. 351.

[6] See *ibid.*, pp. 354, 355.

[7] See *ibid.*, pp. 358, 359.

[8] See *ibid.*, pp. 366, 367.

[9] See vol. i., "Bishops of Lismore," p. 549.

[10] See "Monasticon Hibernicum," p. 692.

[11] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 118, 119.

[12] Edited by Drs. Todd and Reeves, pp. 42, 43.

Colgan,[1] has inserted the Acts of St. Attracta, taken from the MS. book, belonging to the Island of Lough Ree, and partly compiled from other sources. The Bollandists have published the Acts of this saint, likewise, with a previous commentary, at this day.[2] Some notices of her are to be found, in Bishop Challoner's work,[3] in Rev. Alban Butler's[4] and Rev. S. Baring-Gould's :[5] all unite in assigning her festival to this date. The Acts, published by Colgan, are said, not to have been written, until six hundred years after her death, and that they are therefore of very little authority to illustrate her history.[6] She is classed among the virgins, veiled by St. Patrick.[7] I have preferred the authorities of our Irish Martyrologists, for placing St. Attracta's biography, at the 11th of August; especially, as her festival is locally kept, with great veneration, on that day.

ARTICLE IX.—FEAST OF ST. TARAHATA. [*Probably in the Fifth or Sixth Century.*] The festival of a St. Tarahatta is found in many foreign martyrologies, at this day.[1] She is supposed, by Colgan, to have been identical with St. Attracta, whose Acts he published, at the 9th of February.[2] Several of our modern saint writers, also, have her under both forms of name.[3]

ARTICLE X.—FEAST OF ST. EADA, A PRIEST. [*Possibly in the Sixth or Seventh Century.*] In the Kalendar, added to the Manuscript Martyrology ascribed to St. Jerome,[1] Eada Presbyter is entered at the 9th of February. The Bollandists acknowledge themselves to be ignorant regarding his identity, unless he be Eata, who, from having been abbot, became Bishop of Hagulstadiensis, in England,[2] and concerning him further notices will be found, at his recognised festival-day, the 26th of October.

ARTICLE XI.—REPUTED FEAST OF ST. ERHARD, BISHOP OF RATISBON. [*Seventh Century.*] At the 9th of February, Camerarius has entered the festival of Erehardus or Erchardus, the *prepositus* of a monastery.[1] Colgan says, that Camerarius frequently errs, and that he agrees with no writer. Yet, the authority of Pantaleon[2] is referred to, and Velser.[3] Again, at this very date, we find St. Erhard, Abbot, occurring in the Annals of the Cistercian Monks,[4] as also in the "Circle of the Seasons."[5] By Mersceus and other German writers, this saint is called Eberhardus. His Acts have been

ARTICLE VIII.—[1] See "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Attractæ Virginis, partim ex MS. Insulensi, partim ex aliis, pp. 277 to 282.

[2] See "Acta Sanctorum," tomus ii., ix. Februarii. De S. Attracta, sive Tarahata, Virgine, in Hibernia, pp. 296 to 300.

[3] See "Britannia Sancta," part i., p. 113.

[4] See "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February ix.

[5] See "Lives of the Saints," vol. ii., February ix., pp. 236 to 238.

[6] See Bishop Challoner's "Britannia Sancta," part i., p. 113.

[7] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xiii., p. 270.

ARTICLE IX.—[1] See, likewise, "Circle of the Seasons," p. 40.

[2] See the previous article.

[3] Such as Bishop Challoner, Rev. Alban Butler, Rev. S. Baring-Gould, &c.

ARTICLE X.—[1] The Bollandists add, "exarato ante annum IↃCCXLI."

[2] See "Acta Sanctorum," tomus ii., Februarii ix. Prætermissi et in alios dies rejecti, p. 227.

ARTICLE XI.—[1] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 147.

[2] "Prosopographiæ," pars i.

[3] "Boicarum Rerum," lib. v., A.D. 753.

[4] See p. 221.

[5] See p. 40.

given already, at the 8th day of January.[6] Foreign writers allow, that he was a native of Scotia.[7] Therefore, some of the Scotch writers claim him as a countryman. According to Dempster, he wrote, "Ad Bavaros Fidei Rudimenta," lib. i. The same writer observes, that he flourished A.D. 675, but that he could not find when St. Eberhard died.[8]

ARTICLE XII.—REPUTED FESTIVAL OF BLESSED MAGILMUMENSIS. At the 9th of February, Dempster[1] has the festival, in Anglia, of a Blessed Magilmumensis, who is called a doctor of the Scots.[2] In another work, by the same author, he is called Magilmumen, a monk, who visited Aelfredus, King of England, who greatly admired his virtues and learning.[3] He is said to have addressed a book to King Aelfred, "Sermones de Sanctis," and to have written another, "De Peregrinatione ad Loca Sancta.[4] He is said to have undertaken a pilgrimage to Rome, in the year 891. His feast is set down, at the 9th of February.[5]

ARTICLE XIII.—ST. ALTO, BISHOP AND FOUNDER OF ALTMINSTER, IN BAVARIA. [*Eighth Century.*] St. Alto's Acts have been inserted by Colgan, in his work,[1] at the 9th of February. The Bollandists[2] have likewise published this saint's Acts, with a preceding commentary,[3] at the same date, which many Calendarists believe to be the anniversary of his death. This holy man, a Scot, was one of the nineteen disciples, who accompanied St. Virgilius to Bavaria.[4] There he was set over a monastery. In after time, it was called Alt-Munster, or the Monastery of Alto, as a consequence. He is, likewise, commemorated on the 5th of September, for which day, we reserve a further account of this holy bishop.

ARTICLE XIV.—REPUTED FESTIVAL OF ST. TRUMWIN, BISHOP OF THE PICTS. [*Seventh Century.*] St. Trumuin, or Trumwin, was consecrated Bishop of the Picts. He is mentioned, in the Life of St. Cuthbert. He was venerated, on this day, according to Hugh Menard,[1] and other authorities.[2] His feast, however, seems referable to the 10th of February.

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[6] At the 9th of February, the Bollandists—attaching little weight to the authority of Camerarius, whom they quote—have the present saint among the *prætermissi*, having already given his Acts, at the 8th of January. See "Acta Sanctorum," tomus ii., Februarii ix., p. 575.

[7] Petrus Cratepolius, "De Episcopis Germannis," states, that St. Eberhard, "ortus fuerat ex Scotia," and a similar statement is contained in Joannes Gualterius' "Chronicon Chronicorum," tom. iii., p. mcdli.

[8] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. v., num. 452, p. 247.

ARTICLE XII.—[1] See "Menologium Scoticum." Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[2] The authority cited for this statement is Ingulf.

[3] Ethelweldus says of him "artibus frondens, litera doctus, magister insignis Scotorum."—"Chronicorum," lib. iv.

[4] The Bollandists remark, that they do not know where Dempster obtained such information, and they add: "*Dissimulat quoque de eo et duobus sociis scribere Ethelwerdum*, Hibernia stirpe tres viros lectos, aduectos in Cornuualias partes, *lembo* taurinis byrsis consuto."—"Acta Sanctorum," tomus ii., Februarii ix. Prætermissi et in alios dies rejecti, p. 276.

[5] Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 929, p. 490.

ARTICLE XIII.—[1] See "Acta Sanctorum Hiberniæ," ix. Februarii. De S. Altone Abbate Alto-Monasterii, in Bavaria, pp. 301, 302.

[2] See "Acta Sanctorum," tomus ii., ix. Februarii. De S. Altone, Abbate in Bavaria Superiore, pp. 358 to 361.

[3] In two sections.

[4] See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 43. cap. v., p. 64.

ARTICLE XIV.—[1] In "Martyrologium Benedictinum.

[2] See, also, Bishop Forbes' "Kalendars of Scottish Saints," p. 330.

Tenth Day of February.

ARTICLE I.—ST. CRONAN, OR MOCHUA, ABBOT, AND PATRON OF CLASHMORE PARISH, COUNTY OF WATERFORD.

[*SIXTH AND SEVENTH CENTURIES.*]

CHAPTER I.

INTRODUCTION—ACTS OF ST. CRONAN OR ST. MOCHUA—HIS PARENTAGE AND BIRTH—HIS RELIGIOUS PROFESSION UNDER ST. CARTHAGE—PLACED OVER CLUAIN-DACHRAN—ST. CRONAN REMOVES TO LISMORE WITH ST. CARTHAGE—HE IS APPOINTED TO RULE A COMMUNITY, AT GLASSMORE, OR CLASHMORE.

THE old-world saints possessed a tender, generous, and loving nature: incapable of a harsh word or a harsh thought, they manifested an unaffected modesty, such as one rarely meets in those days of shallow pretentiousness; a high sense of honour, which abhorred even the shadow of deceit; a nobleness of soul, which made them shrink instinctively, from every form of meanness; a rare refinement of Christian feeling, which, even by their very presence, sustained and silenced vulgarity. They held a loyalty and a love in friendship, making that noble friendship a prize which all coveted. Thus St. Cronan or Mochua became one of those tried servants of Christ, ready to spend his life, for his own, and for the salvation of others. His Acts have been issued by Colgan,[1] who assumes he was both an abbot and a martyr; while, the Bollandists[2] only refer to these, in a passing and brief manner. Our domestic martyrologies usually style this holy servant of Christ, by the name of Cronan.[3] However, he is also called Mochua.[4] Nor do these authorities allude to different persons; for, under both names, our saint is designated, son to Mellan,[5] or Mellain.[6] This patronymic generally accompanies his notice,[7] and, Maguire calls him by both names, while he is noted, too, as Mochua de Miliuc.[8] Yet, Ussher[9] designates his father as Niellain, and he has been followed by Harris[10] and Archdall.[11]

ARTICLE I.—CHAPTER I.—[1] See "Acta Sanctorum Hiberniæ," x. Februarii. De S. Cronano, Abbate et Martyre, pp. 303, 304.

[2] See "Acta Sanctorum," tomus ii., Februarii x. Prætermissi et in alios dies rejecti, p. 377.

[3] Thus is he called, by St. Ængus, at the 10th of February, by the Calendar of Cashel, by the Martyrology of Tallagh, and by all other authorities.

[4] St. Ængus the Culdee, in his Homonymous Saints, book i., cap. xix., and the Life of St. Carthage, call our saint Mochua.

[5] See Colgan's "Acta Sanctorum Hiberniæ," x. Februarii, n. 6, p. 304.

[6] Such is the name given to our saint's father, by the Martyrologies of Tallagh, and of Donegal, by the Calendar of Cashel, and by Maguire, at the 10th of February, as, also, by the author of the Life of St. Carthage, at chap. 32, and by St. Ængus in his "Homonymous Saints of Ireland," book i., chap. 19.

[7] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 210, p. 360.

[8] See the Bollandists' "Acta Sanctorum," tomus ii., x. Februarii, p. 377.

[9] See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 971.

[10] When treating of the Irish monasteries, at Cluan Dachran.

[11] See "Monasticon Hibernicum," p. 708. Here, the author connects him with the monastery of Clonrane, in the county of Westmeath.

Our saint appears to have been born, after the middle of the sixth century. Colgan would seem to refer his birth, to an earlier period than does Dr. Lanigan, who, by conjectural inferences, places it about A.D. 570.[12] The calculation is based on the date of St. Carthage's establishment[13] at Rathan,[14] now known as Rahan, and his expulsion from this place.[15] The Life of St. Carthage states,[16] that our present St. Cronan or Mochua had been, from his youth, a monk at Rathan. Dr. Lanigan's date[17] appears to have been too late for his birth, if we rest on Colgan's opinion; for, he considers it most probable, Cronan's profession as a monk took place, about the year 571, or 572. Colgan acknowledges, that some authors refer his profession to A.D. 591. However this be, our saint is said to have been the first, who made his religious profession, under St. Carthage, in the famous monastic establishment of Rathen; and, it is on record, that eight hundred and seventy-seven monks[18] were at one time subject to this very distinguished abbot's spiritual supervision.[19]

Here, deriving every advantage from the training of this great saint, Cronan made considerable progress in virtue. At length, he was placed by St. Carthage, over an establishment, near Rathen.[20] This place is called Cluain Dachran. We are told, this locality is identical with Clonrane,[21] in Westmeath county.[22] When Cronan was there appointed, he had been informed, that Cluain Dachran would neither be the place of his death, nor of his resurrection.[23] This appointment of Saint Cronan took place, in the early period of the seventh century; and, in all likelihood, before the expulsion of St. Carthagh from his establishment, as Dr. Lanigan considers. This

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[12] He says: "Now, if we suppose that Mochua was only twenty years of age, when he became a monk, we will have his birth about 570." According to a canon of the ancient Irish Church the age of twenty years was necessary for the validity of the monastic vow, *Voto perficiendo* as laid down in the 17th article of the *Synodus S. Patricii*, p. 35, in Ware's *Opuscula S. Patricii*. In some other churches, the age of eighteen was sufficient in those times, as appears from a decree of the Second Council of Toledo, held in the year 531. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 212, pp. 360, 361.

[13] In the nineteenth chapter of the Latin Life of St. Carthage, it is said, that he lived forty years at Rathen; but, in an Irish Life of this same saint, it is stated, that he lived sixty years, at that place. The latter account is thought to be the more reliable one, according to a note (n. 25), which, it appears, Colgan added to it. See "Acta Sanctorum Hiberniæ," x. Februarii, nn. 11, 12, p. 304.

[14] About A.D. 590, this establishment was formed, as appears from Carthage having governed it for forty years, until his expulsion, in or about 630. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 212, p. 360.

[15] Carthage was driven from Rathen in A.D. 631, and he only survived this event for five years, according to the "Annals of the Four Masters." See Dr. O'Donovan's edition, vol. i., pp. 254, 255. It follows, that about A.D. 591, or, more probably, about the year 571, he began to dwell at Rathen, and St. Cronan there received the monastic habit from him.

[16] In the third chapter. The Life of St. Mochuda or Carthage occurs, at the 14th of May.

[17] Namely, about 570.

[18] According to the ancient Life of St. Carthage, chapter nineteen.

[19] See Colgan's "Acta Sanctorum Hiberniæ," x. Februarii. De S. Cronano Abbate et Martyre, p. 303.

[20] See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 555.

[21] It is said, by Archdall, to lie on the River Brusna, about seven miles south-west of Mullingar, in the barony of Moycashel; but, as already stated, at our notice of St. Ernan of Cluain-Deochra, for the 11th of January, its situation does not yet appear to be identified.

[22] See "Monasticon Hibernicum," p. 708.

[23] "The foundation of Cluain-dachran is very stupidly assigned by Archdall to about 630. Surely that, being the time of the persecution of Carthagh and his monks was not a fit one for his forming new establishments near Rathen."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 214, p. 361.

writer supposes, that Cronan endured persecution, in common with his great master, having been driven from the territories of Meath, to those of Munster. Thus, Cronan, with the other disciples, went to Lismore, where he was either an abbot or a monk.[24]

At the same time, or subsequently, he was placed in charge of Glassmore church,[25] about four miles north of Youghal,[26] in the barony of Decies within Drum, and in the present county of Waterford. It was situated, not far from the noble Blackwater River.[27] Its site was within the ancient cemetery, where the Protestant church now stands. This Glaismor is confounded, by Colgan, with an unknown place, called Glassmor, where one Cuancheir, a disciple of St. Pulcherius,[28] Abbot of Liathmore,[29] is said to have erected a monastery.[30] Colgan thought, that Cuancheir was the same as Mochua, of whom we are now treating.[31] But, Mochua was never a disciple of St. Pulcherius; while, the account given of Cuancheir is so fabulous, that what is said of him is not worth attending to.[32] However, Archdall assigns the foundation of Clashmore, in the county of Waterford, to the aforesaid Cuancheir. He differs, in this respect, from Harris, who more correctly attributes it to Cronan, *alias* Mochua.[33] Even the Martyrologists of Donegal confound Lismore, in Waterford, with Glaismór, near Surd,[34] and, as said, lying to the south of it, in the county of Dublin.[35] This latter Glassmore is supposed to be identical with the present Moortown,[36] and to have been the place, where the present St. Cronan and his monks were martyred.[37]

CHAPTER II.

DOUBT REGARDING ST. CRONAN'S CONNEXION WITH GLASSMORE, NEAR SWORDS—ANOTHER ST. CRONAN AND HIS MONKS THOUGHT TO HAVE BEEN MARTYRED THERE BY THE DANES—NOTICES OF HIS FESTIVAL, BY THE CALENDARISTS—CLASHMORE ABBEY SUPPRESSED, AND ITS LANDS GRANTED TO SIR WALTER RALEIGH—CONCLUSION.

WHETHER, however, our saint lived and died, at Glassmore, in Waterford

[24] The Martyrology of Tallagh, at the 10th of February, simply states, St. Cronan was at the Desies, at Lismore. From this and some similar expressions, it does not follow, as Colgan thought, that he was Abbot at Lismore. Such phrase merely means, that his festival was kept there.

[25] Now called Clashmore, a parish in the barony of Decies within Drum, and described on the "Ordnance Survey Townland Maps for the County of Waterford." Sheets 34, 35, 37, 38. The town of Clashmore is shown on Sheet 37, and the whole townland proper on Sheets 34, 37.

[26] This town and parish, in the barony of Imokilly, is shown on the "Ordnance Survey Townland Maps for the County of Cork (East Riding)." Sheet 67.

[27] "Near the place where the River Lickey falls into the Blackwater is Clashmore."—J. R. O'Flanagan's "The Blackwater in Munster," p. 35.

[28] See his Life, at the 13th of March.

[29] Now the townland of Leigh, within the parish of Two-Mile Borris, in the barony of Eliogarty. Its situation may be found, on the "Ordnance Survey Townland Maps for the County of Tipperary (North Riding)." Sheets 42, 48.

[30] See "Acta Sanctorum Hiberniæ," xiii. Martii. Vita S. Mochoemoci, Abbatis de Liath-Mor, in Helia, ex codice Kilkenniensi, cap. xxxv., p. 596.

[31] See *ibid.*, n. 40, p. 598. The patron of Glasmore or Glaismhor is said to have been the St. Cronan, noted in the Calendars, at the 10th of February. This saint's name is sometimes differently called Mochua, Cronan, or Cuan. Hence, Colgan thinks Cuan had likewise the cognomen Cearr.

[32] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 215, p. 361.

[33] It is somewhat remarkable, that near Clashmore House, there "is a well of excellent water, called St. Mochuda's well."—Lewis' "Topographical Dictionary of Ireland," vol. i., p. 337. It should be Mochua's Well.

[34] Now Swords, county of Dublin. For some illustrations and a description of this interesting locality see Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. ii., pp. 345, 346.

county, or at that other Glassmore, near Swords,[1] has been disputed.[2] This doubt was increased, and confusion has been caused, by the circumstance of there having been a supposed Cronan,[3] abbot of the latter house. Looking to the connection between Mochua and Carthage, it appears much more probable, however, that our St. Cronan's Glaismor was the former place, as being situated, not far from Lismore. Our present disciple of St. Carthage lived at a much earlier period, than he who was known as Cronan, Abbot of Glasmore, near Swords.[4] Supported, however, by the testimony of the Calendar of Cashel, Colgan supposes the present St. Cronan to have left Lismore, and to have departed this life, near Swords.[5] He tells us, that the pirates of Norway or Denmark, having landed at Inbher Domnonn,[6] not far from Dublin,[7] thence issued forth, and during the night, they surprised our saint, with the members of his community, all of whom were mercilessly massacred.[8]

As St. Carthagh came to Lismore, about A.D. 631, and is said to have died A.D. 636, we were to consider Cronan as his successor in the abbey, his death should be referred to a still later period. However, we feel constrained to dismiss the connexion of our saint and his monks, with the death of martyrs; for, it is not at all apparent, they ever lived, near Swords, in the county of Dublin.[9] A doubt, may well exist, as to St. Cronan being Abbot of Lismore. For these reasons, we cannot name the year of his death, with any great degree of certainty. It happened, probably towards the middle of the seventh century. The feast of our saint was celebrated at Lismore, it is

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[35] In the Dublin county "Extracts of the Irish Ordnance Survey," at this calendar entry, for the 10th of February, allusion is made to Glassmore or Moortown, at p. 132.

[36] Archdall says, "we may, with some probability, infer, that the site of the ancient Glassmore, and the present Moortown, are the same; the latter is situated about a mile from Swords."—"Monasticon Hibernicum," p. 253.

[37] See John D'Alton's "History of the County of Dublin," p. 298.

CHAPTER II.—[1] The parish of Swords, situated partly within the barony of Coolock, and partly within that of Nethercross, is delineated on the "Ordnance Survey Townland Maps for the County of Dublin." Sheets 7, 8, 11, 12, 14, 15. Swords town and glebe are on Sheet 11.

[2] In some calendars, a doubt is expressed, whether the Glaismor of Mochua was that in the Nandesi country, or that one near Swords.

[3] I cannot find such a name, as connected with Swords, in our Annals.

[4] Dr. Lanigan writes: "He and all his monks were killed, as our calendarists tell us, by a party of Danes, who went to attack his monastery from their station at Inbher-Domnann. Now the Danes had no such stations in Ireland as early as the period we are treating of; nor is there any certain account of their investing the Irish coasts until 795. (See Ware, *Antiq.*, cap. 24, and J. P. Murray, *De Colon. Scand.*, &c., *in Nov. Comment Soc. Gotting.*, *tom.* 3.) This is more than sufficient to dispel the doubt, and to show that there is no sufficient foundation for removing Mochua from the Glaismor of Nandesi."—"Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. xv., n. 217, pp. 361, 362.

[5] See "Acta Sanctorum Hiberniæ," x. Februarii. De S. Cronano, Abbate et Martyre, p. 304.

[6] Inbher-Domnann was the mouth of a river to the north of Dublin, and between it and Inis-Padruic, as we learn from the Tripartite Life of St. Patrick. See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. i., cap. xliv.

[7] It is stated, that Saint Patrick, sailing along the coast of the Bregenses, and therefore northwards of Dublin, put into the river's mouth, Inbher-Domnann. Thence, he passed over to Inis-Padruic now Holmpatrick. It is therefore very easy to identify this Inbhear Domnonn with the estuary, near the present Malahide, over part of which the Dublin and Drogheda Railway passes. See John D'Alton's Introductory Memoir in "History of Drogheda, with its Environs," vol. i., pp. xcvi., xcvii., with an exquisite steel engraving, representing this scene.

[8] See Camden's "Britannia," vol. iii., p. 561.

[9] It is likely, a Cronan—different from this saint—and his monks perished at the hands of the Danes and Norwegians, who frequently pillaged, burned, and sacked Swords. See article by Mr. D'Dalton in "The Irish Penny Magazine," vol. i., No. 39, pp. 305, 306, with an illustration of the round and square towers there.

said, and in other parts of the Nan-Desii territory, on the 10th day of this month. On this half-holiday, a fair is still held, in Clashmore. The patron has been styled a shining star, a happy offspring, a golden treasure, the very illustrious and exemplary Cronan, a saint without stain, and the glowing sun of Glasmore,[10] by St. Ængus.[11] The Martyrology of Tallagh[12] notices him as Cronan, son of Mellain, of the Decies, and in Lismor. The Calendar of Cashel connects him both with Lismore and Swords.[13] Maguire seems to be doubtful, regarding the exact position of Glassmore.[14] The Martyrology of Donegal,[15] at the 10th of February, enters this saint, as Cronan of Glais-mor, in Deisi-Mumhan, and of Lis-mor, or of Glais-mór, a church that was by the side of Sord,[16] to the south. It is said, the foreigners of Inbher Domhnann came to him, and killed him and all his people, in one night, so that not one of them escaped, without being destroyed, and thus they were martyred. This saint was venerated, likewise, and on the same day, in Scotland. There, however, he is not classed with the martyrs. The holy confessor, Cronan, in Ireland, is set down at the 10th of February,[17] in the Kalendar of Drummond, as having departed to Christ.[18]

It is somewhat remarkable, that many saints having the name of Cronan are also called Mochua, or My Chua,[19] in the Irish Calendars.[20] We are informed, that at Clashmore parish—once said to have been a bishopric[21]—in the county of Waterford, an abbey of Regular Canons had been founded by St. Cronan Mochua.[22] At the dissolution of monasteries, its lands were granted in fee-farm to the celebrated Sir Walter Raleigh.[23] The people yet continue to make their "rounds" at St. Mochua's holy well in Clashmore.[24]

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[10] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 555, 556.

[11] The following *rann*, from the "Feilire" of Ængus, taken from the "Leabhar Breac" and its English translation, have been kindly furnished by Professor O'Looney:—

F.iiii.10. Reċlu cain gein buada,
Bṙuth oṙ eṫṙochṫ aiġe,
Cṙonan caiṫ cen ṫoiġna,
Ġṙian ġel Ġlaiṙṙe Maiṙe.

"Bright star, victorious offspring,
A glowing mass of gold, a radiant guest,
Is Cronan the chaste without reproach,
The white sun of Glass Mor."

[12] Edited by Rev. Dr. Kelly, p. xv.

[13] It notices him, as being the son of Mellan, of Lismore, in the Munster Decies, and he is said to rest near Swords of St. Columba, towards the south. See Colgan's "Acta Sanctorum Hiberniæ," x. Februarii. Vita S. Cronani, p. 304.

[14] In his Menology, at the 10th of February, he says: "Cronanus, vel est Mochua de Miliuc, id est, Cronanus filius Mellani de Glaismor in Desiis Momoniæ, & Lismoriæ colitur: vel Glaismor est Ecclesia juxta Surdum ad austrum." A comment is added, that Glasmor was a church, near Swords, to the south, and that the Northmen came from Inbhear Domnann one night, and slaughtered St. Cronan with all his cenobites, so that not one of his family escaped.

[15] Edited by Drs. Todd and Reeves, pp. 44, 45.

[16] Now Swords.

[17] Idus iv.

[18] See Bishop Forbes' "Kalendars of Scottish Saints," p. 5.

[19] Colgan thinks this change comes from the apparent identical signification of the Irish words *Cron* and *Cua*, *Cronan* and *Cuan*.

[20] Colgan says, that in our Menologies there are eight Cronans, and eighteen Mochuas, whose feasts are distinct; and, in almost all instances, the same saint is at one time named Cronan, and at another place, Mochua. Thus, in the Martyrologies of Tallagh, Marianus Gorman and Donegal, at the 28th of April, St. Cronan of Roscrea is called Mochua. In like manner, at the 22nd of June, St. Cronan, Abbot of Ferns, is called Mochua. Likewise, at the 30th of March, Mochua, Abbot of Balla, and at the 6th of August, St. Mochua of Clondalkin, are called by the name of Cronan. St. Ængus the Culdee, in his Homynomous Saints, book i., chapter xix., numbers more than fifty saints, bearing the designation Mochua, many of whom are called by the name of Cronan, in the aforesaid martyrologies. See Colgan's "Acta Sanctorum Hiberniæ," x. Februarii, n. 2, p. 304.

[21] See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 266.

[22] In Archdall's "Monasticon Hibernicum," p. 687, the foundation of this place is attributed to Cuanchear, at the command of St. Mochoemoc, of Lethmore; but, this is altogether incorrect.

Nothing, in addition, of special interest has transpired, regarding St. Cronan; nor, does his religious life appear to us abounding in any very unusual adventures.

ARTICLE II.—ST. SILLAN OR SIOLLAN, BISHOP OF GLENDALOUGH, COUNTY OF WICKLOW. [*Probably during the Seventh or Eighth Century.*] Although time has not wholly consumed the rolls of our former history, many names of our holy ones appear therein, regarding whom we desire more extended information. Siollan, or Sillan, Bishop of Gleann-da-loch, is recorded in the Martyrologies of Tallagh[1] and of Donegal,[2] on this day. Under the head of Glenn-da-locha, Duald Mac Firbis, likewise, enters,[3] Siollan, Bishop of Glenn-da-lacha, at February 10th. The same date is assigned for his festival, by Father Hugh Ward,[4] the Franciscan, who places



The Valley of Glendalough, County Wicklow.

him, in the order of enumeration after Bishop Darchell,[5] who died May 3rd, A.D. 676.[6] The year of St. Sillan's death seems to be unknown.[7] Where this holy bishop rests has long ago been forgotten; but, probably, his remains were laid in or near the cathedral, where he had often officiated during

[23] See Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., pp. 51, 52. The Assignee was the Earl of Cork.

[24] The writer had an opportunity of seeing this well, walled round, and within the demesne, in September, 1876. The people of Clashmore are fond of using its water.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 44, 45.

[3] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 112, 113.

[4] See "Vita Sancti Rumoldi," &c. Dissertatio Historica de Patria S. Rumoldi, sect. 9, p. 158.

[5] The Annals of Ulster call him "Daircill mac Curetai," while those of Clonmacnoise style him "Darchill mac Cuyletty."

[6] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 284, 285. The Annals of Clonmacnoise have his death entered, at A.D. 674, while these of Ulster place it, under the year 677. See *ibid.*, n. (m).

[7] See Joseph Nolan's "History and Antiquities of Glendalough," chap. iii., p. 21.

life. It is now a mere wreck, to produce only melancholy reminiscences ;[8] the walls are broken through, beside the graves of the dead, near the old round tower, which yet lifts its battered head.[9] With the *crévasses* of its sides gaping in various crannies, it mutely tells, that the purpose for which it had been erected has long since fallen into disuse. Gone into dust are the crowded congregations, that flocked to worship before the altars and shrines, once so numerous in the deserted city of Glendalough.

ARTICLE III.—REPUTED FESTIVAL OF A BLESSED INGENOC, ABBOT OF ST. BERTIN, FRANCE. Among the Scottish Saints, Dempster[1] includes a Blessed Ingenoc, at this date. He is said to have been Abbot of St. Bertin,[2] among the Atrebati.[3] These people lived in the province of Artois,[4] in France. The abbey over which he is thought to have presided was probably that, which formerly stood at St. Omer,[5] and which, since the period of the French Revolution, has been left in a state of complete ruin. The walls and tower[6] yet standing attest, however, its extraordinary magnificence, towards the close of the last century.

ARTICLE IV.—THE BLESSED MUIREADHACH O'COBHTHAICH, BISHOP OF ARDSTRAW. [*Twelfth Century.*] Some chronological and topographical difficulties exist, regarding statements referring to this distinguished ecclesiastic. From those high eulogies pronounced on him, and owing to the miracle recorded, as occurring on the night of his death,[1] there can hardly be a doubt, but that he deserves to rank high among the Irish *Beati.* Muireadhach O'Cobthaigh, Anglicised Maurice O'Coffey,[2] was born, probably about the beginning of the twelfth century. He is said to have become an Augustin Canon, and to have been held in great reputation, for his learning, humility and charity towards the poor.[3] In the "Annals of the Four Masters"[4] Murray O'Coffey[5] is called "a son of purity, a precious stone, a

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[8] Such is the feeling, which haunts the contemplative Christian visitor to its now ruined shrines. His gaze

"In mournful recognition glides
O'er Glendalough's despondent tides."

—"Glendalough, or the Seven Churches." A Didactic Poem, by an ex-Moderator, T.C.D., canto i. Mountain Shadows, sect. iii., p. 14. The author was J. T. S. Lefanu, Esq.

[9] The accompanying illustration, from a photograph taken by Frederick H. Mares of Dublin, has been engraved by Mrs. Millard.

ARTICLE III.—[1] See "Menologium Scoticum." Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[2] His feast occurs, on the 5th of September, at which date some notices of him will be found.

[3] B is postfixed to the foregoing statement, which, as we learn, stands for "Breviarium Scoticum, maxime Aberdonense."

[4] Their position is marked in the Belgic part of Gallia Antiqua in Wilkinson's "Atlas Classica," No. 23.

[5] In the former college at this place—now almost totally reconstructed and altered from its original purpose—Daniel O'Connell received a part of his early education in 1791 and 1792. It is entered from the Rue St. Bertin. On front of the building, its history is inscribed in French. It was built by the English Jesuits in 1592, and after having suffered from fire in 1684, and in 1726, it was erected into a Royal College in 1760. After the battle of Hondscoote in 1793, it was converted into a French Military Hospital, and at present, it affords accommodation for 500 invalid soldiers. In July 1863, the writer was afforded an opportunity of inspecting the interior of this establishment, which is a model of neatness and order.

[6] From the top of this tower, ascended through a winding staircase, a grand view of St. Omer, and fine plains around it, may be seen.

ARTICLE IV.—[1] See "Memoir of the City and North Western Liberties of Londonderry," part ii., sect. 2, pp. 30, 31.

[2] See Harris' Ware, vol. i., "Bishops of Derry," p. 287.

[3] See *ibid.*

[4] See Dr. O'Donovan's edition, vol. iii.,

transparent gem, a brilliant star, a treasury of wisdom, and a conservator of the canons of the Church." According to the O'Clerys' Annals, he was Bishop of Derry and Raphoe; this, however, is apparently incorrect, for, it is shown, from satisfactory evidences, that, unless as a suffragan, he could not have been Bishop of Raphoe,[6] while there is equal reason to doubt of his having been Bishop of Derry.[7] In the earlier Annals, he is either called Bishop of Ardstraw,[8] or more generally Bishop of Kinel-Owen, or Tyrone, which is only another name for the same see. He assisted at the synod, convened at Kells, by Cardinal Joannes Papiron or Paparo, in 1152, for he is enumerated among the bishops there, as Muredach O'Cobthaigh, Bishop of Kinel-Eogain. This was six years before Derry is supposed to have been raised to the rank of an episcopal see; although, perhaps in a loose way, the present pious man is called Bishop of Derry,[9] when it is chiefly meant, he was placed over the see of Ardstraw,[10] which formerly comprised the greater part of the present county of Derry. As one of the subscribing witnesses to the foundation charter of Newry, Latinized, "De Viridi Ligno," his name is appended, "Muriach O'Coffay, Bishop of Tirone."[11] We are told, that after he had bestowed food and raiment on the poor and needy; after having ordained priests and deacons and men of every ecclesiastical rank; after having repaired many churches, consecrated many churches and burial places, founded many monasteries and regleses or abbey-churches, and fulfilled every ecclesiastical duty; after having gained the palm for piety, pilgrimage, and repentance; this holy bishop resigned his spirit to Heaven, in the Duibhregles of Columkille[12], in Derry, on the 10th of February, A.D. 1173.[13] A great miracle was wrought on the night of his death. The dark night was illumined from midnight to day-break; while, the people thought the neighbouring parts of the world, that were visible, to be in one blaze of light. The likeness of a large globe of fire arose over the town, and moved in a south-easterly direction. All persons arose from their beds, imagining

pp. 8, 9.

[5] This is the form adopted by Dr. O'Donovan for Anglicising his name. See n. (b), *ibid.*

[6] Gilcomge or Gilbert O'Caran is said to have been bishop over this see from A.D. 1160, to 1175, when he was promoted to the Archbishopric of Armagh. See Harris' Ware, vol. i., "Bishops of Raphoe," pp. 270, 271.

[7] See "Memoir of the City and North Western Liberties of Londonderry," part iii., sect. 2, p. 30.

[8] In verses, published by "Derriensis," in the *Londonderry Journal*, of May 14th, 1875, and intituled, "The Hills of Ardstraw," allusion is made, in the following stanza, to the ancient history of this place:

"And grand are the mem'ries, those streamlets awaken,
And sacred the ruins spread over the plain—
The Cromleach and Kistvaen, the Rath and the Cairn,
The long vanished power of the Druids proclaim.
But a brighter day dawn'd, when the new dispensation
Gave life to the nations, and morals and law,
And the fire of the faith, which St. Patrick had kindled,
Burn'd nowhere more brightly, than here in Ardstraw."

[9] Now called Londonderry. It is shown on the "Ordnance Survey Townland Maps for the County of Derry." Sheet 20, comprises the parish of Templemore and Clondermot, and baronies of North West Liberties of Londonderry and Tirkeeran.

[10] The present parish and townland of Ardstraw, in the baronies of Omagh West, and of Lower Strabane, are described, on the "Ordnance Survey Townland Maps for the County Tyrone." Sheets 5, 9, 10, 11, 16, 17, 18, 23, 24, 25, 32, 33, 34. The town and townland proper are on Sheets 16, 17.

[11] See "The Dublin Penny Journal," vol. i., No. 13, p. 102. John O'Donovan, who has edited "The Charter of Newry," there remarks in a note, that "Tirone anciently comprehended the modern counties of Tirone and Londonderry," *ibid.*, n. 10, p. 103.

[12] His Life occurs at the 9th of June.

[13] See Dr. O'Donovan's "Annals of tho Four Masters," vol. i., pp. 8, 9.

that it was day; and, it was also thus, on the east side of the sea.[14] If such had been a manifestation of glory and greatness upon earth, when the soul of this blessed bishop winged its flight for a happier career; we may well imagine, what bright visions opened upon him, when called to the light and felicity of the saints in Heaven.

ARTICLE V.—REPUTED FEAST OF A ST. KILIAN, AT KILCULLSHEEN, OR KILKILIHINE, COUNTY KILKENNY. Although there are many saints, named Kilian, in our calendars, we are at a loss to know, if the present must be identified with any of those, or if he be another unknown, or only found, in local traditions. At Kilcullsheen, in the diocese of Ossory, the feast of St. Kilian, is said to have been kept as patron, on the 10th of February.[1] In the "Spicilegium Ossoriense," however, this saint, at the same date, is said to be patron over the church of Kilkilihine, in the deaconry of Iverk.[2] It is remarkable, that both of the foregoing denominations are omitted from the Irish Ordnance Survey Townland Maps; but, the difference of spelling seems to have reference only to a single place.

ARTICLE VI.—ST. AIRENNAN, BISHOP OF TALLAGH, COUNTY OF DUBLIN. [*Eighth Century.*] The Martyrology of Tallagh[1] enters Airendan, Bishop of Tallaghta, at the 10th of February, and in the Martyrology of Donegal,[2] we find entered, on this day, the name of Airennan, Bishop of Tamhlacht, now Tallagh, in the county of Dublin. He was born, most probably, during the earlier part of the eighth century; and, it is also likely, that he made his religious profession at, or soon after, the foundation of Tallagh, in the year 769. Under the head of Tamlacht, Duald Mac Firbis places Airennan, or Erennan, Bishop of Tamlacht, at February 10th.[3] In the Dublin extracts, belonging to the Irish Ordnance Survey,[4] and at the same date, in the Irish Calendar, we have this holy man's name occurring, as connected with Tamlacht. This, too, agrees with Ward's statement.[5] As St. Melruan,[6] the founder died, A.D. 787, or *recte* 792,[7] the promotion of St. Airennan must be deferred to a subsequent period; and, accordingly, we find his death announced as Airfhindan, Abbot of Tamhlacht-Maeleruain (Tallaght), at A.D. 798, or *recte* 803.[8] He therefore seems to have been the immediate successor of St. Melruan, whom he survived in office, only for a few years. He must, also, have been the companion of St. Ængus[9] the Culdee, at Tallagh. In our calendars, we find the name of a St. Aireran,[10] also called Aileran, surnamed "the Wise," Abbot of Clonard. The present saint's name is not very dissimilar. He is also known as Airenan, and called "the Wise."[11] He appears to have exercised the duties of a bishop, in addition to those of abbot. So far as we know, he is not distinguished as a writer.

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[14] See *ibid.*, and pp. 10, 11.

ARTICLE V.—[1] See "Statuta Dioecesis Ossoriensis," sect. 8, p. 28.

[2] See The Names of Patrons, in the Diocese of Ossory, article ii., p. 10.

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 44, 45.

[3] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 128, 129.

[4] See p. 131.

[5] See "Vita S. Rumoldi." Dissertatio Historica de Patria S. Rumoldi, sect. 9, p. 158.

[6] See his Life at the 7th of July.

[7] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 392, 393.

[8] See *ibid.*, pp. 406, 407.

[9] See his Life, at the 11th of March.

[10] See his Life, at the 29th of December.

[11] Further references to him occur, at August the 11th.

ARTICLE VII.—ST. MODUIT OF CILL MODUIT, IN HY-MAINE, COUNTY OF GALWAY. The "Feilire" of St. Ængus states, that the church of Cill Modhiuid, or the church of St. Simplex, was situated within the Cantred of the Six Sodhans, in the territory of Hy-Many.[1] We cannot doubt this church took its name, from the present saint. The Martyrology of Tallagh,[2] at the 10th of February, records a festival, in honour of Moduit of Cill Moduit, in Hy-Maine. This territory formerly extended from Clontuskert, near. Lanesborough, in the county of Roscommon, southwards, to the boundary of Thomond, or to the county of Clare; and from Athlone, westwards, to Seefin and Athenry, in the present county of Galway.[3] The people, known as the Sodhans, derived their name from Sodan,[4] the son of Fiacha Araidh, King of Ulster, about the year 240. There were several tribes of the Sodhans, in Ireland. Thus, this race differed in origin, from the Hy-Manians, although possessing a cantred in their province.[5] The boundaries of this cantred cannot, at present, be exactly defined, although its situation can be fairly determined.[6] It seems to have occupied, nearly the position of the present barony of Tiaquin, in the county of Galway. The exact site of Cill Modhiuid, in this cantred, has not been identified; nor is the period known, as to when St. Moduit flourished. Yet, it was at an early date.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. ERLULPH, BISHOP OF VERDEN, AND MARTYR. [*Ninth Century.*]. At this date, Camerarius[1] has entered a festival for St. Erlulph, Bishop of Verden, and martyr, whose Acts have been already recorded, at the 2nd of this month. The Cistercian Annals,[2] also, enter a feast at the 10th of February, for St. Erlulph. This order is followed by the Rev. Alban Butler, who makes him a Scotchman,[3] as likewise the tenth bishop of Verden, and a martyr. The Bollandists,[4] on this day, give him only a passing notice.

ARTICLE IX.—ST. BECGA, OR BEGA, VIRGIN, AND DAUGHTER OF GABHRAN. [*Probably in the Fifth Century.*] The name of Becga, the daughter of Gabhrain, is entered in the Martyrology of Tallagh,[1] at the 10th of February. Great difficulty exists in the identification of this holy virgin, and the place with which she was connected. According to the Tripartite Life of St. Patrick, when the Irish Apostle was in the eastern part of Meath, where he baptized many persons, in the font of a church, called Teglaisreann, he there left two of his disciples; one of these was named Bega, a virgin, and the other is called Lugadius,[2] a priest. Near the gates of the church was a

ARTICLE VII.—[1] See Dr. O'Donovan's "Tribes and Customs of Hy-Many," n. (d), p. 72.

[2] Edited by Rev. Dr. Kelly, p. xv.

[3] In still greater detail are its boundaries given in a vellum MS. classed H. 3, 18, p. 412. This belongs to the Library of Trinity College, Dublin. See Dr. O'Donovan's "Tribes and Customs of Hy-Many," &c. Introductory Remarks, pp. 4 to 6, with accompanying notes.

[4] See O'Flaherty's "Ogygia," pars iii., cap. lxvi., p. 327.

[5] In John O'Dugan's Topographical Poem, allusion is made to the "Six Sodhans," in Galway. The O'Mannins and Mac Wards were the chief families of this territory, the others were O'Scurry, O'Lennain, O'Casain, O'Giolla, O'Maigin and O'Duvagain. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," pp. 68, 69 and p. xlv., n. 346.

[6] See the map, prefixed to O'Donovan's "Tribes and Customs of Hy-Many," and n. (d), pp. 72, 73, *ibid.*

ARTICLE VIII.—[1] In his work, "De Scotorum Pietate," lib. iii. Also, in "De Statu Hominis veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 147.

[2] See p. 224.

fountain, and at the northern side was a place of interment, which had been called after the holy virgin, Feart Bige, or the "Sepulchre of Bega." In the neighbourhood of this church, and towards the south, another church, called Imleach Sescainn, was built, on the margin of Lough Annenn.[3] There, St. Patrick left one of his disciples, called Moluanus[4] Peregrinus, who was of British extraction.[5] It is thought, by Colgan, that the St. Bega, just mentioned, must be identical with the holy virgin, whose name occurs in our calendars, at the present date. Maguire also enters her, in his Martyrology.[6] Other opinions have been advanced, however, regarding this virgin and her locality. Thus, William F. Wakeman, in his interesting and elegantly written guide book, thinks St. Bega or Becga may have been connected with a townland called Killybeg—*recte*, Caille Bega—in the northern part of Leitrim County.[7] Again, we read, as set down in the Martyrology of Donegal,[8] that Becga, virgin, daughter of Gabhran, had a festival celebrated on this day.[9] Her name is Latinized *Begga*, in the table postfixed to this Martyrology.[10] If the previous part of the narrative have reference to the virgin, who is venerated in our calendars at this date, she was probably one of those holy women, who had been veiled by St. Patrick;[11] and, therefore she cannot be identified with another pious follower of Christ, who is commemorated in the English Calendars, and who is nevertheless regarded as an Irishwoman, called St. Bega, or, by the English known as St. Bees.[12] The whole history of St. Becga or Bega is, however, involved in great obscurity.

ARTICLE X.—ST. DERLUGHA, OR DARLUGA, VIRGIN, OF LEMMAGH, NOW PROBABLY LAWNY OR LAVVOY, COUNTY OF CAVAN. The Martyrology of Tallagh[1] has the entry, "Darluga, Vir. o Lemnaigh," at the 10th of February. It is registered, in the Martyrology of Donegal,[2] that on this day was venerated, Derlugha, Virgin, of Lemmagh.[3] There was a Leagmhagh, now Legvoy,[4] in the parish of Killukin, barony of Boyle and county

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[3] See "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February x.

[4] See "Acta Sanctorum," tomus ii., February x. Prætermissi et in alios dies rejecti, p. 377.

ARTICLE IX.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] He is thought, by Colgan, to have been a brother to St. Bega, and that he is the same as St. Lugad, son of Gauran, whose feast occurs, at the 17th of April.

[3] Lough Aininn was the ancient name of Lough Ennel, near Mullingar, in the county of Westmeath. From the context, however, the places here named should be sought for in the county of Louth, or in East Meath, where so many ancient denominations are lost or disguised, under modern corruptions.

[4] It is conjectured, he must have been identical with St. Dalua of Dun-Tighe-Bretan, about whom are inserted some notices, at the 7th of January.

[5] See "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xiii., p. 131.

[6] See *ibid.*, nn. 42, 43, 44, 45, p. 174.

[7] As this is the only saint of the name in our Irish Calendars, it is possible, the townland in question may have some reference to her. There was a foundation of St. Aidan or Meog—noticed at the 5th of January—at this place; but all memory of the saint is now lost. See "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," &c. By W. F. Wakeman. Third Excursion, p. 90.

[8] Edited by Drs. Todd and Reeves, pp. 44, 45.

[9] See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to British and Irish History," vol. i., part i., p. 223.

[10] See "Martyrology of Donegal," pp. 364, 365.

[11] As such, she is enumerated by Colgan, in "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

[12] See her Life, at the 6th of September.

ARTICLE X.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 44, 45.

[3] I find an annotation, in his copy of the Donegal Martyrology, by William M. Hennessy, "Leamhoig, Lawny or Lavoy, county of Cavan."

of Roscommon.[5] There was also a Leagmhagh in Munster; but, her place has not yet been identified,[6] according to Dr. O'Donovan. Notwithstanding his high authority, it is probable enough, that a conjecture, can be hazarded, in the attempt to find out its true situation. The old church of Lavey—in the townland and parish of the same name, in the barony of Upper Loughtee, county of Cavan[7]—can only be traced on its former site, by a few fragments of foundation walls. It measured 30 feet, in length, by 16 in width, interiorly; the walls were about three feet, in thickness. It stood, in an



Lavey Graveyard, County Cavan.

angle of the present graveyard, and very close to one of its boundaries,[8] in the memory of many persons, yet living.[9] The present graveyard is very extensive, and much frequented for interments.[10] It seems to have been in-

[4] See its position, on "Ordnance Survey Townland Maps for the County of Roscommon." Sheet 11. It is also called Gardenstown.

[5] It is a townland, not far from Carrick-on-Shannon. See O'Donovan's "Annals of the Four Masters," vol. iii., n. (n), p. 546. Indeed, considering the virgin's name, the place of her residence, and the parish in which it was situated, with possible corruptions of the nomeclature, this is a locality likely enough to have been connected with her.

[6] See *ibid.*, vol. i., pp. 10, 11, and n. (p), *ibid.*

[7] See "Ordnance Survey Townland Maps for the County of Cavan." Sheets 21, 26, 27, 32, 33, describe this extensive parish, while the site of the townland and graveyard is marked on Sheet 26.

[8] A middle-aged man, who was present, when the writer visited the spot, recollected seeing the walls uprooted, and taken away to build the new Protestant church, near it. The old church here had been used previously, for purposes of Protestant worship.

[9] Some fine old oak beams and planks were taken off the church-roof, when it had been left deserted.

[10] A few rather old inscriptions are to be found among the tombs there, yet, none indicating a very remote antiquity, although the place itself looks venerably antiquated. The scenery in this neighbourhood—a few miles to the east of Cavan town—is exceedingly picturesque, and it well deserves the tourist's visit.

creased in area, at some past time. It is enclosed with a good stone-wall, and entered off the road, through an iron gate. The Catholics, who live in this neighbourhood, have a tradition, this is a holy and a venerable place ;[11] yet, regarding the patron saint, no memorial appears to have been left. The present holy virgin's place in history has not been defined ; but, she must have lived before the tenth century.

ARTICLE XI.—ST. TRUMWIN OR TUMMA, BISHOP OF THE SOUTHERN PICTS. [*Seventh Century.*] The nationality of this holy man does not appear to have been ascertained ; but, as he was so closely connected with St. Cuthbert,[1] and the monks at Lindisfarne, he may have been of Irish origin. Nor does the name differ much from Irish forms, although owing to his Pictish associations, it may have undergone some change of sound or of spelling. In the English Martyrology, this holy man is commemorated, at the 10th of February.[2] The Bollandists have inserted notices of him,[3] in their great collection, at this same date.[4] Chiefly from the work of Venerable Bede[5] is derived the imperfect knowledge we are enabled to glean, regarding this apostolic man. He is also mentioned, as a man of happy memory, in the ancient Life of St. Cuthbert.[6] After the Picts, Macetæ, or Caledonians, of Scotland, had long contended for their independence with the Romans, these were obliged to restrain their incursions, by the erection of a great rampart and trench, extending from the Solway frith, on the western, to the mouth of the Tyne, on the eastern, coast, in the time of the Emperor Hadrian, and during the earlier part of the second century.[7] This was insufficient, however, to repel the northern barbarians, who at times leagued with the Britons, and thus often disturbed the Roman settlements, in Britain. During the time of the Emperor Antoninus, Lollius Urbicus drove back the Caledonians, and then from the frith of Forth, to the River Clyde, he erected another great line of fortifications, known as the Vallum of Antoninus.[8] This again was found an ineffective barrier; and, yet, another similar work was attempted, during the reign of the Emperor Severus.[9] In the fourth century, the Picts and Scots were exceedingly troublesome to the Romans ; and, they became still more so towards the native Britons, who, in the fifth century, called to their assistance the Anglo-Saxons. These established the powerful principality of Northumbria, and brought the Picts into subjection. It was deemed advisable, to try and effect their conversion to Christianity. Trumwin, for the first time, appears on the historic scene, as their apostle ; and he owed this selection to Theodore, Archbishop of Canterbury.[10] At that time, the Picts were subject to the Angles,[11] and doubtless the Christian faith had already made some progress among them. St. Trumwin appears to have selected Abercurnig[12] or Ebercurni, as the place for his chief re-

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[11] The accompanying sketch of the writer, taken on the spot, in June, 1876, has been transferred to the wood by William F. Wakeman, and engraved by Mrs. Millard.

ARTICLE XI.—[1] See his Life, at the 20th of March.

[2] See "Martyrologium Anglicanum," x. Februarii.

[3] In a historical commentary, containing three sections, and nineteen paragraphs.

[4] See "Acta Sanctorum," tomus ii., Februarii x. De S. Trumwino, sive Tumma, Pictorum Australium Episcopo, Streneashalæ in Anglia, pp. 414 to 416.

[5] See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xxvi., p. 346.

[6] Said to have been written, before A.D. 705, and while King Alfred was living.

[7] See Spartian, in Hadrian, p. 290.

[8] See Rev. Dr. Lingard's "History of England," vol. i., chap. i., p. 37.

[9] See *ibid.*, p. 41.

[10] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xii., p. 291.

[11] See Bishop Forbes' "Kalendars of Scottish Saints," p. 330.

[12] Now Abercorn, a parish on the north

sidence. It lay near the frith, which separated the dominions of the Picts and Angles.[13] Its exact position was at the mouth of the Carron River.[14] Here, he seems to have presided over a religious establishment, and whether this was modelled on the Scotic rules, or whether it was a Benedictine institute, has been questioned. Trumwin was consecrated bishop, about the year 681. He assisted, at the synod of Twifford, A.D. 684,[15] near the River Alne, over which Theodore, Archbishop of Canterbury, presided, and at which Egfrid, King of Northumbria, assisted. Then, St. Cuthbert was elected as bishop, over the vacant see of Lindisfarne. Vainly was messenger after messenger despatched to Farne, to require the presence and concurrence of the bishop elect. Never limpet clung more closely to the rocks of Farne, than did this hermit to his solitary cell, endeared to him by the struggles and the victories of nine quiet years. But, the synod of Twyford was by no means discomfited. Scarcely had the last messenger brought Cuthbert's final refusal, when King Egfrid equipped his royal bark, and sailed for Farne, with many of the nobles of his court, Theodore, Archbishop of Canterbury, an imposing array of mitred prelates, and the Abbot of Lindisfarne, in dark coarse clothing. The hermit, who for some years had scarcely been seen by men, came down to the landing-place to receive the august visitors. His face and form were worn by fasting and vigils, his figure was somewhat bowed, though he was hardly in middle age, and his whole appearance bore traces of feeble health and prolonged austerities. His coarse garment of undyed wool had not been removed for six months. Then, there was King Egfrid, in his royal robes, embroidered with gold, and with the crown upon his head, the prelates in all their ecclesiastical splendour, and the attendants gorgeous in those richly ornamented and brightly-coloured garments, which the Anglo-Saxons loved. Nothing removes this incident more completely into the sphere of a simple, religious age, than the fact, that this brilliant assemblage fell down, as one man, at the feet of Cuthbert, beseeching him with many words and abundant tears to reconsider his determination. He resisted, with weeping and urgent entreaties, that he might be left to his solitude. But, persuasions so influential, backed as they were by the solicitations of the community at Lindisfarne, at last prevailed. On Easter Sunday, A.D. 685, he was consecrated Bishop of Hexham, at York, by Theodore, and by six assisting prelates. Soon afterwards, however, he effected an exchange with Eata,[16] Bishop of Lindisfarne, and once more found himself among his beloved monks, in the sea-girt monastery of Holy Island.[17] By advice of Theodore, Archbishop of Canterbury, and of Trumwin, Bishop of the Picts, Egfrid bestowed on St. Cuthbert and his successors, the village and adjoining lands of Creic, and also the city of Lugubalia, with a still larger ambit, in 685.[18] To this deed, the signatures of both prelates

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of Linlithgowshire. See Fullarton's "Imperial Gazetteer of Scotland," vol. i., pp. 3, 4.

[13] It was, however, within the dominions of these latter people. See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xxvi., p. 346.

[14] This small stream rises in or near Carron bog, in Sterlingshire, and it falls into the Forth, at Grangemouth, about three miles east of Falkirk, after a course of fourteen miles. Hector Macneil, a native of Sterlingshire, has thus alluded to its historic associations :—

"Round Carun's stream, O classic name !
Whar Fingal fought, and ay ow'rcame ;
Whar Ossian wak'd, wi kindling flame,
His heaven-taught lays,
And sang his Oscar's deathless fame
At Duin-na-bais."

[15] See John Leland's "De Rebus Britannicis Collectanea," vol. ii., p. 327.

[16] See notices of him, at the 26th of October.

[17] See the "Sunday Magazine," for April, 1873.

[18] See Ussher's "Britannicarum Ecclesi-

are attached. With what degree of success, the Blessed Trumwin and his associates carried on the Pictish mission, has not transpired; but, a storm was now about to gather, and it almost entirely destroyed their future prospects. The Northumbrian king had wantonly despatched an armed force to Ireland, A.D. 684,[19] ostensibly to retaliate on the Irish, for the aid which they had rendered to the Britons, in their contests with the Anglo-Saxons. This expedition was led by Berht or Beretus, his general, and in the month of June, they landed on the eastern shore. Here the Saxons proceeded to devastate, both the territories and churches of Magh Breagh. From every part of it, they carried away hostages and many other spoils to their ships.[20] As a sequence to these outrages, which Venerable Bede so strongly deprecates, a swift retribution followed. Contrary to the advice of his friends, and especially of holy Bishop Cuthbert, so lately consecrated, King Egfrid arrayed a considerable army, and resolved to ravage the Pictish territories. The Picts, pretending flight, led the Anglo-Saxon forces into the inaccessible passes of their mountains. Here, they inflicted a terrible loss on their invaders.[21] King Egfrid was killed, with the greater part of his army. He fell in the fortieth year of his age, and in the fifteenth of his reign, on the 20th of May, A.D. 685.[22] The Picts thus recovered their former liberty, and elated with victory, they drove all the Angles and Scots out of their country. Some of the Britons, likewise, asserted their ancient independence. Among others, the worthy Bishop Trumwin was banished from the Pictish territories.[23] He, and his coadjutor on the mission, were obliged to fly from Æbbercurnig, where a single vestige of his ancient Culdee establishment does not now exist.[24] The holy Bishop Trumwin betook himself to Streaneshalch,[25] the monastery of St. Elfleda,[26] having tried to procure an asylum for his dispersed companions, in other religious houses.[27] At Streaneshalch, he lived a great comfort and an assistant to Elfleda, by affording her his counsel, in the government of her monastery.[28] There he continued fifteen years, with some few companions, living in monastic rigour, both for the good of his own soul and for the benefit of many others.[29] He departed this life, about the year of grace 700,[30] and, with due honour he was buried, in the church of St. Peter,[31] at Streaneshalch. This holy bishop is commemorated by Jerome Porter[32] and by John Wilson,[33] at the 10th day of Feb-

arum Antiquitates," cap. xv. and Index Chronologicus, A.D. DCLXXXV., pp. 350, 540.

[19] According to the "Annals of Ulster." The "Annals of Clonmacnoise" place this event so early as 680; while, the "Annals of the Four Masters" have it, at 683.

[20] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 288 to 291.

[21] At a place, known as Dun Nechtain.

[22] See the "Annals of Ulster," at A.D. 685.

[23] See Rev. Dean Cressy's "Church History of Brittany," book xviii., chap. xvii., p. 459.

[24] See Fullarton's "Imperial Gazetteer of Scotland," vol. i., p. 4.

[25] Afterwards known as Whitby. Allusion is made to it, in Sir Walter Scott's "Marmion,"

"from high Whitby's cloister'd pile,
Bound to St. Cuthbert's Holy Isle,
It bore a bark along."

—Canto ii., sect. i.

[26] Her feast occurs, at the 8th of February. Her Acts are given by the Bollandists in nine sections, and sixty-five paragraphs, "Acta Sanctorum," tomus ii., Februarii viii., pp. 178 to 186.

[27] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 26, pp. 346, 347.

[28] See Dean Cressy's "Church History of Brittany," book xviii., chap. xvii., p. 459.

[29] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv,, cap. 26, p. 346.

[30] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii x. De S. Trumwino, sive Tumma, &c., sect. iii., num. 18, p. 416.

[31] See Rev. Dean Cressy's "Church History of Brittany," book xx., chap. xviii., p. 514.

ruary.[34] It was probably that on which he died. In succeeding times, the Danish incursions reduced Streaneshalch or Whitby[35] to a heap of ruins, when the tomb of Bishop Trumwin, and the monuments of other holy and distinguished persons, there interred, were desecrated. William of Malmesbury also writes, at Streneshalck, now called Whitby, that in the choir of the church belonging to religious virgins, which is famous for the monuments of holy bishops and glorious kings, the industry of certain devout men hath, as it were, restored to life the slumbering ashes of several persons: for, not long since,[36] there were found and translated to a more eminent place, the bodies of many saints, and particularly the body of S. Trumwin, Bishop of the Picts.[37] What became of the remains, in after times, does not appear to be known; nor can we adopt very readily some unauthenticated statements of Dempster,[38] that would place this saint, on the list of Scottish writers. Other statements of his,[39] regarding St. Trumwine, are equally unreliable.

Eleventh Day of February.

ARTICLE I.—ST. GOBNATA OR GOBNET, VIRGIN, AND ABBESS OF BURNEACH, OR BALLYVOURNEY, COUNTY OF CORK.

[*SIXTH CENTURY.*]

CHAPTER I.

INTRODUCTION—DESCENT OF ST. GOBNET—ST. ABBAN PLACES HER OVER A COMMUNITY, AT BALLYVOURNEY—LEGEND RELATIVE TO HER SISTER—TRADITIONS REGARDING ST. GOBNET—HER ESTABLISHMENT AT BALLYVOURNEY.

NOTWITHSTANDING the great celebrity of this holy virgin, especially in the South of Ireland, but few notices are left regarding her, by Colgan.[1] He tells us, in his day, it was understood, that St. Gobnata's Acts were extant in southern Munster, but not then published. The Bollandists

[32] In "Floribus Sanctorum Angliæ."

[33] In "Martyrologio Anglicano," second edition.

[34] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii x. De S. Trumwino, sive Tumma, &c., sect. iii., num. 19, p. 416.

[35] This is a seaport town in the North Riding of Yorkshire, and seated on the River Esk, near the place where it falls into the sea. See "Enclyclopædia Britannica," vol. xviii., p. 851. Dublin edition.

[36] William of Malmesbury lived in the twelfth century.

[37] At A.D. 700, the foregoing account is given in his work, "De Gestis Pontificum Anglorum Libri Quinque," lib. iii., p. 272. A new edition of this work, published by the Master of the Rolls, has been edited by N. E. S. A. Hamilton, Esq., in 1870. The "Gesta Pontificum" is the principal foundation for English ecclesiastical biography, down to the year 1122. The manuscript which has been followed, in this edition, is supposed by Mr. Hamilton to be the author's autograph, containing his latest additions and amendments.

[38] He asserts, that St. Trumwin wrote the decrees of that council, over which St. Theodore of Canterbury presided. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii.

[39] As for instance, that Tarananus—understood to be the present Trumwine—was recalled by the Picts to be bishop over them, and that he was the same as St. Tarnanus, Bishop of Lismore in Ireland, who was venerated on the Kalends of July, according to Ferrarius, and a Scottish Breviary. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xv., pp. 350, 351.

ARTICLE I.—CHAPTER I.—[1] See "Acta

only refer to her, in a brief paragraph.[2] This saint was a descendant from Conaire the Great,[3] King of Ireland, according to our Irish Calendars.[4] Thus, she sprung from the Heremonian line.[5] She was born probably at Boirenn,[6] now Ballyvourney, in the barony of West Muskerry, and county of Cork. Her nativity may be referred to the close of the fifth, or to the commencement of the sixth, century. Cairbre Musc gave name to the different southern territories, known as Muskerry. The place, with which St. Gobnat had been connected, by birth and residence, is also called Boirneac, or Borneach ;[7] and, in one instance—but it is thought by a false spelling—Husneach.[8] This place is said to have been visited by St. Abban, when he journeyed through the territories of Muscraige and Eoganacht.[9] There, he must have found St. Gobnat, and he seems to have formed a very exalted opinion of her virtues and good sense. It would appear, he obtained possession of that place, which is now known as Ballyvourney.[10] Over a house there founded, he placed St. Gobnata, as abbess. Dr. Lanigan seems to discredit the statement, that this nunnery had been erected by St. Abban. He rather supposes, the property on which it was built,[11] belonged to St. Gobnat's family. Yet, we cannot find anything improbable, in the incidents related; for, even allowing the truth of this latter part of his hypothesis, can we not well conceive, that a tract of land might have been given him, by the proprietor, for ecclesiastical purposes, whereas, Saint Abban would naturally select a member of the family, or an inhabitant of that part of the country, to take charge of his future religious house? Especially, when he could find one so well qualified, as in the present instance, to assume its direction, nothing ought to appear more natural, than the selection of Gobnata, to preside over it as superioress.

A curious legend is related by the people at Ballyvourney, and it connects St. Abban with the place. It is said, a sister of St. Gobnait took ill of a fever, and at the same time, the death of St. Abban took place—where it occurred, however, does not seem to be known. The *caoine* or funeral cry was raised by the mourners for his decease. St. Gobnait poured forth her prayers, that her sister might not hear it, lest her nervous system should be disturbed, and fatal results might then be expected to ensue. Her prayers were granted, and her sister never heard this *caoine*. It is believed, by the simple-minded people, that a person standing on that same spot afterwards, could not hear even the loudest thunder.[12] Our saint is supposed to have

Sanctorum Hiberniæ," xi. Februarii. De S. Gobnata, Virgine, et Abbatissa Bornicensi, p. 315.

[2] See it, among the saints passed over, or left for another day, in their "Acta Sanctorum," tomus ii., Februarii xi., p. 506.

[3] He was son to Modh-Lamha, Monarch of Erinn.

[4] The "Genealogical Sanctilogy" states, that Gobnat, of Boirenn, on the confines of Muscraige-Mutine and of Eoganacht Lochlein, belonged to the race of King Conaire, chap. xvii. The "Calendar of Cashel" coincides with this statement, as also the "Martyrology of Donegal."

[5] The account of Smith, is very inaccurate, that she is said to be the daughter of O'Connor Sligo. See "History of the County and City of Cork," vol. i., book ii., chap. ii., p. 185. But, according to Dr. Lanigan, this was contrary to every statement he had met with; for she was certainly a native of the south. See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. iv., n. 50, p. 21.

[6] So is her place called in the Calendar of Cashel, and in the "Genealogical Sanctilogy," chap. xvii.

[7] This is the reading preferred by Colgan.

[8] So is it called, in the Latin Life of St. Abban, published by Colgan, at the 16th of March.

[9] See chapter xx. The reader will find the Life of this holy abbot, in our collection, at the 27th of October.

[10] It adjoins the county of Kerry. This extensive parish is described on the "Ordnance Survey Townland Maps for the County of Cork." Sheets 57, 58, 59, 68, 69, 70.

[11] See "Ecclesiastical History of Ireland," vol. iii., cap. xvii., n. 50, p. 21.

[12] This legend was communicated in a letter, headed, Ballyvourney, and dated October 4th, 1873.

flourished, after the early part of the sixth century ;[13] and to have been distinguished, for her virtues and miracles. Some of the latter are related in the locality, as popular traditions. One legend is thus told. In the olden times, when Irish chieftains thought it justifiable to attack their neighbours, and to take away *creaghts* or cattle-spoils ; an invading chief and his host made a descent, on the country around Ballyvourney. St. Gobnet came, however, to deliver her people from this scourge. She is said to have held in her hand, at the time, a square box, or beehive, full of holes, at the sides.[14] These were so formed, that a bee flying could go in and out through them. This instrument has been called, in Gaelic, the *beachaire, i.e.*, "something to hold bees." It is supposed to have been soft and elastic. St. Gobnet prayed for some moments, when she saw the invader making towards her. After this, the bees flew out of their hive, and effectually stayed the ravages of the haughty chief.[15]

Another miracle related of her was, a staying of the progress of a pestilence in the eastern borders of the parish. She is said to have gone in person to the place, and to have marked it as consecrated ground, across which the plague durst not make it appearance. The spot is known ever since, by the name, of Gorten-na-Plagha, or the "Field of the Plague." It is a well-known fact, that sickness of a pestilential character never since made its way there.

In reference to St. Gobnat's Ballyvourney,[16] which Smith interprets "the town of the beloved," it lies six miles west of Macroom.[17] In this small village, there is a ruined church, seated on a hill, to the south of the River Sullane,[18] which runs due east from this to Macroom, having its rise a little more to the west. This church was dedicated to St. Gobnata. The steeple was ready to fall with age, in the beginning of the last century.[19] On the north side of the altar, there was a tomb of the O'Hierlys, who were the ancient proprietors of this rugged country.[20] North of the river stood their old castle, which is now a heap of stones. The Irish used to visit this place on Whit-Mondays, as we are told by Smith, and on the 14th of February, which last is said to have been the patron-day of this saint. About thirty yards from the west end of the church, there was a small stone cross,[21] where

[13] This has been inferred by Colgan, from the circumstance of St. Abban having been her contemporary, and because his master St. Ibar died A.D. 500. See "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Gobnata, Virgine et Abbatissa Bornicensi, n. 5, p. 315.

[14] The account herein contained has been furnished to the writer, by an inhabitant of Ballyvourney, in a letter, dated October 4th, 1873.

[15] The wardens of the old church at Ballyvourney were in possession of this relic, until some one of the family of the O'Herlihys took it away to Kerry. There it stayed ever since, although the people of Ballyvourney yet expect its recovery.

[16] In a letter, received from Rev. John Lyons, C.C., of Inchigeelagh, and dated November 6th, 1873, in reference to the name of this Ballyvourney, he writes : "It cannot be determined from the word, "vourney," whether the v is an aspirated b or m ; but, fortunately, there is a townland near, which is called muṁneaċ beg, this proves that the letter should be m not b."

[17] See Smith, in his "History of the County and City of Cork," vol. i., book ii., chap. ii., p. 185.

[18] The derivation of this stream is said to be Suil abhan, "the eye of the river," as being one of the principal tributaries to the Lee, according to John Windale, in one of his manuscripts, "County of Cork Topography," p. 281, now preserved in the Royal Irish Academy.

[19] When Mr. Windale visited this place, several years ago, this tower had fallen, and was reduced to a mere heap of stones, according to his manuscript "County of Cork Topography," p. 286.

[20] The effigy of St. Gobnat is shown in a wall, over a window, to the east of the doorway, in the old church.

[21] This has now disappeared, according to Mr. Windale's account.

[22] They also tied their handkerchiefs about the neck of this image, and this practice was thought to serve as a preventive against various diseases.

[23] Smith adds : "I have been informed, that the devotion used to this image, has

her rood or image was set up, on those days. Here devotees—the more simple and humble Irish-speaking people—went round it on their knees, and repeated a certain number of prayers.[22] The Catholic Bishop of Cloyne diocese had, however, sought to put an end to these formulas of popular veneration.[23] Near this cross, there is a stone, fixed in the ground, and worn by the knees of those, who come here in pilgrimage. Adjacent, there is a well, dedicated to St. Gobnet; the water is pure, soft and light. A little



St. Gobnet's Cloghaun, Ballyvourney.

to the north of this well, there is a circle of stones. This is about two feet high, and about nine feet in diameter. It seems to be, according to Smith, the foundation for one of the small round towers, placed in churchyards; and, Mr. Windale calls it, the *ulla* or *Tullig uachtra*, which means, "the upper circle,"[24] round this, and the well, there are paths worn by the knees of *voteens*. The image was kept in a chest very private, and never exposed, but upon festival days, and when it was carried to sick people.[25] At one time, it had been taken to Bandon, and only after very energetic efforts, on the part of a parish priest, at Ballyvourney, was it restored.[26] The church

been, of late, prohibited by the titular bishop of the diocese; but, so strong are the ignorant Irish prejudiced in its favour, that they still persevere in their superstition, which is not a little kept up by the gain it brings to the proprietor of this image, who, as I hear, farms it at a considerable rent to the person who exposes it to view."—*Ibid.*, n. 25, p. 185.

[24] This object is represented in George V. Du Noyer's Sketches of Irish Antiquities, and it is called St. Gobinet's Cloghaun. See vol. iv., No. 11. It is represented, in the annexed engraving, by Mr. Gregor Grey of Dublin. Three old trees were within it, when visited by Mr. Windale; at present the number seems diminished to a single tree.

[25] When Charles Smith, the historian, was there, the person, in charge of it, informed him, this image had been carried into Iveleary, an adjacent wild tract, to be sworn upon.

[26] It is now kept in the vestry of the Catholic church, at Ballyvourney, and only exposed to view, on the saint's patron day, February the 11th.

of St. Gobnet there is seated on a small green spot, on the side of a hill. Thence, there is a fine view of the Kerry mountains, which extend in immense ranges several miles, from north to south. These divide two counties. They are mostly rude, naked rocks, of a prodigious height, being worn into numberless furrows, by torrents, which, for so many ages, have been flowing down their sides.[27]

CHAPTER II.

ANTIQUITIES AT BALLYVOURNEY—ST. GOBNAT'S VIRTUES AND DEATH—LEGENDS RELATING TO HER—PLACES AND OBJECTS DEDICATED TO HER MEMORY—HER FESTIVAL—CONCLUSION.

IN the central part of Ballyvourney parish, some antiquarian objects, connected with St. Gobnet, or Gobnata, are still to be noticed.[1] Several observations, regarding these ancient remains, to which we have already alluded, are to be found in the "Cork Letters, Memorandums, Sketches and Ancient Maps,"[2] which belonged to the Irish Ordnance Survey Office.[3] Such notices are accompanied by an excellent ground plan, representing the enclosure of a graveyard, nearly oblong in shape, and containing traces of ruined old church foundations adjoining, but rather to the rere of a modern church. This trace appears to represent a nave and chancel.[4] In front of the modern church, there is an object called St. Gobnet's Flag or Inner Altar. Immediately without the entrance to this graveyard, are marked, in a circular shape, some ruins of what has been thought to be an ancient round tower, with trees growing in the centre of those remains. Beside this object, there is another, called the "Outward Altar"—it is to be presumed of St. Gobnet. Near the glebe house, and without the graveyard, is represented St. Gobnet's Well, and beside a tree, which overshadows it. On another corner of this plan, there is a representation of St. Gobnet's Stone,[5] in Killen townland.[6]

[27] See Charles Smith's "History of the County and City of Cork," vol. i., book ii., chap. ii., pp. 185, 186, 187.

CHAPTER II.—[1] By referring to the Ordnance Survey Index Map of Cork, and to Sheet 58, of the Townland Survey, for the same county, their position will be seen.

[2] Vol. i.

[3] These are now preserved in the Royal Irish Academy.

[4] Some of the local legends, related of St. Gobnate and of her church, by the peasantry, are exceedingly whimsical. One of them is thus told. In the eastern end of the old church, there is an effigy in relief, and worked into the wall. This is said to have been an image of a thief, who essayed to steal the tools of the masons, while working at the building. One night, he came to its half-finished wall, and he found before him a white mare, which the masons and tradesmen had for working and carrying stones. He at once mounted the mare and took away the tools. He galloped on at a very smart pace, during the whole night; still, to his great astonishment, where should he be found in the morning by the workmen, but running around the intended church. As a warning to all other thieves, his effigy was cut in stone, and placed in the wall. This curious effigy is known to-day, by the name, Gadaige Gobnata, or "Gobnata's thief."

[5] Information had been furnished, by John Healy, of Killeen, in this part of the country, that while removing some earth, near St. Gobnet's Stone, he met with several graves, that contained human skulls and bones. He had no doubt, this was the site of an ancient burial-ground. This same man declared, there had been formerly a well, in Killeen townland; but, as it had been closed up, no trace of it is now visible. He said, it had no particular name, and that it was not dedicated to St. Gobnet.

[6] There is a stone at Clondrohid Glebe, called by the peasantry, "St. Gobinet's Stone." It was fixed in the ground, a little to the west of Clondrohid church, in the year 1844. The English name of St. Gobinet, or Gobnet, is said to be St. Abigail, by Rev. John T. Kyle of Clondrohid Rectory;

On the upper part of this stone may be seen a Maltese cross, within a circular compartment.[7] Again, this is surmounted by a figure, greatly disproportioned, and holding a short crozier, in the right hand, which is extended before the breast. It appears intended to have represented St. Gobnata, as the general characteristics of drapery resemble female attire. About A.D. 1844, when the sketch and accompanying papers seem to have been drawn up, the so-called round tower remains were only about two feet in height, and twelve in diameter.[8]

Three stunted lime trees grew within the enclosure of that circle, which some have been disposed to consider the round tower walls, and their bark used to be stripped off every year, for purposes best known to the people. According to the Rev. Mr. Kilchoffer, St. Gobnet's Well was a place of great resort, on Whit-Sunday, as also on the 12th of February, which is said to have been called the day of this saint.[9] However, such a statement does not accord with that contained in the calendars.[10]

St. Gobnate's pure mind continually burned, with the flames of Divine love;[11] nor, can we doubt, that the holy woman, while securing for herself that glow of heavenly consolation, was not wanting, in the discharge of those duties she owed to others. The exact date for her death does not seem to be known; but, it happened, most probably, during the sixth century. She was considered the patron saint of Muskerry,[12] and her festival was celebrated with special honour, at the churches of Burneach—now Ballyvourney—at Ernuidhe, and at Moinmor.[13] The two latter places have not been identified, with certainty. Her feast or natalis is marked, in the calendars, on the 11th of February.

From the following local tradition, it may be inferred, that the saint's day was formerly kept at Ballyvourney, as a holyday, with an obligation to hear Mass, and to abstain from all servile works.[14] The site of a castle,

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but Mr. O'Donovan doubts the propriety of his translation. See "County Cork Letters, Memorandums, Sketches and Ancient Maps," vol. ii., pp. 164 to 168. The object in question is found engraved on the "Townland Ordnance Survey Maps for the County of Cork." Sheet 70.

[7] A rough drawing of this object appears.

[8] This spot was visited by devotees, as one of St. Gobnet's penitential stations, there being a stone near the supposed tower, which was called the "outward altar," and a mound in the churchyard denominated, St. Gobnet's "inner altar." These objects were visited by pilgrims, who there made "rounds," or offered up prayers. These devotions were terminated, at St. Gobnet's Well, according to a statement of the Protestant Rector of the parish, Rev. Mr. Kilchoffer.

[9] It seems strange, another writer, in the manuscript volume referred to, states, that near the ruins of a church, founded by St. Abban, and presented to St. Gobnata, there was a holy well, much resorted to, on the 11th of February, the festival of St. Gobnata, as also on Whit-Monday.

[10] Regarding a mistake made in transmitting information from this place, the same writer adds: "I do not find any St. Tubrit in the calendar, but, *St. Gobnait no mogobnait agus Ernaighthe ainm in Baile ata* occurs, at 11th February." Mr. O'Donovan appends a marginal note, to these remarks: "*Tubrit* is only the word to denote a 'spring,' or 'well,' and not the name of a saint."

[11] This may be gleaned, from a statement regarding her, in the "Feilire" of St. Ængus.

[12] Dr. Geoffrey Keating, in his "General History of Ireland," when enumerating the patron saints of particular Irish families and districts, says, that St. Gobnata was recognised as patroness of Muskry Mac-Diarmuid. See book ii., p. 391.

[13] The reader is referred to subsequent calendar notices, for confirmation of this statement. We think, however, that here, there are some mistakes, regarding identification.

[14] An indulgence was granted by Pope Clement VIII. to such as go in devotion to this church of Ballyvourney, in the diocese of Cloyne, on the festival-day of St. Gobnat, and who piously confess and receive Holy Communion. A copy of it will be found in the Lambeth Library, lib. N.N. numb. 77. Another copy will be found, in Trinity College Library, Dublin, classed E. 2, 14. The conditions were, to visit the parish church of Ballyvourney, between the first

called Carrig a Cushlaun, is shown, and a local tradition connects it, with St. Gobnat. It is said, the castle, intended to have been built there, was never finished; because the builders dared to work on her festival-day. Afterwards, what they tried to build by day fell down during the night. An ancient bronze bell of St. Gobnate was preserved in Ballyvourney parish.[15] This, no doubt, had some special connexion, with the religious services, which were here practised. The mediæval building, which now stands, consisted of a nave and choir; and, it is said by Smith, to have measured 104 feet in length, by 24 in breadth. The door was in the south side wall, and a few small windows lent a dim light to the interior. In the western gable



St. Gobnet's Church, Ballyvourney.

end of St. Gobnat's old church,[16] there is a small square hole; and, a round bowl of dark-coloured stone, polished and smooth as ivory, may be seen. About the beginning of the last century, this was found buried among some *debris*, near the foundations of the old building. This, too, has its associated legend, and the people say, it was a missive, used by St. Gobnait, in levelling a castle, which some Pagan chief designed erecting on a neighbouring height. The mason-work, done by day, was destroyed each night, by a stroke from this bowl.[17] This had been removed from its place,[18] and had been missing

vespers of the feast of St. Gobnata, to sunset, on the day of her feast, and there to pray for peace among Christian princes, for the extirpation of heresy, and for the exaltation of our holy Mother the Church. This was given at Rome, at St. Mark's, under the fisherman's seal, on the 12th day of July, A.D. 1601, and in the tenth year of Pope Clement VIII.'s pontificate.

[15] A curious sketch of this object, by the Cork antiquary, John Windale, will be found in a manuscript, intituled, Windale's "Miscellany," now preserved among his manuscripts, in the Library of the Royal Irish Academy.

[16] The accompanying illustration was copied by Mr. Gregor Grey from an original sketch, by John Windale, the Cork antiquary, and to be found among his manuscripts in the Royal Irish Academy. It has been engraved by Mr. Gregor Grey.

[17] Those persons, afflicted with sores, and who came to perform penitential stations, were accustomed to rub it on the part affected.

[18] It is said, by an old woman, who experienced nothing but "ill-luck," until she brought it back.

for a long time, but at last it was restored. In Ballyvourney parish, there are two holy wells, called respectively, Toberaneena and Tobernasangny.[19] St. Gobnata may be considered as the special Patroness of Ballyvourney parish. In other parts of the south of Ireland, her veneration also extended. Thus, in the county of Waterford there is a mountainous parish, called Kilgobonet, dedicated to this saint. Here, a cattle fair is held annually, on the 11th of February. There is also a church called Kilgobinet, in Dunkerron barony, county of Kerry; and, no doubt, from the denomination, it had been dedicated to this saint.

In the townland of Kilgobinet, Catholic parish of Ballygran—Protestant, Corcomohide—barony of Upper Connello, county and diocese of Limerick, is "St. Gobinet's Well." Here, a large cattle-fair—known as "the fair of St. Gobinet's Well"—is annually held, on each recurring feast, 11th of February, when many persons then come to pay rounds and pray at the well, and to invoke the intercession of St. Gobinet or Deborah, as the saint is indifferently called here.[20] With the exception of this one day, "rounds" are now rarely paid here.[21] There is no church or ruin—nothing but the townland, well and fair day—dedicated to St. Gobinet in this district. The name Gobnet has been Anglicised Judith, in the southern parts of Ireland, and under either form, it is in vogue among the female peasantry.[22]

In terms of the highest eulogy, we find this holy virgin commemorated, by St. Ængus, in his "Feilire."[23] The designation, Gobnat Ernaidhe, i Muscraidhe Mitine, occurs, in the Martyrology of Tallagh,[24] at the 11th of February. The "Calendar of Cashel" enters, at the same date, St. Gobnata, the nun, of the village of Boirne, or Bairnigh, in Munster, and she belonged to the race of Conaire. Charles Maguire says likewise, at this day, Gobnata, of Ernuidhe—I know not where it is—or Gobnata, of Burneach of Moinmhor, in the southern part of Ireland, and she is of the race of Conaire. Marianus O'Gorman, also, states, St. Gobnata, virgin of Moinmor; her church lies in the southern part of Ireland.[25]

In the Martyrology of Donegal,[26] we read as having a festival on this day, Gobnat, virgin, at Móin-mór,[27] in the south of Erinn, is her church.[28] Then is added, "and at Baile Mhuirnè."[29] In Scotland, too, her memory

[19] See "County of Cork Letters, Memorandums, Sketches, and Ancient Maps," vol. i., pp. 297 to 306.

[20] In a letter, headed Kilbolane Cottage, Charleville, dated August 9th, 1876, and written by Mr. D. A. O'Leary, these particulars were kindly transmitted to the writer.

[21] Quite close to the well, on its eastern side, was a moat, known as *Cnockan a Bouchilli*—the Boys' Fort—on which whosoever stood, on St. Gobinet's Day, would infallibly be married against that day twelvemonth. During the past two years, this moat has been levelled by parties carrying away gravel for road metal. Then a strange discovery was made, viz.: a large quantity of bones, skulls, &c., were found, it being apparently a place of sepulture, at some remote period—although the oldest men now living never heard of any such. A portion of a coffin and the breastplate of the same, were found, as Mr. O'Leary was informed.

[22] So the writer has been informed, by Mr. Richard J. O'Mulrenin, of the R.I.A.

[23] The following Irish stanza, for the 11th of February, has been furnished from the "Leabhar Breac," with its English translation, by Professor O'Looney:—

Ɜ.m.ro. Mo Ɠobnait co n-Ɠlan bail
imṙeṙc ṽe ba h-ilmain
maith lair Ɠneṙṙ ṽia Ɠaṙmaim
eṙṙuc etcen inmain.

My Gobnat of chaste condition
In God's love she was a complete treasure,
He desired the guests—to invite them—
Bishop Etchen, the beloved.

[24] Edited by Rev. Dr. Kelly, p. xv.

[25] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Gobnata, Virgine, et Abbatissa Bornicensi, n. 7, 8, 9, 10, p. 315.

[26] Edited by Drs. Todd and Reeves, pp. 46, 47.

[27] This place is said by W. M. Hennessy to be identical with Moinmore, near Mallow.

[28] Mr. Hennessy also appends the following memorandum: "Ɠobnat oᵹ Moinṁóiṛ in Ṽeiṙceṙt."

was revered. The holy virgin Gobnat departed to Christ, on the iii. Ides—corresponding with the 11th—of February, according to the Kalendar of Drummond.[30] It is a matter for regret, that we cannot at present obtain further particulars regarding this very celebrated virgin, who must have been very greatly distinguished in her age, and among her contemporaries.

ARTICLE II.—ST. ETCHÆNIUS, ETCHEN, ECIAN OR ECHEN, BISHOP AND PATRON OF CLUAIN-FODA, NOW CLONFAD, PARISH OF KILLUCAN, COUNTY OF WESTMEATH. [*Sixth Century.*] The Acts of St. Etchænius, Bishop of Clonfad, have been compiled by Colgan from various sources; yet, they do not seem to be connected, in all passages, with strict adherence to chronological consistency, and to historic accounts.[1] Besides this, the Bollandists have a historic commentary regarding this saint;[2] but, it seems chiefly to be drawn from Colgan's Acts. The parents of St. Etchen were highly respectable, and even of princely rank.[3] His father's name was Manius, and he was surnamed Ecces or Ecceas,[4] which is interpreted to mean "the poet."[5] His mother is called Briga. According to St. Ængus, she was the daughter of Cobthac, son to Crimthann, son of Endeus Kennselach, son of Labrad, son to Bressal, son of Fiach, son to Cathirius, son of Fethlim, son to Cormac, son of Niethcorb. She was also mother to St. Segen, and to St. Aidan, bishop,[6] as also to Aidus, son of Anmire.[7] Both parents were thus descended in collateral lines, from Niathcorb, or Messincorb, ancestor to all the Kings of Leinster.[8] The father's genealogy is thus made out: Manius Ecceas, or Manine Eices, was the son of Fergus, surnamed Lamderg, son to Fothad, son of Eochaidh Lamdoit, son to Fothad, son of Eochaidh Lamderg, son to Niethcorb or Messincorb.[9] Through his two sons, Cormac and Eochaidh, descend all the Kings of Leinster, many of its nobles, as also various saints.[10] The parents of our saint seem to have been very religious persons. It is said, that the mother of Etchen or Ecian[11] had been a long time barren; but, that owing to St. Brigid's prayers, she conceived the present saint.[12] We find such an account, in the old Acts of

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[29] In a note, Dr. Todd says, "The words in brackets are added in a more recent hand."

[30] See Bishop Forbes' "Kalendars of Scottish Saints," p. 5.

ARTICLE II.—[1] See "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Etchænio, Episcopo Cluainfodensi, Ex variis, pp. 304 to 306.

[2] See "Acta Sanctorum," tomus ii., Februarii xi. De S. Eciano, sive Echeno, Episcopo Cluainfodiensi in Hibernia. Commentarius historicus, p. 551.

[3] See Abbate D. Giacomo Certani's "La Santità Prodigiosa. Vita di S. Brigida Ibernese." Libro Sesto, p. 517.

[4] We also find this name, rendered by the words, Icasus and Eccasus.

[5] See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, n. 61, p. 545.

[6] Of Glendalough, according to the "Boruimhe." His pedigree and that of Aidus, son of Ainmire, are set down in like manner, in the Irish Menology, chap. xx.

[7] Such is the statement in the tract of St. Ængus "On the Mothers of the Irish Saints," as found in the "Leabhar Lecan," a manuscript belonging to the Royal Irish Academy.

[8] The Martyrology of Donegal states, that he descended from Laeghaire Lore of the Leinstermen.

[9] For the foregoing pedigree, I feel indebted to the Rev. John F. Shearman, C.C., Howth, who extracted it, chiefly from the Ncamsenchus in the "Leabhar Breac."

[10] In reference to our saint's pedigree, Colgan quotes the "Catalogue of the Leinster Kings," chap. iii.

[11] In a note to the Third Life of St. Brigid, Colgan says, that Eccesus, is more properly Ecces; for the father of St. Ethcian, bishop, is called Manius, surnamed Ecces, that is the poet. He promised to treat about this St. Echen or Etchianus—and he fulfilled such promise—at the 11th of February. See "Trias Thaumaturga." Vita Tertia S. Brigidæ," nn. 61, 62, p. 545. Vita Quarta S. Brigidæ, n. 20, p. 566. And "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Etchænii, pp. 304 to 306.

[12] See Bishop Challoner's "Britannia

the great patroness of Kildare,[13] who is said to have slept, with some of her religious, at the house of this pious couple. This story does not seem well to accord with the genealogical pedigree, for there St. Etchen is made the brother of St. Edan or Mœdoc, who died, April 11th,[14] A.D. 625, and of St. Seighin, of Cill-Seighan, who is venerated, at the 21st of January.[15] It has been thought, that Etchen might have been born, about A.D. 490, or towards the close of the fifth century.[16] This date is founded upon a supposition, that he became a bishop, before the death of St. Brigid. For this, however, there is no authority worth attention. Colgan quotes a long passage,[17] in which a Bishop Echeus is mentioned, as being a contemporary with her, and with St. Mel of Ardagh. In the first place, however, the names Echeus and Etchen are different; and next, it may be asked, how could Colgan have imagined that Echeus was the same as Etchen? The latter could not have been a bishop, in the time of St. Mel, who died A.D. 488.[18] St. Etchian, Bishop of Clonfad, has been placed, among the disciples of St. Patrick; but, this statement is not reconcilable with chronology, nor indeed with any known record. By a very strange anachronism, Colgan[19] supposes Etchen to have been bishop at Clonfad, in St. Patrick's days. For our national hagiographist makes him the same as a Bishop Ethian, who is said to have been reprimanded by St. Patrick,[20] for having ordained unworthy bishops, in Magh-ai, county of Roscommon.[21] This holy man is said to have made great progress in virtue and learning, during his youth. It is thought, he was a proficient in the physical sciences, and especially that he had a knowledge of medicine; yet, this account seems hardly well established on very clear evidence. For, it has been assumed, too hastily, that the Echeus, mentioned as a physician, in the Life of St. Brigid,[22] was identical with the present Etchen. However, it is said, that he attained the episcopal dignity. He is also related, to have been that Ecian, the founder of a church, within the confines of Ossory, and who is mentioned in the Acts of St. Kieran,[23] Bishop of Saigir.[24] How far this is true requires further confirmation. About the middle of the sixth century, St. Etchen is said to have erected the monastery of Clonfad,[25] and, probably, it was here the great Apostle of the Picts and Scots received ordination. St. Etchen is said, likewise, to have been buried in the cemetery or church, at this place. Tradition still preserves the recollection of an unknown bishop here interred. When the historian of Meath diocese visited this churchyard, in August, 1863, a very intelligent peasant pointed out the fragment of an ancient stone cross. From

Sancta," part i., p. 113.

[13] See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, cap. III, 112, p. 540. Also Quarta Vita S. Brigidæ, lib. ii., cap. lxxvi., pp. 560, 561.

[14] See his Life, at this date.

[15] See the notices of him there given. That he must be selected, from other saints, bearing this name, Colgan asserts, because circumstances militate against their title to such a distinction. See "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Etchænio Episcopo Cluainfodensi, n. 10, p. 306.

[16] See *ibid.*, cap. i., p. 304.

[17] This is taken from the Life of St. Brigid, by Laurence of Durham.

[18] The Bollandists point out this anachronism. See "Acta Sanctorum," tomus ii., xi. Februarii. De S. Eciano, sive Echeno, Episcopo Cluainfodiensi in Hibernia, sect. 2, p. 551.

[19] See "Acta Sanctorum Hiberniæ,' xviii. Martii. De S. Conallo, n. 2, p. 632.

[20] See Ussher's "Britannicarum Ecclesiarum Antiquitates," p. 1049.

[21] "The account of that reprimand looks very like a made-up story, and perhaps the contrivers of it, caring little about correctness of dates, meant Etchen by the name of Ethian."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. ix., n. 101, p. 127.

[22] See chapter iv., in our account of her, at the 1st of February.

[23] See his Life, at the 5th of March.

[24] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Etchænio Episcopo Cluainfodensi, cap. iv., v., p. 305.

[25] See Dr. Todd's "Obits and Martyrology of Christ Church," p. liii.

childhood he had heard, it marked the resting-place of that bishop, who had founded the monastery of Clonfad.[26] The old walls have been torn down, and, for the most part, they have been uprooted.[27] Roads have been run directly through the church and churchyard. This is indeed a sad desecration of the holy place. A short distance north-east of the church, it is said, are traces of St. Etchen's old monastery.[28] There is the fragment of a very ancient, rude, unlettered cross in the cemetery. This, it is said, denotes the resting-place of six bishops. A perch or so, east of the churchyard, along the roadside, there is a green mound. This is thought to be the grave of some bishop, but his name is not now remembered. The people call it "the Bishop's Grave." They often come here to pray, and to take away with them portions of the clay. By some persons, this is considered to be the tomb of St. Etchin. There are other cemeteries and deserted sanctuaries, in this neighbourhood.[29] Clonfad is also called Cluain Boetain Aba and Cluainfota Boetain. The place with which the saint had been connected is rendered in English, "the long Lawn," or "Meadow" of Baetan Abha.[30] It is situated in the parish of Killucan, barony of Farbill, in the county of Westmeath.[31] There is hardly any authentic account regarding St. Etchen's proceedings, until we meet with him as bishop in Cluain Foda ;[32] in the district of Fera-bile, and as the ordainer of St. Columba.[33] Notwithstanding Etchen's respectable family, his habits were simple and laborious. Being arrived near Etchen's church, Saint Columba inquired for the bishop. He was told, that the prelate he asked for was ploughing in a field.[34] Columba then went up to him, and he was welcomed with the greatest kindness by the holy prelate. On being apprized of the reason for St. Columba's visit, Etchen did not hesitate to ordain him, soon afterwards, as if through some supernatural instinct. If we are to believe some authors, a very singular circumstance occurred, in the accomplishment of this holy function.[35] They tell us, that through some mistake, Etchen ordained him, not however as a bishop, according to the general wish both of the clergy and the people, but as a priest.[36] After having spent the following night together in prayer, and

[26] Another bishop's grave is remembered, and it lies on the road-side, near the churchyard. See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 553, 554.

[27] See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 156.

[28] Yet, Dr. Lanigan remarks, he cannot find any mention that Etchen had a monastery. It will be seen, however, that Archdall, not only has a monastery Clonfad, but he gives a list of abbots, as successors of St. Ethchen, in the "Monasticon Hibernicum," p. 708.

[29] See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., pp. 437, 438. The author regretted his limited time denied him the pleasure of a pilgrimage to their sites. Indeed, it must be said, no single individual—no matter how competent for the task mentally—can ever hope to overcome the physical impossibility of reaching the various interesting antiquities scattered over Ireland.

[30] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (u), p. 209. Also, "Obits and Martyrology of Christ Church, Dublin," introduction, p. liii.

[31] The townland proper of Clonfad is shown on the "Ordnance Survey Townland Maps for the County of Westmeath." Sheet 27. The large parish of Killucan itself is described on Sheets 19, 20, 21, 26, 27, 28, 34.

[32] It is called, at present, Clonefad, or Clonfad..

[33] See his Life at the 9th of June.

[34] The performance of St. Columba's ordination by St. Etchen is adorned by certain legendary accounts as found in Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Etchænio Episcopo Cluainfodensi, cap. vi., vii., viii., ix., pp. 305, 306. Likewise, the Bollandists' "Acta Sanctorum," xi. Februarii. De S. Eciano, sive Echeno, Episcopo Cluainfodiensi in Hibernia, sect. 3, 4, p. 551.

[35] There is abundance of authorities to prove that St. Echen ordained St. Columkille. The Calendar of Cashel has such a notice at the 11th of February. Colgan quotes also Marianus O'Gorman, the Martyrology of Donegal, and other records.

[36] In the "Martyrology of Donegal," al-

on discovering his mistake,[37] Etchen offered to consecrate him bishop. This proposal Columba declined, attributing what had happened to a special dispensation of Divine Providence. He declared he would remain, during the rest of his life, in that order, to which he had been admitted. In our times, such a mistake could scarcely occur, in any part of the Church; and, it is difficult to believe, that it could have happened even in Columba's days, although the ritual was then more simple than it is at present.[38] St. Columkille had declared, that he would not accept of any different order, than that of the priesthood, from St. Etchen, so long as he should live.[39] This indeed he observed, and no one ever came to that church, to receive orders from that time forth. The Life of Colum Cille,[40] agrees with this account.[41] Neither Etchen nor Columba could have been mistaken as to the nature of the act, during its celebration. Therefore, observes Dr. Lanigan, whatever was the oversight or mistake alluded to in that narrative, it must have been of some other kind. Etchen might have acted designedly in conferring at first only the order of priesthood, through a wish to observe the rule of not ordaining *per saltum*, but with the intention of afterwards giving him episcopal ordination. To this Columba submitted; and, meanwhile, he formed a determination not to rise higher. In process of time, persons, who thought he should have been made bishop, ascribed the whole to a mistake; or, it may be supposed, that through a particular interference of Providence, Etchen forgot that Columba had been sent to him for the purpose of being raised to the episcopal order. Knowing that he was only a deacon, the bishop thought it sufficient to confer on St. Columba merely that order of priesthood. At any rate, this anecdote, whether true or not, plainly shows, that the distinction between bishops and priests was well understood in Ireland, during the sixth century.[42] At the end of the month of March, the Martyrology of Ængus, contained in the Leabhar Breac,[43] relates the legend concerning St. Columba's ordination by Bishop Etchen.[44] In this anecdote, it is presupposed, that it was intended to consecrate Columba, *per saltum*, that is, to raise him immediately from the rank of deacon to the episcopacy, without his passing through the priesthood.[45] There is a point connected with this anecdote, or rather with the supposition that it might have taken place. It is indeed difficult of explanation. It will be asked, could not the rites used during the ordination of a priest have been mistaken for those practised in the episcopal consecration? It is true, that in later times, some ceremonies and prayers have been added in the performance of these acts, which mark more distinctly the dif-

lusion is made to a legend, that Etchen commanded a wild ox to approach him to plough, when he bestowed the order of priest upon Colum Cille, instead of the episcopal order.

[37] See Ængus, or his Scholiast, &c., in Etchen's Acts. Also, O'Donnell's "Life of St. Columkille," lb. i., cap. 47.

[38] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. ix., p. 126.

[39] See "Trias Thaumaturga." O'Donnell's Vita S. Columbæ, lib. i., cap. xlvii., p. 396.

[40] Chapter 38.

[41] In a note Dr. Todd here says, "The later hand adds here ar de gointer Etianus i Latoin, acus Echenus imbechaid Brigti, cap. 101; 'it is he that is called Etianus in Latin, and Echenus in the Life of Brighit, chap. 101."

[42] See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. ix., n. 104, pp. 129, 130.

[43] Fol. 42, b. (now fol. 32).

[44] The Irish and a translation into English of this narrative may be seen in John Clarke Crosthwaite's and Dr. Todd's "Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, Dublin." Introduction, pp. liv., lv.

[45] Dr. Lanigan observes: "There are certainly many instances of the kind in ancient times, notwithstanding the contrary practice having been generally observed from a very early period, as appears from St. Cyprian (*Ep.* 52 *alias* 55 *ad Antonian.*) and confirmed by the Councils of Sardica, Bracara, and others."

ference between them; yet, they were always clearly distinguishable, by the respective rites and forms of prayer, used in administering orders.[46] The situation of Clonfad affords an additional argument against O'Donnell's statement; viz.: that Columba was ordained a priest, before he founded the monastery of Derry. According to him, the saint was in his own country, when it was thought advisable to direct him to St. Etchen for ordination. It does not appear probable, he went, for this purpose, from Tyrconnell, to the south of Meath. There were bishops enough in the adjacent parts of Ulster, who might have ordained him. No other reason appears, when applying to Etchen, for that purpose, than the circumstance, that he lived not far from Columba's residence at Durrow; and, in fact, the distance between this place and Clonfad is not very great. We may therefore infer, that his ordination, by Etchen, did not take place until, at the earliest, that time when Columkille founded Dairmagh.[47] Although it was an universal and a very ancient rule, that several bishops—or at least three, as established by the great Council of Nice—should be present at the consecration or ordination of a bishop; yet, here we find an instance of a person, who was to be consecrated by one alone, and without any apparent necessity for such an urgent motive, as would at any time render it allowable. Whether the anecdote be true or not, it seems to indicate, that it was not unusual in Irelard to have persons consecrated by one bishop. Yet, it is certain, that the Irish clergy were well acquainted with the decrees of the Council of Nice, and with others, on this subject. To explain such a seeming paradox, Dr. Lanigan observes, that the order of chorepiscopi was very general throughout Ireland. Very many of the chorepiscopi were invested with episcopal powers, although being subordinate to the regular bishop, in whose diocese they were stationed, they were not allowed to exercise some parts of them without his permission. Now these chorepiscopi used to be ordained or consecrated by the bishop, properly so called, or the ordinary of a diocese, without his being bound to apply for the assistance of other bishops.[48] In the case of St. Columba, it seems very natural to suppose, that the intention was to make him simply a chorepiscopus, so as to entrust him with the care of that rura district, adjoining Dairmagh. Accordingly, it was not necessary to apply for his consecration to more than one bishop. As the Irish had but one name for bishops and chorepiscopi, it is often difficult to know, whether persons mentioned in our Church history were ordinaries of dioceses or whether they belonged to the subordinate class. If we read of persons having been consecrated, by only one bishop, we may justly conclude, that they were only chorepiscopi. Or, if we find them—as is often the case—moving from one country or province to another, a suitable inference may be drawn. Thus, the canons did not allow, except on some extraordinary occasions, ordinaries to quit those sees, to which they had been originally appointed.[49] St. Etchen is said, also, to have ordained St. Berach,[50] Abbot of Cluain-Chairpre in Connaught. With this holy man and St. Coemgin,[51] Etchen is said to have been on

[46] This may be seen in Habert's "Archicraticon," p. 312, and *seq.* Bingham's "Origines," &c., book ii., chap. xi., sect. 8, 9, compared with chap. xix., sect. 17. The distinction is still observed by the ancient Oriental sects. See Renaudot, "Perpetuite de la Foy sur les Sacrements," liv. v., chap. 8, 10.

[47] Prince O'Donnell himself lays it down, that the establishment of Durrow was later than that of Derry.

[48] See the 10th Canon of the Council of Antioch. Also Binghar, "Origines Ecclesiæ," book ii., chap. xiv, sect. 5. He adds, that the city bishops or ordinaries were accountable for the ordintion of the country-bishops or Chorepiscopi, to a provincial synod.

[49] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. ix., nn. 99, 104, pp. 126 to 129.

[50] See his Life, at the 15th of February.

terms of close friendship.[52] He wrought great miracles and lived a model of great piety, until it pleased his Maker to bestow on him an eternal reward. St. Etchen, Bishop of Cluainfoda Baetain Abha died, on the 11th of February, A.D. 577, according to the "Annals of the Four Masters."[53] His festival, on that day, was kept with great solemnity, at Clonfad, in the southern part of ancient Meath. The foreign Martyrologists, Usuard enlarged or Hermann Greuen, Canisius, Ferrarius and others, note this celebration.[54] Our native calendarists, likewise, mention this saint, with distinctive praise. The simple record Etchan, bishop, occurs in the Martyrology of Tallagh,[55] at the 11th of February. The Calendar of Cashel, Marianus O'Gorman, Maguire, and the Scholiast on St. Ængus, specially note him, as the minister of St. Columba's ordination.[56] In the ancient Martyrology, belonging to the Cathedral Church of the Holy Trinity, Dublin, this saint is entered as a bishop at the iii. Ides of February, corresponding with the present day.[57] It seems strange, however, that his name has been omitted from the calendar, which is prefixed. This is probably the Etianus set down for this day, in the anonymous catalogue of national saints, published by O'Sullivan Beare.[58] Under the head of Cluain fota, Duald Mac Firbis enters Bishop Etchen, from Cluain-fota, son of Maine, the poet, of the race of Conchobar Abratruadh.[59] At the 11th of February, the Martyrology of Donegal notes the feast of St. Etchen, Bishop of Cluain-foda, in Fir-Bile, in Meath.[60] Scotland, likewise, naturally held the present holy man, in great veneration, because he was the ordaining minister of its great national Apostle. In Ireland, at the 11th of February,[61] the holy bishop and confessor, Etchen, is said to have departed to Christ,[62] according to the Kalendar of Drummond. In the opinion of the Rev. Anthony Cogan, the monastery of Clonfad seems to have been totally destroyed, during the Danish incursions and plunderings.[63] Like many other Irish places of former celebrity, it is now seldom visited, except by the casual traveller.

ARTICLE III.—ST. CANOC OR MOCHONOC, PILGRIM, AND ABBOT OF GALLEN, KING'S COUNTY, AND OF KILLMUCCRAISSE. [*Fifth or Sixth Century.*] The Acts of this saint have been given by Colgan,[1] at this date, while the Bollandists only enter a very brief notice of him.[2] St. Canoc was the eldest of twelve holy sons.[3] He is, also, called Kaunauc, Canuc, and Mochonoc, according to the endearing Irish form of expletive.[4] In the Welsh language, he is called Cynowg or Cynog.[5] His name, too, is Latinized,

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[51] See his Life, at the 3rd of June.

[52] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Etchænio Episcopo Cluainfodensi, cap. x., p. 306.

[53] See Dr. O'Donovan's edition, vol. i., pp. 208, 209.

[54] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Etchænio, Episcopo Cluainfodensi, nn. 2, 17, p. 306.

[55] Edited by the Rev. Dr. Kelly, p. xv.

[56] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Etchænio Episcopo Cluainfodensi, n. 17, p. 304.

[57] See John Clarke Crosthwaite's and Dr. Todd's edition. Introduction, pp. liii. to lv., and p. 87.

[58] See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

[59] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 100, 101.

[60] Edited by Drs. Todd and Reeves, pp. 44, 45.

[61] Idus iii.

[62] See Bishop Forbes' "Kalendars of Scottish Saints," p. 5.

[63] See "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 554.

ARTICLE III.—[1] See "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Canoco, Abbate et Confessore, pp. 311 to 314.

[2] See "Acta Sanctorum," tomus ii., xi. Februarii. He is entered among the prætermitted saints, p. 507.

[3] See "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Canoco, cap. v., p. 312.

[4] See *ibid.*, n. 10, p. 313.

Canocus, Canaucus,[6] Canucus, and Mochonocus.[7] Albert le Grand wrote a Life of St. Canoc.[8] His father was Brecan, and his mother, Din, was a daughter to one of the Saxon kings. This family connexion is more fully treated, at the Life of St. Dabeoc, which occurs, on the 1st of January. This saint and his brothers seem to have been born in Wales, and to have been uncles to the holy Archbishop of Menevia, St. David.[9] They flourished, it is said, as contemporaries with St. Patrick, Apostle of Ireland.[10] If such be the case, they must all have been very young men, at the period of his death. According to one account, their father Brecan died, about the year 450.[11] In this case, we cannot easily believe, that he had a grandson, Brochmael, who fought a battle, about A.D. 603, when he utterly routed and killed Ethelfred, King of Northumbria.[12] The holy children of Bracan appear to have had a great desire to visit Ireland, where religion then commenced to flourish. St. Canoc, specially devoted to a religious profession, thought his pilgrimage thither must be attended with great spiritual advantage.[13] It is supposed, he had been a companion of St. Patrick for a time, and that he may be identified with a priest, named Conan,[14] about whom a narrative occurs, in our great Apostle's Acts.[15] It is thus recorded. While travelling towards a place, denominated Magh-foim-scan,[16] St. Patrick met a different reception from two brothers. One of these, named Derglamn, was hostile to him, and even designed to offer resistance; while, the other, Lucta, embraced the Christian faith, and received the holy missionary, with reverence. St. Patrick denounced the former; while, he blessed the latter, and predicted, that many holy priests and bishops should be numbered among his posterity.[17] When departing from the place, to make a retreat at Tobar Stingle,[18] or Stringle,[19] he left a priest Conon to supply the spiritual wants of that district.[20] It lies within the present parish of Ballintober, in the barony of Carra, and county of Mayo.[21] It is shown, that Conon, according to an

[5] See Rice Rees' "Lives of the Welsh Saints," p. 138.

[6] See Giraldus Cambrensis' "Itinerarium Cambriæ," lib. i., cap. ii.

[7] The Irish Calendarists chiefly style him, by this form of name.

[8] See "De Sanctis Britanniæ et Armoricæ."

[9] See his Life, at the 1st of March.

[10] See his Life, at the 17th of March.

[11] According to a manuscript, quoted by Sir R. C. Hoare, in his notes to the "Itinerarium Cambriæ," lib. i., cap. 2.

[12] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xv., and nn. 193, 195, pp. 424, 425, 426.

[13] In the Life of his sister, St. Keyne, Robert Buckland alludes to St. Canoc.

[14] It is said Canoc, Mocanoc and Conan are synonymous, as in the names Catoc, Macatoc and Catan. See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Canoco Abbate et Confessore, cap. v., p. 312.

[15] Dr. Lanigan will not admit this account, however, as it appears unchronological. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xv., n. 197, p. 426.

[16] In Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," the name is rendered into Magh-Foimsen, which is said to be identical with Funshinaugh, in the present parish of Cong, barony of Kilmaine and county of Mayo. It belonged to the ancient district of Partry. See n. 2, p. 413.

[17] See this account in Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars ii., cap. lxi., and n. 117, pp. 137, 178.

[18] It is otherwise called Baile Tobair Phadruig, or "the townland of St. Patrick's Well." It is shown, on the "Ordnance Survey Townland Maps for the County of Mayo." Sheets 89, 99. The parish of this name is situated, partly in the barony of Burrishoole, and partly, but chiefly, in that of Carra. It is described, on Sheets 77, 88, 89, 90, 98, 99, 100, 108.

[19] Said to be identical with Ballintober townland, anciently called baile na craibi, or "the town of the bush." The name is still retained, in a disguised form, in the adjoining townland of Creevagh, "the bushy land." See Dr. O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," &c., n. (l), pp. 190, 191.

[20] See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland." The Tripartite Life, translated by William M. Hennessy, p. 413.

[21] At this Ballintober, Cathal Croibhdhearg O'Conor, King of Connaught, founded a magnificent abbey, in 1216.

Irish form of inflection, may readily be resolved into Canoc, or Mochonoc.[22] However, this facility of transfer may not cause our saint's name to be disguised under that of Conon, who was immediately a subject of the renowned Irish Apostle. One of the guest-masters of St. Patrick is named Ocanotus, a priest, who is thought, by Colgan, to have been the same as our St. Canoc.[23] But, the supposition, in this case, is, that the name has been misspelled. If Colgan's conjecture be admitted, as a correct one, our saint, no doubt, should be regarded as a disciple of St. Patrick,[24] and he must have been a priest, before the Irish Apostle's death. However, we feel inclined to question its accuracy. It is thought, after his arrival in Ireland, St. Conoc founded a monastic establishment at Galinne, in the territory of Dealbhna Ethra,[25] in the western parts of Leinster.[26] It is said, furthermore, if he did not found, at least, he governed, a monastery of Kill-Mucrois. A place, bearing this name, was known, both in Britain[27] and in Ireland ;[28] so that it seems difficult to determine exactly its location. However, in Galinne, the feast of St. Canoc was chiefly celebrated. At Killros, too, his festival was held. In various parts of Ireland[29] and of Britain,[30] he was venerated, as a patron saint. Especially, in the western parts of Cambria, the people preserved a relic, called the torque of St. Canoc, in the twelfth century. Those, who swore on such a sacred object, were afraid to perjure themselves, lest some great judgment might befall them.[31] This object was gold, in appearance, while its weight and consistence proved it to be such, in reality. It was artificially carved on the top, with indentations formed in an orb shape, or around the edges ; while, the head of a dog, with grim-looking teeth, occupied the middle compartment. On its surface appeared the mark of a hammer ; and, it was said, that some avaricious person, who wished to test the quality of the metal—probably through a fraudulent purpose—had given the stroke. But, his impiety was instantly punished by the loss of sight, in both eyes, and this privation continued so long as he lived.[32] Few persons, having any pretension to historical and critical acumen, could be found to maintain, that St. Cannice, the Patron of Kilkenny, was identical with the present St. Canoc. Such, however, is the absurd opinion of Rev. Edward Ledwich.[33]

The ruins are still in a good state of preservation.

[22] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Canoco, &c., cap. v., p. 312, and n. 25, p. 314.

[23] See "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. xcviii., and nn. 125, 126, pp. 167, 188.

[24] See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

[25] Afterwards, it was called Delbhna Mac-Coghlan.

[26] An institute of Regular Canons was there to the middle of the seventeenth century ; although, according to our Annals, it had frequently suffered devastation, from the tenth, to the sixteenth, century.

[27] In Wales, there is a place, called Mucros. It is not far from Brechinia. There St. Dubricius founded a celebrated monastery. According to his Life, written by John of Teignmouth, he was warned in a dream to build an oratory and a house, where he should find a sow and her litter of pigs lying. Hence, the spot was named Mucros, which signifies in the old British dialect, "the place of the swine." See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xiii., p. 239. It was situated, on the banks of the River Guy, and it was founded about A.D. 490. See "Index Chronologicus," p. 523, *ibid.*

[28] There is a small island, called Kill-Mucrois, in Lough Swilly, county of Donegal.

[29] In Ireland, our Calendarists refer this saint's feast to the 18th of November, where further notices regarding him will be found.

[30] There his feast seems to have been held, on the 11th of February. See "Martyrologium Anglicanum," *eodem die*, and Ferrarius.

[31] This reliquary is minutely described, by Giraldus Cambrensis, in his "Itinerarium Kambriæ," lib. i., cap. ii. Edited by James F. Dimock, M.A., in vol. vi. of "Opera."

[32] For the foregoing account, we are indebted to Giraldus Cambrensis. See pp. 25, 26, *ibid.*

[33] In his "Antiquities of Ireland," at p. 329, Dr. Ledwich inserts the following manuscript note: "Our St. Cannice or

The Rev. John Francis Shearman has suggested to the writer, that the probable place, where St. Canoc founded his Irish church was at Kilmacanoge, near Bray, in the county of Wicklow ;[34] and, indeed, we may well believe, his residence or *cultus* there, afterwards gave name to that place.

ARTICLE IV.—ST. DUBAN, PRIEST AND PILGRIM, AT RATH DUBHAIN, OR RINN DUBHAIN, NOW HOOK, COUNTY OF WEXFORD. [*Fifth or Sixth Century.*] A few very meagre notices are all that Colgan could collect regarding the Confessor St. Duban, at the present date.[1] The Bollandists have only a meré allusion to him.[2] The simple entry of Duban Sac.—for priest—occurs in the Martyrology of Tallagh,[3] at the 11th of February. Marianus O'Gorman and Maguire also style him a priest.[4] According to the Martyrology of Donegal,[5] on this day was venerated, Dubhán, a priest and a pilgrim. He came over to Ireland from Cambria, and, he lived at Rinn Dubhain. A king of Brechenoc, in Wales, was his father, called Brachin, son of Braca or Bracmoec, who originally came from Ireland. Din, daughter to a king of Saxonland, was his mother.[6] This is found recorded, in an ancient old vellum book. The family connexions of this saint have been already detailed.[7] Holily educated in his youth, this saint in more mature age desired to leave Britain, and to settle in Ireland, where he designed leading a life of perfect solitude. At Rinn Dubhan Ailithir, so called in after time, from its having been the site of his religious establishment, he founded a house, and there probably he died. Colgan is unable to decide with accuracy, the situation of that place.[8] Yet, he tries various conjectures.[9] But, it would seem, that Rinn Dubhan Ailithir, "the point of the pilgrim Dubhan," was the ancient name for the church at Hook. Rinn Dubhain is said to have been on the east side of the River Bearbha, or Barrow, some distance below Teach Moling, now St. Mullin's, in the county of Carlow.[10] It lies in the southern part of Wexford county.[11] This saint is said to have wrought various miracles, and to have passed his life, in a very exemplary manner.

Canocus was evidently the Welsh saint of that name. Gir. Camb. Itin., l. i., c. 2." This is an autograph in the copy, now preserved in the library of the R.I.A., and which he used, to prepare a new edition.

[34] With such an opinion, too, Dr. Joyce seems to agree, in his "Origin and History of Irish Names of Places." Index of Names, p. 545.

ARTICLE IV.—[1] See "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Dubano Confessore, p. 314.

[2] See "Acta Sanctorum," tomus ii., Februarii xi. This occurs among the pretermitted or transferred saints, p. 506.

[3] Edited by the Rev. Dr. Kelly, p. xv.

[4] They enter his feast, too, at this same date.

[5] Edited by Drs. Todd and Reeves, pp. 46, 47.

[6] Dr. Lanigan observes, that of him, or of his place of abode, Colgan knew nothing, except that Aengus Kelideus, among the so-called sons of Brecan, records one Duban de Rinn-dubhain alithir. Dr. Lanigan then adds: "These genealogical accounts, in which some of our old writers so much abound, cannot be depended upon, unless supported by other authority."—"Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xv., n. 197, p. 426.

[7] See the Life of his brother St. Dabeog, at the 1st of January.

[8] See "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Dubani, n. 1, p. 314.

[9] Thus, Colgan thinks it to be a place in Hy-Many, in the diocese of Clonfert in Connaught, which in his time was corruptly called Rinn-duin—the letters *bh* in the middle of a word not being pronounced, very frequently, by the Irish. There was at that place a Xenodochium or Monastery of St. John the Baptist, mentioned by the Four Masters, at A.D. 1374. There was also a Cluain-Dubhain, near the town of Clogher, where the holy virgins Cinnia and Cectumbria are interred.

[10] See Professor Eugene O'Curry's series of lectures "On the Manners and Customs of the Ancient Irish," vol. ii., lect. xviii., p. 384. Edited by W. K. Sullivan, Ph. D., &c.

[11] So I am assured, by W. M. Hennessy, who states, that the ancient Irish tract on the Borromean Tribute exactly identifies it with Hook.

He flourished, towards the close of the fifth, or beginning of the sixth, century. A true pilgrim on earth he was, although returning to the country of his fathers; for, he shunned the company of men, and reputing Heaven as his true country, his expectations were directed to that abiding city, while he was ever bent on observing God's holy law. Notwithstanding what has been here written, Colgan elsewhere thinks the present St. Duban to have been that son of Corcan, the disciple of St. Patrick, who, when he travelled through the beautiful pass of Barnesmore in Donegal, came to the region of Mag-Ithe.[12] There he built the church of Donoughmore, and set St. Dubhan over it.[13] Another name for that holy man may be Nigellus.[14] However, the first accounts regarding this present saint seem to be the most reliable; and, he appears to have had connexions with the south-east, rather than with the north-west, of Ireland. Thus, it is generally understood, that he was a brother to St. Canoc, whose notices precede, at this date.

ARTICLE V.—ST. COGNAT, VIRGIN, OF EARNAIDHE, OR URNEY. The word Ernaidhe, Urnaidhe, or Ornaidhe[1] signifies primarily "a prayer," but in a secondary sense a "prayer-house."[2] Most commonly, it takes the Anglicized form of Urney, in Tyrone, Cavan and King's County; while, in Carlow and in Kildare, it incorporates the article, in English, and it becomes Nurney, in several parishes, villages and townlands.[3] In Carlow county there is an exceedingly old church, at a place, called Nurney.[4] We find registered, on this day, in the Martyrology of Donegal,[5] Cognat, virgin, of Earnaidhe. It is possible, there may be some mistake, in making this entry, and that the present saint is not a different person from the Gobnat, already recorded, at this date. There is a parish of Urney, situated partly in the barony of Lower,[6] but, chiefly in that of Upper Loughtee,[7] in the county of Cavan.[8] The very ancient church and graveyard, here, are on the townland of Urney proper, in Upper Loughtee.[9] Urney church and graveyard are to be seen, on the north bank of the River Erne, after its waters have left the beautifully intricate and irregular bounds of Lough Oughter. Considerable remains of the old church, now standing in the centre of the cemetery, reveal its singular peculiarities of construction.[10] The ruins consist of a church, which measured thirty-nine feet in length, by nineteen feet and four inches in width, interiorly; then, a passage, formed by two parallel stone walls running cross-wise, takes up seven feet of space, and in its centre are stone steps, which ascend as high as the remaining side walls. Two doorways conduct through the passage, and lead into two cells, at the extreme west-end. Each

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[12] This is a country district of Tirconnell, lying on the banks of the River Finn.

[13] See "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. cxiv., p. 144.

[14] See *ibid.*, nn. 163, 164, 165, p. 181.

ARTICLE V.—[1] Pronounced "Urny" or "erny."

[2] In Latin "oratorium."

[3] See P. W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. ii., pp. 294, 295.

[4] Of this church, Mr. Du Noyer has preserved an interesting sketch, among his portfolio drawings, in the library of the Royal Irish Academy.

[5] Edited by Drs. Todd and Reeves, pp. 46, 47.

[6] This portion contains 440 acres, 2 roods, and 24 perches, including 72 acres, 3 roods, and 33 perches of water, superficial measurement.

[7] This portion contains 7,493 acres, 2 roods, and 2 perches, including 452 acres, 2 roods and 13 perches of Lough Oughter, as also 530 acres, 2 roods and 7 perches of water.

[8] Its extent is described on the "Ordnance Survey Townland Maps for the County of Cavan." Sheets 15, 20, 25.

[9] They are shown on Sheet 15, *ibid.*

[10] The accompanying illustration, drawn on the wood by William F. Wakeman, and engraved by Mrs. Millard, is from a sketch, taken on the spot, by the author, in June, 1876. The sketch was taken from within the graveyard enclosure.

of these cells measures interiorly twenty-nine feet in length, by ten feet six inches in breadth, while, one of these compartments has a coved-roof in a good state of preservation, and the former coved roof of the other—quite perfect until a very short time since—is now becoming quite ruinous.[11] These were dimly lighted, when in a perfect state, and they seem to have been only the cellars of a house, which once stood there, as an appendage to the church. The stone-stairway evidently led to some upper chambers. Although the gables yet stand, the whole extent of the church and *erdamhs* has been long ago unroofed.[12] To a very late period, the Catholics were



Urney Church, County of Cavan.

accustomed to assemble within the roofless walls, and assist there at a midnight Mass, which used to be celebrated, at Christmas-tide. The walls of the old church are about three feet, in thickness, and they are now grown over with ivy. The neighbouring people have a great veneration for this church, which they regard, as being the most ancient, in the diocese of Kilmore; and, they relate many interesting traditions, in connexion with it. Its situation is truly a most picturesque one, beside a bridge, which leads over a channel of the Upper Erne, into a large island called Inismore,[13] which is a tract, rising high over the water, and of very considerable extent,

[11] A middle-aged peasant of the neighbourhood told the writer, that he received the rudiments of education, in a school, taught by a Catholic master within one of those cells.

[12] The Catholic peasantry, in the neighbourhood, have a tradition, that Urney church was built by a Bishop Brady, who engaged three skilled masons, for the purpose, and these were brought from a distance. He is said, as a reward, to have made over to them a large tract of land adjoining.

[13] It contains nearly 500 acres, and it is well inhabited, being intersected with high hedge rows, giving it a very umbrageous aspect.

in the lower waters of Lough Oughter.[14] The place, where this present holy virgin lived, cannot be determined, however, with accuracy; and, her period has not been discovered, by the writer.

ARTICLE VI.—ST. JARLATH OR HIERLATH, ARCHBISHOP OF ARMAGH. [*Fifth Century.*] The Providence of God is often a subject of mystery to men, incapable of connecting results known to them, with those supremely wise decrees, from which they spring. This truth may even be drawn, in the legend of this holy man's future devotion to the Church, and in the circumstances preceding his birth. The Acts of this holy bishop have been collected by Colgan, from various sources.[1] The Bollandists only have a short notice.[2] St. Jarlath was of the illustrious house of the Dalfiatach.[3] His father is named Trena, or Trien. By Jocelyn, he is called Triemi. It is noted, that he was the son of Fieg, the son of Imchad, son to Bressal, son of Sirchad, son to Fiatach surnamed Finn.[4] He was thus nearly related to Dichuo, St. Patrick's first convert. Trena and Trichem, the father of Dichuo, are said to have been brothers. Hence, St. Jarlath should be a first cousin to the latter,[5] as, also, to St. Ailild I.,[6] who succeeded him, as Archbishop of Armagh.[7] It has been assumed, that a certain wicked man, living in Ulster,[8] and named Tremei,[9] was identical with Trena, the father of St. Jarlath.[10] Jocelyn relates the miserable end of Triemei.[11] St. Patrick is said to have been travelling, through a certain wood, in Mudornia,[12] when he met some cruelly treated slaves, belonging to this man, and who were engaged cutting wood, with very blunt axes. Another account has it, that the Irish Apostle was proceeding through the way of Midluachair,[13] in order to reach Uladh, when he met these men, who are called carpenters, engaged in cutting down trunks of yew. Blood flowed from their hands, during this operation; and, when St. Patrick stopped to enquire from them, he learned, that they were slaves to Trian, son of Fiac, son to Amalgaid.[14] They told him, no means were afforded them, for sharpening their axes, so that their work might be the less difficult. St. Patrick healed their wounds, and blessing their labours,

[14] Two very remarkable forts are on this island; one known as Granshach, or River's-view Fort, and the other, as Corcabrack Fort. The road runs north of both forts, and through the island, which is left by the traveller again, over a long pontoon causeway, called Carratraw Bridge. This island and its surroundings are to be seen on the "Ordnance Survey Townland Maps for the County of Cavan." Sheets 15, 20.

ARTICLE VI.—[1] See "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Jarlatheo sive Hierlatio, Archiepiscopo Ardmachano, pp. 307, 308.

[2] See "Acta Sanctorum," tomus ii., Februarii xi. Among the pretermitted saints, p. 506.

[3] Descended from Fiatach, surnamed Finn, Monarch of Ireland.

[4] According to the Life of St. Benignus, chapter xviii., and the "Genealogic Sanctilogy," chap. xix. The Psalter of Cashel accords with this account.

[5] See Colgan's "Trias Thaumaturga," n. 134, p. 114, where he cites the "Sanctilogy," cap. xix.

[6] See his Life, at the 13th of January.

[7] A further account of St. Jarlath's family connexions will be found, by referring to his Acts.

[8] In Quarta Vita S. Patricii, cap. lxxx., p. 45, the Apostle is only said to have been travelling through a region of Ulster, at a time immediately preceding the assumed birth date of St. Jarlath.

[9] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. lvii., lviii., p. 160.

[10] See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," chap. x., p. 536.

[11] See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. cxxxii., cxxxiii., p. 94.

[12] See *ibid.*, and n. 134, p. 114, where Colgan says the correct reading should be Magdorna, a country of East Ulster.

[13] The Slighe-Midhluachra was one of the five principal roads, leading from Tara, through the Moyra Pass, between Dundalk and Newry. It extended, probably, into the present county of Down.

[14] This appears to be a mistranscript for Imchadh.

the trees fell readily before their strokes. Besides this, the holy man went to Trian's fort, where with prayer and fasting, he sought to mollify the tyrant, but in vain. His fasting is said to have lasted for three days, according to a custom observed in the administration of our ancient Brehon laws.[15] By a miracle, the rock, near that place, flew into three fragments. One of these was cast to the distance of one thousand paces. St. Patrick then announced, that a sudden and fearful fate should befall Trian, and that no king or ruler of his posterity should survive. His wife, however, followed St. Patrick, and entreated forgiveness. He blessed her, and the twin children to whom she afterwards gave birth, viz., St. Setna and St. Jarlaid. The Irish Apostle even predicted, that the latter should become his successor in the see of Armagh. But, their obdurate father, taking his horses and chariot, with the intention of prosecuting still more severe measures against the servants, who had complained of his harshness to St. Patrick, those animals of Trian started away and bore the chariot into an adjoining lake,[16] where he was immediately drowned.[17] The feast of St. Jarlath's brother, Setna, Sedna or Sedonius, is referred by Colgan, to the 16th of June.[18] If there were such a monster, who bore the name of Tremei, or Trena, Dr. Lanigan felt sure he was different from the father of Jarlath.[19] The latter, however, and also his brother Setna, became zealous imitators of the Irish Apostle.[20] The Tripartite represents Jarlath as having been baptized, when an infant, by St. Patrick;[21] and, therefore, it must have happened after A.D. 432. Indeed, the inference might be, that this must have occurred, at a period much later. He was born at Rathtrena, in the now county of Down.[22] According to another account, it was in the district of Mourne, or leading towards it.[23] Rath-Trena, or "the fort of Trena," was thus called, from the name of his father.[24] Through the course of that story, as given in the Tripartite Life, the birth of Jarlath is placed after St. Patrick's return from Munster,[25] that is, after A.D. 452. In such case, Jarlath could not have become a bishop in 468.[26] He is classed among the disciples of St. Patrick.[27] Colgan,[28] and after him, Harris,[29] concluded, that Jarlath was rather young,

[15] A creditor might distrain the goods of a debtor, after having given proper notice. If, however, the debtor belonged to the chieftain grade, the creditor should not only give previous notice, but remain some time without food before the debtor's house; and, if the latter proved inexorable, the creditor, accompanied by his law-agent, witnesses and others, proceeded to levy his distress. See Introduction, p. xlvi., to the Brehon Laws of Ireland, vol. i.

[16] "Loch-Trena is its name. This was his last fall. He will not arise out of that lake till the vespers of judgment; and it will not be to happiness even then."

[17] See this account, as contained in the English translation of the Irish Tripartite, contained in Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," part iii., pp. 478, 479.

[18] See "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. lvii., lviii., p. 160, and n. 86, p. 187. In the Quarta Vita S. Patricii, cap. lxxx., p. 45, there is simply mention of St. Setna as having been the son of Trian. In a note, however, Colgan associates him with his brother St. Jarlath. See n. 59, p. 50, *ibid.*

[19] See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. v., n. 61, p. 393.

[20] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 36.

[21] See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 479.

[22] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. v., and n. 61, pp. 391 to 393.

[23] See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 478, and n. 8, *ibid.*

[24] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. v., p. 391.

[25] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars iii., cap. lvii., lviii., p. 160.

[26] St. Patrick departed from Munster A.D. 452. See Rev. Michael J. O'Farrell's "Popular Life of St. Patrick," chap. xvii., p. 233.

[27] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

[28] See "Acta Sanctorum Hiberniæ," xi.

when raised to the see of Armagh. But, when giving credit to these stories, Colgan should have followed them, as he found them; and, consequently, he should have placed Jarlath's infancy, not merely after 432, but after 452.[30] It is generally allowed, that 467[31] or 468, was the year in which St. Benignus, Archbishop of Armagh,[32] died. Now, Jarlath succeeded Benignus in the see of Armagh. His accession could not have been earlier, than the latter end of A.D. 468.[33] St. Jarlath is placed the fourth in succession over the archiepiscopal see of Armagh,[34] according to the Catalogue of its Primates, and Ussher dates his succession at A.D. 465.[35] For some years earlier than his episcopacy, the King of Ireland was Alild Molt,[36] or, as some call him, Olioll Molt, who, from having been King of Connaught, was raised to the throne of all Ireland A.D. 463.[37] This latter is held to have been the year,[38] when the Monarch Laoghaire fell in battle.[39] It is said, he reigned fully thirty years, after St. Patrick's arrival in Ireland.[40] Alild, having reigned twenty years, was killed in the battle of Ocha, in Meath, according to the "Annals of the Four Masters," A.D. 478;[41] but, according to other writers he fell, A.D. 483.[42] Whether King Laoghaire was a Christian, or not, seems a matter of some difficulty to ascertain. Yet the venerable Charles O'Conor and other modern writers speak of him as such, although it is thought he again apostatized.[43] It has been asserted, likewise, that the Christian religion, during the reign of Olioll Molt, had been incorporated with the civil constitution.[44] This was as much as to say, that it became the religion of the State, although tolerance was accorded to the professors of Paganism.[45] Yet, it appears very strange, that his name never occurs in the Lives of St. Patrick, not even in the Tripartite, in which we find so many chieftains and subordinate kings mentioned as Christians. Oliol's or Alild's reign over Ireland began before the saint's death, and he had been King of Connaught for some years sooner. Therefore, it must seem that, had he been a Christian, in consequence of his dignity, he ought to have been particularly noticed by the hagiologists.[46] His name occurs, in one of the Lives of St. Brigid; yet, without the least allusion to his religion. As to a connexion between Church and State having taken place in his time, this can hardly be

Februarii, n. 11, p. 308.

[29] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 36.

[30] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. v., n. 61, p. 393.

[31] See Rev. Robert King's "Memoir Introductory to the Early History of the Primacy of Armagh," p. 68.

[32] See his Life, at the 9th of November.

[33] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. v., p. 391.

[34] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., n. 85, p. 187.

[35] See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 454.

[36] He was the son of Dathy, and consequently, he was nearly related to Leogaire, who was Dathy's first cousin. Sir James Ware instead of Dathy has Nathi. See "De Hibernia et Antiquitatibus ejus," cap. iv., p. 19.

[37] He succeeded his relative, Leogaire.

[38] See *ibid.*

[39] This is the year, marked in Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 490, and in Index Chronologicus," p. 522. See also O'Flaherty's "Ogygia," pars iii., cap. xciii., p. 429.

[40] In Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 144, 145, his death is placed at A.D. 458.

[41] See Dr. O'Donovan's edition, vol. i., pp. 148 to 151. See, likewise, Colgan's "Trias Thaumaturga." Quarta Vita S. Brigidæ, lib. ii., n. 8, p. 565.

[42] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 320, cap. xvii., p. 490, Sir James Ware, "De Hibernia et Antiquitatibus ejus," cap. iv., p. 19, and O'Flaherty's "Ogygia," pars iii., cap. xciii., p. 429.

[43] See "Dissertations on the History of Ireland," sect. xv., p. 197. Third Dublin edition, A.D. 1812.

[44] See *ibid.*, p. 200.

[45] See *ibid.*, pp. 200, 201.

[46] See Rev. M. J. Brenan's "Ecclesiastical History of Ireland," chap. ii., p. 26.

reconciled with the recorded fact, that his successor, Lugadius, lived and died a pagan.[47] According to some accounts, the incumbency of Jarlath lasted, for eighteen years;[48] however, at the utmost, little more than thirteen[49] or fourteen[50] years could have been the term for his episcopacy. Very prudently, Sir James Ware said nothing about St. Jarlath's years, nor did Colgan in his enumeration of the bishops of Armagh.[51] Taking Ussher, however, as a sufficient authority, Harris foisted into Ware, that Jarlath died in the eighteenth year of his Pontificate.[52] Yet, the reckoning of so many years for Jarlath's administration can scarcely be reconciled with dates, marked in our Annals.[53] Nothing particular has come down to us, with regard to his proceedings. All that we know further about him is, that he was, according to some computations, the fifth, and, according to others, the third Archbishop of Armagh.[54] It is related, that he died, on the 11th day of February,[55] A.D. 481,[56] or 482.[57] Ussher seems to place his death at 483, unless, indeed, he supposed, the see of Armagh remained vacant for an entire year.[58] After the death of our saint, many other holy prelates continued to preside over this ancient see, and to keep alive the faith and good works of its early founder, St. Patrick.

ARTICLE VII.—ST. DICULL. In his "Menologium Scoticum," we find a festival entered, at this date, by Dempster, and regarding a hermit Dicull, stated to be the founder of Bosanham. For this statement, he cites Ferrarius.[1] The name Dicull is Irish, yet, little seems to be known regarding his history.

ARTICLE VIII.—ST. LAPPAN, SON OF CIARAN. Lappán, son of Ciaran, occurs in the Martyrologies of Tallagh[1] and of Donegal,[2] on this day.

ARTICLE IX.—ST. BRIGID, VIRGIN. A virgin, called St. Brigid, was venerated in Scotland, at the 11th of February.[1]

ARTICLE X.—ST. LUCHTA, OF ATH-FERNA OR AGHAFARNAN, COUNTY

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[47] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. v., p. 392.

[48] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 454.

[49] This is Dr. Lanigan's computation.

[50] According to Rev. M. J. Brenan.

[51] See "Trias Thaumaturga," at p. 293.

[52] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 36.

[53] Dr. Lanigan suspects, that the number XVIII., on which Ussher built, was owing to the mistake of a transcriber for XIII. See "Ecclesiastical History of Ireland," chap. vi., sect. xiii., and n. 141, pp. 312 to 316.

[54] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 454.

[55] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Jarlatheo sive Hierlatio, Archiepiscopo Ardmachano, cap. vii., and n. 15, p. 308. The Martyrologies of Tallagh, of Marianus O'Gorman, of Maguire and of Donegal are quoted; yet, Colgan acknowledges, that these do not specify, at the 11th of February, what St. Jarlath is meant. It is remarkable, in the published Martyrology of Donegal, no notice, whatever, of a St. Jarlath occurs at this date.

[56] See Rev. Robert King's "Memoir Introductory to the Early History of the Primacy of Armagh," p. 68.

[57] See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Jarlatho sive Hierlato, Archiepiscopo Ardmachano, cap. vii., and n. 16, p. 308.

[58] The year last noted is assigned for the beginning of his successor's episcopacy. Cormac came next, and the fourth in order. See "De Primordiis Britannicarum Ecclesiarum," cap. xvii., p. 875.

ARTICLE VII.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

ARTICLE VIII.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

OF MEATH. On this day, in the Martyrologies of Tallagh[1] and of Donegal,[2] is entered, Luchta, of Ath-ferna. Ath-fearna, *i.e.*, the Ford of the Alder, is mentioned in our Annals, at A.D. 1030.[3] It is now known as Aghafarnan, in the parish of Enniskeen, barony of Lower Kells, and county of Meath.[4]

ARTICLE XI.—ST. BETTA, FIRST APOSTLE OF THE MERCIANS. [*Seventh Century.*] This saint was probably English, by birth. He studied in Ireland with St. Cedd,[1] and afterwards accompanied him, on his mission, to the Midland English. Camerarius places his Natalis at this date:[2] Colgan fears, however, without any authority.[3] This holy man is regarded as the first Apostle of the Mercians.[4] He is classed by Camerarius among the saints of Scotland. Another day has been assigned for his festival.

ARTICLE XII.—ST. CONON, OF KILMACUMSY, COUNTY OF ROSCOMMON. According to tradition, a St. Conon was venerated on the 11th of February, in the parish of Kilmacumsy,[1] in the barony of Frenchpark, and county of Roscommon. It is supposed, he belonged to Ceara, in the diocese of Tuam. It is said, he was brother to Deoredius. Although, he was first at Gallen, he afterwards settled at Eaderdren, now Drumdaff, in Kilgafin, near Stokestown, diocese of Elphin.[2]

ARTICLE XIII.—ST. JARLAITHE, PATRON OF THE ARCHDIOCESE OF TUAM. [*Sixth Century.*] The chief festival day of this holy bishop is held in the archdiocese of Tuam, at the 6th of June. For that day, we reserve the particulars of his life, so far as these are known. However, the Martyrology of Tallagh,[1] at the 11th of February,[2] records Jarlaith, without any further distinguishing epithet. He has been classed, among the disciples of St. Patrick.[3] He is said to have been one of the disciples of St. Benignus,[4] while he was engaged, in the conversion of Jarmonia.[5] This is the Latinized form for Iar Mainne,[6] or West Hy-Many,[7] including the parishes of Tuam, of Donoughpatrick, of Kilbannan and of Kilconly.

ARTICLE XIV.—ST. MOGOBOC OR GOBAN, OF RATH LAMPAIGHE. Such

ARTICLE IX.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 287.

ARTICLE X.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

[3] See O'Donovan's "Annals of the Four Masters," vol. ii., pp. 820, 821.

[4] See *ibid.*, n. (f), p. 820.

ARTICLE XI.—[1] See his Acts, at the 7th of January.

[2] See "De Duplici Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 147.

[3] See "Acta Sanctorum Hiberniæ," vii. Januarii. De S. Cedda sive Ceddo Episcopo, n. 12, p. 21.

[4] See Florence of Worcester, A.D. 643.

ARTICLE XII.—[1] See its boundaries shown on the "Ordnance Survey Townland Maps for the County of Roscommon." Sheets 10, 15, 16.

[2] The foregoing information has been kindly communicated to the writer, by Very Rev. Joseph M'Tucker, P.P. and V.G., in a letter headed, Boyle, October 16th, 1873.

ARTICLE XIII.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Colgan refers his feast to this date, and to the 26th of December. By an error in the "Trias Thaumaturga," the 16th is printed.

[3] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

[4] See his Life, at the 9th of November.

[5] This is mentioned in the seventh chapter of the Life of St. Benignus.

[6] So has the writer been assured by Very Rev. Ulick Canon Bourke, President of St. Jarlath's College, Tuam.

[7] See a full account of this large district in Dr. O'Donovan's "Tribes and Customs of Hy-Many, commonly called O'Kelly's Country."

is the entry we find, in the published Martyrology of Tallagh,[1] at the 11th of February. Mogoboc is said to be identical with the name Goban. The place seems difficult for identification with any modern etymon.

ARTICLE XV.—ST. SENACH, PRIEST, OF CEALLA UA MAIGHEACH. The name of Senach, Soc.—meaning priest—occurs in the Martyrology of Tallagh,[1] at the 11th of February. And again, on this day was celebrated the festival, according to the Martyrology of Donegal,[2] for Senach, priest, of Cealla Ua Maigheach. He belonged to the race of Cathaoir Mór, Monarch of Erinn, and of the Leinstermen, as is conjectured. He was thus descended from the race Labhraidh Lorc, son of Ugaine Mór. Or this is Seanach, perhaps, son to Coireall of Cealla Ua Maghach, and who belongs to the race of Conaire, son to Modh Lamha, and whose festival is celebrated on this day. His place has baffled our efforts to identify it. The late Professor O'Curry, who examined the antiquarian features of Kilshanny parish,[3] in his native county, A.D. 1839, states, that the denomination is of ecclesiastical origin, and that it had been originally spelled Cill-Sheanaigh, *i.e.*, "the church of Seanach" or "of St. Seanach." Although several of this name had been mentioned in the Irish Calendar, Mr. O'Curry was not able to identify any of them with this locality. The old church lies on the townland of Kilshanny, in a good state of preservation. The admeasurements are then given, with the fullest details. There is a large burial-ground attached, and a "holy well," south-east of it. There a "patron" was held, on the 28th of August, St. Augustine's day.[4]

ARTICLE XVI.—FESTIVAL OF ST. FINAN, FINNIAN, FENNIA OR FINDIA, BISHOP OF MOVILLE, COUNTY OF DOWN. [*Sixth Century.*] A holy bishop, Finan of Maghbile, is entered, in the Martyrology of Tallagh,[1] at the 11th of February. He descended from a highly respectable family; for, as we learn, he belonged to the race of Fiatach Finn, Monarch of Erin, according to the poem, "Naoimhshencas naomh Inis Fail,"[2] which says thus [of him,] "Finnen, of fair Maghbile," &c. This place is now known as Moville, or Movilla,[3] in the parish of Newtownards, barony of Lower Ards, and county of Down. The present date appears to have been one of his festivals;[4] but, we prefer treating about the particulars of his life, at the 10th of September, which seems to have been his chief feast. Under the head of Magh-Bile, Duald Mac Firbis[5] enters, Fennian of Magh-Bile, or Fennia, Bishop of Magh-Bile, at February the 11th. Findia, Bishop of Magh-Bile,

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ARTICLE XIV.—[1] Edited by Rev. Dr. Kelly, p. xv.

ARTICLE XV.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

[3] The parish of Kilshanny, in the barony of Corcomroe, is marked on the "Ordnance Survey Townland Maps for the County of Clare." Sheets 8, 10.

[4] "Letters containing Information relative to the Antiquities of the County of Clare, collected during the Progress of the Ordnance Survey in 1839," vol. i., pp. 307 to 312.

ARTICLE XVI.—[1] Edited by Rev. Dr. Kelly, p. xv. These words, "no Finnain Cluana Iraird," follow the foregoing entry. It is quite evident, however, this is a case of mistaken identity, on the part of the writer.

[2] "The Saint History of the Saints of Inis Fail."

[3] This place is described on the "Ordnance Survey Townland Maps for the County of Down." Sheet 6.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xviii. Martii. Appendix ad Acta S. Fridiani, cap. ii., pp. 642, 643.

[5] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 120, 121.

[6] Edited by Drs. Todd and Reeves, pp. 44, 45.

is recorded, likewise, in the Martyrology of Donegal,[6] on this day. We also find, the name of this bishop entered, in the calendar, compiled by the Rev. Dr. Reeves,[7] for that particular north-eastern district of Ireland, about which he wrote. The present holy man was one of the most renowned bishops, in the early ages of Irish Christianity.

Twelfth Day of February.

ARTICLE I.—ST. SEDULIUS, OR SIADHAL, OR SHEIL,[1] BISHOP OF DUBLIN, WITH OTHER HOLY AND LEARNED IRISHMEN, BEARING A SIMILAR NAME.

[*FROM THE FIFTH TO THE NINTH CENTURY.*]

CHAPTER I.

INTRODUCTION — ORIGIN OF THE NAME SIADHAL OR SHIEL — SEDULIUS, BISHOP OF DUBLIN—OPINIONS REGARDING HIM—HIS DEATH.

IN the very remote period of Irish history, and long before the Christian era, A.M. 3303, the Tuatha De Dananns came to Ireland, and succeeded in displacing the Firbolg monarchs, who held sway from A.M. 3226.[1] From the latter people, many families of Connaught, especially, date their origin.[2] By all writers, the Tuatha De Dananns are admitted to have been a highly intellectual race. Although, it has been stated, that no Irish family claims its descent from the latter remarkable colony; yet, it has been also asserted, there is, at least, one decided exception to this hypothesis, as proved from our native annals and from other sources.[3] We are informed, that the Clan Siadhal or Sheil, settled in the county of Antrim from a remote period, is traceable from the ancient Tuatha De Dananns. From earliest times, that tribe-name is recorded under various grammatical forms and unsettled orthographies. Yet, it mostly occurs, in our annals, connected with the profession of those intellectual and scientific pursuits, for which that people were celebrated, long after they seemed to "disappear from history." Notwithstanding the haze of remote antiquity, and intricacies attending this obscure lingual subject, it is thought, our records must bear to light the name and celebrity of the Clan Shiel, under various distinguished forms. Thus those, who study the Irish language, will be able to trace how the initial letters D, and S, used in the earlier forms of this name, come to be aspirated or almost mute.[4] In

[7] See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix LL, p. 376.

ARTICLE I.—CHAPTER I.—[1] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 12, 13, 16, 17.

[2] See Dr. O'Donovan's "Tribes and Customs of Hy-Many," &c. Introductory Remarks, pp. 85, 86. Also, his "Genealogies, Tribes and Customs of Hy-Fiachrach," &c., p. 350.

[3] For some interesting notes on the matter which follows, the writer has to tender his acknowledgments to an accomplished lady, and a gifted Irish scholar, Mrs. Barrett of Bruckless, whose original family name was Sheil. For a long list of distinguished names, culled from the Irish annals and from other sources, the writer feels greatly indebted, while her philological illustrations serve especially to elucidate the present article.

[4] Thus, writes Mrs. Barrett, "Deal Vagh father of Ogham, the inventor of the Ogham writing, is written Sealvagh in a later age. Sirna Saeghlach, son of Dian, Sovereign of

the case of Siadal, *s* before *i* has in Irish the same sound that *sh* receives in English; while *d* aspirated in the middle of a word is equal in sound to *y*—hence from Siadal comes Sheil.[5] In the reign of Cormac Mac Art, we find that when the learned professions were appointed, to various families, that of medicine was held by "Dia na-h ichë" or Diancecht, of "the Tuath Dé Danánn family."[6] The Siedhuils or Sheils were very remarkable as medical doctors, and in course of time, they were scattered through many Irish districts, while not only in the profession of the healing art, but in other sciences, were they very renowned.[7] History, theology, poetry, rhetoric, law, eloquence, have in turn received and bestowed gifts, in reference to this intellectual family; while, in Church and State, many of their scions have shone pre-eminently conspicuous. We find this name, with the letter S as its initial, in the word, Saoi, translated, "a noble," a "professor," a "learned man," a "doctor," and in various applications, becoming Saighal Seanchad, "a historian," Saoi Firdana, "a poet"—"Ard Magister" is "na h-*eala* d nacaib" or "chief master of sciences."[8] These remarks seem to us not displaced, entering on the subjects and names, which are included in the present article. By an accomplished Irish poet and writer,[9] we are told, that Sedulius was but the Latinized form for the Irish name Seidhuil.[10] This, too, is said, by Dr. Lanigan, to be the same as Shiel.[11]

Among eight especially distinguished Irishmen, bearing this name, and who are noticed by Colgan,[12] St. Sedulius, Bishop of Dublin, comes first in the order of treatment. Much uncertainty prevails, in consequence of the meagre and unsatisfactory notices left us, regarding this saint, called in Irish Siedhul,[13] and Anglicized Shiel. The simple entry, Siatal, bishop, is met with, in the Martyrology of Tallagh,[14] at this date. The Bollandists briefly notice him.[15] Siedhul was son to Luat or Luaith,[16] it is said; and he was born, probably, about the commencement of the eighth century. He was admitted to holy orders, and he became abbot, at Athcliath, now Dublin. Besides this distinction, he receives, also, the title of bishop, over that see. He is noted, in the Martyrologies of Tallagh, and of Marianus O'Gorman. It is said, that when St. Rumold[17] resigned his see, into the hands of Pope Stephen III.,[18] this Pontiff conferred it on Sedulius, who was renowned for his learning and piety.[19] Harris admits him, as a bishop over Dublin; but,

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Ireland, A.M. 4169, is another form. Dia na-h iche, *i.e.*, the God of healing. Sidhe, their monuments, &c., bear an affinity to the name."

[5] See Very Rev. Canon Ulick J. Bourke's "Aryan Origin of the Gaelic Race and Language," &c., chap. xv., p. 461.

[6] See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," lect. ii., pp. 45, 46.

[7] See Colgan's "Acta Sanctorum Hiberniæ," xii. Februarii. De S. Sedulio Episcopo Dublinensi, n. 1, p. 315.

[8] For these remarks, Mrs. Barrett is our authority.

[9] Denis Florence M'Carthy.

[10] He remarks, also, respecting this name of Shiel, that it is one "of which, under any of its forms, Ireland may well be proud." See "Poets and Dramatists of Ireland," vol. i., p. 48. The writer adds, in a note: "England, too, can boast a poet of this name. The celebrated ballad of 'Chevey Chase' being written by Rychard Sheale." *Ibid.*

[11] See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. ix., n. 69, p. 20.

[12] See "Acta Sanctorum Hiberniæ," xii. Februarii, pp. 315 to 326.

[13] See D'Alton's "History of the Archbishops of Dublin," p. 24.

[14] Edited by Rev. Dr. Kelly, p. xv.

[15] See "Acta Sanctorum," tomus ii., Februarii xii. He is found among the pretermitted saints, p. 574.

[16] According to the "Martyrology of Donegal." Drs. Todd's and Reeves' edition, pp. 46, 47. This is also stated by Marianus O'Gorman.

[17] See his Life at the 1st of July.

[18] This Sovereign Pontiff reigned from A.D. 752 to 757. See Sir Harris Nicolas' "Chronology of History," p. 211. Dr. Lanigan remarks, however, that it would be hard to find, where De Burgo got such information.

Ware excludes him from his list of bishops for this see.[20] Dr. Lanigan does not exactly deny, what he would fain disapprove, that any regular bishop had been appointed before Donatus to preside over Dublin. He admits, however, the possibility of Sedulius having been raised, like other abbots of eminent merit, to episcopal rank, without being attached permanently to any diocese. He doubts not, that Sedulius' promotion might have been a consequence of Ferfuguill's death. This latter was abbot and bishop, at Clondalkin, and he departed this life, on the 10th of March, A.D. 785.[21] Lanigan supposes it probable, that bishops, at least of that denomination, known as chorepiscopi, must have resided in that neighbourhood, to perform certain necessary episcopal functions. Sedulius, he thinks, might have belonged to such a class. He passed out of life, on the 12th day of February, A.D. 786.[22] In the Martyrology of Donegal[23] is recorded, on this day, Siadhal, son of Luath, Bishop of Dubhlinn. He is said to have departed, A.D. 785. In the table, appended to this work, he is noted as having died, in 789.[24] It must be remarked, that bishop and abbot are terms frequently confounded, in the pages of many, among our monastic writers and annalists;[25] since, within their own monasteries and over their own subjects, a superior ecclesiastical jurisdiction was frequently exercised, by many abbots.

CHAPTER II.

CAIUS CÆLIUS SEDULIUS—THE OBSCURITY OF HIS HISTORY—CONTROVERSIES REGARDING THE PLACE OF HIS BIRTH—HIS EARLY EDUCATION—THE TIME WHEN HE FLOURISHED—HIS EUROPEAN TRAVELS—RANK HE HELD IN THE CHURCH—HIS GENIUS AS A POET AND THEOLOGIAN—HIS WRITINGS—VARIOUS EDITIONS OF THEM—EULOGIES OF DIFFERENT AUTHORS REGARDING THEM—HIS DEATH.

By far the most renowned Sedulius is he, who is called by some writers, Cælius, and by others, Caius Cælius. The greatest incertitude prevails, respecting this Christian poet of the fourth century.[1] Some writers have stated, there is no reliable knowledge, regarding him, or the time when he lived.[2] Among distinguished men of the ancient Church, there is, indeed, scarcely any, concerning whom, so many questions have been started, or about whom, such a variety of opinions has been held.

Although our national hagiologist, Colgan, introduces some account of this holy man, and truly ingenious writer, with various learned dissertations appended, at the 12th of February;[3] it is admitted, that the day for his

[19] See De Burgo's "Officia Propria Sanctorum Hiberniæ." Die Prima Julii officium S. Rumoldi, lect. v., p. 66.

[20] In Harris' Ware, we read, "In an ancient *Irish* calendar, I find this prelate called *Shiel Mac Bait*, Bishop of *Dublin*, and his death placed a day earlier than here."—Vol. i., Bishops of Ireland, p. 306.

[21] See some notices of him at the 10th of March.

[22] See "Ecclesiastical History of Ireland," vol. i., cap. xx., sect. v., and nn. 36, 37, 38, pp. 228, 230.

[23] Edited by Drs. Todd and Reeves, pp. 46, 47.

[24] This however is an error. Dr. Reeves remarks the date should be 785, according to the Four Masters and Colgan. Trias Thaum., p. 112, n. 69. See *ibid.*, pp. 468, 469.

[25] See Colgan's "Acta Sanctorum Hiberniæ," xii. Februarii. De S. Sedulio Episcopo Dubliniensi, n. 10, p. 315.

CHAPTER II.—[1] See M. le Dr. Hoefer's "Nouvelle Biographie Générale depuis les Temps les plus reculés jusqu'a nos jours," tome xliii., col. 682.

[2] See "The Imperial Dictionary of Universal Biography," vol. iii., p. 944.

[3] See "Acta Sanctorum Hiberniæ," xii. Februarii. Vita Venerabilis Sedulii, pp. 316 to 326.

festival—if such there be—has not yet been decided. It must be observed, however, that Camerarius, and it is said, others, have placed it, at the 20th of February, and at the 13th of June ;[4] but, as such assertions do not rest on satisfactory evidence, it is better, perhaps, to leave this matter a still open question. The Bollandists have only a few brief notices of this venerable man.[5] Notwithstanding the celebrity of Sedulius, his history is very obscure. His place of birth, also, has been disputed ; some considering him to have been a Scotsman,[6] and others a Spaniard.[7] Sedulius—called by some writers Cæcilius, and by others Caius Cælius Sedulius—is said to have been a Scot, or an Irishman. Yet Labbè states, that no ancient writer has called him a Scot.[8] However, nearly all writers, who have treated about Caius or Cælius Sedulius, make him a Scot, while many have styled him an Irish Scot.[9] Stanihurst[10] declares that he was born in Ireland. Without determining to what country he belonged, Labbè confines himself to showing, that there is no sufficient proof for his having been designated an Irishman, and that he ought to be distinguished from a Sedulius, who was a bishop, in 721, as also from another Sedulius, the commentator on St. Paul's Epistles.[11] This latter was undoubtedly from Ireland, and he flourished in the ninth century. This may be discovered, from intrinsic evidences, found in his writings, as also, from reliable inscriptions, which have been affixed to some manuscript copies.[12]

The first question to be determined is, whether the elder Sedulius was an Irishman, or belonging to some part of the Continent.[13] Following a crowd of old writers, Ussher[14] and Colgan[15] have discussed almost every point, relating to Sedulius. These maintain, that he was a native of Ireland.[16] Ware[17] and Harris,[18] likewise, adopt such an opinion. Some British Scots have, as usual, put in their claim for Sedulius, on account of his being generally designated by the appellation Scotus or Scotigena. But, it has

[4] Camerarius adds : "alii diem ejus festum ponant decimo tertio Junii." Yet, for this statement no authority is quoted.

[5] See "Acta Sanctorum," tomus ii., Februarii xii. Among the pretermitted saints, p. 574.

[6] Bale offers such an opinion, in "Scriptorum Illustrium Majoris Brytanniæ, quam nunc Angliam et Scotiam vocant," cent. xiv., num. ix., p. 187.

[7] Damianus a Goes, a Portugese knight, is quoted by Dr. Hanmer, as an authority for this statement. See "Chronicle of Ireland," p. 92.

[8] See his historic dissertation, postfixed to Cardinal Bellarmine's account of Cajus Cælius Sedulius, Presbyter Scotus. "Operum," tomus septimus. De Scriptoribus Ecclesiasticis, p. 149.

[9] Thus the Cologne theologians, in an edition of their "Bibliotheca Sanctorum Patrum," call him "Scotus Hiberniensis." Dempster takes them to task, however, for this assumed mistake, by asserting, there is no evidence for their statement, nor was there any use of the latter term, in the enlightened period when Sedulius flourished ; but, that it was afterwards framed to distinguish the Scottish mountaineers and backwoodsmen from those dwelling in the mid-sea and lowland regions. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 229, p. 130.

[10] In his historical work.

[11] See "De Scriptoribus Ecclesiasticis," tomus ii.

[12] Such as, "Sedulii Scoti Hyberniensis, in omnes Epistolas Pauli Collectaneum," to be met with in an old codex, belonging to Fulda.

[13] Dr. Lanigan very satisfactorily discusses this question concerning Sedulius' birth, as being referable to Ireland. See "Ecclesiastical History of Ireland," vol. i., chap. i., sect. viii., and notes, pp. 17 to 21.

[14] See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., pp. 402 to 408.

[15] See the Life of Sedulius, at the xii. of February.

[16] By Bishop Tanner, too, he is said to be "patria Hibernus."—"Bibliotheca Britannico-Hibernica : sive de Scriptoribus, qui in Anglia, Scotia, et Hibernia ad sæculi XVII. initium floruerunt literarum ordine juxta familiarum nomina dispositis, commentarius," p. 659.

[17] See "De Scriptoribus Hiberniæ," lib. i., cap. i., p. 4.

[18] See Harris' Ware, vol. ii., "The Writers of Ireland," book i., chap. ii., p. 7.

been almost universally admitted, that, if he were a Scot at all, he must have been an Irish one. Even, in those very passages, from which his Scottish origin is deduced, Sedulius is called, not merely Scotus, but, likewise, Scotus Hyberniensis.[19] Other writers have said, that he was a Spaniard.[20] Still, the Spanish writers, F. Bivarius, and Nicholas Antonio,[21] incline, with many of their countrymen, to the generally received opinion of Sedulius having been an Irishman.[22] Some writers have thrown out, as a mere conjecture, that he was a native of Italy.[23] Amid these doubts and disputes, and while nothing is adduced to overturn the assertion that he was an Irish Scot, another argument occurs, which has been overlooked by Ussher, and by most writers. This is derived from the name Sedulius, one which is quite common in Ireland.[24] It is written in Irish Siedhuil; we may suppose, the same as Shiel. Colgan reckons eight eminent men of that name, known in Irish history. Except in the case of this poet, Dr. Lanigan believes, no single instance can be traced of so old a name, disguised in an existing form, in any other country, and found in a Latinized shape, so early as the fifth century.

Whether the pious and elegant scholar, of whom we are now to treat, had been one of the Scots, believing in Christ, before the arrival of St. Patrick, or one of those converts made by the latter illustrious Apostle, or a man of genius, who left his native island, in the early age of Christianity, as a pagan, and who had been brought to the light of Faith, in a more distant country; these are questions, around which too much mystery revolves, for the hope of any rational solution. However, Caius Cælius Sedulius is stated to have become, in early life,[25] the disciple of Hildebertus;[26] a most learned Archbishop of the Scots, according to John of Trittenham.[27] In these statements, he is followed by the generality of writers.[28] It is likely, Sedulius had a perfect knowledge of the Irish language and literature of the Gentile period, before he left home, and when abroad, he succeeded in acquiring that classic taste and learning, of which he soon became a master. Inflamed with a great desire of making greater proficiency in letters,[29] he resolved on leaving his native country of Scotia or Ireland.[30] The inscription of certain commentaries on the Epistles of St. Paul are relied on, by some writers, to show that

[19] On this question, the reader is referred to the accounts of Archbishop Ussher, of Colgan, and of Rev. Dr. Lanigan.

[20] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 403.

[21] See "Bibliotheca Hispana Vetus," &c., tomus i., lib. iii. Nicolas Antonio states, that Sedulius, the Poet, is acknowledged by certain writers to have derived his Scotic origin, from Hibernia, while he deserves to be classed among the Spanish writers, cap. v., num. 115, p. 201.

[22] Antonio remarks, that if Sedulius were a Spaniard, Isidorus would be likely to class him, among the Spanish writers. See *ibid.*

[23] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. i., sect. viii., p. 18.

[24] See Colgan's "Acta Sanctorum Hiberniæ," xii. Februarii. De Venerabili Sedulio, Scriptore et Doctore eximio, p. 315.

[25] See John Bale's "Scriptorum Illustrium Majoris Brytanniæ, quam nunc Angliam et Scotiam vocant," &c., cent. xiv., num. ix., p. 187.

[26] See Bishop Tanner's "Bibliotheca Britannico-Hibernica," &c., p. 659.

[27] See Liber, "De Scriptoribus Ecclesiasticis."

[28] Such as by Aldus Manutius, Lilius Giraldus, Sixtus Senensis, Georgius Fabricius, Franciscus Juretus, Jacobus Sirmondus, and Autbertus Miræus.

[29] See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., first period, p. 106.

[30] After citing the opinion of Stanihurst, Dr. Hanmer observes, "Sedulius was not only of Irish birth, but also the light of all Ireland." He closes this question in the following quaint and illogical manner: "And to shut up this challenge of all sides, I find that there was a second Sedulius, a man of no lesse fame and learning, and hee is said to bee a Scottish man, theirfore let Ireland being more antient than Scotland take the first, and Scotland the last." See "Chronicle of Ireland," p. 95.

he was a Hibernian.[31] This proof, however, must rest on more solid ground. He is said, first to have passed into Britain. Thence, he travelled to Gaul, and afterwards into Italy,[32] where his genius was exercised, in the study of poetry and philosophy. We find it stated, by Convæus, in his list of Irish Saints, that Sedulius was a bishop, and that his high character was rendered illustrious, throughout all European provinces, while he was specially venerated at Rome.[33]

As to the precise time, in which this illustrious poet and theologian lived, it is said, by some writers, that he flourished in the time of Constans and Constantine, or about A.D. 340 to 350.[34] Albertus Stadensis, and other authors, think he should be assigned to about the year 378.[35] However, it is generally agreed, that he flourished, during the earlier half of the fifth century.[36] He is said to have lived under the Emperor Theodosius, the Younger,[37] who reigned from the year 408 to 450.[38] Colgan places him about the same period,[39] as also Cave and Bishop Tanner.[40] Bale says he flourished, while Fergus II. reigned in Scotland, after the miserable destruction of his kingdom by the Romans.[41]

It is difficult to explain, why a notice of Sedulius does not appear in that catalogue of illustrious men and ecclesiastical writers,[42] furnished by Genadius,[43] a priest of the church at Marseilles,[44] were his works published before the close of the fifth century.[45] In opposition to Ussher's calculation, a passage is quoted from ancient manuscripts,[46] in which Sedulius is expressly stated to have written his books, in the time of Theodosius the Younger, and of Valentinian III. The latter was Emperor of the West, from the year 424, to the 16th of March, A.D. 455.[47] If this must be considered, as decisive

[31] See D. Petrus Lombardus, "De Regno Hiberniæ, Sanctorum Insulæ, Commentarius," cap, xiii., pp. 60, 61. Dr. Moran's edition.

[32] See "The Imperial Dictionary of Universal Biography," vol. iii., p. 944.

[33] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. x., p. 49. The date of his festival, however, is not given at this passage.

[34] Cardinal Bellarmin states, that those, who make Sedulius a contemporary with Constantine, the son of Constantine the Great, are in error. With Trithemius, Bellarmin thinks his era was 430. See "Operum," tomus septimus. De Scriptoribus Ecclesiasticis, p. 149.

[35] See Philip Labbè's "Dissertatio Historica," *ibid.*, p. 150.

[36] See S. Austin Allibone's "Critical Dictionary of English Literature," vol. ii., p. 1989.

[37] He succeeded Arcadius. See Blair's "Chronological and Historical Tables," No. 29.

[38] See M. l'Abbe Lenglet's "Methode pour etudier l'Histoire," tome ii., chap. xxi., pp. 53, 54.

[39] See "Acta Sanctorum Iberniæ," at xii. Februarii. Appendix ad Acta S. Sedulii, cap. iv., pp. 322 to 325.

[40] According to Cave, he flourished in 434, pp. 336, 450. Also, Bishop Tanner. "Bibliotheca Britannico-Hibernica, p. 660.

[41] See "Scriptorum Illustrium Majoris Brytanniæ, quam nunc Angliam et Scotiam vocant," cent. xiv., num. ix., p. 187.

[42] This is one of his best known and most esteemed works, having a great historic and biographical value, since it is regarded as a continuation of St. Jerome's highly interesting biographies, reaching to the end of the fourth century.

[43] His writings seem to date from 467, and to end at 493.

[44] While praised, by several writers, for his great erudition, some Catholic authors aver, that his works savour of Semipelagianism.

[45] The fullest and most authentic account of Genadius, of his writings, and of the various editions of his works, as published, will be found in the "Histoire Literaire de la France," tome ii., siecle v., pp. 632 to 643.

[46] Labbé gives it from an old manuscript of Pithoeus, while Mabillon quotes from a codex, belonging to the monastery of Lerins, in these words: "Incipit ars Sedulii poetæ, qui primo laicus in Italia philosophiam didicit; postea cum aliis metrorum generibus heroicum metrum Macedonio consulente docuit in Achaia; libros suos scripsit tempore Impp. minoris Theodosii filii Arcadii et Valentiniani filii Constantii."—"Vetera Analecta," vol. i., p. 363.

[47] See the Benedictines' "L'Art de Vérifier les Dates," tome i. Chronologie Historique des Empereurs, pp. 400, 401.

authority, we should suppose, to reconcile it with the silence of Gennadius,[48] that Sedulius' writings were not generally known, until many years after he had composed them.

Having remained in Italy, for some time, he resolved to journey yet further, and accordingly he visited Achaia.[49] Here, it is said, he composed some of his works, and read most learned lectures, for the great instruction of many.[50] From Greece he passed into Asia, as has been stated by various writers. However, in some accounts, the order of his travels is differently arranged.[51]

He sought Spain, it has been stated, as the country where he might properly engage in a course of missionary labour. There, as we read, he was actively engaged in preaching the word of God. Wherever he was, we cannot doubt, but his eloquent and holy discourses produced fruit in abundance. Like the volant and industrious bee, which through every part of the globe seeks out flowers, whence sweet juices are extracted, and then converted into honey; so did this holy and learned man draw from the countries, through which he passed, materials replenishing his stores of knowledge, with taste and genius combined, so that within the hive of his own breast, the aroma and sweetness of heavenly wisdom were preserved.[52] From the inspired writings, also, were his words drawn, to inspire others with a love of truth, which all science should subserve. His very name, Cælius Sedulius, admirably signified the nature and object of his labours; for, his life was sedulously employed, in looking towards heavenly things, while his piety and eloquence both combined to raise others above the mere concerns of this world." [53]

Regarding the rank he held in the Church, different opinions are entertained.[54] Sigebertus, Trithemius, and Fitzsimon, with a great number of other writers, style him a bishop.[55] It has been stated, too, that he ruled over a see, called Orretana, in Spain.[56] Were Sedulius a bishop, however, Pope Gelasius should be likely to call him so, and not merely to style him "venerabilem virum." However, it seems clear, that he rose no higher in station, than to the rank of a priest.[57] Yet, the title Antistes, has been given to him, by some of the ancients.[58] Still this proves nothing to the contrary.[59] He is regarded, as having been only a priest, by St. Isidore of Seville,[60] and by

[48] See an account of him and of his writings in Cardinal Bellarmin, "De Scriptoribus Ecclesiasticis," pp. 185, 186, "Operum," tomus septimus.

[49] According to Trithemius, and other writers.

[50] See Colgan's "Acta Sanctorum Hiberniæ," xii. Februarii. Appendix ad Acta Ven. Sedulii, cap. ii., iv., pp. 320 to 325.

[51] See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., first period, p. 106.

[52] See Ussher's "Britannicarum Ecclesiarum Antiquitates." cap. xvi., p. 403. Sixtus Senensis writes regarding him: "Velut alter Appollonius Tianæus fugientem sapientium toto terrarum orbe perquirens, Britanniam, Hispaniam, Galliam, Italiam, Græciam, et Asiam miro discendi ardore perlustravit."

[53] See Colgan's "Acta Sanctorum Hiberniæ," xii. Februarii. Vita Venerabilis Sedulii, cap. ii., p. 316.

[54] See Colgan's Acta Sanctorum Hiberniæ," xii. Februarii. Appendix ad Acta Ven. Sedulii, cap. iii., p. 322.

[55] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xii., p. 53.

[56] See Bishop Tanner's "Bibliotheca Britannico-Hibernica," &c., p. 659.

[57] So is he called, by Cardinal Bellarmin, and by Labbé. The latter states, that no ancient writer styles him a bishop. See "Operum," tomus septimus. De Scriptoribus Ecclesiasticis, pp. 149, 150.

[58] Two acrostic panegyrics found in the edition of Cellarius, Sigebertus of Gembloux, Trithemius, and an anonymous writer Mellicensis in the "Bibliotheca Ecclesiastica" of Fabricius, c. 2, apply this title to him.

[59] See Bingham's "Origines Ecclesiæ," book ii., chap. xix., sect. 14.

[60] See "De Illustribus Ecclesiæ Scriptoribus," at Sedulius.

[61] The reasons for and against the statements of many writers are well examined, in that historic dissertation, affixed by

many other writers.[61] This is the conclusion, at which most arrive, who take care to investigate such evidence, as remains to us regarding him.

This celebrated and venerable Sedulius was considered, even when a young man, as a most erudite and elegant scholar.[62] He was profoundly versed in a knowledge of the Sacred Scriptures.[63] He excelled equally, in the writing of Latin verse and prose.[64] By a certain writer,[65] it has been said, that without being eloquent, Sedulius borrowed the rhetorical affectation and subtlety of his period; while, he loves to moralize and to draw his homilies from the Church Fathers. His verse is by no means inharmonious.[66] He is more the orator, than the poet; under his pen the Gospel and the Life of Jesus Christ receive an allegorical treatment, afterwards rendered more familiar to readers in the middle ages.[67] It has been said, Cælius Sedulius wrote the following works,[68] "Carmen Paschale," lib. v.;[69] "De Signis et Virtutibus," lib. i.;[70] "Gesta et Miracula Christi," lib. iv.;[71] "Super utroque Testamento," lib. ii.; "In Psalmos Davidicos," lib. i.; "Collectanea in Paulum," lib. xiv.;[72] "In Paulum ad Romanos," lib. i.; "Ad Corinthios," lib. ii.; "Ad Galatas," lib. i.; "Ad Ephesios," lib. i.; "Ad Philippenses," lib. i.; "Ad Colossenses," lib. i.; "Ad Thessalonicenses," lib. ii.; "Ad Timotheum," lib. ii.; "Ad Titum discipulum," lib. i.; "Ad Philemonem," lib. i.; "Ad Hebræos," lib. i.; "De Factis Christi prosaice," lib. ii.; "Ad Cæsarem Theodosium," lib. i.;[73] "Exhortatorium ad Fideles," lib. i.;[74] "Epistolæ ad Diversos," lib. i.;[75] "In Editionem Donati," lib. i.;[76] "In Prisciani Volumen," lib. i.;[77] "Carmina Diversi Generis," lib. i.;[78] "Veteris et Novi Testamenti Collectio."[79] This latter is a sort of collection of texts from the Old and New Testaments. These are arranged

Labbé, to Cardinal Bellarmin's account of Caius Cælius Sedulius. See "Operum" tomus septimus. De Scriptoribus Ecclesiasticis, p. 150.

[62] See Colgan's "Acta Sanctorum Hiberniæ," xii. Februarii. De Venerabili Sedulio Scriptore et Doctore eximio, cap. iii., p. 316.

[63] See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., first period, p. 106.

[64] Trithemius, in Additis ad Cronicon Esesebii, A.D. 434.

[65] M. Ampère, in an article written for "Revue des deux Mondes."

[66] See Dr. William Smith's Dictionary of Greek and Roman Mythology," vol. iii., p. 765.

[67] M. Ampère's criticism. Sometimes this work is called "De Divinis Mirabilibus."

[68] There seem to be good reasons, however, for referring the authorship of tracts among them, to some other Sedulius. See Colgan's "Acta Sanctorum Hiberniæ," xii. Februarii. Appendix ad Acta Ven. Sedulii, cap. v., pp. 325, 326.

[69] Trithemius notes only four books, in "Catalogus Scriptorum Ecclesiasticorum." Labbé and others have five.

[70] This is admitted, by most writers, to be a genuine production of the elder Sedulius. Yet, Colgan had not seen it, or the following tract.

[71] Trithemius has "De Miraculis Christi, prosaice," lib. ii. Also, Hanmer.

[72] Ussher, who compiles his catalogue of the works of the elder Sedulius, on the authority of Trithemius, attributes this work to him. See "Britannicarum Ecclesiarum Antiquitates," cap, xvi., pp. 402, 403. Yet, Labbé takes him to task, and states, that this work had been written, by Sedulius Scottus, who lived in the times of Charlemagne, and of his son Ludovicus Pius, as proved by those writers quoted in it. The three foregoing works are attributed to him in Hanmer's "Chronicle of Ireland," p. 93.

[73] Trithemius has it, "Ad Theodosium Imperatorum," lib. i. Others have it intituled "Ad Theodosium Augustum," lib. i. See Bale, Hanmer, Richard Broughton, and Colgan.

[74] This work is noted in the list of Trithemius.

[75] This commences with "Sedulius Scotigena, dilec." In Colgan's time, this work, he thought, had not been published. Trithemius, Bale, Hanmer, and other authors, have the present textual enumeration.

[76] "In Secundam editionem Donati," it is styled by Trithemius. Colgan sees no reason for rejecting the authenticity of this work, as Donatus lived before Caius Cælius Sedulius.

[77] "In Majus Volumen Priscini," it is styled by Trithemius. Colgan says Priscian lived after the time of our author.

[78] The foregoing catalogue of his works is given by John Bale, in "Scriptorum Illustrium Majoris Brytanniæ, quam nunc Angliam et Scotiam vocant," cent. xiv., num.

in such a manner, as to enable the reader to compare the two dispensations. That metre employed is the elegiac distich. The expressions are arranged with laborious ingenuity, and in such a way, that the first penthemimer of the hexameter, in each couplet, recurs as the penthemimer of the pentameter.[80] The "Hymnus de Christo,"[81] attributed to Sedulius, gives a succinct account of the life and miracles of Christ, from the Incarnation to the Ascension.[82] The authenticity of an epigram, attributed to Sedulius, and intituled, "De Tabula Orbis Terrarum jussu Theodosii Junioris Imperatoris facta,"[83] is more than doubtful.[84] The following poems are ascribed to him—"Mirabilium Divinorum;" "Collatio Veteris et Novi Testamenti,"[85] in elegiac verse; a "Hymnus," in Iambic dimeters; and "De Verbi Incarnatione."[86] His "Carmen Paschale" manifests an agreeable and facile style, as also lucidity, learning, and sufficient purity of language, considering the time when it was written; yet, it is not free from faults against prosody.[87] His language is formed upon the model of Virgil, while his descriptions are neither coarse, nor exaggerated. His prose, however, presents a singular contrast, the style being harsh and affected, while the syntax and phraseology are alike barbarous.[88] Bayle merely follows le Père Labbe, Du Pin,[89] and Moreri, of whose dissertations he has given only a very brief summary.[90] This sceptical and cynical writer—whose critical opinions, by the way, have been greatly overrated—has praised very much on trust, the genius of Sedulius, as also his noble and great soul. Those poetic thoughts, contained in the "Carmen Paschale," Bayle specially admires.[91] However, he remarks, that the criticism of Mre. Moreri, on his literary qualifications, requires to be revised. This criticism, indeed, has been expressed, notwithstanding the observation, in very guarded terms.[92] In some manuscripts of the "Carmen Paschale," a "Præfacio," in eight elegiac couplets, is addressed to the reader, and a "Dedicatio ad Theodosium Augustum," in fifteen hexameters. If the inscription of the latter be genuine, the poem could not have been written, after A.D. 450, for in that year Theodosius the Younger

ix., p. 187. In most cases, too, the commencing words of the respective works, are presented. Hanmer follows this enumeration.

[79] Labbé allows this to be a genuine work of the elder Sedulius. See Colgan's remarks on it.

[80] Thus:

"*Primus ad ima ruit* magna de luce superbus;
Sic homo cum tumuit *primus ad ima ruit.*"

To this device the grammarians have given the name of *ἐπανάληψις*. See Dr. William Smith's "Dictionary of Greek and Roman Mythology," vol. iii., p. 765.

[81] This is a genuine production of Sedulius, according to Labbé.

[82] "The first line begins with the letter A, the fifth line with the letter B, the ninth with C, the thirteenth with D, and so on at intervals of four lines until a complete alphabet has been finished, the whole being wound up by a sort of epilogue in two elegiac distichs."—Dr. William Smith's "Dictionary of Greek and Roman Mythology," vol. iii., p. 765.

[83] It is to be found in Burmann's "Anthologia Latina," v. 115, or No. 274, ed Meyer. Wernsdorf, Poet. Lat. Min., vol. iv., p. 499.

[84] See Dr. William Smith's "Dictionary of Greek and Roman Mythology," vol. iii., p. 765.

[85] Labbé allows this to be a genuine production of the elder Sedulius.

[86] "The Imperial Dictionary of Universal Biography," vol. iii., p. 944.

[87] See Mre. Louis Moreri's "Le Grand Dictionnaire Historique," tome ix., p. 312.

[88] Dr. William Smith's "Dictionary of Greek and Roman Mythology," vol. iii., p. 765.

[89] See Mre. L. Ellies Du Pin's "Nouvelle Bibliotheque des Auteurs Ecclesiastiques," &c., tome iii. *Art.* Sedulius.

[90] See "Dictionaire Historique et Critique," par Mr. Pierre Bayle, tome iv., at Sedulius, pp. 184, 185. The fourth edition, by Mr. Des Maizeau, published at Amsterdam, A.D. 1730, folio.

[91] See Smith's "Dictionary of Roman and Greek Biography." *Art.* Sedulius.

[92] See Mre. Louis Moreri's "Le Grand Dictionnaire Historique," tome ix. Article, Sedulius (Caius Cælius, ou Cæcilius), p. 312.

died. There is also an introductory epistle, addressed to the abbot Macedonius. At his request, Sedulius is said to have executed a prose version of his poem.[93] This prose version has been preserved, and it was published, in Paris, A.D. 1585, by Francis Juret, from a manuscript, the property of F. Pithon. Sigebertus maintains, however, that the work of Sedulius was first composed in prose and then versified.[94] Yet, such an account is directly at variance with the words of the letter. There is some doubt, as to the number of books into which the "Carmen Paschale" should be divided. The writer, Anonymus Mellicensis, states, that it consists of two; Isodorus and Honorius agree, that there are three, one being devoted to the signs and miracles commemorated in the Old Testament, while two are given to the sacraments and miracles of Christ. Trithemius expressly names four, and this seems to have been the arrangement contemplated by the author, as may be gleaned from the explanatory epistle to Macedonius.[95] Although the manuscripts vary, still all the best distribute this poem into five books. No doubt, the chief work of Sedulius was the "Carmen Paschale." It is divided generally into four books. The first book begins with the creation of the world, and it embraces the most remarkable histories in the Old Testament;[96] the other books contain a Life of Jesus Christ, who is regarded as the true Pasch. Hence the title of this poem is derived.[97] It is written in heroic verse.[98] On this matter, the foremost of Irish poets has indulged in some misplaced witticism, unworthy the Catholic feeling, dignity and character of an accomplished poet and historian.[99] The expressions of Sedulius' poem are noble and grand; his thoughts are imaginative and elevated, while the force of his genius renders his verses deserving of great commendation. This poem has been frequently printed. Sedulius himself is said to have translated it into prose. We have both one and the other version, with an acrostic hymn, containing an abridged Life of Jesus Christ.[100]

It is thought, the "Carmen Paschale"[101] had been printed so early as 1473, in Gothic letter, and in folio size.[102] The editions of it, which are best known, may thus be enumerated:—the Leipzig edition, printed in Gothic letter, and in 4to, A.D. 1499—the Milan edition, in 8vo, A.D. 1501, or 1502—the Saragossa edition, in 4to, A.D. 1515—an edition in 1541—one in 1564—

[93] See Labbé in his historic Dissertation to Cardinal Bellarmin's notices of Caius Cælius Sedulius.

[94] See Catalogus, cap. vi.

[95] It is not improbable, that Sedulius may, at one time, have intended the miracles of the Old Testament to constitute a separate work, and it may even be urged, that his words apply to the New Testament exclusively. See Dr. William Smith's "Dictionary of Greek and Roman Mythology," vol. iii., p. 765.

[96] See Mre. Louis Moreri's "Le Grand Dictionnaire Historique," tome ix., p. 312.

[97] It has been inserted in the "Bibliotheque des Pères."

[98] In the "Decretum" Gratiani, pars prima, dist. xv., c. iii., are found the following words: "Item venerabilis viri Sedulii pascale opus, quod heroicis descripsit versibus, insigni laude proferrimus," p. 52.

[99] In his "History of Ireland," Moore observes: "In praising the Paschale Opus of Sedulius, Pope Gelasius had described it as written 'heroicis versibus;' but by an unlucky clerical error, the word 'hereticis,' was in the course of time, substituted for "heroicis," brought our Irish poet into much disgrace at Rome, and led some canonists, it is said, to the wise decision, 'Omnia poemata esse heretica.'" See vol. i., chap. x., note. Did Mr. Moore believe this report? If he did not, was it altogether worthy of him, to lead an un-Catholic reader to draw from his pages an unjust and a false inference? His remarks, too, are borrowed from the sceptical Bayle.

[100] See Du Pin's "Histoire des Auteurs Ecclesiastiques," tome iii., pars ii., pp. 176, 177. Likewise Arator, Cassiodorus, and Fortunatus.

[101] Labbé enumerates some of the following editions of the elder Sedulius' poems.

[102] Sometimes, this work is divided into five, and sometimes only into four, books. It was dedicated to the Emperor Theodosius II. See M. le Dr. Hoefer's "Nouvelle Biographie Générale," tome xliii., col. 682.

the Paris edition, A.D. 1585—another in 1614—that of Halle, 8vo, A.D. 1704—that of Louvain, in 4to, A.D. 1761—that of Rome, in 4to, A.D. 1794. The latter one of these is that which is most esteemed.[103]

Besides the work, already mentioned, other writers attribute to him "Collectanea in S. Mathæi Evangelium;"[104] "Expositio super primam Editionem Donati;"[105] "In majus volumen Prisciani;" "In Secundam Donati Editionem;" "In Artem Eutychii;" "Collectanea in Epistolas D. Pauli." Yet, various learned men attribute the four last tracts to a Sedulius, who flourished A.D. 818.[106] However, as Labbé well remarks, recent philologists have not yet sufficiently applied themselves to the task of distinguishing, between the genuine and the spurious works of the elder Sedulius.[107]

Several very beautiful hymns, which are sung or recited in the Church, have been composed, by this eminent Christian poet.[108] He is the author of two hymns, the most admired in the Roman Breviary, "A solis ortus cardine," of which an elegant English poetical version has been given, by a distinguished Irish poet;[109] as also, "Hostis Herodes impie," afterwards changed to "Crudelis Herodes Deum."[110] In various passages of his writings, Sedulius manifests the greatest devotion to the holy Mother of God. Thus does he address her:—"Hail, holy parent, that hast given birth to the King, who rules heaven and earth for ever and ever." In another place, he describes the origin of the Virgin, in the following manner: "As the soft rose buds forth all thornless from the thorny briar, and becomes but more beautiful by the contrast with its parent stock, even so was it with Mary, while from the cursed race of Eve she springs forth a new virgin to expiate the former's guilt; that thus while the first corrupt nature lay subject to the sad slavery of death, with the birth of Christ, man might be regenerated, casting aside the sinful stain of the ancient flesh." And, in another place, using the same simile, he adds: "As the rose, all beautiful and soft, is born from the thorny trunk, so from the race of sinful Eve, Mary, a second virgin, comes forth, beaming in sacred light, to cancel the crime of the first virgin."[111]

It is related, that his writings had been collected after his death,[112] by the Consul Turcius Rufius Asterius.[113] This happened, therefore, in the year 496.[114] The most elaborate editions are those of Cellarius;[115] of

[103] See *ibid.*, col. 683.

[104] The manuscript of this tract is kept in Paris. Allusion is made to this tract, by James Sirmond, in his ninth book on Apolinaris Sidonius, n. 4.

[105] MS. Gresham, 43.

[106] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 408. Yet, as Colgan remarks, Eutychius flourished before the elder Sedulius.

[107] See his historic dissertation to the observations of Cardinal Bellarmin, regarding Caius Cælius Sedulius, "Operum," tomus septimus. De Scriptoribus Ecclesiasticis, p. 151.

[108] At Lyons has been printed Coelii Sedulii Aratoris Sacra Poesis, 12mo. It appeared A.D. 1688.

[109] See Denis Florence M'Carthy's Poets and Dramatists of Ireland, vol. i., pp. 52, 53.

[110] See Ware and Harris, treating about the Irish writers, at Sedulius.

[111] See "Carmen Paschale," lib. iii.

[112] The following epigram, attributed to Tercius Ruffus or Rufius Asterius, is found affixed to some manuscript copies of the elder Sedulius' writings:—

"Sume sacer meritis veracis dicta Poetæ,
Quæ sine figmenti condita sunt vitio.
Quo caret alma fides, quo sancti gratia Christi,
Per quam justus ait talia Sedulius.
Asteriique tui semper meminisse jubeto:
Cujus ope et cura edita sunt populis.
Quem quamvis summi celebrent per sæcula fasti,
Plus tamen ad meritum est, si viget ore tuo."

[113] As we learn, from a short introductory epigram. To this is added, in some manuscripts, a more detailed confirmation.

[114] "Upon turning to the Fasti we discover that an Asterius was consul along with Protogenes in A.D. 499, and that Turcius Rufus Apronianus Asterius was consul with

Arantzenius ;[116] and of Arevalus.[117] The different pieces will be found in Fabricius. The Editio Princeps of Sedulius is a quarto volume printed at Paris by Badius Ascensius, yet without any date. The second edition was published along with Juvencus and others, by Aldus, at Venice, A.D. 1502.[118] His works are contained in "Opera Christiana ;"[119] in the "Bibliotheca Patrum Maxima,"[120] in the "Corpus Poëtarum Latinorum ;" in the volumes of Mattaire ;[121] and in the fifth volume of the "Collectio Pisaurensis."[122] The works of Sedulius the Elder were very highly esteemed—and especially the "Carmen Paschale"—by the fathers and ecclesiastical writers, who lived after his time. Thus is he praised by Turtius Ruffus Asterius,[123] Consul and Patrician, at Rome, by D. Liberius, the Poet,[124] or by Liberatus, the Scholastic[125]—as he is sometimes called—by Bellisarius, the Poet,[126] by Pope Gelasius I.,[127] by Arator S. R. E. Subdiaconus,[128] by Cassiodorus,[129] by Venantius Fortunatus,[130] by St. Patricius, the contemporary and disciple of St. Augustin,[131] by St. Gregory of Tours,[132] by St. Isidore the Spaniard,[133] by St. Hildefonsus,[134] by Placidius Lactantius or Lutatius,[135] by Venerable Bede,[136] by Remigius Antisiodorensis,[137] by Asserus Menevensis,[138] by St. Ethelwald,[139] by Sigibertus Gemblacensis,[140] by Eadmer,[141] by Honorius Augustodunensis,[142] by an ancient anonymous writer,[143] by Radulphus Dunstapulensis, by Trithemius,[144] by Cardinal Bellarmin,[145] by Richard Broughton,[146] and by a host of ancient and modern writers.[147]

Præsidius in A.D. 496." — Dr. William Smith's "Dictionary of Greek and Roman Biography and Mythology," vol. iii., p. 764.

[115] In 8vo, Hal., A.D. 1704 and 1739.

[116] In 4to, Leovard, A.D. 1761.

[117] In 4to, Rome, A.D. 1794.

[118] In 4to.

[119] "Poëtarum veterum ecclesiasticorum." Basil, A.D. 1564, fol.

[120] Published at Lyons, A.D. 1677, fol., vol. vi., p. 456.

[121] Vol. ii., p. 1060.

[122] See Dr. William Smith's "Dictionary of Greek and Roman Biography and Mythology," vol. iii., pp. 765, 766.

[123] He is thought, by Colgan, to have flourished, A.D. 449, but, it seems to have been later.

[124] In a series of ingenious Latin verses, having the acrostic words, "Sedulius Antistes," running from top to bottom, at the initial letters of each verse ; while the closing letters of each line carry out the acrostic, on an opposite margin.

[125] According to a MS., Bibliotheca Usseriana.

[126] He has written a similar acrostic to that of Liberius, but couched in different terms.

[127] In Decreto lxx. Episcoporum. He flourished about 494.

[128] In versifying the Acts of the Apostles, after the manner of Sedulius, as he states.

[129] De Divinis Lectionibus, cap. xxvii.

[130] Liber i., epigram i. Likewise in the beginning of Vita S. Martini, Turonensis Episcopi, lib. i. This writer lived about A.D. 570.

[131] He is said to have lived A.D. 600, and to have written Commentaria, according to Bale, centur. xiv., and Hanmer, in his "Chronicle of Ireland," p. 46.

[132] He tells us, that Chilperic, King of the Franks, composed two wretched books of metre, trying to imitate Sedulius. Liber v., historiarum, cap. xlv.

[133] "Catalogus," cap. vii., and liber xx., "Originum," cap. iv. He flourished about the year 626.

[134] In Sermone v. De Asumptione. He flourished about the year 650.

[135] In Scholiis ad Librum viii. Thebaidis Papinii Statii.

[136] See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xix. Also, in the "Ars Metrica." He also says, in imitation of Sedulius, he described in metre the Life of St. Cuthbert, at first, and afterwards, in prose. Bede flourished about A.D. 720.

[137] In writing on St. Paul's Epistles. He flourished about A.D. 880.

[138] De Aelfredo. This writer lived A.D. 900.

[139] In Carmine ad Winfrithum. He flourished about A.D. 960.

[140] De Viris Illustribus. This writer lived in the beginning of the twelfth century.

[141] In Vita S. Dunstani. This writer lived, A.D. 1120.

[142] In Catalogo, cap. vii. This writer flourished about A.D. 1120.

[143] His period is referred to the twelfth century, and as we are told, he is quoted "in Bibliotheca Turneyensi apud Halifaxenses."

[144] He flourished in the fifteenth and sixteenth centuries.

[145] He flourished in the sixteenth and seventeenth centuries.

[146] In "Hystoria Ecclesiastica Magnæ

Conjecture alone can help us to approximate, regarding the period for his decease. Ussher thinks, that Sedulius belonged to the latter part of the fifth century, and that he died, about A.D. 494.[148] Sir James Ware follows this opinion,[149] at least inferentially. Although we have no reliable record, that he had a festival day; yet, from the sublime spirit of piety which characterizes his authentic writings, from the title of venerable, bestowed on him, as also, from his labours for edifying and sound doctrine, and because he has been always highly esteemed among the Fathers of the Church; there can hardly be a doubt, that he has been aggregated to the company of the blessed in Heaven.[150]

Christianity was not long established, when admiration, for old classical poetry of the heathen world, began to create a longing for an order of ideas, more in accord with devotional feeling, and soon it sought a new class of poets, to develop this expression. Hopes and fears, joys and sorrows, immortal yearnings, with which the Gentiles were unacquainted, had to be expressed; the old, capricious, worldly poetry was abandoned, while a new, solemn, and spiritual one was adopted. Christians could neither use nor love a poetry, which had been profaned in celebration of an unholy and impure mythology. From time to time, they framed for themselves, and for the celebration of the Divine mysteries, one more in consonance with the old Hebraistic psalms, more rhythmical, and, in some cases, less metrical.[151] Perhaps, we are more indebted to St. Ambrose, who lived in the fourth century, than to any other, for this great and elevating change. His hymns became popular, and eventually, classical themes were less in vogue. With St. Patrick and his disciple St. Secumdinus, the new school was introduced, with the new religion, into Ireland; and, as the Celts were essentially musical, there can be little question, that in some short period, they impressed it with their own genius; in fact, it is a well-founded opinion,[152] after the most patient investigation, that it was from the Celtic races and their peculiar metre the Latin hymnal rhymes drew their inspiration.[153] When the Irish missionaries spread themselves over Europe, they carried with them, everywhere, their own peculiar hymnology, in which was crystallized those sublime truths, that had been imparted to them, by their great Apostle St. Patrick.[154] The transition from Irish to Latin versification was both natural and easy,

Britanniæ," lib. iv., cap. xvii. This latter writer states, that Sedulius wrote more than forty books.

[147] See Colgan's "Acta Sanctorum Hiberniæ," xii. Februarii. Appendix ad Acta S. Sedulii Scriptoris et Doctoris eximii, cap. i., pp. 319, 320.

[148] See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 408, and "Index Chronologicus," A.D. CCCCXCV., p. 524.

[149] See "De Scriptoribus Hiberniæ," lib. i., cap. i., pp. 4 to 6.

[150] See Colgan's "Acta Sanctorum Hiberniæ," Februarii xii. De Venerabili Sedulio Scriptore et Doctore eximio, cap. viii., ix., x., p. 318.

[151] In our times, several of the ancient hymns have been collected and edited by Herr Mone. This accomplished scholar, linguist, and archæologist, belongs to Carlsruhe. He is author of several works, and he was editor of a German archæological journal. In 1853, 1854, and 1855, he published, at Freyburg, three volumes of mediæval hymns, entitled—"Hymni Latini Medii Ævi." Somewhat later, a volume of Celtic investigations more especially occupied his learned leisure.

[152] Of Dr. Guest.

[153] Of the 320 hymns, which Mone's first volume contains, more than one fourth are taken from Reichenau and from St. Gall. These grand old hymns exhibit the most extraordinary mastery, over the resources of the Latin tongue; for, often the writers were obliged to bend and change the profane classical to holy purposes, alien to its former desecration.

[154] When Mone and Daniel began their great collections of mediæval hymns, it was in the Irish convents of St. Gall, and of its affiliation, Reichenau, and among the manuscripts of other Scoto-Germanic houses, they discovered their richest and most valuable treasures. Any one, accustomed to the peculiar measure and feeling of Irish poetry, will at once discern, that a great portion of these hymns are of Irish origin and growth.

as we are told by a writer, quite competent to form a correct opinion on this subject;[155] and from the lessons of Irish or Keltic bards, several ancient hymnologists imbibed the style of writing hymns and sacred poems. Thus, as the English metrical songs of Moore were wedded to the genius of Irish melody, so were the assonances and metre of our ancient bards introduced and grafted into the literature of the Church.

CHAPTER III.

ANOTHER SCOTTISH SEDULIUS, A BISHOP OF THE EIGHTH CENTURY—HIS HISTORY, SO FAR AS KNOWN—SEDULIUS, ABBOT OF LINNDUACHUIL—SEDULIUS, OF LISMORE—SEDULIUS, ABBOT OF KINN LOCHA—SEDULIUS, CALLED THE YOUNGER, AND HIS WRITINGS—SEDULIUS, ABBOT AND BISHOP OF ROSCOMMON—SEDULIUS OR SIADHAL, OF CASTLEKIERAN—OTHER REMARKABLE PERSONS, BEARING THE NAME SEDULIUS, SIADHAL OR SHIEL—CONCLUSION.

YET does it appear, that others, having the title of Sedulius or Siedhal, were celebrated, in connexion with the ecclesiastical literature of ancient Scotia. A Sedulius, also, who was a Scot by birth,[1] is known.[2] With Fergus or Fergustus he subscribed to that council, convened A.D. 721, at Rome,[3] under the pontificate of Gregory II.[4] He has been confounded with Sedulius the Younger, a learned man from his youth, who is said, by John Bale, to have flourished A.D. 714, while Eugene VII. ruled in Scotland. It is also related, that he collected, in a book, the statutes of the Roman Council, at St. Peter's, when he assisted with a Pictish bishop, called Fergus, or, as written Fergustus.[5] Bale could find nothing more, about other works he had written;[6] but, he assumes this Sedulius was a bishop of the Southern Picts.[7] Autbertinus[8] believed, that the author of the Commentaries on St. Paul's Epistles could have been no other, than Sedulius the Scot, who assisted at that Roman synod, celebrated under Gregory II. or III.[9] Some think a second council was held at Rome, A.D. 736,[10] under Gregory III.,[11] and that the Sedulius, Bishop of Britain, and of Scottish race, assisted thereat; yet, this does not appear from any known authority.

A Sedulius, Abbot of Linnduachuil[12]—on the River Lagan[13]—in Ultonia, is enumerated, by Colgan,[14] among those holy men, bearing a similar name. He died in the year 752.[15]

In the Penitentiary of St. Maelruan, Abbot of Tallagh, there is mention

[155] See Very Rev. Canon Ulick J. Bourke's "Aryan Origin of the Celtic Race and Language," &c., chap. xv., pp. 457 to 462.

CHAPTER III.—[1] Mre. Louis Moreri calls him—but this is a mistake—Sedulius the Younger. See "Le Grand Dictionnaire Historique," tome ix., p. 312.

[2] His signature to the council, held at Rome, in 721, is remarkable: "Sedulius, Britanniæ Episcopus de genere Scotorum."

[3] This council sat, during "the heat of the Iconoclastic controversy." Bishop Forbes' "Kalendars of Scottish Saints," p. 337.

[4] See Du Pin's "Nouvelle Bibliotheque des Auteurs Ecclesiastiques," tome vi., siecle viii., p. 129.

[5] See "Scriptorum Illustrium Majoris Brytanniæ, quam nunc Angliam et Scotiam vocant," cent. xiv., num. xxviii., p. 199.

[6] See *ibid.*

[7] In like manner is he styled, unwarrantably, by Simler and other writers.

[8] In "Prestigiarum de Sacramento Eucharistiæ," p. 911.

[9] The numeral characters, here, we are told, are undecipherable. See Labbé's historic dissertation on Cardinal Bellarmin's notice of Caius Cælius Sedulius, "Operum," tomus septimus. De Scriptoribus Ecclesiasticis," p. 152.

[10] In the chronological list of councils, one at Rome, A.D. 731, is set down in Sir Harris Nicolas' "Chronology of History," p. 224.

[11] He is said to have reigned, from A.D. 731 to 741. See *ibid.*

[12] About five miles north-west of Dromore.

[13] Now Magheralin, in the county of Down.

[14] See "Acta Sanctorum Hiberniæ," xii.

made of a Sedulius, son of Thesda, of Lismore, in Munster. He must have flourished before A.D. 787, when St. Maelruan died; and, Colgan says, he seems distinguishable, from any of the eight Seduliuses, he has recorded.[16]

Sedulius, Abbot of Kinn Locha,[17] is noticed by Colgan,[18] among the eminent persons so called. He is distinguished as St. Siadhal Ua Commain, and he died on the 8th of March, A.D. 794.[19]

There was another remarkable man, known as Siadhal or Shiel. To distinguish him from Caius Cælius Sedulius, he is usually recognised as a Scot, and he is called, Sedulius the Younger.[20] Distinguished as a writer, but less renowned than the former, the younger Sedulius is thought to have been, the son of Feredach. He is said to have flourished A.D. 818. Again, Dr. Lanigan considers him, to have been the successor of Muireadhach,[21] who died Abbot of Kildare A.D. 821.[22] About this noted writer, a few observations are required. Sedulius the Younger, although probably a contemporary, must not be confounded with Sedulius, an abbot and a bishop of Roscommon,[23] who died in 813[24] or 814.[25] To the younger Sedulius is attributed a commentary,[26] on all the Epistles of Saint Paul, which had been drawn from the writings of Origin, of Eusebius, of Hilary, the Deacon, of Saint Ambrose, of Rufinus, of St. John Chrysostom, of St. Jerome, of St. Augustin, of Pelagius, of Genade of Constantinople, of St. Gregory the Great,[27] and of some other Fathers.[28] Thus, it was only a compilation of ancient commentaries, on these epistles. This work of Sedulius was printed, for the first time, at Basle, in 1528, and in 1534.[29] Sedulius the Younger is believed to have been author of a commentary on St. Matthew, written in the same style, and divided into 355 chapters.[30] It is likely, that several codices are extant, in which his works are contained. In the Imperial Library, at Vienna,[31] there is a valuable vellum manuscript, intitled "Sedulii Junioris Scoti Catena, sive Collectanea ex Patrum sententiis et dictis in Evangelium S. Mathaei."[32] This popular work, on the Gospel of St.

Februarii. De S. Sedulio Episcopo Dubliniensi, p. 315, and n. 4, *ibid.*

[15] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 354, 355.

[16] See "Acta Sanctorum Hiberniæ," xii. Februarii. De S. Sedulio Episcopo Dubliniensi, p. 315.

[17] There are several places in Ireland, named Ceann-lacha, Kinn Locha, or Kinlough, "the head of the lake." Dr. O'Donovan thinks, that place here referred to may be Kinlough, at the north-west extremity of Lough Melvin, in the barony of Rose Clogher, and county of Leitrim. See "Annals of the Four Masters," vol. i., n. (a), p. 402.

[18] See "Acta Sanctorum Hiberniæ," xii. Februarii. De S. Sedulio Episcopo Dubliniensi, p. 315.

[19] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 402, 403.

[20] Hepidanus, a monk of St. Gall's Monastery, speaks, in his abridged Annals, of a Scot, named Sedulius, called the Younger, to distinguish him from the poet, bearing a like name.

[21] He is called the son of Ceallach.

[22] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 432, 433.

[23] See Colgan's "Acta Sanctorum Hiberniæ," Februarii xii. De S. Sedulio Episcopo Dubliniensi, and n. 6, p. 315.

[24] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 426, 427.

[25] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., section xii., and nn. 126, 127, pp. 255 to 257. Dr. Lanigan is in the habit of adding one year additional to the Four Masters' computation. Dr. O'Donovan corrects it in a less uniform fashion.

[26] It is usually intituled, "Collectaneum sive Explanatio in omnes Epistolas Sancti Pauli."

[27] The name of this saint is not mentioned, but his "Liber Moralium," xix., on Job, cap. 21, is quoted, as Benedict Justiniani, S.J., observes, at i. Cor. vi., 5.

[28] See supplement to the historic dissertation on Cardinal Bellarmin's notice of Caius Cælius Sedulius, "Operum," tomus septimus. De Scriptoribus Ecclesiasticis, p. 152.

[29] It afterwards appeared, in the "Bibliotheque des Pères."

[30] See Labbé, on Cardinal Bellarmin's works, "De Scriptoribus Ecclesiasticis," at Sedulius.

[31] Cod. Membr. Theol., cix. (nunc vi. c. i.)

Matthew, is by our fellow-countryman, Sedulius, that is, *Siedhuil*, or *Shiel*. Denis, in his catalogue,[33] says that this manuscript is as old as the tenth century. It now consists of 157 folia, of large quarto form, written in a fair and uniform hand, in two columns, with red initial letters.[34] According to a taste, prevailing among scholars of the ninth age, little of an original character was produced; but, to extract whatever seemed best, from writings of their predecessors, or to compose commentaries, or other compilations from them, was much in vogue. This commentary of Sedulius on St. Matthew, had not issued from the press, when Ceillier wrote.[35] It existed in MS. only, and it was preserved in the college library, belonging to the Jesuits, at Paris. Not only do we find cited there, St. Eucherius, St. Leo, Arnobius the Younger, Fauste de Riez, St. Gregory the Great, St. Isidore, Arculphe, and Venerable Bede, but even the Poet Sedulius. This demonstrates sufficiently, that commentary is not the work of the poet. To the present Sedulius, Labbé ascribes, also, a work called "Commentariolum in artem Eutychii."[36] To the younger Sedulius different works are attributed, and which Trithemius accords to the elder; namely, a book of epistles, a volume on Priscian, another on the second edition of Donatus, with some other tracts. Trithemius does not give the titles of these, as he ordinarily had done, for works he personally inspected. The book of epistles, he only says, commences with these words, "Sedulius the Scot." A manuscript in Leyden Library is cited, and it contains an explanation, given by Bishop Sedulius, regarding the first edition of Donatus. This inscription may serve to show, that the younger Sedulius was a bishop. Such facts, however, can be gleaned from no other source. Siadhal, the son of Fearadhach, Abbot of Kildare, died A.D. 828.[37] Bishop Tanner states, that Sedulius junior was either a Scotchman or an Irishman.[38] Sir James Ware[39] attributes to the elder some writings of the junior Sedulius on Bale's and Dempster's authority, according to Dr. Lanigan. The latter writer says, as we find a Sedulius whose reputation for learning was great about 818, why not suppose, he was author of such writings, rather than one regarding whose learning we have no account.[40] An attempt, to distinguish the writings of the elder and the younger Sedulius, has been made by Colgan,[41] from the internal evidences they afford.

A Sedulius—known also as Siadhal—of Disert-Chiarain, now Castlekieran,[42] near the town and in the barony of Upper Kells, in the county of Meath, is set down by Colgan,[43] among the eminent Seduliuses. He died

[32] It contains a complete copy of the commentary of St. Aileran, a writer of the seventh century, on the genealogy of our Lord, according to St. Matthew.

[33] Cod. MSS. Theol. Bibl. Imp. Vindobon, vol. i., p. 294.

[34] See a paper from Charles MacDonnell, Esq., read before the Royal Irish Academy, and having for its title: On a manuscript of the tract intituled—"Tipicus ac Tropologicus Jesu Christi Genealogiæ Intellectus quem Sanctus Aileranus Scottorum Sapientissimus exposuit," preserved in the Imperial Library at Vienna.

[35] See "Histoire Generale des Auteurs Sacres," tome xviii., chap, xxxvi.

[36] This was to be found in Thuana Bibliotheca, and Goldast had a copy of it in 1610.

[37] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 442, 443.

[38] See "Bibliotheca Britannico-Hibernica," p. 660.

[39] See "De Scriptoribus Hiberniæ," lib. i., cap. i., pp. 4 to 6.

[40] See "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. xii., n. 125.

[41] See "Acta Sanctorum Hiberniæ," xii. Februarii. Appendix ad Acta Venerabilis Sedulii, Scriptoris et Doctoris eximii, cap. v., pp. 325, 326.

[42] This townland and parish are marked on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 10, 16. A part of this parish is shown on Sheets 43, 44, in the barony of Castlerahan, on the "Ordnance Survey Townland Maps for the County of Cavan."

[43] See "Acta Sanctorum Hiberniæ," xii. Februarii. De S. Sedulio Episcopo Dubliniensi, p. 315.

in the year 855, according to the Annals of the Four Masters,[44] or A.D. 856, according to those of Ulster. Nor were the foregoing the sole distinguished men of the Irish family name Shiel.[45] In Colgan's day,[46] the people so called were numerous in various parts of Ireland, addicted to learning and science, inheriting from the example of our great Sedulius the prized gifts of intellect and morality; since his time, their claims, on our countrymen's veneration, have been augmented.[47] There is, after all, something in a name, especially, when it engages a nation's affection and reverence, while it awakens proud and holy recollections.

ARTICLE II.—ST. FETHGNA OR FACTNA, ARCHBISHOP OF ARMAGH. [*Ninth Century.*] On the 12th of February, the Martyrology of Tallagh[1] enters the name of S. Fethgna, as having been venerated. It states nothing, concerning the rank he attained in the Irish Church. On this day, is registered, likewise, in the Martyrology of Donegal,[2] Fethgna, the successor of Patrick, and head of the religion of the Gaoidhil. *Mansuetus*[3] is found added to the entry of this name, in the table, which follows this Martyrology.[4] He was the son of Neachtain, and he was born, probably, about the beginning of the ninth century. He succeeded Diarmaid O'Tighearnaigh, as

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[44] See Dr. O'Donovan's edition, vol. i., pp. 488, 489.

[45] In addition to the foregoing—enumerated by her—Mrs. Barrett extracts from the Irish Annals, these names:—A.D. 606, St. Siollan, or Sillan na Caimmin, Abbot of Bangor, and successor of Comhgall, died. He is called Sillan na Comyn, and in the Annals of Ulster, Sillan M'Camain; A.D. 610, St. Colman Eala, *i.e.*, Mac-Ui Selli died; A.D. 618, St. Siollan, Bishop and Abbot of Maghbile, died 25th August; A.D. 658, St. Sillan, Bishop of Devenish, died 17th May; A.D. 720, Sealvagh, Lord of Dal Riada, went into holy orders; A.D. 722, Endos, son of Mac Ailelle, killed in the battle of Corcain; A.D. 732, Aengus M'Ailella, Lord of Cianachta, died; A.D. 735, Forbasach M'Ailella, Lord of Ossory, died; A.D. 910, Diarmid, son of Sealvagh, Lord of Dal Riada, died; A.D. 914, Aedh MacAilella, Abbot of Cluanferta Brenain, died; A.D. 919, Maenach, son of Siadhil (Sheil), Abbot of Beanchair (Bangor), and the best scribe of all the Irish race, died. Dh is mute or rather aspirated. Thus was sung his requiem:—

"Premature died the abbot of lasting Bencair
Great grief is Maenach's loss
The illustrious black-haired man of the charming face
The paragon of Ireland between seas
The successor of mild Comghal
Head of counsel of the just province,
Its golden crown to be sorrowfully regretted
Grievous to me that the wise man of Inisfail
Died from the assembly of the brave Gaedhil
A gem of the full precious stone
As far as noble Rome it is a sign of sorrow."

A.D. 921, Moonagh Mac Siaghil, Chief of Learning (*recte* wisdom), in the Island of Ireland, died (Ann. Ulster); A.D. 924, Colman, son of MacAililla (Ailealla A.C.), Abbot of Cluan-mac-nois, a bishop and wise man, died; it was by him, the Damliagh, of Cluan-mac-nois, was built; A.D. 926, Colman Mac Ailella, Abbot of Cluan Mac Nois, died; A.D. 930, Duilister, son of Sealvagh, Abbot of Teach Moling, died; A.D. 932, Sealvagh, Abbot of Tymoling, and Lector of Glendaloch, died; A.D. 935, Diarmid, son of Ailella, Abbot of Cill Cuilin, died; A.D. 950, Cormack O'Hailella, Archdeacon of Kilcollyn, died (Ua-hailela A.C.); A.D. 1036, Ceallach Ua Sealbhaich, a bishop, successor of Bairri, a learned senior of Munster, died; A.D. 1047, Sann, daughter of M'Sealvagha, successor of Brighid, died; A.D. 1096, Sithfrich, son of M'Sealvagh, Lord of Fearois, died; A.D. 1139, Domhall Ua Sealvagh, Archdeacon of Corcah, died. In old manuscripts, *e* and *i* are used sometimes indifferently, according to Edward O'Reilly.

[46] See "Acta Sanctorum Hiberniæ," xii. Februarii. De S. Sedulio, Episcopo Dubliniensi, n. 1, p. 315.

[47] In this connexion, we may well record, the patriot, orator and poet, Richard Lalor Shiel, whose brilliant genius so admirably served the best interests of Ireland during the present century.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

[3] This is probably inserted to signify, that he was of a meek disposition.

Archbishop of Armagh, in 852.[5] During his incumbency, Amhlaeibh, or Amlaf, the Norwegian, plundered and set fire to Armagh, and its oratories, in 867,[6] or 868,[7] having slain or suffocated one thousand of its inhabitants.[8] At the time, it is likely, the old cathedral had been destroyed.[9] Factna sat for



Mediæval Cathedral of Armagh, as Repaired.

twenty-two years in the primatial chair of Armagh, according to the catalogue of its bishops, as furnished by the Psalter of Cashel. The city of Armagh is reputed the chief one in the kingdom of Ireland, by Philip Cluverius.[10] The Annals of the Four Masters[11] place the death of Fethgna, under A.D. 872; those of Ulster write it, under A.D. 873; but, we are informed, that the true year of his decease was A.D. 874.[12] He is said to have died, on the 6th of October.[13] If such be the case, we are at a loss to know, why his festival should have been assigned to the present date.

ARTICLE III.—ST. SIMPLEX, BISHOP OF CILL MODUIND, NOW KILMUDE, IN HY-MANY, COUNTY OF GALWAY. The Martyrology of Donegal[1] records, on this day, Simplex, Bishop, *i.e.*, Modiuid, of Cill Modiuid,[2] in Sodhan. The cantred of the six Sodhans was situated, within the old territory of Hy-

[4] See *ibid.*, pp. 416, 417.

[5] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 45.

[6] According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 510 to 513.

[7] According to the "Annals of Ulster."

[8] See Harris' Ware, vol. i., "Archbishops of Armagh," pp. 45, 46.

[9] The present Protestant Cathedral of Armagh—figured in the body of the text, from a photograph of Frederick H. Mares, and engraved by Mrs. Millard—is on the foundations of a much more ancient structure.

[10] See "Introductionis in Universam Geographiam, tam veterem quam novam, Libri vi.," lib. ii., cap. xxv., p. 92. Amstelodami, Ex Officina Elzeviriana. Ao. 1672, 18mo.

[11] See Dr. O'Donovan's edition, vol. i., pp. 518, 519.

[12] See *ibid.*, n. (t).

[13] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 45.

ARTICLE III.—[1] Edited by Drs. Todd and Reeves, pp. 46, 47.

[2] In a note, Dr. Todd says, at this name, *Cill Modiuid*, "Now Kilmude in Hy-Many."

Many. There, also, lay the church of Cill-Modhiuid, now Kilmude, which was the church of St. Simplex, according to the Feilire Aenguis.[3] This must be sought for, in a note annexed. Under the head of Cill Modiut, Duald Mac Firbis enters, Simplex, bishop, *i.e.*, Modiut, of Kill modiut, in Soghan, at February the 12th.[4] The last-named place was that district of the enslaved tribes, near the River Suck.[5]

ARTICLE IV.—SEMPLEX AND DAMAN, WITH MARTYRED COMPANIONS. It seems probable, that the first of these saints, commemorated in the "Feilire" of St. Ængus, at the 12th of February,[1] must be identified, with the holy bishop, whose notices already precede. It is remarkable, too, that at this same date, in the calendars, a Simplicius suffered martyrdom, at Alexandria.[2] The Daman mentioned, in the "Feilire," seems to have been the soldier and martyr, Damianus, in Africa, and who probably met his death, at Alexandria.[3] Much obscurity prevails, however, regarding the time, place and mode of his martyrdom. Again, at this same day, there is a Damianus—reputed to have differed from the former—and thought to have been a Roman, who suffered martyrdom, at Salamanca, in Spain.[4] St. Ængus appears to have drawn his notice, from the ancient Martyrology, ascribed to St. Jerome.

ARTICLE V.—ST. CONIN OR COININ, BISHOP. The name Conin, without any further designation, occurs in the Martyrology of Tallagh,[1] at the 12th of February. His place or age has not been determined. Coinin, a bishop, is set down in the Martyrology of Donegal,[2] as having had a festival, at this date.

ARTICLE VI.—ST. FIONAN, SON OF ERANNAN. [*Seventh Century.*] The Martyrology of Tallagh[1] inserts the festival of St. Finan, mac Airennain, at the 12th day of February. The Martyrology of Donegal,[2] registers Fionan, son of Erannan, as having a festival celebrated at this date. His death is recorded in the Annals of the Four Masters,[3] at A.D. 674. Dr. O'Conor has suggested, that this saint may be the soldier of Christ, Finan, referred to by Adamnan, in his Life of St. Columkille,[4] and who passed an

[3] See Dr. O'Donovan's "Tribes and Customs of Hy-Many," n. (d), p. 72.

[4] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 96, 97.

[5] See William M. Hennessy's note.

ARTICLE IV.—[1] The following stanza, with its English translation by Professor O'Looney, records the holy Bishop Semplex, and Daman, with companions, who had been martyred :—

A.u.ro. h-imon eppuc Semplex,
Slechta primplog promcha,
Daman mil mino martra,
Co macrad cain crochoa.

"With the bishop Semplex,
A prime proven host had been slaughtered,
Daman a heroic mind of martyrdom,
With comely children was crucified."

[2] See notices to this effect in the Bollandists' "Acta Sanctorum," tomus ii., Februarii xii. De Sanctis Martyribus Alexandrinis Modesto et Ammonio, Infantibus, Zotico, Cyriaco, Simplicio, pp. 580, 581.

[3] See *ibid.* De S. Damiano, Milite et Martyre, in Africa, p. 581.

[4] See *ibid.* De S. Damiano, Mart. Romano, Salmanticæ in Hispania, p. 581.

ARTICLE V.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

[3] See O'Donovan's edition, vol. i., pp. 284, 285. The learned editor remarks, that in the O'Clerys' Irish Calendar, it is stated, that he died A.D. 577, obviously an error for A.D. 677. See n. (f), *ibid.* But, in the published Martyrology, it is set down, at A.D. 674, which corresponds with the date of the Four Masters.

[4] See Rev. Dr. Reeves' Adamnan's "Life

anchoretical and a blameless existence for many years, near the Monastery of the Oak Wood, now Durrow.[5] Chronology rules this conjecture to be untenable.

ARTICLE VII.—ST. CUMMAIN OR CUMMEIN, OF GLEANN-MONA. In the Martyrologies of Tallagh,[1] of Marianus O'Gorman, and of Charles Maguire, at the 12th of February, the feast of St. Cummain, of Glinn Mona, may be found. There is a townland called Glenmenagh, in the parish of Meevagh, barony of Kilmacrennan, and county of Donegal.[3] Among the Irish modern denominations known, this seems the nearest in approach to the spelling or pronunciation of Glenn Mona. Cummein, of Gleann Mona, is set down, likewise, in the Martyrology of Donegal,[4] on this day. We have not discovered the place.

ARTICLE VIII.—ST. LUGAIDH, OF CUIL-RUSCACH, IN BREIFNE. The festival of Lughaidh, of Cuil-ruscach—which means the "rushy-corner"[1]—in Breifne,[2] was celebrated on this day, as is mentioned in the Martyrology of Donegal.[3] Long previous to its compilation, he had been entered in the Martyrology of Tallagh,[4] as Lugaidh, Cule-Ruscaigh, at the 12th of February. Under the compound designation of this place, it does not seem practical to define the locality; but, there is a Roosky, in the parish of Knockbride, barony of Clankee, and county of Cavan,[5] as also, a place so designated, in the parish and barony of Mohill,[6] and in the parish of Rosinver, barony of Rossclogher,[7] county of Leitrim. In either county must his place be sought.

ARTICLE IX.—REPUTED FESTIVAL OF ST. GOBNET OR GOBNATA, ABBESS AT BALLYVOURNEY, COUNTY OF CORK. [*Sixth Century.*] The 12th of February is said to have been a day,[1] when St. Gobnet was venerated at Ballyvourney, in the county of Cork. We suspect, however, a misconception, for the 11th of February, the day, at which her Acts have been already given.

ARTICLE X.—ST. BEOLOGO, PRIEST, OF CLUAIN-DARTADHA. The simple entry, Beologa, is met with in the Martyrology of Tallagh,[1] at the 12th of February. We may infer, probably, that he flourished at an early

of St. Columba," lib. i., cap. 49, pp. 95 to 97.

[5] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 60.

ARTICLE VII.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii. Vita Cumiani, n. 6, p. 59.

[3] See "Ordnance Survey Townland Maps for the County of Donegal." Sheets 26, 27, on which its lands are defined.

[4] Edited by Drs. Todd and Reeves, pp. 46, 47.

ARTICLE VIII.—[1] See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. vi., p. 448 and chap. ix., p. 512.

[2] This territory comprised the present counties of Leitrim and Cavan. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, p. xxxvi., n. 260.

[3] Edited by Drs. Todd and Reeves, pp. 46, 47.

[4] Edited by Rev. Dr. Kelly, p. xv.

[5] This townland is defined on the "Ordnance Survey Townland Maps for the County of Cavan." Sheets 22, 23, 28.

[6] This townland is marked on the "Ordnance Survey Townland Maps for the County of Leitrim." Sheets 32, 33.

[7] See *ibid.*, Sheets 2, 4.

ARTICLE IX.—[1] According to the Rev. Mr. Kilchoffer, a former Rector of Ballyvourney.

ARTICLE X.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] The Romans, with Aedan, at this place, are commemorated in the Litany of St. Ængus. See "Irish Ecclesiastical Record," vol. iii., April, 1867, pp. 396, 397.

date. Beologo, priest, of Cluain Dartadha,[2] is recorded in the Martyrology of Donegal,[3] as having a festival at this date. There is a Cloondart as a townland denomination, in Tibohine parish, county of Roscommon.[4]

ARTICLE XI.—ST. AEDHAN, OF CLUAIN DARTAIGHE. Aedhan, Cluana-dartadha, is entered in the Martyrology of Tallagh,[1] at the 12th of February. The reader will remark an observation, as to locality, in the previous article. We find mentioned, in the Martyrology of Donegal,[2] on this day, Aedhan; and, [of Cluain Dartaighe],[3] is an entry inscribed, to complete the record from an older Calendar.

ARTICLE XII.—ST. AEDH, SON OF FERADHACH. He is mentioned, in the Martyrology of Tallagh,[1] at the 12th of February, as Aedh Cael mac Feradhaigh. The word *Cael*, meaning "slender," may refer to a peculiarity of figure. Aedh, son of Feradhach, occurs in the Martyrology of Donegal,[2] on this day. It is thought, by Colgan,[3] that the present holy man was probably he, who is elsewhere called Ædus Major, the son of Ferguss, son to Fethlemid, son of Laogaire, &c. Marianus O'Gorman says, this latter was venerated, at Cluain-Dertadha, on the 12th of February. We refer again, to the previous articles, in connexion with the obscurity of identification. The Bollandists, referring to Colgan,[4] briefly notice him, at this date.[5]

ARTICLE XIII.—ST. CRONAN. The Martyrologies of Tallagh[1] and of Donegal[2] record Cronan, as being venerated on this day.

ARTICLE XIV.—ST. DAMAN OF TIGH DAMAIN, OR TIDOWAN, IN UI-CRIOMHTHANNAIN, QUEEN'S COUNTY. In the Martyrology of Donegal,[1] and set down on this day, is the feast of Damán, of Tigh Damain, in Ui-Criomhthannain. He was of the Leinstermen. In the table, appended to this Martyrology, his name has been Latinized into *Damianus*.[2] There was a territory of Ui-Criomhthainn or Ui Creamhthainn in Meath,[3] and a territory of Ui-Creamhthannain or Ui-Criomhthannain, in Leix. This latter tribe had been located around the celebrated Rock of Dunamase, in the barony of Maryborough East, in the Queen's County.[4] In this latter territory of Ui

[3] Edited by Drs. Todd and Reeves, pp. 46, 47.

[4] Of course, it cannot be asserted, positively, that this place is to be associated, with the present saint.

ARTICLE XI.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

[3] In a note, Dr. Todd says, at this passage, "The words in brackets are added by the later hand."

ARTICLE XII.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

[3] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De Tribus Sanctis Aedis, Athrumiæ Quiescentibus, p. 367.

[4] See *ibid.*, xxxi. Januarii. Appendix ad Acta S. Maidoci, cap. i., p. 221.

[5] See "Acta Sanctorum," tomus ii., Februarii xii. Among the pretermitted saints, p. 574.

ARTICLE XIII.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

ARTICLE XIV.—[1] Edited by Drs. Todd and Reeves, pp. 46, 47.

[2] See *ibid.*, pp. 398, 399.

[3] Colgan describes it as a *regiuncula*, included in the barony of Slane, county of Meath. See "Trias Thaumaturga," p. 184. O'Flaherty says of it "licet antiquis historiis non parum celebrata, hodie obscurioris notæ regiuncula est in confinibus Australis Orgiellíæ ad Slanensem baroniam in Midia spectans." — "Ogygia," pars iii., cap. lxxvi., p. 364.

[4] See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (s), p. 888.

Criomthannan, the church of Teach Daimhain, (Tidowan), was situated, according to the *Feilire Aenguis*, at this date.[5] We may enquire, as to whether or not, the present Daman had been the same, as the martyr, so called and noticed, by St. Ængus.

ARTICLE XV.—ST. FORANNAN, ABBOT OF CLONARD, COUNTY OF MEATH. [*Eighth Century.*] We read on this day, in the Martyrology of Donegal,[1] that Forannan, Abbot of Cluain Eraird, was venerated. He is said, also, to have been Abbot of Kildare, and to have died, on the 12th of February,[2] A.D. 740,[3] according to the Annals of the Four Masters,[4] or according to those of Ulster, A.D. 744.

ARTICLE XVI.—ST. LUDAN, OR LUDANUS, PILGRIM, DIOCESE OF STRASBURGH. [*Twelfth and Thirteenth Centuries.*] There is a Life of St. Ludan, Peregrinus, in the Bollandist collection, at the 12th of February.[1] The memory of this holy pilgrim, Ludan, was held in high honour, among those saints belonging to the diocese of Strasbourg.[2] To that ancient city, called Argentoraton,[3] Argentoratus,[4] Argentoratum,[5] Argentorate,[6] Argentora,[7] at first, the holy pilgrim Ludan proceeded. It is situated on the river, called Ill, which falls into the Rhine by various channels, after the River Brusch enters the Ill above Strasburgh, through two *embouchures*.[8] Bullet thinks a natural derivation for the old name of this city might be taken from the fine country surrounding it.[9] This canton is the most fertile in Alsace,[10] and it abounds in nearly all manner of useful vegetable products, and in fine scenery, from the mountain of Saverne to the Rhine.[11] This district was blessed, by the presence and death, of the holy Scottish pilgrim, Ludan. Father John Boland gives a few introductory notices, and then certain Acts, by an anonymous writer, taken from a Bodecensian manuscript, belonging to the Canons Regular of St. Augustin,[12] and discovered by the Jesuit, John Gamansius. In Herman Greuen's additions to the Martyrology of Usuard, Ludan, confessor,[13] is entered for the day before the Ides of February. According to the old Life, St. Ludan was a confessor of God, but not a priest. Yet, he descended from a noble family. He was born in the twelfth century. His father is called Hiltibold, who was a chief of the Scots. By this, we are probably to understand the Irish. His son, Ludan, was distinguished more

[5] See O'Donovan's "Leabhar na-g-Ceart, or Book of Rights," n. (q), p. 216.

ARTICLE XV.—[1] Edited by Drs. Todd and Reeves, pp. 46, 47.

[2] See Archdall's "Monasticon Hibernicum," p. 520.

[3] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 15.

[4] See Dr. O'Donovan's edition, vol. i., pp. 342, 343.

ARTICLE XVI.—[1] See "Acta Sanctorum," tomus ii., xii. Februarii. De S. Ludano Peregrino, in Dioecesi Argentiensi, pp. 638, 639.

[2] The etymology of this city is thus rendered by M. Bullet: "Ou *Torrat*, coupure, partage; parce que dès que la Brusch s'est jointe à l'Ill, cette dernière rivière se partage."—"Mémoires sur la Langue Celtique," tome i. Additions et Corrections, p. 486.

[3] According to Ptolemy.

[4] According to Ammianus Marcellinus, and St. Jerome.

[5] As called by Cassiodorus.

[6] According to the Tablets of Peutinger.

[7] As found in a letter of the Emperor Julian.

[8] The name, given to it by the ancients, is supposed to have been drawn from "*Ar*, près, *Gen*, embouchure, *Torrat*, coupée, partagée."—M. Bullet's "Mémoires sur la Langue Celtique," tome i., p. 231.

[9] Thus, "*Argent*, belle, *Or*, contrée."—*Ibid.*

[10] See "Dictionnaire Universel de la France," at Strasburg.

[11] See, also, M. de la Martiniere, "Dictionnaire Géographique," in that article, treating on Alsace.

[12] From the diocese of Paderborn, in Germany.

[13] In a Carthusian codex, at Bruxelles, in

for his nobility of soul, than even for his temporal rank. In due course, the son succeeded to his father's possessions, and then he began to execute a design he had long entertained, by founding a great and convenient hospital, where every necessary was provided for pilgrims and for the sick, as also for blind and lame persons. All his revenue was devoted to its support. He then conceived a great desire to visit the holy places, and above all to pray at our Saviour's sepulchre, as also, at the *limina* of the Apostles, Saints Peter and Paul. He paid visits, likewise, to various saintly men. His virtuous practices were daily on the increase, by taking to heart the words of the Apostle St. Peter, "he that feareth Him, and worketh justice, is acceptable to him."[14] St. Ludan, at last, came to a place, near the river Ylsa,[15] from which the province of Alsace[16] is named. This spot was known as the bann[17] of the village Northus. It is written Nort, in some documents, and at present it is called Northeim. Here, reclining under an elm tree without the village, he fell asleep. Then was it divinely revealed to him, that the close of his life was near; but, awaking, he earnestly prayed the Omnipotent, that he might not pass away, until he had first partaken of Christ's Body. Whereupon, an angel appeared to him, and administered Holy Communion. Afterwards ejaculating, "Into Thy hands, O Lord, I commend my spirit," he calmly expired. His death occurred the day before the February Ides—which falls on the 12th of this month—and in the year of our Lord 1202. Another great portent of his sanctity was manifested, at the moment of his happy departure; for, without human aid, all the church bells in those villages around began to toll, and this continued without intermission, to the very time of his burial. Meantime, a young man of the place, on seeing a wallet, beside the dead saint, ventured to open it. Discovering a scroll within, he found these words traced: "I am called Ludanus, son of the noble Hilteboldus, chief of the Scots; I was born a Christian, and in the name and for the love of God, I became a pilgrim." On raising his body, a most fragrant odour was diffused around the place. In the village of Northeim were then two parochial churches. The pastors and people, belonging to either, desired the body to be brought to, and interred in, their respective church. In short, a great strife arose, which was at last quelled by a certain abbot, who was riding into the village, at this time. On learning the cause of their contention, he said, "Take ye an untamed and unyoked horse, never put under a corricle, a cart, or a chariot, and yoke it to a cart; then place the body of the holy man thereon, and turning the horse, without a driver, on the direction towards Northeim; follow ye from behind, with crosses and standards, and to whatever church the corpse may be brought, there let it find ecclesiastical sepulture." This advice seemed good to all the parishioners, and it was immediately followed. Then St. George was patron of a church, known as Scherekirche, because it was built near the River Schere, or Sarre.[18] Thither the untamed horse, gentle now as a lamb, drew the holy Ludan.[19] The Sare or Sarre is said to have been so called, because it was surrounded by mountains.[20] Again, the Sare River is said to have been called by the ancients Sarra, or Saravus;

the margin is found "alibi ponitur Episcopus."

[14] Acts x., 35.

[15] Now the Ill.

[16] Lately conquered and taken from France, by the Germans, in the war of 1870 and 1871.

[17] The original Latin word, in the Life, is "bannus."

[18] Sarebourg, a city which lies on its banks, has the signification of "the habitation, or burgh, on the Sarre." See M. Bullet's "Mémoires sur la Langue Celtique," tome i., p. 269.

[19] Further details are given in the old Acts, as published by the Bollandists.

[20] "*Sar*, montagne."—M. Bullet's "Mémoires sur la Langue Celtique," tome i., p. 194.

[21] See *ibid.*, p. 277.

[22] "Naviger undisona dudum me mole Saravus

while, its Celtic etymology is Sarvv, or Saravv, which means "tortuous."[21] On this account, it has been called the oblique river, by Ausonius.[22] The church, already mentioned, was so named, because it was near the Sarre. There, the horse stopped of his own accord; and, here, it was resolved to bury St. Ludan. Afterwards, on the banks of the Sarre, a church was built in his honour. Great signs and wonders subsequently took place there, as also evident miracles. Not far from the village of Hipsh or Hipsheim—the modern name probably for Scherekirche—now stands the parochial church of St. Luden.[23] But, when in later times, the Swedes took possession of Benfeld, the church of St. Ludan was burned, while his relics seem to have been scattered and lost. Such are the ravages of war, usually destructive to the best interests of society, while also, injurious to religious rites and observances.

ARTICLE XVII.—ST. MANETEUS, ABBOT, IN SCOTLAND. At the 12th of February, Camerarius[1] has a brief notice of St. Maneteus, who is said to have flourished in the time of St. Columba. His sanctity and miracles caused him to be distinguished. Especially at Iona and in the Hebrides was he held in honour.[2] Dempster has nothing regarding this saint, nor can we find any further account of him.

ARTICLE XVIII.—REPUTED FESTIVAL OF ST. CADOC, OF LANNCARVEN. [*Sixth Century.*] Already, at the 24th of January, the Life of this saint has been written, at some length.[1] Colgan thinks, he may be identified with a Mo-Chatocus, a disciple of St. Fiech, at the church of Domhnach Fiac. If so, his place was known as Inisfail.[2] Elsewhere, he is put down as Mochonous or Canocus, for the 12th of February;[3] it is probable, however, that Colgan meant the 11th—which is the feast of St. Canoc.

Thirteenth Day of February.

ARTICLE I.—ST. DOMNOC, DOMINICUS OR MODOMNOC, PATRON OF TIBBERAGHNY, AND FIDDOWN, COUNTY KILKENNY.

[*SIXTH CENTURY.*]

CHAPTER I.

INTRODUCTION—ACTS OF ST. DOMNOC OR MODOMNOC—HIS PEDIGREE—HE GOES OVER TO WALES—A DISCIPLE OF ST. DAVID—APPOINTED BEE-KEEPER AT MENÆVIA—ST. DAVID RESCUES HIM FROM DANGER—HE LEAVES FOR IRELAND, AND THE BEES FOLLOW HIM—THEY ARE LEFT AT LANN BEACHAIRE.

NOT alone in the monasteries were young minds fashioned and moulded into the ways of virtue and religion; but, young hearts were, also,

Tota veste vocat," &c.

—Ausonii Burdigalensis "Idyllia," x. Mosella, ll., 367, 368.

[23] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xii. De S. Ludano, &c., sect. 2 and 8, pp. 638, 639.

ARTICLE XVII.—[1] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 147.

[2] See, also, Scottish Entries in the Kalendar of David Camerarius. Bishop Forbes' "Kalendars of Scottish Saints," p. 234.

ARTICLE XVIII.—[1] Colgan enters the Acts of this holy man at the same date. See

guided along the lines of truth and rectitude. The hands of youth were likewise formed to industry, and their quick capacities were bent to the acquisition of trades and handicrafts, that enabled them to rise superior to the temptations of need, and to the perilous allurements of idleness. Nor did even this content their kind, thoughful, and energetic instructors. The monks lifted the children of poor parents into the region of the refinements, and the accomplishments of life. When they met a child of special endowments or of special tastes, the educated brothers took him into hands, and taught him with more than ordinary care and solicitude, especially when it was believed that he evinced a desire to lead a religious or a sacerdotal life.

Yet, the present holy youth was distinguished for his noble race. The Acts of St. Dominicus or Modomnocus have been compiled by Colgan, from various sources, and published at the 13th of February.[1] Most of what we learn regarding him has been taken from the Acts of St. David of Menævia.[2] The Bollandists have Acts of St. Modomnoc for this day.[3] These, however, are only abbreviated[4] from what Colgan had previously published. Bishop Challenor,[5] the Rev. Alban Butler,[6] and Rev. S. Baring-Gould,[7] also, commemorate this saint in some very short notices.

The original Celtic name of this holy man was Domnoc, to which had been added the expletive, "mo," which makes Modomnoc.[8] He is also styled Domnoch, and this is thought to correspond with Dominick.[9] This name is Latinized, Domnocus and Modomnocus, and sometimes Dominicus.[10] He was the son of Saran, son to Tigernach, son of Muredach, son to Eugene, son to Neill Neigilliach, Monarch of Ireland.[11] Thus did he belong to the noble race of the O'Neills.[12] Our saint, likewise, was a brother to St. Domangart.[13] The holy man, here alluded to, is a different person, however, from one, having the same name,[14] and who is said to have erected a monas-

"Acta Sanctorum Hiberniæ," xxiv. Januarii. De S. Canoco, Abbate Lancarvanensi. Ex diversis, pp. 158, 159. He has another Life, taken from Albert le Grand, "De Sanctis Britanniæ Armoricæ," pp. 160, 161.

[2] See "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. xxii., pp. 152, 153, n. 38, p. 185, as also nn. 124, 125, p. 188.

[3] See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

ARTICLE I.—CHAPTER I.—[1] See "Acta Sanctorum Hiberniæ," xiii. Februarii. De S. Dominico qui Modomnocus, pp. 326 to 328.

[2] See his Life at the 1st of March.

[3] See "Acta Sanctorum," tomus ii., xiii. Februarii. De S. Modomnoco, sive Dominico Ossoriensi in Hibernia, pp. 673, 674.

[4] By Father Godefrid Henschenn.

[5] See "Britannia Sancta," part i., p. 116.

[6] See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ii., February xiii.

[7] See "Lives of the Saints," vol. ii., February xiii., p. 291.

[8] Dr. Lanigan, in connexion with this subject, observes: "I need scarcely apprize the reader, that *Modomnoch* means *my Domnoch*. This saint is called *Modomnoch* in the Life of St. David published by Colgan. In the one written by Giraldus Cambrensis the name has been corrupted into *Mandabnaucus*, as Ussher has it (p. 953). Giraldus elsewhere (*Topogr. Hib. Dist.* 1, *c.* 5) Latinizes it into *Dominicus*, in consequence of which Ussher was led astray so as to think Dominicus Ossoriensis, as Giraldus calls him, was a different person from Mandabnaucus. Colgan has (at 13 Feb.) such Acts of Domnoch, as he was able to collect."—"Ecclesiastical History of Ireland," vol. ii., chap. xiv., section v., n. 70, p. 320.

[9] Said, by Colgan, to be derived from "Dominica."

[10] This is thought, to have been that original word, from which the name Domnoc had been drawn. It is also the one used by Giraldus Cambrensis, and by Lombard, when referring to this saint, in their respective treatises.

[11] See Colgan's "Acta Sanctorum Hiberniæ," xiii. Februarii. Vita S. Dominici, cap. i., p. 326, and nn. 2, 3, p. 327, *ibid.* In the latter place, the "Sanctilogium Genealogicum," cap. 3, is quoted, as authority for this pedigree.

[12] See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ii., February xiii.

[13] The "Sanctilogium Genealogicum," cap. 3, is also cited by Colgan, for this relationship.

[14] According to the same "Genealogicum," cap. 19, the latter St. Domangart is said to

tery, in Ulster, at the foot of Slainge mountain, now Slieve Donard, in the county of Down.[15] We find the name of Modomnoc resolved into Mandabnaucus, by Giraldus Cambrensis.[16]

Through a desire of perfecting himself in religious fervour and learning, St. Modomnoc left his native country, and then he sailed over to Wales.[17] Here, he was placed under the direction of St. David, afterwards Bishop of Menevia.[18] As a disciple of this great master, Modomnoc showed in all things, and at all times, most ready obedience and docility, as also the greatest care and zeal, in discharging whatever duties were required of him, and the most faithful observance of discipline. For these several reasons, he was always most affectionately esteemed by his renowned master.[19] While residing at Menævia, St. David had entrusted him with the care of his bees, and with the honey, belonging to his monastery,[20] and these useful insects under his charge seem to have formed some sort of instinctive love for their keeper.

We are told,[21] likewise, that on one occasion, this saint was labouring with others, and endeavouring to level a hilly road,[22] that thus a freer passage should be made, for the transportation of burdens. Seeing one of his companions at work, and who appeared to proceed too slowly with it, Modomnoc undertook to administer a slight reproof. His words excited the anger of that person. Immediately lifting an iron instrument he held, the man reproved was about to strike our saint; but, beholding in spirit what was going to take place, holy David, having made the sign of the cross, the delinquent's hand became suddenly paralysed.[23] So was the good Irish monk saved from that danger, which threatened his life.

A curious account of our saint is related, in the old Acts of Bishop David.[24] We are told, that when Modomnoc was about to take his leave of Wales, with a design of returning to his native country, several swarms of bees followed him, and settled on board the ship, in which he was about to

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have been son to Euchodius, King of Ulster, and to have flourished about the middle of the fifth century. Our saint and his brother, St. Domangart, flourished about a century later than this period. See Colgan's "Acta Sanctorum Hiberniæ," xiii. Februarii, n. 4, pp. 327, 328.

[15] See his Life at the 24th of March.

[16] See "Historia, de Vita S. Davidis Archiepiscopi Menevensis," lect. vii. Giraldi Cambrensis' "Opera," vol. iii. Edited by J. S. Brewer, M.A., p. 395.

[17] See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ii., February xiii.

[18] See Colgan's "Acta Sanctorum Hiberniæ," xiii. Februarii. Vita S. Dominici, cap. ii., p. 326. In n. 5, p. 328, to this passage, Colgan refers us to the Life of St. David, which he published at the 1st of March. In the succeeding n. 6., p. 328, and in the chapter just cited, Colgan states, that our saint, under St. David, was a fellow-disciple with St. Aedan or Moedoc of Ferns, St. Scuthin, and many other holy and learned Irishmen, as may be seen, by referring to the Acts of St. David, of St. Barr, of St. Maidoc, of St. Senan, of St. Mologga, of St. Scutin, &c.

[19] See Bishop Challoner's "Britannia Sancta," part i., p. 116.

[20] See Giraldi Cambrensis' "Opera," vol. iii. Edited by J. S. Brewer, M.A., "Historia de Vita S. Davidis Archiepiscopi Menevensis," lect. vii., p. 396.

[21] In the Acts of St. David, as written by Giraldus Cambrensis. See *ibid.*, pp. 395, 396.

[22] It is worth observing, in this and in similar passages of old Saints' Lives, what useful public works often engaged their attention.

[23] See Colgan's "Acta Sanctorum Hiberniæ," xiii. Februarii. Vita S. Dominici, cap. iii., pp. 326, 327.

[24] This Life is taken from a MS. of All Saints' Island, in Ireland. At present, the original is preserved in the Franciscan Convent, Dublin. In his Lives of the Irish Writers, book i., cap. ii., Ware supposes, that Augustine Magradin, an Irish Canon Regular, was writer of those Lives, which are to be found in that MS. See Colgan's "Acta Sanctorum Hiberniæ," xiii. Februarii, n. 9, p. 328. Nicholson, in his "Irish Historical Library," pp. 83, 84, confounds this writer, Magraidin, with Magraith MacGawan. Harris distinguishes them. See Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. xi., xii., p. 87.

embark.[25] There can be no doubt, moreover, but this legend has been in circulation, from a very early period. It is said, that being unwilling to deprive the brothers of their accustomed luxury, Modomnoc again returned to his master, the bees following him, and taking refuge in their former hives. A second, and a third time, Modomnoc took leave of his master and brethren, but, the bees, in like manner, moved with him. Then, St. David and his other disciples, bestowing their blessings on our saint, at length gave him permission to depart.[26] St. David, likewise, imparted his benediction to the bees, and said: "May the land, to which you are brought, abound with your progeny, and there may your species and generation never fail; but, our city shall be for ever deprived of you; nor shall your seed any longer increase in it." The popular belief was held, in after time, that St. David's prophecy had been fulfilled; for, if bees were even brought to Menævia, whence they were taken, these did not long survive their transport thither; whilst, in Ireland, they were afterwards found, in great abundance.[27] The foregoing incidents are related, by Giraldus Cambrensis; and, he adds, that bees were known to have become extinct in Menevia, even in his own time.[28] After Modomnoc's arrival in Ireland, it is said, those bees, that accompanied him, were left at a place near or in Fingall, named from the circumstance, Lann Beachaire,[29] or "the Church of the Bee-keeper."[30] This place, therefore, either derived its name from our saint, for the reason assigned, or from St. Molagga,[31] its patron. It has been identified with Bremore, near Balbriggan, county of Dublin. The ruins of an old chapel there measure 36 feet in length, by 16 in width; besides, a chancel, 20 feet in length, is attached. The walls are two and a-half feet, in thickness. A close hawthorn fence surrounds the cemetery here, and several trees grow within this enclosure.

CHAPTER II.

ENQUIRY REGARDING BEES AND HONEY HAVING BEEN IN IRELAND FROM THE EARLIEST KNOWN TIMES—ST. MODOMNOC SETTLES AT A PLACE, FORMERLY CALLED TIPRAD-FACHTNA, AND NOW KNOWN AS TIBBERAGHNY—ITS ANTIQUITIES—HIS SUPPOSED RANK IN THE CHURCH—HIS NATALIS AND TIME OF HIS DEATH—CONCLUSION.

THAT St. Modomnoc was the first to introduce bees into Ireland, has been conjectured, from the account already given. Yet, we have sufficient testimony to assure us, that our island abounded in bees and honey, at a far earlier period, than when he lived. Although Solinus had said,[1] that in his

[25] Colgan has a comment, in which he cites authorities for this account of the miraculous removal of the bees with Modomnoc. Thus, Peter Lombard, Archbishop of Armagh, Giraldus Cambrensis, in his "Topographia Hiberniæ," the Calendar of Cashel, and St. Ængus the Culdee, in his "Felire," are severally found to relate it.

[26] See Giraldi Cambrensis' "Opera," vol. iii. Edited by J. S. Brewer, M.A., "Historia de Vita S. Davidis Archiepiscopi Menevensis, lect. vii., p. 396.

[27] See Colgan's "Acta Sanctorum Hiberniæ," xiii. Februarii. Vita S. Dominici, cap. iv., v., p. 327.

[28] See Giraldi Cambrensis' "Opera," vol. iii. Edited by J. S. Brewer, M.A., "Historia de Vita S. Davidis Archiepiscopi Menevensis," lect. vii., pp. 396, 397.

[29] Lann or Lan is a British word, and it is frequently found in Welsh topography. From the Welsh, it was probably taken, and used by the Irish, as denominating an ecclesiastical place. *Beach* is an Irish word, signifying "a bee:" and Beachuire signifies "one who has the care of bees." Beacaire means "a bee-hive." See Edward O'Reilly's "Sanas Gaoidhilge-Sagsbhearla, or An Irish-English Dictionary," *sub voce.*

[30] See Colgan's "Acta Sanctorum Hiberniæ," xiii. Februarii, n. 10, p. 328.

[31] See his Life, at the 20th of January.

CHAPTER II.—[1] Solinus, who wrote concerning Ireland, before the birth of Christ, notes in these terms: "Illic nullus anguis, avis rara, apis nulla; adeo ut advectos inde pulveres seu lapillos, siquis alibi sparserit inter alvearia examina favos deserant." St. Isidore of Seville, also, has the same accounts, regarding our island. But it is

time, there were no bees in Ireland, it is more than probable, that he was mistaken on this point, as he certainly was, in what he adds, concerning the scarcity of birds.[2] However, both native and foreign writers justly reproach him for his error. Regarding many other things, which he relates, in reference to Ireland, he had not sufficient authority or foundation to sustain various statements. That there were bees in this country, long before his time, appears from the rule of St. Ailbe of Emly, in which it is ordered,[3] that a portion of honeycomb should be allowed the monks at their meals.[4] Now, St. Albeus flourished in Ireland contemporaneously with St. Patrick, and even, it has been asserted, some years before his arrival in this country, which is generally referred to about A.D. 432.

Were we disposed to admit the truth of a narrative, contained in St. David's Acts, it can only be allowed, that Modomnoc first introduced bees of a certain kind into his native island.[5] Dr. Lanigan suspects,[6] that the importation of bees by St. Domnoch is a story made up, to account for the scarcity of them at Menevia; for, Giraldus says,[7] that they continued to fall off there, from that time when the swarms had followed Domnoch to Ireland. He tells us, likewise, that Domnoch was, when with St. David at Menevia, charged with the care of the bee-hives.[8] Now, as it happened that the number of bees in that district began to decrease, some wiseacre[9] undertook to explain this phenomenon, by saying, that they accompanied Domnoch on his return to Ireland. This story, however, made its way over to us, before the times of Giraldus. Connected with what Solinus, and others after him, had said, concerning there having been no bees in Ireland, induced some Irish writers of the ninth and tenth centuries to attribute the introduction of them to St. Domnoch. Colgan concludes, that as St. Ængus and others state our saint was the first, who introduced bees into Ireland, we can only receive these statements, as implying a certain particular species of this insect. In Ireland, there were for centuries domesticated and wild bees, with bees of different forms and colours.[10]

After St. Modomnoc's return to Ireland, he settled at a place called Tiprad-Fachtna, abbreviated to Tibrach,[11] in the county of Kilkenny.[12] It

certain, that in the time of this latter, who flourished about A.D. 600, and who died in the 63rd year of his age, that bees and honey then abounded in Ireland; for the Venerable Bede writes: "Dives lactis et mellis insula, nec vinearum expers, piscium volucrumque sed et cervorum venatu insignis."—"Historia Ecclesiastica Gentis Anglorum," lib. i., chap. i., p. 24. The fact of vines, growing in Ireland, shows that its summers were warmer in the eighth century, than they are in our own time.

[2] The account of Solinus must have been received by St. Isidore, without due examination. Yet, St. Modomnoc himself, who is said, first to have introduced bees into Ireland, flourished many years before St. Isidore's time, and in the Acts of our early saints, frequent mention about the existence of bees and honey in Ireland occurs.

[3] Num. 37.

[4] Thus we read: "Cum sedent ad mensam adferantur herba sive radices aqua lota in mundis scutellis; item poma, cervisia, et ex alvearis mellis ad latitudinem pollicis; id est, aliquot favi."

[5] In a long note, Colgan here remarks, that, this account of St. Dominick having been the first to introduce bees into Ireland rests upon the authority of two Menologists, with that of other historians. See "Acta Sanctorum Hiberniæ," xiii. Februarii. De S. Dominico qui Modomnocus, nn. 7, 8, p. 328.

[6] On such subject, he remarks that this curious anecdote is mentioned, not only in the Lives of St. David, but likewise in the passage of Giraldus' "Topographia," and, what seems of more weight, in the Calendar of Cashel, and in the Life of St. Molagga.

[7] In his Life of St. David.

[8] See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section v., n. 71, pp. 320, 321.

[9] Such is the expression of Dr. Lanigan, and only one of many other quaint words, with which his notes are filled.

[10] See "Acta Sanctorum Hiberniæ," xiii. Februarii, nn. 7, 8, p. 328.

[11] It lies, nearly three miles E.S.E. from Carrick-on-Suir, on the road to Waterford. See Lewis' "Topographical Dictionary of

lay near the River Suir. It is also called Tibberaghny, a townland in the parish, having a like denomination, and in the barony of Iverk.[13] The ruins of a church, here, bear evidences of a very remote antiquity. Here, too, are the remains of an ancient town, thought to have been of great importance, in olden times. The antiquities near are of great interest,[14] especially a conical mound, presenting a considerable area on its summit, and encircled by a spacious fosse.[15] St. Modomnoc is thought to have been honoured with the episcopal dignity, about the middle of the sixth century.[16] By some writers he is called Dominick.[17]

At Tibberaghny, his feast was chiefly celebrated, and of that place, he appears to have been the chief patron.[18] His natalis, or departure from this life, is celebrated on the 13th day of February, according to Maguire and other writers. Another festival is kept in his honour, however, on the 18th day of May, according to the same authorities.[19] The year of his death is not known; but, he flourished, about the middle of the sixth century.[20]

At the 13th of February, St. Ængus, in his "Feilire," commemorates not only St. Modomnoc, but also the account of his having introduced bees into Ireland.[21] The Calendar of Cashel,[22] the Martyrology of Tallaght,[23] Marianus O'Gorman,[24] Cathal Maguire,[25] and the Martyrology of Donegal,[26] agree. In the Circle of the Seasons, he is commemorated, as a bishop and confessor.[27] In Scotland, his memorial was kept. At the Ides, or 13th of February, the festival of St. Modomnoc, confessor in Hibernia, is set down in the Kalendar

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Ireland," vol. ii., p. 627.

[12] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section v., p. 319. This historian remarks, that it does not "appear whether his establishment at Tibrach was a monastery or simply a church." *Ibid.*

[13] Both townland and parish have the same extent, and are shown on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheets 38, 39.

[14] It is said, a tombstone was to be seen there, inscribed with Danish characters. Most probably they are Irish.

[15] See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 627.

[16] See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ii., February xiii.

[17] See *ibid.*

[18] There is a Toberaghny, near Carrick-on-Suir, in Ivaerk. Tiobraid Fachtna.—MS. note of William M. Hennessy.

[19] See notices at the day in question.

[20] This conclusion is arrived at, because our saint was renowned for his miraculous powers, in the time of St. David, Bishop of Menevia, who died it is supposed about the year 544, and because Murchertach, King of Ireland, was his uncle, who flourished A.D. 500, and died A.D. 527, according to the Annals of the Four Masters, or in A.D. 533, according to Ussher. See Ussher's "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, p. 530, and O'Donovan's "Annals of the Four Masters," vol. i., pp. 174 to 177, and notes (i, j, k), *ibid.* The year of Murchertach's death, as given by the Annals of Ulster, and those of Clonmacnoise, is 533.

[21] The following stanza, from the Leabhar Breac copy, with its English translation, was kindly furnished by Professor O'Looney:—

D.i.id h-i Cuichan Modomnoc,
Anair dar muir n-gleidend;
Do breth brigach n-ualand,
Sil m-buadach beac n-Erend.

"In Modomnoc's little 'currach,'
Westward over the bright sea;
Was brought with great renown,
The auspicious seed of the bees
of Erin."

[22] There is found written: "S. Dominicus, de Tobar-Fachtna inter Ossorios & Desios, ad ripam Siuri fluvii: ipse est qui apes primo tulit in Hiberniam. Hic autem est dies obitus ejus, aut dies quo cum apibus appulit."

[23] Edited by Rev. Dr. Kelly, p. xv. He is there styled "Modimoc o Tiprat Fachtna."

[24] In the text of Marianus, he is called Domangen; but, in an interlineal gloss, it is remarked, he was Modomnoc, of Tiprat Fachtna, in the western district of Ossory.

[25] At this day, he observes, it was the natal feast of St. Modomnoc, of Tiprat Fachtna, in Ossory.

[26] On this day was venerated, according to the "Martyrology of Donegal," Modhomhnóg, of Triprat Fachtna, in the (south) west of Osraighe. He sprung from the race of Eoghan, son of Niall. See Drs. Todd's and Reeves' edition, pp. 48, 49.

[27] See p. 44.

of Drummond. This is also stated to be the date for his departure to Christ.[28] There can be no doubt, but this holy man was one who possessed, in an eminent degree, all the higher attributes of human excellence, purified, sanctified, and elevated by supernatural virtue.

ARTICLE II.—FESTIVAL OF A REPUTED ST. DOMHANGIN. As we have already seen, the commentator on the text of Marianus O'Gorman makes Domangen the same as Modomnoc of Tiprat Fachtna; it is probable, we are not to consider the present Domhangin, as a different person. Yet, there is a distinct entry of both names, in the Martyrology of Tallagh. Perhaps, however, this is the result of interpolation, in the latter Calendar. The name, Domhangin, simply appears in the Martyrology of Tallagh,[1] at the 13th of February; but, in other Calendars, it does not appear, if we except that of Marianus O'Gorman.

ARTICLE III.—FESTIVAL OF ST. CONAN, OR CANOC, PILGRIM, ABBOT OF GALLEN, KING'S COUNTY, AND OF KILMUCCRAISE. [*Fifth or Sixth Century.*] From what Colgan states, in his note,[1] that St. Canoc or Mochanoc, pilgrim,[2] was venerated on this day, under the name Conan, it would seem, that we can find little difficulty, in identifying this saint. Conan is entered, in the Martyrology of Donegal,[3] on this day. It appears to be the second festival, to his memory; another was held, on the 18th of November.

ARTICLE IV.—ST. ERMEN, VIRGIN. We are at a loss to identify the time when, and place where, this holy virgin flourished. At this date, Marianus O'Gorman has a St. Ernengilda—probably not to be distinguished from this pious woman—in his Calendar. In the Martyrology of Donegal,[1] we find Ermea,[2] virgin, registered on this day. Her virtues were very many, but charity, the "Queen of Virtues," was her special characteristic. It so pervaded her every thought, word, and act, that she was never heard to say an unkind word of anyone, much less to do an unkind act.

ARTICLE V.—ST. DARCUS. A festival, in honour of St. Darcus, is said to have been celebrated, at the 13th of February, as we find the name entered, in the Martyrology of Tallagh.[1] Elsewhere, we do not find him noticed.

ARTICLE VI.—ST. CUACHNAT, OR CRUACHNAT, VIRGIN, OF ROS-RAITHE. Very scant information can be obtained, regarding this holy woman's time, and the place, where she had been venerated, is equally difficult to be identified. Her name is found differently spelled, in our Martyrologies. She is called, Cruachnat, of Cros Fachtna, in the Martyrology of Tallagh,[1]

[28] See Bishop Forbes' "Kalendars of Scottish Saints," p. 5.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xv.

ARTICLE III.—[1] See "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Canoci, n. 29, p. 314.

[2] See notices of this saint, already given, at the 11th of this month.

[3] Edited by Drs. Todd and Reeves, pp. 48, 49.

ARTICLE IV.—[1] Edited by Drs. Todd and Reeves, pp. 48, 49.

[2] In a note Dr. Todd says, "The later hand notes here, in Roman characters, "Videtur esse quam Marianus hoc die Ernengildam vocat."

ARTICLE V.—[1] Edited by Rev. Dr. Kelly, p. xv.

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xv.

at that 13th of February. Cros here is probably a mistake for Ros. Yet, we find, in Irish local topography, the nearest approach to this denomination, in Crossrah,[2] parish of Kilbride, barony of Clonmahon, county of Cavan; in Crossreagh,[3] parish of Ballywillan, barony of Lower Dunluce, county of Antrim; in Crossreagh,[4] parish of Mullagh, and barony of Castlerahan, also in Crossreagh,[5] parish of Castleterra, and barony of Upper Loughtee—both of these in the county of Cavan; in Crossreagh,[6] parish of Ballywillin, barony North East Liberties of Coleraine, county of Londonderry; in Crossreagh, parish of Killeevan, barony of Dartree, county of Monaghan;[7] in Crossreagh,[8] or Doohat, in the parish of Derrynoose, barony of Tiranny, county of Armagh; in Crossreagh[9] East, parish of Ballyaghran, barony North East Liberties of Coleraine, county of Londonderry, as also in Crossreagh[10] West, in the same parish, barony and county. Besides the foregoing notice in our earliest Calendar, we find, that Cuachnat, virgin, of Ros-raithe,[11] is mentioned, in the Martyrology of Donegal,[12] on this day. We meet with a townland denomination of Rossreagh,[13] in the parish of Tullyfern, barony of Kilmacrenan, and county of Donegal.

ARTICLE VII.—ST. COLUMBANUS, OR COLUMBAN, ABBOT AND RECLUSE, AT GHENT, IN BELGIUM. [*Tenth Century.*] At the 13th of February, Henry Fitzsimon in his "Catalogus aliquorum Sanctorum Iberniæ" enters Columbanus, abbot and recluse. Reference is made to Molanus.[1] In the anonymous catalogue of Irish Saints, "Columbanus Recluses" is entered at this day,[2] and there is every reason to suppose it has reference to the holy recluse at Ghent, in Belgium, about whom we have already treated, at the second day of this month. The Bollandists, among the pretermitted saints, have allusion to this recorded festival, at the present date, where they take occasion to reprove the Scotchman, Dempster, for the error he commits, by citing Molanus, in reference to the Columban, as understood by the Irish Calendarists. At the 13th of February, Dempster has a notice of St. Columban, Abbot of Sutri, and styled a recluse.[3] This holy man is mentioned in the Acts of St. Deicolus.[4] Dempster confounds here St. Columban, Abbot of Lure, with St. Columban, Recluse of Ghent.[5] We suspect, how-

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[2] It is described on the "Ordnance Survey Townland Maps for the County of Cavan." Sheet 42.

[3] It is described on the "Ordnance Survey Townland Maps for the County of Antrim." Sheet 6.

[4] It is defined on the "Ordnance Survey Townland Maps for the County of Cavan." Sheet 40.

[5] See *ibid.*, Sheets 20, 21.

[6] See "Ordnance Survey Townland Maps for the County of Londonderry." Sheet 3.

[7] See "Ordnance Survey Townland Maps for the County of Monaghan." Sheet 17.

[8] See its limits on the "Ordnance Survey Townland Maps for the County of Armagh." Sheets 19, 23.

[9] Its lands are shown on the "Ordnance Survey Townland Maps for the County of Londonderry." Sheet 3.

[10] See *ibid.*

[11] In a note, Dr. Todd says at this word, *Ros-raithe*, "The later hand adds here, 'ó Ros Fachtna, M. T.,' meaning that the Mart. of Tallaght reads, 'of Ros-Fachtna.' The gloss over the name Cuachnat in the Brussels MS. of the Mart. of O'Gorman is ós, oc Ros Raithe, 'virgin of Ross Raithe;' and the Mart. Taml., in the same MS., has Cruachnat, oc Ros Fachtna—'Cruachnat, at Ros Fachtna,' there is therefore some confusion."

[12] Edited by Drs. Todd and Reeves, pp. 48, 49.

[13] Its bounds are marked, on the "Ordnance Survey Townland Maps for the County of Donegal." Sheets 45, 46.

ARTICLE VII.—[1] In "Natalibus Sanctorum Belgii."

[2] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 53.

[3] In "Menologium Scoticum."

[4] See his Acts, at the 18th of January.

[5] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xiii. Prætermissi et in alios dies rejecti, p. 664. Also, xv. Februarii. De S. Columbano Abbate, sect. 2,

ever, that the 13th of February is a mistake, fallen into by writers, for the 15th of this month—said to have been the date for his death.

ARTICLE VIII.—ST. FIONAN, SAID TO HAVE BEEN OF DRUIM-NEOID, OR DROMHABRAD. The Martyrology of Tallagh[1] has the single name of S. Finan entered, at the 13th of February. Among the saints related by family to the great St. Brigid, we find a St. Finan, son of Fergna, son to Cobthach, son of Muredach, son to Laisre, son of Daire, son to Denius, son of Conla, son of Arturus Corb, &c.[2] We are told that he was either venerated on this day, or on the 4th of October.[3] So it seems difficult to identify him. It is mentioned, in the Martyrology of Donegal,[4] that veneration was paid to Fionan, of Druim-neoid, on this day. The writers state, that he descended from the race of Brian, son of Eoachaid Muighmhedhoin. However, the Finan of Drumneod[5] is called the son of Aidus, son to Ectach, son of Ængus, son to Muredach, surnamed the Bald, son of Eogan Sreibh. The place to which allusion is made cannot be ascertained, with certainty; however, it may be well to state, that it seems to be derived from the Irish words, Drum, Drom, Drim, or Druim,[6] which means "a ridge," and Neod—probably the same as Nead[7]—which signifies "a nest." The latter is traceable under the forms of Net, Nad, Neth, Nid, or Ned.[8] Thus, Drumnid, also Drimna, a townland near Mohill, in the parish and barony of this name, county of Leitrim,[9] and Drumneth,[10] in the parish of Magherally or Magheravally, barony of Lower Iveagh, county of Down, means "the ridge of the nests;" while, Derrynaned, in Mayo, has the signification of "the oak-wood of the birds' nests."[11] There is a Drumnigh,[12] in the parish of Kinsaley, and barony of Coolock, as also a Drimnagh,[13] townland and parish,[14] in the barony of Uppercross—these are to be found in the county of Dublin. We find a Drimnagh, in the parish of Ogulla, in the barony and county of Roscommon.[15] There is a Drimna Beg and a Drimna More, in the parish of Kilcrohane, barony of Dunkerron South, county of Kerry.[16] We also find a Drimna East and a Drimna West, in the parish of Tynagh, barony of Leitrim, and

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p. 847.

ARTICLE VIII.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] "Santilogium Genealogicum," chap. xiv. or xv. This latter was son to Carbre, surnamed Niadh. See Colgan's "Acta Sanctorum Hiberniæ." Appendix ad Acta S. Finani, cap. 1, p. 46.

[3] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. 3, p. 613.

[4] Edited by Drs. Todd and Reeves, pp. 48, 49.

[5] See Colgan's "Acta Sanctorum Hiberniæ," ix. Januarii. Appendix ad Acta S. Finani, cap. i. There, the Menologic Genealogies are cited (cap. viii.) as authority.

[6] This form is multiple, in its combinations, with Irish places.

[7] Under its varieties of spelling, this word has a variety of compounds, in Irish topography.

[8] In Cormac's Glossary, the old Irish form is *net;* in Welsh, *nyth;* in Cornish, *neid;* in Breton, *neiz;* in Manx, *edd.* From some one or other of these originals, it is probable, the Latin *nidus*, "a nest," has been derived.

[9] It is shown, on the "Ordnance Survey Townland Maps for the County of Leitrim." Sheets 28, 32.

[10] Its limits are to be seen, on the "Ordnance Survey Townland Maps for the County of Down." Sheet 27.

[11] See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. vii., p. 473.

[12] See "Ordnance Survey Townland Maps for the County of Dublin." Sheet 15.

[13] See *ibid.* Sheets 17, 18, 22.

[14] About three miles south-west from Dublin. The parish and the castle in it took name from those little sand-ridges, now known as the Green Hills. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. ix., p. 507.

[15] See "Ordnance Survey Townland Maps for the County of Roscommon." Sheet 22.

[16] See "Ordnance Survey Townland Maps for the County of Kerry." Sheets 99, 100.

county of Galway.[17] Likewise, there is a Drimna, in the parish of Kilrush, barony of Moyarta, and county of Clare.[18] There is a Drumna, in the parish of Cloon, barony of Mohill, and county of Leitrim.[19] There is a Drumnee, in the parish of Cashel, barony of Rathcline, and county of Longford.[20] Besides the foregoing, we find a Drumny in the parish of Donaghmoyne, barony of Farney, and county of Monaghan.[21] There is a saint of this same name, Finanus, who is stated to have been connected with a place, called Dromhabrad. Yet, this denomination of Dromhabrad does not appear to be recognisable under any existing form of name, shown on the Ordnance Survey Maps of Ireland. He is called the son of Garuan, son to Amalgad, son of Endeus,[22] son to Olild, son of Nadfraich.[23] His feast has been assigned by Colgan[24] to this day.

ARTICLE IX.—FEAST OF ST. KILIAN, MARTYR, AND PATRON OF WURTZBURGH. [*Seventh Century.*] At this date, Colgan has a lengthy account of St. Kilian, and his martyr companions, Colman and Totnan.[1] Yet, it seems not to have been their chief festival, which occurs on the 8th of July, where their consecutive Acts will be found. The Bollandists note this feast,[2] but they assert, that in the various breviaries of the diocese of Wurtzburgh they possessed, no notice had been taken of it. Still, Galesinus,[3] Dempster[4] and Wion[5] have their respective entries. The latter supposes it, to have been the feast for a Translation of the Martyrs' Relics; and John Wilson, in his English Martyrology, coincides with such an opinion.

ARTICLE X.—FEAST OF THE TRANSLATION OF THE RELICS OF ST. LIVINUS, BISHOP AND MARTYR, AT GHENT. [*Seventh Century.*] The Bollandists have observed, in a Carthusian record, at Bruxelles, the notice of a translation of the relics of this holy martyr, at Ghent, assigned to this date.[1] The Life of St. Livinus will be found, at the 12th of November.

Fourteenth Day of February.

ARTICLE I.—ST. MANCHAN, ABBOT OF MOHILL, COUNTY LEITRIM.

[*PROBABLY IN THE SEVENTH CENTURY.*]

AS we must feel assured, that the lives of saintly men are studded over with wondrous manifestations, indicating a direct interposition of

[17] See "Ordnance Survey Townland Maps for the County of Galway." Sheet 126.

[18] See "Ordnance Survey Townland Maps for the County of Clare." Sheet 67.

[19] See "Ordnance Survey Townland Maps for the County of Leitrim." Sheet 29.

[20] See "Ordnance Survey Townland Maps for the County of Leitrim." Sheets 22, 26.

[21] See "Ordnance Survey Townland Maps for the County of Monaghan." Sheet 28.

[22] From him the territory, Hibh-Endeus, derived its name.

[23] The "Menologic Genealogy," cap. xxxv., and Seluacius are cited as authorities for this pedigree.

[24] See "Acta Sanctorum Hiberniæ," ix. Januarii. Appendix ad Acta S. Finani, cap. i., p. 46.

ARTICLE IX.—[1] See "Acta Sanctorum Hiberniæ," xiv.—a mistake for xiii.—Feb-

Providence, while acts of devotion, at which the worldly may well stand amazed, are comprised in their noble courses of being; so have we proportionately to regret the loss of materials, which might place their actions more prominently before our view. Colgan[1] has some very confusing entries, regarding St. Manchan, Abbot of Mohill, at this date; while the Bollandists[2] have even briefer notices. It is said, that Archbishop Ussher had in his possession the Life of St. Manchan,[3] written by Richard, Archbishop of Armagh.[4] Yet, this does not appear to have been a well-founded statement.[5] In a sort of conjectural way—but with little probability—this saint has been classed with Menath (? Monach), said to have been one of St. Patrick's disciples.[6] Following Archbishop Richard's Life of our saint, he is said to have had seven churches subject to his jurisdiction, or to have been patron over that number of religious establishments, and to have been a Canon Regular of St. Augustine. By his sanctified example, he converted many, living in various parts of Ireland, to the faith of Christ. In this life, it is stated, likewise, that the monastery of Canons Regular, at Mohill, in Monterolis,[7] had been first founded by him, and that, on this house, divers grants of glebe-lands, feudal privileges, vassals, tithes, first fruits, rents, dues, returns, oblations, &c., were conferred. At present, a townland and town,[8] in a parish[9] and barony, so named, are in the county of Leitrim; and, here, it seems to be allowed, his religious establishment formerly existed. With consent of the clergy and people, all those donations were ratified and acknowledged, during every age, from A.D. 608, in which, it is said, St. Manchan flourished, to the time when this Life had been written. It is also stated, that grants were spontaneously, liberally, and piously conferred, on the prior of Mohill monastery.[10] A learned Irish historian observes, however, that there were no Canons Regular in Ireland, so early as the year 608; while, fiefs and tithes were not known there, at such a remote epoch. He then concludes, that the account, given by Richard Fitz-Ralph, Archbishop of Armagh, savours of a much later period.[11] By this we are to understand,

ruarii. De S. Kiliani Martyris et Sociorum ejus Translatione, pp. 328 to 330.

[2] See "Acta Sanctorum," tomus ii., xiii. Februarii. Among the pretermitted saints, p. 644.

[3] In his Martyrology.

[4] In his "Menologium Scoticum."

[5] In his "Martyrologium."

ARTICLE X.—[1] See "Acta Sanctorum," tomus ii., xiii. Februarii. Among the pretermitted saints, p. 644.

ARTICLE I.—[1] See "Acta Sanctorum Hiberniæ," xiv. Februarii. De S. Mancheno sive Manchano Abbate Moethalensi, pp. 332, 333.

[2] Among the pretermitted saints, in "Acta Sanctorum," tomus ii., xiv. Februarii, p. 741.

[3] See Colgan's "Acta Sanctorum Hiberniæ," xiv. Februarii, n. 7, p. 333.

[4] The latter prelate flourished, in the fourteenth century. See a fuller account of him at the 16th of November.

[5] While Mr. O'Donovan had been engaged on the Irish Ordnance Survey, he wrote to Dr. Todd of Trinity College, Dublin, to ascertain if such a treatise existed, among the Ussher collection of MSS., preserved in the University Library. In a letter, dated Trinity College, June 23rd, 1836, Dr. Todd replies to him. "I have not been able to find the Life of St. Manchan in Ussher's Library, and I much doubt, whether Colgan was not too hasty in inferring from Ussher's Primord., p. 969, that it ever was there. There is no question, that Ussher had seen the Life; but, he does not say that it was in his own library, as Colgan represents him to do." See the Breifny (Cavan and Leitrim) Letters of the Irish Ordnance Survey, now lodged in the Royal Irish Academy's Library, at p. 202.

[6] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxii., p. 268.

[7] This territory was in the county of Leitrim. It is frequently mentioned in Dr. O'Donovan's "Annals of the Four Masters." See vol. vii., Index Locorum, p. 93.

[8] Both are shown, on the "Ordnance Survey Townland Maps for the County of Leitrim." Sheet 32.

[9] Its bounds are defined, *ibid.* Sheets 28, 29, 32, 33, 35, 36, 37, 38. A portion, of this very extensive parish, lies in the barony of Leitrim.

[10] See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 502.

perhaps, that materials for St. Manchan's Life had been collected from documents of no very remote date. The learned Ussher seems to have been of opinion, that our saint was identical with Manchan of Menodroichit, who died in the year 651,[12] or 652, according to the Ulster Annals.[13] In giving an account of the religious houses, and their founders, at Leitrim, Ware says, in like manner, that those Manchans were the same persons.[14] Following Ussher, Archdall appears to agree with Ware, in assigning the death of St. Manchan of Mohill, to A.D. 652.[15] Yet, Colgan says, he would not willingly admit such identity; the more so, since he had not been able to discover, that Manchan, Abbot of Moethel or Mohill, in Leitrim county, had been also Abbot of Menadroichit, in Leix.[16] However, he declares, that his judgment should be suspended on such matters, until he had seen those Acts of our saint, and which, he tells us, were extant in his time, or until he had an elucidation, on this point, from other sources.[17] That our saint had been distinct from St. Manchan of Meno-drochit is likewise the opinion of Dr. Lanigan; and, he adduces, in confirmation of it, this circumstance, that while the feast of St. Manchan of Mohill has been referred to the 14th of February, that of St. Manchan of Meno-drochit—probably identical with St. Manchan of Dysart Gallen[18]—is recorded at the 2nd of January.[19] There are even grounds for suspecting, that the present St. Manchan, of Mohill, may have been identical, with St. Manchan, of Lemanaghan. It is a curious and an interesting subject for investigation, to find, if the sacred object, alluded to by the Four Masters,[20] as connected with St. Manchan of Mohill, could have really applied to the shrine, now preserved, and said to have been that of St. Manchan of Lemanaghan, the ornamental portions of which were for the most part gilt, and exhibit a degree of artistic skill, both in design and execution, fully deserving the encomiums pronounced regarding it. If such were the case, a very strong inference might be drawn, that the St. Manchan of Mohill—having so many churches subject to him—was probably identical with the St. Manchan of Lemanagan; even, although, the places were somewhat apart, and although the festivals fell on different days. Should, however, this question be decisively negatived, we have no means for determining the age of this remarkable monument of Irish art, except by the consideration of its style. This must leave us to include a very long period, within which we might hesitate. We have not, on this object, as on some similar works, the assistance of any inscription, nor of any record, undoubtedly applying to it. Should it be therefore finally distinguished from the shrine, the ornamentation of which is recorded by the Irish annalists, we might probably refer it to a period, somewhat earlier than the cross of Cong, to which in style it approaches, and, perhaps, to about that time, when the kingdom of Ireland was recovering from its long and harrassing contest with the pirate Norsemen.[21] When or where our saint commenced his religious

[11] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. vi., n. 82, p. 31.

[12] See Sir James Ware, "De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 231.

[13] See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 502, 503.

[14] See "De Hibernia et Antiquitatibus ejus," cap. xxvi., pp. 230, 231.

[15] See "Monasticon Hibernicum," p. 410.

[16] Now forming part of the Queen's County.

[17] See "Acta Sanctorum Hiberniæ," xiv. Februarii, p. 332.

[18] See notices of him, already given, at the 2nd of January.

[19] See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. vi., pp. 29, 30, and n. 83, pp. 31, 32.

[20] See Dr. O'Donovan's version of these Annals, at vol. ii., pp. 1156, 1157. The country people near Lemanaghan pronounce their patron's name, as if written Monaghan—a well-known Irish family name.

[21] See the "Exhibition Expositor," No. xii., p. 5. A later account of this remark-

course now seems to be unknown. Referring to the authority of Ussher,[22] and to Archdall,[23] Dr. O'Donovan says, that St. Manchan erected his monastery, about A.D. 608, at Mohill, in Leitrim county.[24] The present site of Mohill monastery[25] is occupied by a Protestant church, and its graveyard, is one yet much frequented.[26] There are no remains of the monastery visible, excepting an old skull-house. Many of the Mac Rannells, ancient chiefs of Monter-Olis, or Munter-Eólas—the former territory in which Mohill was situated—are buried in this churchyard. Yet, no ancient tombs are here to be seen. If any formerly existed, they are either destroyed, or buried under the clay. There can be no doubt, that the monastery, built formerly in Mohill, had been of considerable extent.[27] Whether or not, the patron



Lemanaghan Old Church, King's County.

saint died and had been buried here seems to be yet a subject for enquiry. It is probable, however, that his remains had been enshrined here, and preserved for a long time in the monastery. There is an entry, in the "Annals

able shrine, with very correct and elegant plates of its details, will be found in an article, written by the Rev. James Graves, A.B., M.R.I.A., on the "Church and Shrine of St. Manchán," in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. iii. Fourth series, April, 1874, No. 18, pp. 134 to 150.

[22] "Primordia," pp. 969, 970.

[23] "Monasticon Hibernicum," p. 410.

[24] See "Annals of the Four Masters," vol. ii., n. (i), p. 1157.

[25] On one of those old maps, preserved among the MSS. of Trinity College Library, Dublin, a place, marked as the Abb. of Moyhill, may be traced, and it is shown to have been a large building.

[26] In June, 1876, the writer had an opportunity of inspecting this spot, which is to be seen from one of the principal streets of Mohill. The graves, at that time, were all thickly covered over with a species of broad-leafed weed.

[27] See Breifny (Cavan and Leitrim) Letters of the Irish Ordnance Survey, preserved in the library of the Royal Irish Academy Mr. O'Donovan's letter, dated Mohill, June 18th, 1836, p. 177.

of the Four Masters," at A.D. 1166, where we read: "The shrine of Manchan, of Maethail, was covered by Ruaidhri Ua Conchobhair, and an embroidering of gold was carried over it by him, in as good a style as a relic was ever covered in Ireland."[28] We have already alluded to the existence of a well known shrine, said to have belonged to St. Manchan, Patron of Leth, or Lemanaghan, in the King's County. The ruins there are within a much frequented graveyard; and, at present, the old church measures 53 feet 6 inches interiorly, by 18 feet 4 inches in width.[29] A fine cut stone window, square-headed, yet with two pointed lights, is in the east end. The walls,[30] of excellent limestone, are all covered with ivy. In the south side wall, as also in the western gable,[31] large breaches are observable, and near the east gable, on the south side, are the cut stone jambs of a window, with various ornamental carvings and figures. On the right side of the east window, interiorly, a *piscina* is seen, in the side wall; a recessed place is under the window, probably to receive a former high altar, now removed. Northwards, from the church was an isolated, oblong building, 23 feet 5 inches in length, by 17 feet 7 inches in width;[32] yet, only a small fragment of the walls is now over the ground.[33] The cemetery here is well enclosed,[34] and rich lands extend around it. The antiquarian visitor to this place will feel particularly interested, to follow the course of an ancient paved causeway, leading from the cemetery towards a large circular stone enclosure, or *mur*, less than a quarter of a mile distant. The interior has been planted, and through a tangled growth of trees and briars, it is possible to reach, in the very centre, a nearly perfect oratory or dwelling of extreme antiquity. It is roofless, however, and its walls are all over shrouded with ivy. This old cyclopean building, which bears the name of the House of St. Monaghan's Mother,[35] measures interiorly 18 feet 3 inches, by 10 feet 7 inches.[36] The doorway, in one of its gables, is exceedingly narrow; for, at the bottom, it only measures 2 feet 3 inches, while at the top, it gradually diminishes to 1 foot 10 inches. It is exactly 5 feet 7 inches in height. The walls of this very curious ancient building are about 3 feet in width. Near Lemonaghan, there is a place called Killmonaghan. The year of our saint's death cannot be accurately ascertained; however, it has been placed, by conjecture, at A.D. 651[37] or 652,[38] yet, only by those, who, with Archbishop Ussher, identify him with Manchan, Abbot of Menadrochit, in Leix. The death of this latter is referred to about that time. Colgan thinks them to have been different persons,[39] while Dr. Lanigan,[40] and other later writers, adopt the same

[28] See Dr. O'Donovan's edition, vol. ii., pp. 1156, 1157.

[29] The writer, who visited the site, in June, 1876, obtained a sketch of this church, as figured in the engraving, by Mrs. Millard, from a drawing on the wood by W. F. Wakeman.

[30] These are over three feet in thickness.

[31] Here stood a fine doorway, with beautiful recessed and sharply cut mouldings, within the memory of persons yet living.

[32] By referring to the Rev. Mr. Graves' measurements, in the article already quoted, it will be seen how closely his calculations agree with mine; although, I have no doubt his deserve the palm for greater accuracy.

[33] This is partly shown in the foreground of the engraving.

[34] Several ancient tombs, and fine carved stones, are strewed about it, as described in Rev. James Graves' article, pp. 134 to 139.

[35] In our Calendars, she is called St. Mella, but the date for her festival is not given.

[36] This closely agrees with Rev. James Graves' measurement. He describes more minutely the building and *mur*, at this place, giving some interesting illustrations of both, in the article to which allusion has been already made. See pp. 139 to 141.

[37] See M. l'Abbé Ma-Geoghegan's "Histoire de l'Irlande," tome i., seconde partie, chap. iii., p. 308.

[38] According to the "Annals of Ulster."

[39] See "Acta Sanctorum Hiberniæ," xiv. Februarii. De S. Mancheno sive Manchano, Abbate Mocthalensi, p. 332.

[40] See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. vi., p. 29.

opinion. Were the ancient Life of this saint extant, and accessible, it should, perhaps, enable us to decide this question more positively. His feast is assigned to the 14th of February, on which day, some of his disciples are also venerated with him. Although, St. Ængus the Culdee wholly passes over all allusion to them, in his "Feilire," at this date; yet, either he, or the ancient author of the "Book of Litanies of the Saints of Ireland," has a commemoration of St. Manchen, "the Master," with one hundred and fifty of his companions, who are invoked.[41] At the 14th of February, or xvi. of the March Kalends, the Tallagh Martyrology notices a festival of St. Manchan Moethla, and of his companions.[42] From the number of these, Colgan presumes, that our saint is here meant, inasmuch as he presided over seven different churches—a distinction supposed to be referable only to him, among the other holy men, bearing his name. We find, likewise, that Mainchein, of Moethail,[43] is set down in the Martyrology of Donegal,[44] on this day. According to an inquisition, found in the Chief Remembrancer's Office, and taken in Queen Elizabeth's time, certain particulars are contained in it, regarding an abbey that then existed in Mohill.[45] It seems to have been erected, under the patronage of the present holy man. At Inisnag, diocese of Ossory, St. Manchan, whose feast occurs on the 14th of February, was venerated as a patron.[46] The holy ones of a former age constantly repeated the question—"What shall I do when God shall rise to judge? And when he shall examine, what shall I auswer him?" Their minds were filled with those words of St. Peter—"If the just man shall scarcely be saved, where shall the ungodly and the sinner appear?" They meditated on our Lord's warning, to be always ready, as none can know the time of his coming; and thus, like home-sick mariners longing for the shore, they strained their gaze beyond the raging elements around, to catch a glimpse of that happier land towards which they were steering. Death does not bring to them the terrors it brings to the wicked, for though they may have sinned, the tears of repentance have washed out their stains; though they may have wandered, like the prodigal into the strange land of vice, still love for their father, and remembrance of the delights of their early home allured them back, and they were reinstalled in their lost inheritance.

ARTICLE II.—ST. CELLACH, OR KELLACH, BISHOP AND CONFESSOR. [*Seventh Century.*] Our early Christian communities were established, by men of great zeal and self-sacrifice; who were clothed in rude garments; who broke their sleep, at night, to sing the praises of God; who were, in fact, buried alive, that they might know God. Crowds of holy and fervent souls

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[41] See "The Irish Ecclesiastical Record," vol. iii., June, 1867, pp. 468, 469. It must be remarked, in this connexion, he and his disciples are distinguished from the Conchennaighi with Manchan of Liethmor. See *ibid.*, May, 1867, pp. 396, 397.

[42] "Manchani Moethla cum sociis suis."—Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xv.

[43] In a note, Dr. Todd says at *Moethail*, "The more recent hand adds, 'Cum sociis,' Mart. Taml. But, the Brussels MS. of the Mart. Taml. reads, 'Cum sociis suis.'"

[44] Edited by Drs. Todd and Reeves, pp. 48, 49.

[45] "Inquisition 27th June, 32nd Queen Elizabeth finds, that this contained within the precincts, half an acre of land, whereon was a church with two buildings of stone, and a cemetery of no annual value; adjoining the same were three quarters of land with the tithes thereof, which were of the annual value of 40s.; and the third part of all the tithes of the townland of Ballymachow and Cowlemagarre, annual value, besides reprizes, 13s. 4d. was appropriated to the abbot." — Breifny (Cavan and Leitrim) Letters of the Irish Ordnance Survey, preserved in the Royal Irish Academy. One volume, p. 343.

[46] See "Statuta Dioecesis Ossoriensis," sect. 8, p. 25.

were joined together, trying to emulate the zeal, the devotedness, the single-mindedness of pious men, who laboured to advance Christ's kingdom on earth. Unable to procure any Acts of this good missionary, in a connected form, Colgan furnishes his readers[1] with these following notices of St. Cellach or Kellach.[2] This name is said to be derived from the word, Ceall.[3] According to etymology, it signifies, we are told, "dives cellarum," or "abundans cellarum," but, in its common acceptation, "spectans ad cellam." Cellach is sometimes rendered into Cellanus. But it is improperly read, and written, by the British writers, Colach[4] Coellach,[5] Ceolath,[6] Ceolla,[7] Ceollachus,[8] Colleach, and Ceolach, as also Coellet.[9] Colgan observes, that in the Irish Martyrologies and Calendars, more than forty Irishmen having the name of Cellach are enumerated. All of these were celebrated for their sanctity and learning.[10] Under the name Ceolathus, Bishop of Lichfield, the Bollandists briefly allude to him.[11] Although called a Scot, by foreign writers, St. Cellach was by birth an Irishman.[12] This appears from the circumstances of Saints Aidan, Finan, Colman and Dima, having been his colleagues and fellow-countrymen.[13] St. Cellach was by profession a monk, but, we know not if his noviceship commenced in Ireland. It is stated, however, that his monastery was at Iona, before he became a preacher of the word, in a more distant place.[14] Inspired with missionary zeal, however, he left his native country, to contribute in spreading the Gospel, among the Anglo-Saxons. It has been thought by Dempster—but very absurdly—that during his pontificate, over the Mid-English, a celebrated dispute regarding the Paschal celebration arose, and that he wrote four distinct books, which are thus distinguished, "De Paschate celebrando," "De Petri Prerogativa," "De Concordia Ecclesiastica," and "Meditationes."[15] For these statements, however, he cites no authority. It is also said, this holy man had been the second bishop over Coventry,[16] and for this statement, William of Malmesbury is cited;[17] but, he has not the slightest allusion to this saint, in connexion with the text of his narrative. His efforts, as a missionary, were attended with great success. On the death of Dima,[18] his countryman, and the first appointed bishop, Cellach is said to have been elevated to the episcopal dignity, amongst the Mercians, and Middle English.[19] Both bishops were of the Scottish nation.[20] According to Ferrarius,[21] he was the first Bishop

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ARTICLE II.—[1] See "Acta Sanctorum Hiberniæ," xiv. Februarii. De S. Cellaco sive Kellaco, Abbate et Confessore, ex variis, pp. 333 to 335.

[2] He remarks, that the letter K was not used by the Irish, but its sound was given to the letter C, which was in use. Hence Kellach and Cellach will be found identical in pronunciation, although different in spelling.

[3] Id est, "Cella," *Latiné.*

[4] As by Trithemius.

[5] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 272, p. 160.

[6] See Dempster's "Menologium Scoticum." Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[7] See *ibid.*, p. 302.

[8] According to Florence of Worcester, and Matthew of Westminster.

[9] Huntingdon, lib. iii., p. cxci.

[10] See "Acta Sanctorum Hiberniæ," xiv. Februarii, n. 3, p. 334.

[11] See "Acta Sanctorum," tomus ii., Februarii xiv. Among the pretermitted saints, p. 742.

[12] See "Acta Sanctorum Hiberniæ," xiv. Februarii, nn. 1, 2, p. 334.

[13] This Colgan engages to show more fully at the 3rd of August, at the 9th of January, at the 8th of August, and at the 19th of July, when treating about them, under the dates of their respective festivals.

[14] See Trithemius, "De Viris Illustribus Ordinis S. Benedicti," lib. iv., cap. 147.

[15] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 272, p. 161.

[16] See *ibid.*

[17] "De Gestis Pontificum Angliæ," lib. iv., p. clxiv.

[18] He was an Irishman.

[19] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. xxvi.

of Lichfield ;[22] and, again, we are told, that distinguished for his sanctity, he afterwards ruled over the archiepiscopal church of Lincoln. Colgan remarks, on this passage, that our saint was not the first, but the second Bishop of Lichfield, or over the whole province of Mercia, in which Lichfield is situated. The first bishop was St. Dima, according to what has been stated in previous notes. Nor do we find, from any other source, that our saint was Archbishop of Lincoln ; but only that he was bishop of the country around Lincoln, which was called Lindissia. The Latin name Lindisfarnensis,[23] for Lincoln, might induce some to confound that see with Lindisfarne Island, which was also a bishopric, over which the following holy men successively ruled :—St. Aidan, seventeen years ; Finan, ten ; Colman, three, and Tuda, one year. Afterwards, St. Eata, and St. Cuthbert, were bishops over this ancient see.[24] Godwin states, that he was the second Scottish Bishop of Lichfield.[25] Other English writers do not determine the exact place, in which he discharged the duties of his episcopal office.[26] It would appear, that owing to the small number of faithful in those parts, at this time, our saint ruled over three distinct provinces as bishop. These districts were afterwards erected into five or six different sees. Having exercised the duties of his exalted station for some time, and being desirous to lead a life of greater retirement and asceticism, it is said, he became the inmate of a monastery, after having voluntarily renounced the cares of his episcopal station.[27] At the year 656, this event is narrated by Matthew of Westminster,[28] who relates that Cellachus returned to Scotia. He was succeeded by Trumhere,[29] or Trumher,[30] when he had resigned.[31] The account given by some writers states, that his place of retreat was Iona Island, where many of his compatriots resided.[32] Venerable Bede tells us, that he returned to Scotia, whence he sprung ; and, by this term, he could only have understood apparently Hibernia or Ireland, the proper land of the Scots.[33] However, it appears, by this form of expression, he understood the Island of Hy.[34] The monastery of Iona Island, whence the Scoto-British writers say Cellach came, and to which he returned, was founded by St. Columkille,[35] an Irishman. For the most part, it was inhabited by his fellow-countrymen and disciples. Hence, it was regarded as an appanage to Ireland. Bede himself bears witness, that the Island of Hy, belonged to those Scoti or Scots, who preached the faith to the Northern Picts. Speaking of Hy, this writer

[20] See *ibid.*, lib. iii., cap. xxi. Also Florence of Worcester, in his Chronicle, at A.D. 655.

[21] See "Catalogus Generalis Sanctorum."

[22] See, also, William of Malmesbury, "De Gestis Pontificum Anglorum," lib. iv., p. 307. Edited by N. E. S. A. Hamilton.

[23] See Dempster's "Menologium Scoticum," in Bishop Forbes' "Kalendars of Scottish Saints," p. 192. The Bollandists remark, that Dempster quotes the authority of Brunus and Sinclair—which they had not seen—for his notice of this saint. See "Acta Sanctorum," tomus ii., Februarii xiv. Among the pretermitted saints, p. 742.

[24] See Colgan's "Acta Sanctorum Hiberniæ," xiv. Februarii, n. 8, p. 335.

[25] See Godwin, "De Præsulibus Angliæ," lib. iv., p. 363.

[26] See Colgan's "Acta Sanctorum Hiberniæ," xiv. Februarii. De S. Cellaco sive Kellaco, Abbate et Confessore, pp. 333, 334.

[27] See Godwin, "De Præsulibus Angliæ," lib. iv., p. 363.

[28] See "Flores Historiarum," A.D. DCLVI.

[29] See Trithemius' "Regula S. Benedicti," p. 526.

[30] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 302, 454.

[31] See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxi., xxiv., xxx.

[32] See Trithemius, "De Viris Illustribus Ordinis S. Benedicti," lib. iv., cap. 147.

[33] The inhabitants of our island, he usually calls Scots. See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i., lib. ii., cap. iv., lib. iii., cap. iii., xix., xxiv., lib. iv., cap. xxvi.

[34] Bede says, "Qui non multi post Episcopatu relicto, reversus est ad insulam Hy, ubi plurimorum caput & arcem Scoti habuere Cænobiorum." —"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxi.

[35] See his Life, at the 9th of June.

informs us, that although, by its natural and original position it belonged to Great Britain; yet, the Picts, who had jurisdiction over it, transferred possession to the Scottish or Irish monks.[36] He also tells us, that these first occupants were St. Columkille[37] and his disciples, who came over from Hibernia, A.D. 565, at a time, when Justinus Minor had succeeded Justinian, in the government of the Roman Empire. At this epoch, also, the ninth year of the reign of Bridius,[38] son of Meilchon, over the Picts, had arrived; and, this latter being converted to the true Faith, by Columba, bestowed on him the island known as Hy, whereon to erect a monastery.[39] We are told, that Cellach flourished about the year 645; but, Colgan does not undertake to pronounce regarding the exact year of his decease. Others state, that he flourished A.D. 657,[40] 660,[41] or 666.[42] Dempster could not discover the time when, or the place where, he died; yet, he suspected, it must have been in Scotia, whither he retired.[43] The day of his death is named, as the 14th of this month, by foreign writers-[44] The Irish Calendarists, at this day, mention no saint bearing the name. However, it is one of frequent occurrence, in our Annals and Menologies.[45] Yet Dempster has it thus noted.[46] There is a parish of Colace[47] mentioned, in the Retours[48] of Aberdeen.[49] Whether or not, it had connexion with the present saint, we are unable to state. The English Martyrology has no mention of St. Coelath, at this date; but, the Bollandists, in placing him among the pretermitted saints,[50] promise to state more concerning him, at the 2nd of June, if they only discovered anything reliable, regarding his Acts and his *cultus*.

ARTICLE III.—ST. CAOMHAN, CONVAN, CONAN OR COMAN, MISSIONARY IN THE ORKNEY ISLANDS, SCOTLAND. The Orkney archipelago, Fair Isle, and the Shetland archipelago, constitute the whole of the northern islands of Scotland. The Orkneys comprise the most southern group, and are geographically divisible into the districts of South Isles, Mainland and North Isles. The district of South Isles includes the inhabited Islands of South Ronaldshay, Pentland Skerries, Swona, Burray, Hunda, Hoy, Flota, South Pharay, and Graemsay. Ecclesiastically, it is distributed into the parish of South Ronaldshay, or into the united parishes of St. Mary and St. Peter, the united parishes of Walls and Flota, and the united parishes of Hoy and Graemsay. The district of Mainland comprehends the inhabited islands of Pomona, Cava, Lambholm, Copinshay, and Gairsay. Ecclesiastically, it is distributed into the parish of Orphir, the united parishes of Holm and Paplay, the united parishes of Deerness and St. Andrews, the parish of Kirkwall and St. Ola, the united parishes of Firth and Stenness, the parish of Stromness, the parish of Sandwick, the united parishes of Birsay and Harray, with the united parishes

[36] These had spread the Gospel, through the province of the Northern Picts.

[37] By Bede he is called, "Præsbyter et Abbas."

[38] He is called "rege potentissimo."

[39] See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv.

[40] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 272, p. 160.

[41] Such is the opinion of Trithemius, "De Viris Illustribus Ordinis S. Benedicti," lib. iv., cap. 147.

[42] See Bishop Forbes' "Kalendars of Scottish Saints," p. 302.

[43] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 272, p. 160.

[44] See the Bollandists, at p. 742.

[45] See Colgan's "Acta Sanctorum Hiberniæ," xiv. Februarii, n. 8, p. 335.

[46] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 272, p. 160. Also his "Menologium Scoticum." See Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[47] "Parochia de Sanct Colace."

[48] Num. 453.

[49] See Bishop Forbes' "Kalendars of Scottish Saints," p. 302.

[50] See "Acta Sanctorum," tomus ii., Februarii xiv., p. 742.

of Evie and Rendal. The district of North Isles comprises the Islands of Shapinshay, Wire, Enhallow, Rousay, Egilshay, Stronsay, Papa-Stronsay, Holm of Midgarth, Eday, North Pharay, Sanday, North Ronaldshay, Westray, and Papa-Westray. Ecclesiastically, it is distributed into the parish of Shapinshay, the united parishes of Rousay and Egilshay, the united parishes of Stronsay and Eday, the united parishes of Cross and Burness, the parish of Lady, and the united parishes of Westray and Papa-Westray. In 1861, the aggregate population of the Orkneys was over 30,000 inhabitants.[1] The inhabited Isles of Orkney are thus twenty-eight in number. But, besides, these, there are lesser islets, called Holmes, which are uninhabited, and which serve only for pasture.[2] The original and earliest known inhabitants of the Orkneys appear to have been Celts or Britons. *Orch*, in the British language is said to mean, what is "outward," "extreme" or "bordering," and, during the British period, this aptly designated the situation of those islands: if to this, we join, *ynys*, *enys* or *inis*, the British, Cornish and Gaelic equivalents for "an island," it seems to afford the natural origin of the name Orkinis or Orkneys.[3] Another derivation has been traced from *Orkin*,[4] a large marine animal, applied both to whales and seals.[5] The Welsh Triads mention *Orc*, as one of the three principal isles of Britain.[6] Cape Orcas is noticed by Diodorus Siculus, A.D. 57, as being an extremity of Britain. The Roman fleet of Agricola, A.D. 84, while sailing round the north coast of Scotland, must have surveyed them, even if a landing had not been effected. Tradition asserts the Orkneys to have been subdued by Agricola, yet, this is by no means historically certain. The Romans, following the early Celtic name, Latinized them Orcades, Orcadia, Orchades, Orchadia. About the middle of the second century, Pomponius Mela states their number to be 30. Pliny says there were 40 of these islands. Ptolomy brings them back to 30. Solinus, writing in 240, reduces them to three. He pronounced them to be uninhabited by men, and to be only the haunt of seals, of orcs, and of sea-mews. It is probable, however, he took into account solely the considerable and large southern islands. Towards the close of the third, or the beginning of the fourth, century, the ferocious sea-rovers of northern Europe seem to have infested the Orkneys; and, in 366, the great Theodosius pursued their piratical fleets into the Orkney harbours.[7] It is said, Christianity was early introduced among the Orcadians. That ancient Irish geographer and monk, Dicuil, who wrote in the year 825, relates, that Irish priests sailed for two days and nights, due northward from Ireland. Then they discovered some islands in the sea. He states, also, that in the Hethlandic, that is, the Shetland isles, there were Irish hermits, in actual residence there about one hundred years, prior to the time of his writing.[8] According to some accounts, the faith was planted in those Orkney Islands by St. Palladius,[9] and by St. Sylvester, one of his fellow-labourers. It is said, Palladius appointed St. Sylvester[10] to be the first

ARTICLE III.—[1] See the "Imperial Gazetteer of Scotland," vol. ii., pp. 532, 539.

[2] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. iii., February xiv.

[3] See Chalmers' "Caledonia," vol. i., book ii., chap. iv., pp. 260, 261.

[4] This is said to be of Teutonic origin.

[5] Orkney, therefore, means the land of whales and seals, according to a writer in the "Edinburgh Encyclopedia."

[6] In Davis' and Richards' dictionaries, it stands for the Welsh name of the Orkneys.

[7] Thus Claudian celebrates his victories:—

"Maduerunt Saxone fusio
Orcades; incaluit Pictorum sanguine Thule,
Scotorum cumulus flevit glacialis Ierne."

—"De Quarto Consulatu Honorii Augusti Panegyris," ll. 31, 32, 33.

[8] See Ussher's "De Primordiis Britannicarum Ecclesiarum," p. 729.

[9] His feast occurs, at the 6th of July.

[10] He is said to have been venerated in the Orkneys, on the 5th of February.

pastor over this remote charge in the church.[11] It does not seem, however, that the effort to spread Christianity was then very successful. Irish missionaries are stated to have been in those islands, so early as the times of Columkille; yet, it can only be affirmed, with certainty, that about 570, while the latter great Apostle of Caledonia had been at the fortress of the Pictish King Bridei II., one of the Orcadian chiefs held an interview with him.[12] Afterwards, St. Columba sent St. Cormac Ua Liathan,[13] an adventurous navigator,[14] to be apparently the first best known Apostle of the Orkneys. The intercourse between Norway, the Shetlands, Orkneys and Hebrides must have made these Irish discoveries and colonizers known to Norsemen. Other islands were uninhabited, save by great numbers of sheep, whence the name *Far-Oer*—Sheep Islands. Dicuil relates, that Irish hermits, settled on the islands of the North, occupied them, until they were discovered by the Norse. Harald Harfagin, who, in 872, being then sole King of Norway, made an expedition against the western vikings, and drove them from their stations. He subdued Shetland, Orkney, the Hebrides, and Man. The conquest of these places boded destruction to the old religious settlers. The hermits were obliged to leave, when the Northmen thought fit to take possession of those remote stations. It has been supposed, that those persons called Papæ, whom the Scandinavians found in the Orkney Islands, when they arrived there in the ninth century, were Irish clergymen.[15] These spoke a different language, and were of an appearance and of manners, differing from those of the other insular inhabitants. Thus, they might have been considered, by the Scandinavians, as a distinct nation. Beside other indications, it has been observed, that many places in the Orkneys were called Papay or Paplay, which, considering their retired and pleasant situation, and the venerable ruins some of them contain, seem to have been residences for clergymen.[16] There are two whole islands known by a distinctive name. Thus Papay Stronsay, and Papay Westray, are remarkable for ruins. These too bear strong marks of having been clerical or monastic property. Very indefinite are the accounts we possess, regarding the present holy man, who is reputed as an Orkneyan missionary. In Colgan's great work,[17] there are various notices, respecting this saint, and drawn from several sources. The Bollandists, for want of reliable information, note Conwanus or Conranus among the pretermitted saints, at this date.[18] The first edition of the English Martyrology has some entries, regarding this saint, which are withdrawn in the second.[19] Lesley treats about him,[20] and Arnold Wion[21] is said to have noted his festival. Yet, neither Adam King, nor Dempster, mention him, at this date, in their respective Kalendars. At the 14th of February, the Rev. Alban Butler has a few short notices, regarding this holy bishop.[22] Bishop Forbes has an account of this celebrated prelate.[23] The English Martyrology

[11] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February xiv.

[12] See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 42, pp. 167, 168.

[13] See his Life, at the 21st of June.

[14] Three times he sailed out on the Atlantic—but in vain—to discover a great western land.

[15] Such is Pinkerton's opinion.

[16] See Barry's "History of the Orkneys," p. 115.

[17] See "Acta Sanctorum Hiberniæ," xiv. Februarii. Vita S. Convani, seu verius Conani, vel Comani, pp. 335, 336.

[18] See "Acta Sanctorum," tomus ii., xiv. Februarii, p. 741.

[19] See *ibid.*

[20] See "Historia Scotiæ," lib. iv., at the reign of Donald, the fifty-third King of Scotland.

[21] According to the English Martyrology and Camerarius, in his "Lignum Vitæ," lib. iii., among the additions. Yet, Colgan observes, how cautious we must be in receiving such testimony, inasmuch as Wion has not a single notice of St. Convan or Conran, in his third book, nor, in the additions to it, nor, in any other work of his.

states, that he was born in Scotia, of noble parentage; but, despising the vanities and attractions of this world, he retired from it to a monastery of Benedictines, in one of the Orcadian Islands, near Scotia. It need scarcely be observed, the whole of this account is misleading. Probably, this holy man came from Ireland and Iona.[24] St. Conran, Conranus, or Conrannius is venerated as a bishop and a confessor.[25] He is said to have emulated the example of St. Palladius, of St. Seran, Serf, Sair, Serb, or Servan,[26] and of St. Kentigern,[27] and to have selected the Orkney Islands as a field for his labours. In these islands formerly stood a great number of holy monasteries. The chief ecclesiastical station was at Kirkwall. This place was the bishop's residence.[28] Through the towns and villages there, going on foot, he preached the Faith.[29] During the day, this was his anxious work, and at night, he spent a considerable time in prayer and vigil, for the welfare of his flock.[30] He preached much, and devised various remedies for the spiritual welfare of souls, committed to his care. He watched, especially over the poor and orphans. It is said, that he retired to a monastery of Culdees, at Pomona,[31] and thought to be identical with Kirkwall. At this day, Kirkwall is the only remarkable town, in these islands.[32] It is situated on the largest of them, which is thirty miles long. It was called Hrossey, or the "Isle of Horses," by the Norwegians.[33] After its annexation to the Scottish crown, it received the name of Pomona.[34] For a long period, however, the Kings of Denmark and Norway had direct dominion over the Orkneys.[35] The people of this group have had, for a long period, a great veneration for his memory.[36] St. Conran is thought to have been a bishop here in the seventh century. For the austerity of his life, zeal and eminent sanctity, his reputation was no less famous in those parts, so long as the Catholic religion flourished there, than were the names of St. Palladius and of St. Kentigern. Ferrarius states,[37] that St. Conwan flourished, about A.D. 640, and that Hector Boetius[38] and John Lesley[39] treat regarding him. However, Boetius only refers to a certain

[22] See "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February xiv.

[23] See "Kalendars of Scottish Saints," p. 311.

[24] It would be difficult to state, whether he lived here during or after the time of St. Columba.

[25] See Bishop Forbes' "Kalendars of Scottish Saints," p. 311.

[26] Traditionally said to have preached in the Orkneys, at an early date. See notices of him, at the 1st of July.

[27] See notices of this holy bishop, at the 13th of January, and at the 13th of November.

[28] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February xiv.

[29] See Camerarius, "De Statu Hominis veteris ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, pp. 127, 128.

[30] John Lesley alludes to him, but incorrectly, in his work, "De Origine Moribus et Rebus Gestis Scotorum," lib. iv., pp. 151, 152, in his account of Donald or Donevald, the fifty-third King of Scotland.

[31] Now Mainland. See "The New Statistical Account of Scotland," vol. xv., Orkney, p. 207.

[32] In the parishes of Kirkwall and St. Ola. See *ibid.*, pp. 1 to 12 for a description.

[33] According to Professor P. A. Munch of Christiana. See "Proceedings of the Society of Antiquaries of Scotland," vol. i., p. 15.

[34] This we are told originated in a mistake, regarding a passage to be found in the geographical work of Julius Solinus, who in mentioning Thule says: "Ab Orcadibus Thyle usque quinque dierum ac noctium navigatio est. Sed Thyle larga et diutina pomona copiosa est," cap. 22.

[35] See John Pinkerton's "History of Scotland from the accession of the House of Stuart to that of Mary," vol. i., book vii., pp. 259 to 267.

[36] See Camerarius, "De Statu Hominis veteris ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 128.

[37] In "Catalogus Generalis Sanctorum," at this date.

[38] "Historiæ Scotorum," lib. ix., fol. 182.

[39] "De Origine, Moribus et Rebus Gestis Scotorum," lib. iv., at the reign of Donald, the fifty-third King of Scotland, p. 151.

Connanus, in Scotia, together with other holy men, named by him, and to whom Hilary, the bishop, then holding the Apostolic See, wrote[40] in reference to the usage of the Scottish or Irish Church, regarding the celebration of Easter.[41] Yet, the most reliable versions of the Roman Epistle and of those to whom it had been addressed, have no entry of Conuuan or Connan.[42] This is probably a mistake for Cronan—quite a different person. Besides, none of those ecclesiastics, named in that epistle, are known to have lived in Scotia Minor or Albania, as all are found to have been historically recorded, and solely in connexion with Ireland.[43] Phillip Ferrarius, at the 14th of February, enters the festival of St. Conuuanus, confessor, in Scotia. However, he cites incorrectly the German Martyrology of Canisius, instead of the English Martyrology. In Arnold Wion's additions to his Martyrology, among the saints, whose festivals were not known to him, he places Conuanus, Scotus, a monk of the Island Helluensis[44]—he probably meant Hiensis—who flourished in the year 640.[45] The English Martyrology relates,[46] that after St. Conuan had attained a good old age, his happy life ended on the 14th of February, about the year 640. We know not, on what authority, such a statement has been founded.[47] Our Irish Calendarists have not failed to insert the feast of this holy man.[48] We find the simple entry, Comman, occurs in the Martyrology of Tallagh,[49] at the 14th of February. Marianus O'Gorman has also a record of Coeman for the same date. In the Martyrology of Donegal,[50] we read, that Caomhan[51] had a festival, celebrated on this day. The name is Latinized *Pulcherius*, in a table, appended to this Martyrology.[52] In English, it need scarcely be observed to the classical reader, that it has the specific signification of "beautiful." If St. Conran had been bishop at Kirkwall, it was probably before the times, when the Norsemen had made their descent on Orkney. The noble cathedral, now to be seen at Kirkwall, was built and was dedicated, there, under the invocation of St. Magnus,[53] King of Norway. This is truly one of the architectural glories of the middle ages.[54] It claims attention, in the first instance, for although not the most ancient ecclesiastical monument in the Orkneys, it is certainly the most imposing.[55] It gives the traveller, likewise, an exalted idea, regarding the skill

[40] See this epistle more fully explained, in the Life of St. Diman, Dimaus, or Dima, Dubh, Bishop of Connor, at the 6th of January.

[41] Regarding this very abstruse question, the reader will find a learned and most lucid explanation from the pen of Rev. William J. Walsh, D.D., Maynooth College, in "The Irish Ecclesiastical Record," vol. xii., pp. 185 to 199, 233 to 245, 273 to 286, 327 to 334, 409 to 413. The promise of resuming this subject will still further excite the interest of those, who desire further information concerning the Paschal controversy.

[42] John Lesley is singularly inaccurate in his account of this matter. See "De Origine, Moribus et Rebus Gestis Scotorum," lib. iv., pp. 151, 152.

[43] See Colgan's "Acta Sanctorum Hiberniæ," xiv. Februarii. De S. Convano seu verius Conano, vel Comano, pp. 335, 336.

[44] Here he seems to follow John Lesley's inexact account, in "De Origine, Moribus et Rebus Gestis Scotorum," lib. iv., p. 151.

[45] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xiv., p. 741.

[45] At the 14th of February.

[47] It is probably inferred from Lesley's account.

[48] See Colgan's "Acta Sanctorum Hiberniæ," xiv. Februarii. De S. Convano, seu verius Conano, vel Comano, p. 336, and n. 2, *ibid.*

[49] Edited by Rev. Dr. Kelly, p. xv.

[50] Edited by Drs. Todd and Reeves, pp. 48, 49.

[51] Dr. Todd adds in a note to *Caom-hain*, "The later hand adds, 'Sed M. Taml. Communus.'"

[52] See *ibid.*, pp. 372, 373.

[53] His festival is held, on the 16th of April.

[54] Those, who have not an opportunity of visiting Kirkwall, may form a very correct idea of the magnificence of St. Magnus' Cathedral, by inspecting those fine steel engravings, in Robert William Billing's "Baronial and Ecclesiastical Antiquities of Scotland," vol. iii., plates 42, 43, 44, 45, 46, 47. Another plate 48 is devoted to the Earl's Palace, so admirably described in Sir Walter Scott's "Pirate," chap. xxxi.

and energy of the Norwegians, when they held sway over the north of Scotland. It was commenced, by Earl Rogwald II., in 1137 or 1138, and much of the original building remains to the present day. He caused the cathedral to be erected, in fulfillment of a vow, and for the express purpose of receiving the relics of St. Magnus, his uncle. The earl had inherited his right to a share of the earldom of the Orkneys, through St. Magnus. A very interesting history of Orkneymen, the Jarls, and the Odallors of Norwegian origin, who established an earldom in the isles to the north of Scotland, in the ninth century, and whose descendants, for several centuries, had been masters of the Hebrides, and of the north of Scotland proper, will be found in the "Orkneyinga Saga."[56] The subsequent account of this earldom, under Norse Jarls, for three and a half centuries, as given in the pages of the "Saga," is the principal authority for the history of northern Scotland. This narrative is chiefly personal, and it embodies the songs of the Skalds. In these were preserved, by oral recitation and tradition, the mighty deeds of the Orcadian heroes. There is historical proof, that the Saga was complete, in its present form, about the thirteenth century, and it is supposed, from internal evidences, that it was finally put together, between the years 1222 and 1225.[57] The introduction, written by Mr. Anderson, occupies about a third of the work. It comprises an account of the earliest history of the Orkneys, from the days when the first dawn of Christianity on the isles took place, down to the termination of the Norwegian bishoprics of Orkney and Caithness, in 1469. The most interesting portion of this introduction is that, in which the ancient churches of Orkney, the barrows, cairns, rude stone monuments, and other memorials of the early inhabitants, are described and discussed. That old church on the little isle of Egilsey possesses a chief attraction for the antiquary or lover of ecclesiastical architecture. In it, we find a connexion with the earlier Christianity of these islands, previous to the Norse invasion. It consists of a small chancel and a nave, lighted by a few round-headed and deeply-splayed windows. A round tower stands at the west end. This tower is now forty-eight feet high, but fifteen feet were recently taken off the height, to prevent its falling. In old engravings, it is represented, as covered by a stone conical roof, the usual termination for the round towers of Ireland. The Celtic Christians that devised the round tower of Ireland have clearly had a hand in the erection of this, and its date can scarcely be assigned to a later period than that of the ninth century.[58] Some churches of the Orkney Isles contain notable traces, that identify them, doubtless, regarding early Celtic worship. Next to these structures, one of the most conclusive proofs, establishing the Christian occupation of the Orkneys before the time of the Norsemen, is to be found

[55] A ground plan, as also an architectural and archæological description of it will be found in Mackenzie E. C. Walcott's "Scoti-Monasticon," pp. 173 to 178.

[56] Lately, we have had published, an excellent edition of this work, "The Orkneyinga Saga," translated from the Icelandic language, by Jon. A. Hjaltalin and Gilbert Goudie, edited, with notes and an introduction, by Joseph Anderson. Edmonston and Douglas, Edinburgh, 1873.

[57] Tradition, even, is silent, as to the author or authors of the "Orkneyinga Saga," or as regards the compilers of the unwritten materials, upon which it is based.

[58] Sir Henry Dryden doubts its antiquity, but when he comes to assign any reason for his belief, his conclusions appear very impotent. Mr. Anderson follows him, and states, at page xciii., "On the other hand, the resemblance to the round towered churches of Norfolk suggests that it may have been of Scandinavian origin." So far, however, as concerns the round towers of Norfolk and Suffolk, from the elaborate specimen at Little Saxham, to the most uncouth English forms, if photographs and drawings are of any worth, there is no resemblance between those towers and the one at Egilsey; nor, can it be determined, moreover, that the former had not been built on previously.

in the discovery of two ancient square-sided bells, at Saverough and Burrian. These have the inverted wedge shape. Bells of this description were peculiar to the early ages of the Church. These bells were not cast, but made from plates of metal, riveted, and a large number of similar ones have been disentombed in Ireland.[59] It is rather curious, when there are such abundant proofs of early Christian settlement in the existence of these bells, in the preservation of ancient crosses, and of saint-styled place-names, that Mr. Anderson should be so hard to convince, regarding the antiquity traceable in the actual masonry of the Orkney churches.

ARTICLE IV.—ST. COLMAN, BISHOP. Among the various holy men, called Colman, in our Calendars, it seems no easy matter to determine, who the present had been, or the time when he lived. The Kalendar "De Nova Farina" has the feast of Colman, bishop, at the xvi. Kalends of March.[1] A Colman Priscus[2]—so called to distinguish him from St. Colman of Lindisfarne[3]—is said to have preached among the Picts and Scots, together with St. Medan, St. Modan[4] and St. Euchinus.[5] His period is placed at 800.[6] By Dempster, he is said, to have embraced a religious life under St. Congell;[7] but, this writer confounds Colman Priscus, with Colman, Bishop of Lindisfarne. It is not pretended, however, that either must be identified with the Colman, bishop, noted at this date.

ARTICLE V.—ST. SINEACH, OF SRATH. The Martyrology of Tallagh[1] enters the name, at the 14th of February, of Sinach. His place is called Stratha Irenn. On this day is recorded, in the Martyrology of Donegal,[2] Sineach, of Srath. There are many names of places in Ireland compounded with Srath or Strath, meaning "a river bottom" or "valley."

ARTICLE VI.—REPUTED FESTIVAL OF ST. GOBNAT, OF BALLYVOURNEY, COUNTY OF CORK. [*Sixth Century.*] In his "History of the County and City of Cork," Smith says, that St. Gobnat's patron day was kept in Ballyvourney, and in Muskerry, on the 14th of February.[1] Yet, her proper festival falls on the 11th of this month, where her Acts will be found. In the parish of Kilshanick,[2] it is also stated, that in a mountainy tract, there is a well, dedicated to St. Gobnate, which is also visited, on the 14th of February.

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[59] Of one of these, "the bell of Patrick's Will," the history can actually be traced, from the year 552, when it is mentioned in the Annals of Ulster, down to the ownership of its late possessor, the Rev. Dr. Todd. It is now in the Royal Irish Academy. A History and Illustrations of this precious Relic have been published at Belfast, in 1850, by Marcus Ward and Co. It is a thin Imperial 4to volume, intituled, "Five Cromo-Lithographic Drawings, representing an Irish Ecclesiastical Bell, which is supposed to have belonged to St. Patrick. And the several sides of the jewelled shrine in which it is preserved; accompanied by a historical and illustrative Description."

ARTICLE IV.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 68.

[2] See John Lesley's "Historia Scotorum," lib. iv., p. cxliii.

[3] See Dr. Elrington's edition of Ussher's "Works," vol. vi., Britannicarum Ecclesiarum Antiquitates, cap. xv., p. 221.

[4] See notices of them, at the 4th of February.

[5] See Hector Boetius' "Historiæ Scotorum," lib. viii., fol. 151.

[6] See Bishop Forbes' "Kalendars of Scottish Saints," p. 304.

[7] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 239, p. 139.

ARTICLE V.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Drs. Todd and Reeves, pp. 46, 47.

ARTICLE VI.—[1] See book ii., chap. ii., p. 185.

[2] This large parish, situated in the barony of Duhallow, is described on the "Ordnance Survey Townland Maps for the County of Cork." Sheets 31, 32, 33, 40, 41, 42, 49, 50.

ARTICLE VII.—SAINTS VALENTINE AND MARCELLUS, WITH COMPANIONS, MARTYRS. The "Feilire" of St. Ængus,[1] at the 14th of February, has a commemoration of Saints Valentine and Marcellus, together with eighty others, martyrs. It is probable, St. Ængus took the ancient Martyrology of Eusebius or of St. Jerome for his authority. Although we find, a St. Valentine, bishop and martyr, at Baga and Taurus, in Spain; a St. Valentine, at Velaunensis, in Gaul; a St. Valentine, priest and martyr, at Rome; a St. Valentine I., bishop and martyr, at Imteramna, in Umbria; a St. Valentine venerated at Gemmetis, in Gaul; a St. Valentine, a Roman martyr, at Socuellamus, in Spain; a St. Valentine, a Roman martyr, at Hamedius and Armenteria, in Belgium; a St. Valentine and xxiv. soldiers, martyrs, in Africa: yet, we do not meet with a St. Marcellus, commemorated by the Bollandists, at this date.[2] Neither do we find 80 martyr companions mentioned; although, more martyrs than treble that number, in the aggregate, are venerated, at the 14th of February. It seems most probable, the allusion in St. Ængus' "Feilire" refers to the celebrated St. Valentine, priest and martyr, who was beheaded at Rome, about the year 270.[3] From the facts already stated, and only having relation to one day, we may justly infer, how vast has been the number of those holy persons, who suffered martyrdom, in every age of the Church.

Fifteenth Day of February.

ARTICLE I.—ST. BERACH OR BERACHIUS, ABBOT, PATRON OF KILBARRY, COUNTY OF ROSCOMMON.

[*SIXTH OR SEVENTH CENTURY.*]

CHAPTER I.

INTRODUCTION—PROPHECY OF ST. PATRICK REGARDING ST. BERACH—ACTS OF THIS HOLY MAN—HIS FAMILY AND BIRTH—BAPTISM AND FOSTERAGE, BY HIS UNCLE, CRUIMHTHER FROECH—HIS EARLY EDUCATION—SENT TO ST. DAGÆUS FOR FURTHER INSTRUCTION—MIRACLES AND MERITS OF ST. BERACH.

THE incomprehensible wonders revealed, by Divine Providence, are specially manifested to man, in the highest and most excellent manner, through the saints, who, from all eternity, are predestined and preelected. These are, the creatures of earth, so grandly and greatly created, that exhibit chiefly the supreme wisdom, the infinite power, and the perfect

ARTICLE VII.—[1] The following *rann*, copied from the "Leabhar Breac," and translated into English, by Professor O'Looney, refers to the combat of these soldiers of Christ:—

Cxuı.kl h-ı ꝑoı Ualentıne,
Maꝛcelluꝰ ꝑo ꝑıngeo;
ı ꝓlaıth Cꝛıꝛc ꝑoclanoao,
Lxxx. cain cıngeo.

In the field of Valentine,
Marcellus was tortured;
In the kingdom of Christ were planted
Eighty comely [martyr] champions.

[2] See "Acta Sanctorum," tomus ii., Februarii xiv.

[3] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February xiv.

bounty, of God. In far western Ireland, so long buried in idolatry, the Lord was pleased to raise up many holy persons, to make his designs miraculous, and to visit his children, lest these might be lost. Thus, within the bounds of Connaught, he was pleased to light, as it were, a shining star, which should remove darkness, and show the way to those erring, or sitting in the shadows of death. Among such great luminaries, Berach seemed as a person sent by God, to prepare his paths through the desert of this world; his merits were super-eminent; he waged war against the powers of darkness, by preaching, by reproof, by exhortation, by his visits to sinners, and, in fine, by his miracles.[1]

Colgan has published the Acts of St. Berach, at the 15th of February.[2] They have been derived from two distinct manuscripts.[3] One of these belonged to the monastery of the island;[4] while, the other belonged to the church of which he was the patron.[5] Some manuscript Acts of this holy confessor, also, are to be found in the Bodleian Library, at Oxford.[6] Father John Bolland, after prefixing a commentary in six paragraphs, publishes a First Life of St. Berachius, or Berach, in four chapters, and thirty-one paragraphs, and a Second Life, in ten paragraphs.[7] These are merely republications from Colgan. There is an Irish Life of St. Berach, transcribed by Michael O'Clery, and preserved in the Burgundian Library, at Bruxelles.[8] So far as seen, by the writer, the Acts of this holy man appear to abound in fables, and to have been drawn, chiefly from popular legends. The First Life, as published, by Colgan, has a prayer to St. Berach appended, and it was probably composed as a sermon for his festival.

Before the birth of St. Berach, when the great Apostle of Ireland[9] visited that part of the country, where he was destined to see the light, Gentiles and infidels were in possession of it. In vain, the herald of the Gospel sought to withdraw them from error and superstition. His disciples wondered, that his admonitions and teaching should there fail; but, in the spirit of prophecy, the man of God cried out: "Brethren, have patience a while, for after me shall soon appear a man, to be born in these parts, and of this very race, who will remove error from among them, by his life and doctrine: not alone shall he convert this perverse and fierce clan, you now behold, but even many other people, such as these are, shall he bring as gentle lambs to Christ, through his powerful reasoning." These words of the missionary prophet were duly fulfilled.

The parents of St. Berach were of noble origin, and belonging to the province of Connaught, they seem to have been Christians, at a time when Gentile errors still abounded. Berach descended from the race of Dobhtha,

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ARTICLE I.—CHAPTER I.—[1] See his First Life, in Colgan, chap. i.

[2] See "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Berachi, Abbatis, and Supplementum Vitæ S. Berachi, pp. 340 to 348.

[3] Throughout this article, I shall designate —according to their order of publication— one as the First or Latin Life, and the other as the Second or Irish Life, or as the Supplement.

[4] In Lough Ree. The writer seems to have been Augustin Magraidin, Canon Regular of the religious establishment there, and who died, A.D. 1405. This Life is written, in Latin. It has narratives not found in the Second Life.

[5] This Life, originally in the Irish language, has been translated into Latin, by Colgan. Although the former Life is more extended, yet it omits certain matters, contained in the Irish Life. The latter, however, is added, as a supplement to the First Life, inserted by Colgan.

[6] They are thus noticed: Vita S. Berachi, Confessoris, et Abbatis, MS. Bodl. Rawl. B. 505, pp. 208—214, vell. folio. MS. Bodl. Rawl. B. 485, folio 130, vell. 4to, xiv. cent.

[7] See "Acta Sanctorum," tomus ii., xv. Februarii, pp. 832 to 839.

[8] Fol. 66.

[9] See the Life of St. Patrick, at the 17th of March.

who belonged to the posterity of Brian, son of Eochaidh Muighmhedhoin.[10] According to the Irish Life of our saint, his father's name was Nemnald,[11] sometimes rendered Nemnann and Nemnall.[12] Less correctly is he called Nendal.[13] This name is likewise Latinized, Nemnaldus,[14] Nemnannus, Nemnallus, and Nendalus.[15] The Irish genealogies[16] make our saint's father the son of Nemagen, son to Fintan, son of Malius, son to Dobtha, son of Ængus, son to Erc Deirg, son of Brian, son to Euchad Moimeadhoin.[17] Fionmaith,[18] or Finmath,[19] sister to Cruimhther Fraech, of Cluain Conmaicne, in Muinter-Eolais, was his mother, and also the parent of his holy sister, the virgin Miodhabhair.[20] The father of Finmaith was Carthage, son to Nathy, son of Onchuo.[21]

Their holy relative, named Froegius, or Froech,[22] lived in a certain district, and there he occupied a cell. After reciting matins and lauds, he went out, about the middle of the night, and looking in the direction of Connaught, he beheld a globular and bright luminous halo surrounding the house of Nemnald, and of his wife, Fionmaith. Wondering what such a spectacle portended, Froech said to one of his disciples, "Go to the house of my brother-in-law, Nemnald, and inform me, if my sister hath given birth to a boy: if so, bring him to me." Obeying this order, the messenger at once set out for the house, where, on his arrival, he found a very beautiful infant with Fionmaith. Having learned from the messenger those instructions, given by Froech, the child was accordingly sent to him. When the latter saw how highly gifted, by nature, his infant nephew was, he directed that baptism should be administered, in the church, so that the neophyte should be washed with the water of regeneration, and that thus he might be presented to Christ.

The child was born at a place called Gortnaluachra.[23] It is said to have been called Cluan, and to have been in the territory of Conmacnie. This comprised several districts. One of the Conmacnies was in Leitrim.[24] It was known as Conmacne-Rein, and afterwards as Muinter-Eolas.[25] The locality is now called Cloon, in the barony of Mohill, and county of Leitrim,[26] as we are informed. It was situated near the River Clone, and, at present it gives name to a parish in the diocese of Ardagh.[27] This large parish, so called, is partly in the barony of Mohill, and partly in that of Carrigallen.[28] Here dwelt his uncle, Froech, who was very celebrated among the priests of Ireland.[29]

The first name given to the child was Fintan, until he had been brought to the font, by his uncle, St. Froech or Frægius, who baptized him. The

[10] Thus was he related, by collateral descent, to Niall the Great, King of Ireland.

[11] Thus is he named in the Irish Life.

[12] According to the Irish Calendars.

[13] In the First or Latin Life.

[14] According to the translated Irish Life, in Colgan.

[15] According to the First Life.

[16] At chapter viii.

[17] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 3, p. 346.

[18] According to the First Life, she is called Finscad.

[19] Thus is she named in the Irish Life.

[20] See an account of her, at the 22nd of February.

[21] According to the tract of St. Ængus, "On the Mothers of the Irish Saints."

[22] Also called Cruimhther Froech. See notices of him, at the 20th of December.

[23] According to the Irish Life.

[24] See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., p. 48.

[25] Constituting a great part of the subsequent county of Leitrim, or the O'Roorke's Country. See *ibid.*

[26] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. vi., nn. 82, 83, pp. 323 to 325.

[27] See Archdall's "Monasticon Hibernicum," p. 407.

[28] See it described, on the "Ordnance Survey Townland Maps for the County of Leitrim." Sheets 25, 28, 29, 30, 32, 33, 34, 35, 36, 37, 38.

[29] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section vi., and n. 82, pp. 323, 324.

parents had been required to know, what name ought to be imposed on their child, when they replied, it must be Berach. This being agreed to, Froech said afterwards, "Rightly has this name been given to him, for he shall be a saint, and his place shall be in Heaven." We are furnished with an interpretation, for the name of Berach; namely, that it has the signification of one, who takes a direct and an exact aim, at an object, or as reaching one, so to speak, with the point of a sword.[30] In Latin, this name is formulated Berachius, Berachus, and Beragius, less correctly, also, he is called Berasius. Again, this name is thought to be written Berectus. When baptized, the mother naturally desired her infant to be sent home; yet, Froech said to her, "Know you, my dear sister, that no further care of this boy shall belong to you, for with me shall he remain, since God, who created him, is able to cause his growth, without being suckled by a mother." To this strange request Fionmaith assented, and in a truly miraculous manner, Froech became a foster-father to the child. The latter grew up by degrees, and the Almighty seemed to supply every want, incident to his condition. By Froech, also, was Berach taught the rudiments of learning, when a mere infant. As the child grew up, he evinced the most affectionate regard towards his uncle. His piety and his love for learning were very admirable, so that his time was wholly engaged with prayer and study. His intellectual and pious disposition, even at this early age, boded his future eminence and great sanctity. He laboured to imitate his holy relative, and in the course of time, no other child of earth seemed to equal him, in the practise of good works.

St. Berach is unwarrantably said to have become a disciple of the illustrious St. Columkille,[31] in Iona.[32] It is true, a certain monk, named Berachus, is mentioned in his Acts,[33] as having received that holy abbot's benediction; and, afterwards, as sailing, from Hy, to the Island of Ethica. Colgan thought it very probable, that Berach, the monk, might be identical with the present saint. However, in neither of his lives does any mention of St. Columba occur, nor anything to indicate, that our Berach had ever been a member of the Iona community.[34]

The child was only seven years, when he was sent to learn, at the school of a holy man, called Dageus.[35] He lived, at Iniscaoin, in the present county of Louth.[36] While there, the boy Berach went through an excellent course of studies, in sacred and secular learning. His after career was distinguished, for consummate wisdom. His obedience to St. Dagæus was remarkable, while he became renowned for great virtues and miracles.[37]

While St. Berach was the disciple of Bishop Daigh,[38] the latter sent him to a certain mill, in Magh Muirtheimhne.[39] Some guests had arrived at Iniscaoin,[40] and St. Berach had been appointed to wait on them. But, he

[30] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Prima Vita S. Berachi, n. 2, p. 346.

[31] See his Life, at the 9th of June.

[32] See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, chap. x., pp. 488, 501.

[33] See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 19, p. 48.

[34] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. vi., and n. 86, pp. 323 to 325.

[35] See an account of him, at the 18th of August.

[36] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section vi., p. 323.

[37] It is only from the Irish Life we learn, that St. Berach was a disciple of St. Dagæus. See chapters iii., iv. v.

[38] The son of Cairell.

[39] This was also called Conal or Kinel-Muirthemne, an ancient territory, comprehending the greatest part of the modern county of Louth. It is also called Hy-Conal, or Machaire Conal. See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., sect. i., pp. 48, 52.

[40] This is now a parish, partly in the baronies of Louth and Upper Dundalk, and this portion may be traced on the "Ordnance Survey Townland Maps for the

wanted to have two measures of wheat ground, at the adjoining mill, so that he might have flour to prepare bread. There he found a woman, and a boy, belonging to that territory. The legend in his Life relates, that these had a sack of oats, which they felt desirous to have ground. The saint asked permission to have his wants, on behalf of the guests, attended to, in the first turn, at the mill. This request, however, they refused. They even loaded himself and his master Dagæus with reproaches. Afterwards, that wheat, which St. Berach brought, was put with their oats, into the hopper. Berach patiently awaited the result. Owing to the sanctity of this young disciple, a miraculous manifestation of Divine power took place; for, as we are informed, the wheaten meal was issued, and in a ground state, without any admixture of oatmeal, which parted, on an opposite side.[41] This caused great astonishment to the beholders. But, an exemplary punishment awaited the mother and her son; for, the latter fell soon afterwards into an adjoining stream, and was drowned, while, the former was overtaken with a grievous infirmity, which caused her death. A great outcry was raised against St. Berach, by the kindred of those who were dead, as if he had been the cause of such a calamity. For this, too, were they punished in a miraculous manner. However, in a more deprecatory mood, with tears and prayers, they sought the holy youth's assistance. Moved with compassion, Berach asked of God relief for those, who experienced punishment, and even he prayed that the deceased mother and her son might be restored to life. All this desire was accorded to his prayers. In gratitude to our Lord, for the favours thus miraculously conferred, the father of that son bestowed on God and on St. Bearach for ever, not alone the mill, which was called Mulend-eleand,[42] but the village itself, which subsequently was denominated Raen-Beraigh.[43]

CHAPTER II.

ST. BERACH IS RECOMMENDED BY ST. DAGÆUS TO PLACE HIMSELF UNDER ST. KEVIN—HIS JOURNEY THROUGH CRICH ROIS AND BREGIA—HE ARRIVES AT GLENDALOUGH, WHERE HE IS JOYFULLY RECEIVED BY ST. KEVIN—HIS NOVICESHIP AND MIRACLES, WHILE THERE—ST. BERACH RECEIVES AN ANGELIC ADMONITION TO REMOVE FROM ST. KEVIN'S MONASTERY.

AFTER those miraculous occurrences at the mill, St. Berach returned to St. Dagæus and to Iniskeen. He brought the flour thus wonderfully ground and separated. This meal not only served to regale the guests and the monks, but it was even increased in bulk, so as to feed many poor persons, who resorted to the monastery. When the master thus found his disciple so signally favoured and remarkably holy, Dagæus deemed himself unworthy to instruct so distinguished a person, whose guidance he should rather require. Dagæus seems to have recommended Berach to place himself under the care of St. Coemgine or Kevin,[1] who then ruled over the monastery at Glendalough. To the youth he gave a *baculus*, called in Irish Bacullh-gearr,[2] with a cymbal or bell, called Clog-beraigh, or "the bell of

County of Louth," Sheets 6, 11. The other portion lies in the barony of Farney, and this may be seen on the "Ordnance Survey Townland Maps for the County of Monaghan." Sheets 29, 32.

[41] This account is given in the "Martyrology of Donegal."

[42] At present, no clue seems left us regarding this locality, among the known townland denominations of Ireland.

[43] I have not been able to identify this place.

CHAPTER II.—[1] See his Life, at the 3rd of June.

[2] It means "the short crozier." In Irish, bacal gearr. This curious object is now preserved, in the Museum of the Royal Irish Academy. See an account of it, in "Pro-

Berach." At that time, when the Irish Life of our saint had been written, both of these relics were religiously preserved at Glendalough.[3]

When Berach had thus distinguished himself for piety and learning, at the school of Dagæus, he resolved on removing to St. Kevin's monastery. The approval of Heaven itself seemed to determine this journey, for an angel was sent to conduct him on the way.[4] This led through the territory of Crich-rois,[5] in the plain of Muirthemne.[6] Then he passed over the River Boyne,[7] and entered the district of Bregia.[8] It chanced, that the chieftain of this district had prepared a banquet, to which the King of Temoria[9] had been invited. At this time, Berach suffered much from thirst, and asked a drink from the caterer, who was inhospitable enough to refuse it to the wearied traveller. The holy man bore this repulse patiently, and proceeded on his way; however, when the King of Temoria came, as the legend in our saint's Life relates, the steward found a succession of vessels, which he had filled, all empty, so that he was obliged to state what had occurred. Messengers were then sent after St. Berach with orders to induce his voluntary return. Complying with their request, the holy man blessed the chieftain's cellar,[10] so that all the vessels to be found there were once more replenished. The regulus of Bregia, to commemorate this remarkable occurrence, bestowed on the saint a place in his territory, which was afterwards known as Dysart-Beraigh,[11] or the "Desert of Berach."

When our saint arrived at Glendalough, St. Kevin seems to have had some heavenly intuition regarding Berach's great merits. The latter at once entered the church to pray, while the holy abbot stood, with his monks, before its doors. Kevin said to his companions: "Behold a servant of God, let us go and salute him." Kevin then enquired about the stranger's reason for visiting him. Berach replied: "I came from the bounds of Connaught, hither, greatly desiring to obey the precepts of the holy father Kevin, and to drink from the cup of his sacred teaching." Hearing this, Kevin gave thanks to God. He confirmed the young man in his virtuous resolution, and received him most benignantly. He also assumed him as a

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ceedings of the Royal Irish Academy," vol. viii., p. 302.

[3] The foregoing incidents are not given, in the First Life.

[4] As stated in the First Life.

[5] This embraced a portion of the barony of Farney, in the county of Monaghan, and some of the adjoining districts of Meath and Louth. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (l), p. 122.

[6] This region is frequently mentioned in the Irish Annals. See *ibid.*, vol. vii. Index Locorum, pp. 37, 38, 88.

[7] In ancient records, this is sometimes called Boan, Boyn, Boandus, and more anciently, as we are told, Buuinda. See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xv., n. (e), p. 839.

[8] This was a large level plain or territory, in East Meath, which comprised five cantreds. According to an old poem, quoted by Dr. Keating, it extended as far north as the Casan, now the Anagassan stream, near Dundalk, in the county of Louth. Over South Breagh, the family of Mac Giollasechlainn ruled. These are noted by O'Dugan, in his poem, as

Mac Giollaseachlainn fochraid
Ar deisceart Breagh braonfeochaig.

Thus rendered by Dr. O'Donovan:—

"Mac Gillaseachlainn the peaceable
Over southern Breagh of dropping flowers."

These are to be distinguished, from the more royal family of O'Maelseachlainn; and, after the English invasion, they sunk into poverty and obscurity. Sometimes, Magh Breagh is transposed, into Breaghmaigh. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," pp. 4, 5, 12, 13, and n. (11), p. iii., n. (55), p. xiii., n. (63), p. xv.

[9] The ancient name for Tara.

[10] This legend may be valuable as a record of our ancient social usages, in Ireland.

[11] Among the townland denominations of Ireland noted, it does not seem easy to identify this particular place; which, however, may be known, through some local tradition.

[12] This we learn from the First Life, chapter the sixth, in Colgan.

novice, giving him the religious habit, and taught him the institutes of a monastic life.[13]

Having placed himself under the direction of St. Kevin, he resolved to embrace the monastic state.[13] This was probably in the sixth century. Then had hardly grown the future city, which sprung up, after St. Kevin had created its nucleus, by founding there his church and monastery. In after ages, a succession of pious bishops, abbots and ecclesiastics gave it great celebrity; but, now, its numerous ruins only attest its perished stream of human life.[14] The first year of Berach's noviceship being sped, he entered



Ruins at Glendalough, County of Wicklow.

upon the accustomed religious profession. Soon, his virtues and talents were manifested to the brethren. Their illustrious abbot made him a prefect, in the monastery,[15] although he felt very unwilling to assume such a position. Yet, as he deemed it a duty to obey, Berach endeavoured to discharge with fidelity the affairs of his laborious and responsible office. His diligence was great, in providing for the wants of his fellow-religious, and for the poor there supported, as also in relation to the agricultural and domestic works carried on at Glendalough. To God, in the first instance, and to their careful steward, in the next degree, did the abbot and his monks attribute the increasing prosperity of their monastery.

A herd,[16] belonging to St. Kevin's establishment, not taking sufficient care of his bovine charge, had allowed a calf to be killed, by a wolf, infesting

[13] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section vi., p. 323.

[14] The accompanying illustration, drawn on the wood, and engraved, by Mr. Gregor Grey, is copied from a photograph, taken on the spot, by Frederick H. Mares, of Dublin.

[15] Colgan states in a note, that in the original Irish, he is called the steward of that monastery. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 9, p. 346.

[16] From this statement, and from similar ones, contained in the Acts of our saints, we gather incidentally pictures of ancient social and religious conditions of life.

the mountains. The milk-giving cow sent forth piteous lowings, for the slaughter of her calf. The legend relates, however, that St. Berach repaired this loss, in a miraculous manner. This story, and several other accounts, contained in his Acts, do not deserve any special credit.

It happened, about this time, that Foilan,[17] the son of Colman,[18] King of Leinster, was a ward of St. Kevin.[19] He probably had been receiving that instruction, becoming his rank, at the monastery of the holy abbot. The royal youth was seized with a grievous infirmity. Coming to St. Kevin, he said: "Internally, I feel violent inflammation, and apples and sorrel[20] should be procured as remedies for this intolerable pain." Then, St. Kevin called for his bacull, and said to Berach: "My brother, go forth immediately, and finding, what shall be necessary for the sick prince, bear it to him." Our saint, therefore, went out to the top of a neighbouring hill, and, desiring to fulfil the abbot's commands, he knelt down to pray. Berach had an interior admonition, that his prayers should be heard. He saw some willows near him. It happened to be winter time, when all the trees and grass around seemed chilled and decaying. However, turning towards the willows, Berach said: "In the name of our Lord Jesus Christ, who created all things out of nothing, I pray that these willows may produce apples, and that the grass around may be filled with sorrel, so that all may know, with the Father and the Holy Ghost, that thou art a God, able to produce all things out of nothing." Immediately, beautiful blossoms spread over the willows, and these were succeeded by a store of tempting apples. And, at the same time, from the cold earth sprung the summer growth of sorrel. The fruit and vegetables required, Berach brought to St. Kevin.[21] The latter bore them to the sick prince, who, on tasting them, was soon restored to health. To perpetuate the memory of this wonderful miracle, it is related, that the willows continued to produce apples,[22] at Glendalough, for many subsequent ages, and that these were used by infirm persons, who thereupon recovered health.[23]

No less wonderful was the young prince's preservation from the magic

[17] He afterwards succeeded his father as King of Leinster, and died A.D. 665. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 278, 279. By inference from our saint's Acts, he must have attained an extreme old age.

[18] This king is said to have been the son of Cairbre, his predecessor in the principality of Leinster. He died at Sliabh-Mairge, A.D. 576. See *ibid.*, pp. 208, 209. Hence we may infer, the present narrative must be assigned to some previous or to the same date.

[19] St. Kevin brought him up as a lay student, according to his Acts.

[20] The Irish for this herb is *samhadh*, which has an acid taste; by Edward O'Reilly, Samhadh is rendered into "common sorrel," and in Latin, "rumex acetosa." See "Sanas Gaoidhilge-Sagsbhearla. An Irish-English Dictionary," *sub voce*.

[21] The miracles, which are here related of St. Berach, are attributed to St. Kevin, in his peculiar Acts, yet in a form somewhat different, as may be seen, in his Life, at the 3rd of June. Colgan maintains, there is no substantial difference in both narratives, as St. Kevin might be regarded as the performer of miracles here related, while employing St. Berach as an agent, more immediately effecting them.

[22] It is a very remarkable fact, that after the English invasion, Giraldus Cambrensis alludes to this miracle, which he attributes to St. Kevin. He says, that the willow, which produced apples for healing of the noble youth and of many others, stood near the church in Glendalough. He tells us, moreover, that willow, with other cuttings from it, had been transplanted to an orchard, which grew around the cemetery, in his time. The leaves and branches were veritably of the sallows' nature; while white and oblong apples—more health-producing than toothsome—grew on those trees. They were known as "St. Kevin's apples," and were held in such esteem, that not only the people of Glendalough, but others, from the most remote parts of Ireland, desired to procure them, for the healing of diseases. See "Opera," Giraldi Cambrensis. De Mirabilibus Hiberniæ, dist. ii., cap. 29.

[23] The author of the First Life of St. Berach, as published by Colgan, states, that such a phenomenon continued to his own time. See chapter the ninth.

arts of a queen, his wicked step-mother,[24] and, who, from the narrative, appears to have been a Pagan.[25] She desired he should suffer the loss of life or of limbs, lest coming to reign after his father's death, her own offspring might lose the inheritance. For this purpose, taking with her some adepts in diabolical practices, she ascended a certain hill, and began to invoke evil spirits. But, by a special inspiration from Heaven, Berach was led to ascend this same hill—one probably in the neighbourhood of Glendalough—to look after the cattle. Understanding the nature of that ceremony he then beheld, he prayed to God for the preservation of the young prince, and the Spirit of the Lord soon overcame the spirits of hell. The legend further relates, that the wicked queen and her accomplices were doomed for signal destruction, because of their cruel and impious designs; the earth opened and swallowed them alive,[26] as formerly Dathan and Abiron[27] experienced a similar and most terrible judgment, from the Almighty power.[28]

CHAPTER III.

ST. BERACH'S DEPARTURE FROM GLENDALOUGH—HE SETS OUT IN A DIRECT COURSE FOR CLUAIN-COIRPTHE—DISPUTE WITH A MAGUS—BOTH ARE REFERRED TO ÆDAN, KING OF SCOTLAND—RETURN TO IRELAND—ST. BERACH FOUNDS A CELL AT DUBBERAITH—DESCRIPTION OF KILBARRACH, COUNTY OF DUBLIN.

WHEN Berach's extraordinary merits had thus been manifested, at Glendalough, he seemed, as it were, a luminary, destined by the Almighty to spread a great light, in some more distant place. For, one night, he was favoured with a vision, when an angel spoke to him: "To-morrow morning, you shall meet a deer, at the gates of the monastery, and having placed your baggage, on this animal, follow its direct course, until it stop, at a certain place, when you shall rest, likewise; for that shall be your station, and your memorial, through all future time." Wherefore, on rising the next day, our saint found a deer at the monastic fence.[1] He then sought St. Kevin, telling him, and the other monks, about the vision. He obtained their permission to depart, as also their benediction. In a perfectly tame manner, and with slow steps, the deer preceded, carrying that burden imposed; while the saint and a servant walked after it, singing the Divine praises. When

[24] The name of this queen was Cainech, as found in some original Irish document, seen by Father Colgan.

[25] In the Acts of St. Kevin, this sorceress is said to have been divorced by Colman, against whom, and his second, or perhaps, only lawful, wife, she entertained insatiable resentment. She is said, by her magic incantations, to have put all their children, except Faolan, to death.

[26] This we are told, in St. Kevin's Acts, occurred at a spot called Cassain, on the south side of Glendalough. The mountain, where the sorceress stood, was called Eanach. There, too, she is said to have been hurled from the mountain top over a steep and into a valley. Perhaps, this happened at Poulanass waterfall, or at that remarkable rift, or land-slide, in the rocks near it, which the local guides tell the stranger had been cleft open by a stroke of Finn Mac Cumhail's sword.

[27] See Numbers xvi., 31, 32.

[28] Not only do our Irish Annals—with a few exceptional dates and details—wonderfully accord; but, what is very remarkable, they often agree, as in the foregoing accounts, with our saints' Acts. Even, the legendary narratives of the latter receive frequent corroboration by comparison with each other.

CHAPTER III.—[1] While Colgan has adduced several instances of similar miracles having been related, in the Acts of various saints, mentioned in the "Lives of the Fathers;" it is intimated, likewise, that in the Irish Life of St. Berach, the statement is varied, for, there it is said, that St. Kevin directed the deer, to come from a neighbouring mountain.

a long and fatiguing journey had been accomplished, the deer arrived, at a certain spot, and there resting for a time, Berach's luggage was set down. The animal itself instantly disappeared. Then the holy man, thanking the Almighty, ordered his servant to go and search out a suitable place for their hermitage. While thus engaged, that disciple found the dead bodies of eighteen men appearing, as if that very hour they had been slain. It is related, that two sons of kings,[2] who were enemies, had been found among the killed. Struck with astonishment and horror, the disciple returned to his master, and told what had been discovered, on a spot very suitable for their dwelling, only that it had been defiled by the blood of men lately slain, and as it were corrupted. Then said Berach: "Rightly hast thou given a name to the unknown place, for, henceforth, it shall be called "the Field of Corruption." Thenceforward, the Irish-speaking people called it Cluain-coirpthe.[3] Then, our saint went to the place in question, and piously prayed the Almighty, that the slain might be restored to life. This wonderful miracle was accomplished. The dead arose once more, and prostrated themselves, at the holy man's feet, giving thanks to God and to his saint. The two king's sons became firm friends, in after time, as likewise faithful servants of God.[4]

It would seem, that at this time and place, Gentile superstitions still prevailed; and, there, a Magus[5] laid claim to the place, which our saint had selected for his hermitage. This action, on his part, led to a controversy between him and Berach; which, for decision, it was referred, in the first instance, to the local regulus,[6] and, by the latter to Ædan,[7] the son of Gauran, who then ruled over Scotland. For the purpose of settling this dispute, the contestants were obliged to set out for the castle of the Scottish monarch.[8] The magician contrived to be foremost, in the prejudgment of

[2] Colgan tells us, that the author, or rather the commentator, on an Irish Life of St. Berach, states these to have been Dunchadh of Themoria and Tiprad, son to Thaddeus, of Cruachuin. This, however, cannot be reconciled with the saint's Life. For, while Dunchadh lived, in the time of Colman, King of Leinster, who died in 576; Tiprad, the son of Tadgæus, King of Cruachain, and of Connaught, died in the year 781, as the "Annals of the Four Masters," or of Donegal, relate. Wherefore, that Tiprad, resuscitated by St. Berach, must have been distinct from the last-named. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 17, p. 346.

[3] According to Colgan, *Cluain* means a spot altogether removed from resort by men or cattle, and therefore it might be designated "a hiding place," or "a hermitage;" while *Cairpthe* or *Coirpthe* signifies "corrupted," possibly on account of the number of dead bodies then and there unburied, or it may mean "a chariot," that stood here, and be used in the latter sense to indicate, that conveyance, by which, according to the legend, the deer brought St. Berach to this place. See *ibid.*, n. 18, p. 346.

[4] See the Bollandists' "Acta Sanctorum," tomus ii., Februaiii xv. De S. Berachio sive Beracho Abbate et Episcopo in Hibernia. Vita Prima, incerto auctore, cap. ii., num. 12, 13, pp. 834, 835.

[5] We are told, that his name was Diermitius, and we are referred, by Colgan, to the supplementary notes, for the Irish Life of St. Berach, to obtain further details regarding him. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 19, p. 346. Yet, both in the Irish Life itself, and in the notes, Colgan omits allusion to these, and to many other details, contained in the First Life.

[6] According to an Irish Life of St. Berach, he is said to have been Aedus, the son of Eochaidh Tirmcharna, King of Connaught, and who was killed, about the year 574 or 576. See *ibid.*

[7] He is represented, as being the forty-ninth King of Scotland, and to have reigned thirty-four years, viz.: from A.D. 570 to A.D. 604. See an account of his rule, in Buchanan's "Rerum Scotticarum Historia," lib. v., pp. 142 to 144.

[8] Adamnan, in his "Vita S. Columbæ," lib. i., cap. 19, p. 48 (Dr. Reeves' edition), relates the approach of a certain Berachus to St. Columkille, in the Island of Iona. This is also stated in O'Donnell's Life of St. Columba, chap. 159. Hence, Colgan infers, the Berach there named to be identical with our saint. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 20, pp. 346, 347. But, Dr. Reeves shows this in-

his rival; while, he induced some noble youths, who were playing at ball in the royal court-yard, to insult and cast stones, at Berach, when he arrived. For this, they were miraculously punished. The legend relates, that as the magus was dressed in elegant raiment, he was courteously received, at first, by the Scottish king; while Berach, who only had on him a mean habit, was treated with contumely, until the king ascertained who he was, and then he was received with the honour he deserved. Ædan even knelt at Berach's feet to mark his respect, and to indicate regret for his previous mistake. He then heard the whole case pending between himself and the magus; and, having taken counsel with his chiefs, the Scotch king recommended, as arbitrators in the cause, Odo or Aedh, the Black,[9] King of Breiffney, and Odo or Aedh,[10] King of Teffia. The King of Scotland offered Berach ample possessions, should he chose to remain in Albania; but, the holy man refused them, inasmuch as the Almighty had conferred on him another place for his residence. While, in Scotland, he healed two lepers, by sprinkling them with water he had blessed. At the same time, three blind persons had some of this water applied to their eyes, and instantly they were endowed with the faculty of vision.[11]

It is said, St. Berach founded a cell, at a place, which in Irish was called Disert Beraigh, or Berach's Desert. This is thought to have been identical with Dubberaith, in Bregia, East Meath.[12] To this latter place, he is said to have come with the Druid, after both had crossed the sea, on leaving Scotland. In this order, the First Life of our saint relates about Berach having been refused a drink, when weary and thirsty he asked for it, and that miracle which subsequently took place, when the king of this district gave him lands, and all things necessary, for the purpose of founding a cell.[13] All this, as we are told, occurred, while the magus was present; and, yet, he could not be moved to repentance, nor to faith. His malicious feelings, against St. Berach, were further manifested; while, the latter bore all his attacks with admirable patience.[14]

By some, it has been thought, that the place for this foundation was at Kilbarrach, *i.e.*, "the church of Berach," which is styled by Archbishop

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ference cannot be established, on sufficient grounds. See his edition of Adamnan's "Life of St. Columba," n. (a), p. 48.

[9] This was the name he had, before he was baptized by holy Maidoc, as related in the Acts of this latter saint, at the 31st of January. Afterwards, he was known as the Fair or Beautiful. Hence, in Irish, he was called Aedhfionn, and his posterity was distinguished, as the Sliocht-Aedhafinn, or the race of the Fair Aedh. These subsequently branched off, into the two noble Irish families of the O'Roorkes and O'Reillys. This Aedh is said, by Colgan, to have flourished, before A.D. 574, when his compatriot, Aedh, son of Eochaidh Tirmcharna, King of Connaught, had been killed, by the Ui-Briuin. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209, and n. (q), *ibid.* Yet, the killing of Aedh is placed, at A.D. 576, in the "Annals of Ulster." See, also, Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 20, p. 347.

[10] This Aedh is said to have been the son of Breannainn, son of Brian, and the chief of Teathbha, or Teffia. As Breannainn's death is recorded, at A.D. 573, it seems probable, that his son Aedh immediately succeeded him, and consequently, that the incidents, recorded in the text, occurred during that or a subsequent year. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209.

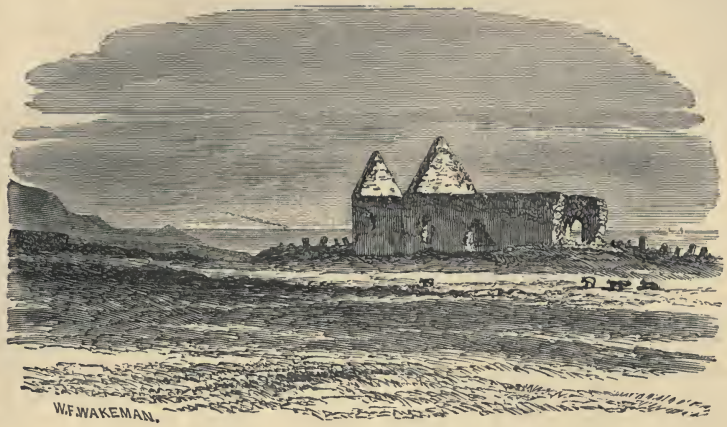
[11] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xv. De S. Berachio, sive Beracho, Abbate et Episcopo in Hibernia, Prima Vita, incerto auctore, cap. iii., num. 14, 15, 16, 17, 18, 19, pp. 835, 836.

[12] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section vi., p. 324.

[13] In the Second Life, these events are related, as if occurring on the journey from Louth to Glendalough, and when St. Berach was on his way to the latter place.

[14] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xv. De S. Berachio, sive Beracho, Abbate et Episcopo in Hibernia. Vita Prima, incerto auctore, cap. iii., num. 20, 21, 22, p. 836.

Alan, in his "Repertorium Viride," thus, "Capella de Mone."[15] Now, the old inhabitants of Baldoyle remember this old ruin, as "The Abbey of Mone," so called from marshy land, which formerly existed, in the immediate neighbourhood.[16] The name of Paulinus, or Polan,[17] associated with this church, at a very early period, may be due to the decay of his church at



Kilbarrack Church Ruins, County of Dublin.

Stapolin; hence, his memory would be naturally preserved in a neighbouring church.[18] As we have already seen, the Acts of St. Berach[19] state, that he got, from the regulus of Bregia, a church site in that territory, called subsequently Dubberaith, *i.e.*, Domus Berachi, or Disert Berach. This may be identical, we are told, with the picturesque ruins on the shore of Dublin bay. The church, here, was re-edified, in the 13th century. A window, on the north side of the chancel, is the only specimen of the architecture of that period. A well is on the north side of the church, and it is called St. Berach's Well. The waters of this, being of an astringent nature, were reputed as curative for affections of the eyes.

Our saint is said to have been patron of Kilbarrack.[20] It is possible, an early religious erection stood, on the site, now so well known to the citizens of the Irish metropolis. The present dilapidated old church at Kilbarrack,[21] near the northern sea-shore of Dublin Bay, is said to have owed its erection

[15] He adds: "ista est annexa præbendæ de Howth, quæ vocatur Kilbarrach," Capella de Mone, is, unquestionably, the "Cill Mona" of the "Martyrology of Dunegal."

[16] The accompanying illustration of Kilbarrack was drawn, on the spot, by William F. Wakeman, and afterwards transferred by him, to the wood: it was engraved, by George A. Hanlon.

[17] See notices of him, at the 21st of May.

[18] See Rev. John Francis Shearman's valuable contribution "Loca Patriciana," part x., in the "Journal of the Kilkenny and South East of Ireland Archæological Society," vol. iv. Fourth series.

[19] The genealogical table, containing St. Berach's descent will be found in No. v., n., p. 26, vol. iii., part i. Fourth series, *ibid.*

[20] There is a sketch engraved, and a description of its ruins, by John S. Sloane, C.E., in his interesting papers, "Antiquarian Rambles in the County of Dublin." See "Irish Literary Gazette," vol. i., No. xv., pp. 233, 234. In the adjoining graveyard was the tomb of a noted character, "The Sham Squire;" but, it is now a wreck. See William J. Fitzpatrick's "Ireland before the Union," chap. viii.

[21] The townland denominations of Upper and Lower Kilbarrack as also the parish, having a like name, in the barony of Coolock, are to be seen on the "Ordnance Survey Townland Maps for the County of Dublin." Sheet 15.

to the famous Sir John De Courcey,[22] in the twelfth century. Some beautiful stanzas are found[23] in reference to the present ruins. These are situated a mile from Sutton, and are a conspicuous object to the visitor, from the railway passing to Howth,[24] in the county of Dublin.

CHAPTER IV.

ST. BERACH GOES TO CLUAIN-COIRPTHE—LEGEND CONCERNING HIS CONTEST WITH THE MAGUS—HE FOUNDS A MONASTERY, AT A PLACE AFTERWARDS CALLED KILBARRY—HIS MIRACLES—PERIOD ASSIGNED FOR HIS DEATH—HIS VENERATION—CONCLUSION.

ALTHOUGH the locality, referable to a legendary account, which follows, in the Acts of St. Berach, be not indicated; yet, we may infer, from the narrative, that it has more immediate reference to Cluain-coirpthe, the chief foundation of this holy man. Thither, he appears to have gone, after leaving the territory of Meath. We are informed, that the case pending, between himself and the magus, had been referred to the judges, who not daring to decide it themselves, called in St. Samthanna,[1] St. Attracta,[2] as assessors, with some prelates, virgins, and holy men. We are informed, likewise, that the magus invoked the aid of demons, and sacrificed in their honour, so that he might contend against St. Berach's friends. These formed a very considerable number. Before meeting them, Aedh, the Black, said: "Unfortunate man, that I am, deformed and ill-favoured in countenance, to be present with so many fine, respectable men and women. What avails my wealth and station, when my deformity must be observed by them? Wherefore, I shall go to those saints, whose power I know to be so efficacious, in healing bodily infirmities, and I shall implore them to improve the guise of my poor body." He then asked all the saints in turn, and, lastly, Berach, to afford him aid. The latter told Aedh, that he had asked for a very extraordinary favour; but, at the same time, encouraging him to have faith in the

[22] Lord of Raheny and Kilbarrack.

[23] To them are postfixed the initials G. H. S.

"The ivy climbs on gray Kilbarrack wall,
And storm, and nipping frost, and beating rain,
And winter sea-winds, waste their wrath in vain
To rob the ruin of that ivy pall.
Emblem of constancy, it clings as fast
Around those portals, as in ages past.
Emblem of friendship, tried, unchanged, and true,
Old Abbey! now it decks thy gloomy day;
In thy high hour of pride it never grew,
But came when thou wert crumbling to decay."

—See *The Nation* of August 30th, 1851, vol. viii., No. 53, p. 844. At present, no ivy remains on the ruin.

[24] The parish, townland, and town of Howth, in the barony of Coolock, are described on the "Ordnance Survey Townland Maps for the County of Dublin." Sheets 15, 16, 19.

CHAPTER IV.—[1] See notices, regarding her, at the 19th of December.

[2] See her Life at the 11th of August. We are informed, that the magus laid claim to this place, which had been conferred on him, by Ædus, King of Connaught, as a reward for a poem, which had been composed in praise of that monarch. Yet, it is said, the spot granted had, by a prior and a better title, been given to St. Berach; hence, the King of Connaught, fearing the magus should satirize him, as had been threatened, wished to refer the claim contested to another tribunal. This is said to appear, from some missing portions of the Irish Life. Relying on the king's neutrality or connivance, and on his own colourable title, the magus began to insult the man of God before the people, charging him with being a pretender, an imposter and an invader of another's just rights. See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 30, p. 347.

Most Holy Trinity, it was indicated, that he should see the power of God, after he had been covered with Berach's hood. This the king took, and lying against our saint's breast, he fell into a profound sleep, for one whole hour, during which a fervent prayer had been offered on his behalf. Then awaking, instead of being small in stature, as before he had been, the king became a tall and stately man; while, his original deformity gave place to great comeliness.[3] His very servants could not recognise him, after this change; nay more, he even doubted his actual identity. The magus, notwithstanding those signs of Divine power he witnessed, refused to be convinced, like Pharaoh of old.[4] He contended, that only in a place, called Rathin,[5] would he have judgment pronounced; because, there stood a large tree, in which the Pagans believed an evil spirit had been enclosed, by magic art, and was accustomed to give oracular responses to his worshippers.[6] This proceeding he thought must serve to effect a judgment in his favour; for, that spot around and beneath the tree was supposed to be influenced by Gentile spells. The judges declared, however, that if the magus could, he ought rather take the tree therefrom to that place, where the assembly had been convened, as he had such faith in magic art. Otherwise, should Berach be able to effect this matter, through his prayers, they resolved to decide in his favour, as bound by Divine manifestations. We may infer, from the legend, that the magus declined such a miraculous test. Wherefore, as in the case, when the rod of Aaron swallowed the rods of the Egyptian Magi,[7] Berach taking with him holy men and women to where the tree grew, these continued there in earnest prayer for fully four hours.

Meantime, a thick darkness fell around the people so numerously assembled; when, lo! the tree was seen moving through air, as Habbacuc formerly approached Daniel, confined in the lion's den.[8] It descended to earth in their presence, and became firmly rooted there, while the people gave praise to God, and to his saints, for so great a miracle. Instantly, the dark shadows were dissolved, and a glorious brightness shone in the Heavens. The voice of an angel was then heard: "The Lord hath accorded this, as a magnificent sign, to reveal the heavenly condemnation of the perfidious magus." The judges and the people at once accepted such a miracle, as confirming the claims of Berach. But, the magus still continued, in his incredulity; and, even he blasphemously asserted, that all, which had taken place before their eyes, was an illusion. St. Berach denounced him, for such impiety; while, as a punishment for his malignity and blasphemies, the wretched man was deprived of the use of his tongue.

This magus was still obdurate, and he retired to a place, far removed from the haunt of men. There, for a whole year, he invoked assistance from his false gods, but he found it not. At the end of that time, the king's hunters chased a deer to the very place, where he lived; when, looking through the window of his house, to learn what caused such an outcry, a son of the chase happened to launch a javelin after the quarry. His aim was missed; but, the spear alighting went directly through the forehead of the magus, while the deer altogether vanished from before the hunter's eyes.

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[3] In the Life of St. Maidoc, at the 31st of January, a different cause is assigned for this change in his appearance.

[4] See Exodus, vii., viii., ix., x., xi., xiii., xiv.

[5] There are many places, thus designated, in Ireland, so that it seems no easy matter to identify it.

[6] This fable will forcibly remind the classical reader of the fate and voice of Polydorus, speaking from his tomb, when Æneas attempted to tear some branches from a tree, which distilled blood-drops. See "Æneidos," lib. iii., ll. 22 to 68.

[7] See Exodus, vii., 12.

[8] Daniel xiv., 35.

Yet, the Druid's death becoming known, some of his posterity or relations resolved to be avenged on Berach. Eight persons were concerned, in this conspiracy; some advised that the saint should be murdered, while others only proposed to burn his monastery, and these argued that he must afterwards leave that place. Then, states the legend, the Almighty, who always protects his true servants, brought their designs to naught; for, the earth opened beneath their feet, and swallowed them alive, as formerly had happened to Dathan and Abiron. In the time, when the First Life of St. Berach had been written, the people of that neighbourhood pointed out that actual spot, whence sprung up a pond, afterwards known by the inhabitants under the name of "The Pool of Hell." A most noisome smell was exhaled from this pit, so that few dare approach its brink, or remain there for any considerable time.[9]

The foregoing narrative is sought to be rendered credible, by Father Colgan,[10] whose taste or piety often inclines him to give more than tolerance to the marvellous;[11] yet, it may be asserted, that the whole legend rests on no more weighty grounds,[12] than mere popular tradition.[13] However, St. Berach had founded a religious establishment for himself, at this place, which was subsequently called Cluain-Cairpthe.[14] This monastery was situated in a desert region, known by the territorial designation of Kinel-dobhtha.[15]

[9] See "Acta Sanctorum," tomus ii., Februarii xv. De S. Berachio, sive Beracho, Abbate et Episcopo in Hibernia, num. 23, 24, 25, 26, 27, pp. 836, 837.

[10] See "Acta Sanctorum Hiberniæ," xv. Februarii. First Life of St. Berach, n. 30, p. 347.

[11] Considering the insolence, the blasphemies, the persevering malice, and the scandal, which might arise, were his impieties to pass unavenged, Colgan thinks the reader may agree with him, that all the marvellous and great signs here revealed were not related, without a truthful foundation, as they could not have occurred, without a necessity for their production. See *ibid.*

[12] Colgan has a doubt, however, if all the circumstances related, in this Life of St. Berach, be true; yet, he thinks, that the main facts are correctly given, inasmuch as persons, mentioned in those Acts, were contemporaneous with this holy man. Thus, St. Frægius flourished, about the year 560; St. Kevin, about A.D. 580; Ædus, King of Connaught, died A.D. 574; Aedan, King of the Scots, flourished, A.D. 580; Odo, or Aedh, King of Breiffny, and Odo, or Aedh, King of Teffia, flourished, about A.D. 570; Foilan, son to the King of Leinster, was a boy, before the death of his father, which occurred A.D. 576; St. Finian and St. Ultan flourished, about the year 590; St. Dageus, the master of our saint, died A.D. 586; St. Manchan flourished, in the year 590; St. Dachua or Mochua lived to 600; Ædus, son to Suibnæus, King of Ultonia, died A.D. 590. From the foregoing list of names, we may judge, that Colgan has not given all those Acts of St. Berchan, that were under his eyes; while, we miss allusion to the epoch of St. Samthann and of St. Attracta, as also of Sillan, Colman Coel and Kieran Maol. In the next place, those localities, mentioned in St. Berach's Acts, have been made accordant, with traditions and records regarding him. Again, the great wonders, related in his Life, are confirmed by concordances, noted in the Lives of other Irish Saints. Fourthly, the prediction of St. Patrick, that at a future time, St. Berach should found a monastery, in his own native country, and that this had taken place, at the period designated, among the Cinel-Dobtha, so called from his ancestor Dubtha, as related in his Acts. Wherefore, on this latter account, as Colgan argues, our saint had a right to that spot, whereon to found a monastery, and regarding which place, the magus urged an adverse claim; and, moreover, because Berach there raised so many men, who were probably of his own kindred, to life, it is thought to be only reasonable, that the miracle should carry with it such a reward, from the original owner. The reader may weigh the probabilities of Colgan's arguments, according to the dictates of his own judgment; yet, they are not unanswerable.

[13] Such, too, seems to have been the opinion of Father John Boland, who edited these Acts. See "Acta Sanctorum," tomus ii., xv. Februarii. De S. Berachio, sive Beracho, &c. First Life, chapter iii., n. (n), p. 837.

[14] In Dr. O'Donovan's "Annals of the Four Masters," this place, which he identifies with Kilbarry, is frequently mentioned. See Index Locorum, vol. vii., p. 32.

[15] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section vi., p. 324.

Various opinions have been formed, regarding this site. Archdall states,[16] it was known, afterwards, as Clooncraff,[17] in the barony of Athlone, and in the county of Roscommon. Dr. Beaufort has it as Cloncraft, in the barony and county of Roscommon, and in the diocese of Elphin.[18] However, Cluain-Coirpthe is placed by O'Flaherty on the banks of the River Shannon.[19] By Dr. O'Donovan, it has been identified with a place now called Kilbarry, situated in the parish of Termonbarry,[20] in the east of Roscommon county. It was located, in what the old writers call the desert or wilderness of Kinel-Dofa.[21] This was the territory of the O'Hanlys.[22] Some ruins, yet remaining at this place, are very interesting, for the architectural antiquary's study.[23] They have been well described, in a letter,[24] by Dr. O'Donovan.[25] St. Barry's Church, near the beautiful demesne of Lough Forbes, is on Kilbarry townland; on the opposite Shannon shore, lies the county of Longford. Near the old church is St. Barry's Well, about three miles above Termonbarry Bridge.

It is related, that one night, twelve impious men came to St. Berach's monastery, for the purpose of effecting plunder; and, to add more to their guilt, they killed a keeper, who had charge of the monastic property. But, while driving the stolen oxen, over a rocky and shallow ford, those spears, which were used as goads, with their hands, became fixed to the spot, in the very middle of the river. St. Berach had a premonition of this outrage, and he brought a great number of his monks, to where the dead body of their brother lay. By his prayers, the dead man arose to life, in the presence of all. Afterwards, going to the river shallow, he clemently freed the bound thieves, and permitted them to depart. Full of compunction for their crimes, these prostrated themselves, at the holy abbot's feet, and under his direction, they subsequently became monks.[26]

A certain disciple of Berach, who was named Colman Coel,[27] and who obtained the Kill or Cell of Cluain-ingreach[28] from the man of God, had a desire to visit Rome, and to pray at the *limina* of the Apostles. By no per-

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[16] See "Monasticon Hibernicum," p. 608.

[17] King, p. 226, is quoted by Archdall for the statement, that St. Patrick founded a monastery at Cluaincairpthe, or Cluain-choirpthe. Yet, Dr. Lanigan—who had access to King's papers—could not verify this quotation. These are now preserved in the Library of the Dublin Society.

[18] See "Memoir of a Map of Ireland," index, p. 19.

[19] In William M. Hennessy's copy of the Martyrology of Donegal, I find the following note :—

Cill barrinn ar bru na riona. See Cairech
Cillbarrack. See Lann bechair."

[20] Its bounds may be found, within the barony of Ballintober North, on the "Ordnance Survey Townland Maps for the County of Roscommon." Sheets 18, 24, 30. The townland of Kilbarry is described on Sheets 24, 30, *ibid.*

[21] This territory extended along the River Shannon, from Caranadoc Bridge to Drumdaff, in the south of Kilgefin parish; and, it was divided from Corca-Achlann, by the ridge of Slieve Baune Mountain. It comprises the parishes of Kilglass, Termonbarry, Cloontuskert, and the eastern half of Loosonuffy parish. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," n. 304, p. xli.

[22] Even yet, it is locally called Doohy-Hanly. See *ibid.*

[23] See Dr. O'Donovan's "Annals of the Four Masters," vol. iv., n. (l), pp. 783, 784.

[24] Written from Strokestown, and dated, August 19th, 1837.

[25] This letter may be seen, among the Irish Ordnance Survey Records, preserved in the Royal Irish Academy.

[26] The foregoing is related in the twentieth chapter of the First Life of St. Berach; in certain particulars, it seems to resemble incidents, told in the seventh chapter of the Second or Irish Life.

[27] Colgan is not able to determine, who, among the 150 Colmans, venerated as saints, the present holy man was.

[28] It does not seem easy to identify this place, among the known modern denominations of Irish places.

suasion or entreaty of his superior could he be diverted from this purpose. At last, when the disciple took his farewell of the monks, and had started on his meditated journey, Berach set out with him, until they came to a place, where Kieran,[29] surnamed the Bald, lived. This latter, too, endeavoured to dissuade Colman from undertaking the voyage. However, he declared, that he could have no peace of mind, until he had seen Rome, with his own eyes. Then Berach made a sign of the cross, not only over Colman's eyes, but also over those of Kieran. Afterwards, through a miracle of God's power, both saw Rome, clearly and distinctly. This vision removed further longing from Colman's mind, and he abandoned all intention of further prosecuting his travels. There, in subsequent times, two crosses were set up: one of these was to honour the saints, and this miracle, as accomplished, while the other had been dedicated to St. Peter and St. Paul.[30] Another time, one of Berach's monks, who was named Sillan,[31] had been sent on a message to a place called Rath-ond.[32] On the way, however, some robbers rushed upon him, and killed the innocent man. Afterwards, they cut off his head, and threw it on the ground. This grievous crime was instantly revealed to St. Berach, who ran to the spot, and caught those murderers, in the very perpetration of this outrage. At once, they turned to strike Berach with their spears; but, their hands and limbs became immovable. Then, those wretched men, in tears, asked pardon for their offences, promising, at the same time, to do penance, and to amend their lives for the future. This pardon the saint accorded, and ordering them to go and join the head of Sillan to his body, Berach retired to a place, covered with reeds, where, on bended knees, he earnestly besought the Almighty, to restore the murdered disciple to life. His prayers were mercifully heard, and taking a reed from the place, he wound it around the neck of the dead man, commanding him in Christ's name to rise. This command the monk obeyed, for he was miraculously brought to life. Thenceforward, those reeds, which grew at that spot, were called by the people St. Berach's reeds. It was also believed, in after time, that these were endued with preternatural efficacy, and especially were they used, as a remedy, for the cure of various diseases.[33]

After his wonderful virtues, and the various miracles he wrought, had been reported over Ireland; the infirm and suffering flocked to his monastery, from all parts, thus hoping to obtain relief, under their respective ailments. When they sought such relief, with firm faith, they always experienced his charitable aid. Berach had the special gift of liberating possessed persons. However, finding his last end approaching, this holy man redoubled his prayers, and calling his monks together, he blessed them. Then, recommending his soul to God, and signing himself with a sign of the cross, he resigned himself to the Creator of all things, and he calmly slept in the Lord.

Archdall tells us,[34] that the founder of Cluain Cairpthe[35]—he seems to

[29] Unless he may be the Kieran of Faithche or Foighde, venerated at the 8th of March, Colgan confesses his inability to discover him, among the many holy men, similarly named in our Calendars.

[30] Their feasts occur at the 29th and 30th of June, in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. vi.

[31] Among the many holy men so named, in our Calendars, Colgan deems it most likely his feast occurred on the 9th of March, or on the 4th of May. Yet, we need not necessarily connect him with any one, entered in our Martyrologies, as otherwise, he appears to be unknown.

[32] Among Irish topographical names, at present known, it does not seem to be easy to identify this place.

[33] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. First Life of St. Berach, chapters xx., xxi., xxii. Second Life, chapters vii., viii., nn. 6, 7, 8, pp. 344, 345, 348.

mean St. Berach, although the statement is placed in apposition with St. Patrick—died A.D. 580 or 600.[36] However, the year of his death is uncertain,[37] and it does not seem to have been properly ascertained. That day, on which he departed this life, was the 15th of February, which also has been assigned for his feast.[38] Some foreign Calendars incorrectly style him a bishop, when noting his festival.[39] Yet, in his Lives, and in our native Calendars, he is only called an abbot.

The simple entry, Berach, Cluana Cairpthi, occurs, in the Martyrology of Tallagh,[40] at the 15th of February. We are told, that St. Ængus styles him, "the tutelary Berach."[41] The Calendar of Cashel, and Marianus O'Gorman call him Berach, of Cluain Coirpthe, in Connaught, and they give his genealogy in full. This saint is also called Beri, and he is regarded as a bishop, in a more modern insertion of his feast, which was celebrated with an office of nine lessons. This we find, in that Calendar, prefixed to the ancient Martyrology of the Cathedral Church of the Holy Trinity, Dublin,[42] at the xv. of the Kalends of March. All notice of him, however, is omitted from that Martyrology. Cathal Maguire has not forgotten to state his family descent, and to characterize his place Cluain-coirpthe, as being in the desert of Cinel-Dobtha, in Connaught. He was also venerated in other countries besides Ireland. In the Kalendar of Drummond, at the 15th of February, in Hibernia, the festival of St. Beraig, confessor, is noted.[43] It seems doubtful, if this be the saint, whose feast is set down, at the 24th of February, by Galesinus, by Arnold Wion, by Menard, and by the English Martyrology.[44] By these writers, that saint is called Berectus.[45] On the 15th of February is registered, in the Martyrology of Donegal,[46] Berach, Abbot, of Cluain Coirpthe, in Connaught. In the table, postfixed to this Calendar, his name is Latinized, Barrachias.[47]

As a superior, St. Berach ruled over many pious monks; and, his great holiness of life caused the grace of God perfectly to abound among them. He shone with the light of wisdom, and he burned with the fervour of charity. While he was a man of comely appearance, his eloquence was fluent, and he exercised it in preaching. His prayers were incessant; his judgments were thoroughly conscientious; he was most patient under injuries; he was exact in the maintenance of morals and discipline; while,

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[34] See "Monasticon Hibernicum," p. 608.

[35] See l'Abbé Ma-Geoghegan's "Histoire de l'Irlande, Ancienne et Moderne," tome i. Seconde Partie, chap. iii., p. 304.

[36] For this, Archdall incorrectly quotes Colgan's "Acta Sanctorum Hiberniæ," pp. 346, 347 and Index. Yet, all that Colgan states, in his Index Chronologicus, is, that Berach flourished A.D. 580.

[37] So states Colgan.

[38] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., section vi., and n. 88, pp. 324, 325.

[39] Thus is he noticed, by Florarius, by Hermann Greuen, by Philip Ferrarius, and by Peter Canisius, in their respective Calendars, at this date. We are told, by Colgan, that St. Ængus places him among the holy Irish bishops, in his Book of Orders. See also the Bollandists' "Acta Sanctorum," tomus ii., Februarii xv. De S. Berachio, sive Beracho, &c. Commentarius prævius, num. 5, p. 833.

[40] Edited by the Rev. Dr. Kelly, p. xv.

[41] In which of his works, we are not informed by Colgan. The name of this saint is also Latinized Beracius.

[42] See the edition of John Clarke Crosthwaite and Dr. Todd. Introduction, p. xliii. and p. 62.

[43] See Bishop Forbes' "Kalendars of Scottish Saints," p. 5.

[44] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xv. De S. Berachio, sive Beracho, &c. Commentarius prævius, num. 6, p. 833.

[45] Colgan remarks, that if he is to be identified with this saint, the foregoing writers err in placing his death, at 714 or 720. See "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Berachi Abbatis, n. 32, p. 347.

[46] Edited by Drs. Todd and Reeves, pp. 48, 49.

[47] See *ibid.*, pp. 364, 365.

in conversation, Charity was a virtue, which predominated, and which rendered him a most perfect example of the holiest among men.

ARTICLE II.—ST. FARANNAN, CONFESSOR, AND PATRON OF ALL-FARANNAN, NOW ALTERNAN, PARISH OF EASKEY, COUNTY OF SLIGO.

[*SIXTH CENTURY.*]

CHAPTER I.

INTRODUCTION—OLD IRISH LIFE OF ST. FARANNAN—HIS ACTS—ST. COLUMKILLE AND THE CONVENTION AT DRUMCEAT—ITS PROBABLE SITE.

FAIRLY to sift, and to weigh by comparison, the primary and secondary sources of knowledge, may be regarded as the chiefest requisite, in delineating the great men and historic incidents of a former period. The Life of this saint had been originally written, in the Irish language, with great accuracy and judgment. It has been translated, into Latin, by Colgan. He states, that the original writer must have executed his task, after the year 1200.[1] Although containing few particulars, regarding our saint; nevertheless, this Life possesses great historical value, as must appear, from its textual substance. Here, the writer treats about St. Columkille,[2] and he mentions the names of several saints, that Farannan met in Ireland. All of these, so far as enquiry enables us to discover, were certainly contemporaneous with the illustrious Caledonian Apostle.[3]

Colgan gives the Acts of St. Farannan,[4] at the 15th of February, where our Irish hagiologist remarks, that this holy confessor was different from many other Irish saints, bearing the same name.[5] The Bollandists have only a transient notice regarding him.[6]

ARTICLE II.—CHAPTER I.—[1] It has been stated, that Cathald, surnamed Croibhdherg, was mentioned in the Irish, from which Colgan's translation had been made. Yet, in Colgan's Latin version, I find no mention of such name. Cathal Crovderg died in the year 1224. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 208 to 215, and nn. (g, h, i, k).

[2] See his Life, at the 9th of June.

[3] Colgan adds, that their holiness and celebrity were not only established, by a reference to the Irish Menologies, but also by other religious records.

[4] See "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani Confessoris, ex Hibernico versa, pp. 336 to 340.

[5] These are thus enumerated:—1. St. Farannan, Abbot of Kildare, who died, in the year 697. 2. St. Farannan, Abbot of Clonard, who died, in the year 751 (*recte* 740) the 12th of February, on which day his Natalis was observed, according to the Martyrologies of Tallagh and of Marianus Gorman. 3. St. Farannan, Bishop of Trefhod, who is said to have died, in the year 796. For the deaths of these foregoing Farannans, we are referred to the "Annals of the Four Masters," at the several years noted. But, at A.D. 796, we find no mention of a Forannan or Farannan, in Dr. O'Donovan's edition of that work; whereas, at the year 769, we have recorded the death of a Forannan, scribe and Bishop of Treoit (Trevet), and at A.D. 751, the death of a Forannan, Bishop of Meathas Truim, while Forannan, Abbot of Clonard, is said to have died A.D. 740, according to the latter authority. 4. St. Farannan of Killaensis, whose Natalis occurs on the 22nd of December, according to the Martyrologies of Tallagh, of Marianus Gorman and of the Commentator on Ængus. 5. St. Farannan, Archbishop of Armagh, whose Natalis is celebrated on the 30th of April, at Wasor, of which place he is regarded as the patron. Colgan says, that while this present saint must be distinguished, from others he has named; yet, he seems to have been identical with the Forannan, whose Natalis was celebrated on the 15th of February, according to the Martyrologies of Tallagh and of Ma-

According to the Irish Life, Farannan was the son of Quintus or Constans,[7] son to Colgan, or Colga,[8] son to Edus, son of Finnbarr,[9] son to Eugenius,[10] or Eoghan,[11] son to Niall of the Nine Hostages, Monarch of Ireland.[12] But, the virtues of our saint were far more admirable, than his nobility of birth; for, he was more solicitous to practise piety, than the vicious are to pursue false pleasures. Both by word and by action, he was careful to reprobate vice, and to promote virtue. He practised—and apparently from early youth—great austerities against the flesh; while, his virtues and miracles spread his fame, throughout the whole island. His example was a salutary lesson to many, for the amendment of their lives. When duly promoted to a position in the Church, he preached the Holy Gospels, with much fruit and zeal.[13] We are told in his Life, that our saint was contemporaneous with the great St. Columkille, who, burning with zeal for the propagation of the true faith, left his native island, for the shores of Albion,[14] that he might gain a Christian conquest over the incredulous Picts.[15] We are also informed, that St. Columba had another reason, for seeking these shores. Some intestine divisions and strife arising among members of his family, who stood high in rank and station, at home, the saint vainly endeavoured to restore peace. Not being able to succeed, he took a resolution of leaving his native country, to which he never intended to return.[16] The Apostle of the Picts directed his course towards Iona,[17] where having erected a noble monastery, he became a great promoter of monastic rules and practices.[18] St. Forannan is classed among his disciples;[19] but, whether his novitiate commenced in Ireland, or at Iona, does not appear to be well known.

The kindred of St. Columba, in Ireland, earnestly desired this saint's presence among them, and they sent frequent messages to induce his return. He constantly refused compliance with these entreaties, until a great public necessity compelled him to revisit his native island. His object was to effect a reconciliation between the Scots of Hibernia and those of Alba.[20] A public convention or council was called at Dromceat, in order to deliberate on those special matters. Others, of great national and ecclesiastical importance, engaged the attention of this grand deliberative assembly.

It is only, at a late period, the site of this celebrated convention seems

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rianus Gorman. There, he is called the son of Ædus, according to a usual Irish custom; for, even although remotely descended, from an ancestor so named, the descendants were styled sons of a distinguished progenitor. This opinion of Colgan is by no means conclusive.

[6] See "Acta Sanctorum," tomus ii., Februarii xv., p. 804. They promise there to examine more at length his possible identity with St. Farannan, Abbot and Patron of Wasor, when treating about him, at the 30th of April.

[7] In the "Martyrology of Donegal," he is called Conn.

[8] See the "Martyrology of Donegal."

[9] In the published "Martyrology of Donegal" we have the following addition, "Take notice, that Fionnbarr was not of the ten sons that Eoghan had."

[10] From this Eugene, sixteen kings of Ireland, and more than thirty saints descended, as appears from the Catalogue of Kings of Ireland, as also from "Sanctilogium Genealogicum," cap. 2. Colgan intended to make further reference to him, in his notes to the Life of St. Dagius, bishop, which was to have been published at the 18th of August.

[11] See the "Martyrology of Donegal."

[12] The Irish Life of St. Farannan is quoted by the O'Clerys, for the pedigree of the present holy man.

[13] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, cap. i., ii., p. 336.

[14] Rather Alba or Caledonia.

[15] Then living as Pagans.

[16] Such are the accounts usually given by Irish writers.

[17] A remarkable Hebridean island.

[18] See the Rev. Dr. Reeves' Adamnan's "Life of St. Columba," *passim*.

[19] See Colgan's "Trias Thaumaturga." Appendix ad Acta S. Columbæ, p. 490.

[20] Such are the accounts usually given by Irish and Scottish historians.

to have been settled. Dr. O'Donovan, and, after him, Dr. Reeves, Professor O'Curry, and other writers, have fixed upon the "Mullagh," or "Daisy Hill," in Roe Park, beside Limavady, as the scene for this celebrated meeting. O'Donnell tells us,[21] that Columba, after sailing across the river now known as Lough Foyle, and at the part where it is broadest, turned the prow of his vessel to the River Roe, which flows into the Foyle. Then, the vessel of that holy man glided with the Divine assistance up this stream, though from the scantiness of its waters, it is otherwise unnavigable. But, the place in which the boat was then anchored, thenceforth from that circumstance called Cabhan-an-Churaidh, that is, the "Hill of the Boat," is very near Drumceat. After making a moderate delay at that place, the holy man, with his venerable retinue, set out to that very charming, gently-sloping hill, commonly called Drumceat. Then, Dr. Reeves states, that hill called "The Keady," [22] which commences about two miles out of Newtownlimavady,[23] might be supposed, from the apparent similarity of the name, to be the spot. He thinks, also, there can be little doubt, that the artificial mound in Roe Park, called "The Mullagh," and sometimes the "Daisy Hill," is the real Drumceatt.[24] Still, we believe, the Rev. John Keys O'Dogherty[25] has furnished reasons, for a more probable selection of locality. His narrative is substantially contained, in the following descriptive account, which argues a careful study of the question, and of the locality. He infers the site of the convention, to have been a small hill, on the opposite side of the Roe, from the Mullagh.[26] He is convinced, moreover, that the Keady derives its name from, and is only a modernized form of, the latter part in the word Drum-ceatta. The initial *C* in Irish words being pronounced hard, like the letter K, would give us the word, as if written *Keatta*, precisely similar in sound, and not very different in spelling from the modern *Keady*.

The River Roe at this particular part may be said to run east and west, and the bank, on either side, may correctly enough be termed northern and southern. This will assist the reader, to some extent, in understanding the relative positions of those hills, for which claim is made of being the Drumceat in Irish history. On the southern bank of the river is the Mullagh. About a quarter of a mile, farther up the stream, than where it passes the Mullagh, the river is engaged among rocks; so, it may be assumed for certain, that the Hill of Convention, on whatever side of the river it lies, cannot be farther up than the Mullagh. Hence, the Rev. Mr. O'Dogherty thinks, we are to look for it, somewhere near the Roe, between the Mullagh and the mouth of the Roe. There are numerous hills on both sides of the

[21] See Colgan's "Trias Thaumaturga." Life of St. Columkille, lib. iii., cap. iv., p. 431.

[22] There are two townland denominations of Keady; one in the parish of Drumachose, barony of Keenaght, and the other in the parish of Maghera, barony of Loughinsholin. These are to be seen described on the "Ordnance Survey Townland Maps for the County of Londonderry." Sheets 10, 32.

[23] Alias Rathbrady Beg. It is in the parish of Drumachose, and barony of Keenaught. See "Ordnance Survey Townland Maps for the County of Londonderry." Sheet 9.

[24] The Rev. Dr. Reeves adds: "It is situate in a meadow, at a little distance from the house, on the N.W.; it rises to the height of about twenty feet, and measures about 190 by 170 feet. The prospect from it is exceedingly extensive and varied, commanding a view of Magilligan, with its Benyevenagh, Aghanloo, Drumachose, Tamlaght-Finlagan, and part of Inishowen. There is no local tradition about the spot, except that it is reckoned "gentle," and that it is unlucky to cut the sod. The truth is, the effects of the plantation have utterly effaced all the old associations of the place." —"Acts of Archbishop Colton in his Metropolitan Visitation of Derry, A.D. MCCCXCVII. Additional Notes, H, p. 133.

[25] Parish priest of Newtownstewart.

[26] See the townland, so called, in the parish of Tamlaght Finlagan and barony of Keenaght, on the "Ordnance Survey Townland Maps for the County of Londonderry." Sheets 9, 16.

river, and, to select any one of them appears to be, to some extent, a question of probabilities. The eminence required, probably is a remarkable one; so is the Mullagh; this seems to be the sole reason, and the sum total of its claims. The name, however, is much against it; firstly, because a Mullagh cannot be a Drium; and secondly, as Drumceat was a well-known place, the Irish-speaking people never would have changed its name, into the commonplace appellation Mullagh. No doubt the Irish tradition and language have died out, at present in the locality, but they had not died out when this Irish name was given to it.

A little farther down the river, on the same southern bank, is a ridge, called Drum-bally-donaghy.[27] Donaghy, if it be not a family name, might retain traces of Donagh, *i.e.*, Dominica, and, therefore, of the religious functions, that used to be celebrated there. Near to Drum-bally-donaghy is a pool, in the river, called the "boat-hole." This might be supposed to correspond, with Cabhan-an-Churaidh; but, it is a place, where a boat usually was, and even now is occasionally kept. No argument can be drawn from this in favour of Drum-bally-donaghy. Nor does there seem to be any reason, for selecting any other among the ridges, on the same side of the Roe.

On the north side of this stream, and just opposite the Mullagh, there is a hill, the form of which attracts attention, whether viewed, when descending the river, that is, coming from Dungiven to Limavady, or ascending, by the same road, which runs along the south bank of the river. The name of this hill is Enagh.[28] It is the Irish name still for a "fair." In earlier times, it meant a gathering for *political* purposes; and, in later times, an assembly for *religious* purposes. The name, therefore, suggests, that this was the hill so well known in Colgan's time; and which, he says, was in his day and for ever venerable, especially on account of the many pilgrimages and the public religious ceremonies (Theophoriam), which, on the festival of All Saints, in memory of the aforesaid synod there celebrated, are annually made, with an immense concourse from all the neighbouring districts. Now Drumceat, which means, "the Drum" or "ridge of the pleasant swelling ground," being a commonplace appellation, might easily give way in the lapse of time, to the name Enagh.

Standing on Enagh, the most beautiful view, in the whole valley of the Roe, is presented. Looking northwards, Lough Foyle, sweeping from Inishowen Head round the lovely shores of Greencastle, Moville, and Iskaheen, comes upon the eye; and it is bounded, from this point of view, by the range of hills, which culminates in the ruin-crowned summit of Greenan, once known as "Aileach of the Kings." Still looking north, but on this side of the Foyle, to the right, the lowlands of Myroe and Magilligan rise by swelling ridges, like mimic Tartar steppes, till they mount into the grand romantic ranges of Benyevenagh and the Keady. Standing upon a somewhat insulated ridge, which rears itself 160 feet high, in a valley stretching north and south, its narrowest part under the feet; before the spectator, it spreads out into the lowlands of Lough Foyle shores; while, on the south, it widens out, in the direction of Dungiven, only turning more towards the west. If you examine these rising swells just near you, you will see the ruins of Drumachose—St. Canice's Church—crowning one of them; while, turning and looking up the south opening of the valley, you could, were it not for the intervening groves, see the ruins of Tamlaght Finlagan,

[27] It is to be seen on the same sheet of the map with Mullagh.

[28] This is in the parish of Drumachose and barony of Keenaght. "Ordnance Survey Townland Maps for the County of Londonderry." See Sheets 9, 10.

or St. Finloch's Church. The Roe, however, runs between the two; but, there is a very shallow ford, just in the line, separating them. It is probable, that a hill would be selected convenient for the clergy of both churches, as also on the side nearest to the more important church—the "Magna Ecclesia de Ro;" and, we might also add, on the side nearest the county Antrim, wherein lay the territories about which, according to some authorities, the dispute was chiefly pending.

On what has been designated the north bank of the river—the side opposite to the Mullagh—there is an insulated rock, like a huge milestone or finger-post. This marked out Enagh, and it is called the "Boat-Rock." It is the first met, on either side, when passing up the river, from the Foyle; there is no other for half a mile farther up, where the gorges of the river commence abruptly. This particular spot is just such a spot, as should invite a boat's crew to land. The juxtaposition of this rock to Enagh—and from this point the hill looks most picturesque—and its being on the same side of the river with it, weigh much, with the Rev. Mr. O'Dogherty, when deciding in favour of Enagh, not only as against the Mullagh, but as against any other of those hills, that rise along the river. The proximity of Enagh to the Keady—not the *hill*, but the *townland* of that name—seems also an argument in favour of this theory. It is probable, that what we know did occur in many other cases, occurred also in this, viz., that the name Keady, which is now confined to one townland, once extended over an entire district, and that the district got such a name, perhaps from this very hill. When a large townland was divided into two or three smaller ones, the smaller ones got what we may term surnames. By degrees, the latter or distinctive name alone was preserved, while the original name clung to only one of the divisions, and to that one, because the original possessor, may have retained it to himself. Colgan's description suggests to the mind, that the hill was not near, but some little distance from the Roe. Thus, it was quite near.[29] The venerable man, he tells us, made a slight delay at the place where he landed, and then *went to the assembly*. All the other hills are either too near, or too far off, to answer this description. The Mullagh is almost on the brink of the river. The appearance of Enagh is such, as from most points of view, might suggest, to a Latin writer, the derivation, for Drumceat, of "Dorsum Cete," or in English—"the back of a whale." No other hill around could suggest the same idea. Enagh agrees in every respect, with the description of Drumceat. It is a "*collis*," for it is insulated; and it is at the same time a "*drum*" or ridge. A *drum* is a backbone—a spur that a mountain sends out—but, more prolonged, and more easy of slope, on its flanks, than what we ordinarily mean, when we speak of a mountain-spur, and projecting also from a lower elevation of the mountain. It is not easy to find a place, which one person could with propriety call a *drum*, and another with equal propriety term a *collis;* but, it seems, that both designations are applicable to Enagh, and to no other of the hills around. It is very beautiful,[30] whether considered in its own aspect, or in the delightful prospect it affords. It is gradually ascending, which none of the other hills are, and certainly not the Mullagh.[31]

These are the principal arguments, that lead the Rev. Mr. O'Dogherty to adopt Enagh, in preference to the Mullagh; and, though there may be but a balance of probabilities in favour of his theory, still the Mullagh seems to him entirely out of a competition, for claiming the ancient title of Drum-

[29] He uses the term "pervicinus."
[30] The descriptive term is "peramænus."
[31] The descriptive terms are "leniter acclivis."

ceat. The most that can be said of it is, that it rises as a remarkable hill, near the Roe; and, when this has been said, all has been repeated that can be urged. After it, at least Enagh is the most remarkable hill; from its situation, it is the hill likely to be chosen for the assembly; it answers perfectly the description of Drumceat; it retains, by its neighbourhood, traces of the name; its name indicates a place of religious concourse; it is on the same side of the river with, and near to, a remarkable rock, standing up out of the bank, and called the "Boat-Rock," with no reason, we can now see, for prefixing the term *Boat* to it; and lastly, it affords space on its summit for the royal pavilions and tents, which, O'Donnell tells us, were scattered over the hill, in the manner of military camps. On the top of the Mullagh, there is no space for the like; Enagh, at least, is required for this. So much then, for the site of this famous Convention, which left its mark, not only on that era, but also on after ages.[32] It seems to us, the foregoing arguments bear the highest meed, for shrewdness of conjecture, and for research, in the accurate examination of historic evidence.

CHAPTER II.

ST. COLUMKILLE PROCURES THE RELEASE OF SCANLAN, PRINCE OF OSSORY—ST. COLUMBA'S SPIRITUAL JURISDICTION—AT EASDRA HE MEETS VARIOUS HOLY MEN AND WOMEN, AT A PUBLIC ASSEMBLY.

ST. COLUMKILLE had another object in view, by returning to Ireland. He greatly desired the release of Scanlan, son to Kinfalius, King of Ossory, who was detained in prison by Aidus,[1] son to Anmirach, Monarch of Ireland.[2] This Aidus[3] was a kinsman to St. Columba himself. The latter succeeded in this endeavour, as also in his desire of effecting peace, between the belligerent parties, and princes of the period. He was detained for some time, in Ireland. There, as we are told, he exercised spiritual rule,[4] over various communities of religious men and women.[5] No doubt, in a restricted sense, this was quite true.

Before returning to Britain, St. Columba founded a church in the territory of Cairbre.[6] This was called Druimcliabh.[7] Thence, he went to a place, called Easdra;[8] and, here he was met by all the bishops of the surrounding

[32] See a series of Papers, "The Convention of Drumceat, A.D. 590," chap. ii. These contributions appeared in *The Londonderry Journal*, April 26th and 28th, 1876.

CHAPTER II.—[1] This Aidus or Hugh I. began his reign, in the year 572; and, he ruled twenty-six years, according to Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 490, 500, and "Index Chronologicus," p. 535.

[2] He was killed at the battle of Dunbolg, A.D. 598, according to Ussher. See *ibid.*

[3] Many particulars are recorded about him, and regarding his celebrated son, Domnald, in the Acts of Dromcheat Synod, as also in other ancient documents. See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 14, p. 339.

[4] The Acts of St. Farannan have a statement, regarding Columba, that after St. Patrick the holy Abbot of Iona had supreme power in spiritual matters over all the monks and nuns, throughout Ireland.

[5] Colgan denies the truth of the passage in Farannan's Acts, as he could not believe, that all the monasteries of Ireland were subject to St. Columba's spiritual rule, although many appear to have been under his discipline and control. See *ibid.*, n. 15, p. 339.

[6] It was situated, a little to the north of Sligo, and it is now in the diocese of Elphin. St. Mothoria is said to have been the first abbot under the founder. This name occurs in the Calendar, at the 9th of June. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes G, p. 279.

[7] It is now called Drumcliffe.

[8] Colgan does not attempt to identify this place.

country, and by many holy persons of both sexes. The place, where this assembly was held, seems to have been Easdara,[9] as formerly called, and at present Ballysadare,[10] in the county of Sligo. The author of our saint's Acts says, that of Cumne's race[11] alone, there were many men and women renowned for their sanctity. She was the daughter of Dalbronnius and a sister to Brotsecha, the mother of St. Brigid.[12] She was celebrated for her numerous and holy progeny.[13]

The names of some among these holy persons are only given. We find enumerated, St. Moninnia[14] of Sliabh Culinn; the two sons of Conall[15] of Killchora; Manius,[16] Bishop of Tyr-Oilill; Muredach,[17] of Killala, in Tyr-Amhalgaidh; Ronius,[18] Bishop of Kill-Ronius; Caiminus[19] of Inis-Kealtra; Regulus,[20] of Mucinis, in the territory of Dalgeis; Senanus,[21] of Inis-Cathy; Senanus,[22] of Lathir Brivin; Erninus,[23] of Cluain-reilgeach, in Meath; Seven Bishops of Cluain Hemain;[24] Libania[25] and Fortchern,[26] of Odhba Keara,

[9] It opens on a bay, into which falls the Unshion or Ballysadare River. This issues from Lough Arrow, near Boyle, and here it is joined by the Coolaney River. At this place, it falls over several ledges of rocks, the last of which is ten feet in height, into that arm of the sea, called Ballysadare channel. See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 163.

[10] Here St. Fechin founded a church, as may be seen in his Life, at the 20th of January.

[11] By others called Cumaine.

[12] See her Life, at the 1st of February.

[13] Colgan says, that no less than seventy-seven saints descended from her, according to a distich composed by Marianus Gorman or his Scholiast.

[14] See her Life, at the 6th of July.

[15] Colgan says, he was unable to discover who these two sons of Conall were. There were many saints, such as St. Endeus, Darenia, Lochinia, &c., who were descended from Conall Derg, son to the Prince of Oirgellia. But, whether the persons spoken of, in this instance, were the sons of that Conall, alluded to, cannot be known. Our saint's epoch is by no means repugnant to an affirmative supposition, in the opinion of Colgan. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 19, p. 339.

[16] See his Life, at the 2nd of September.

[17] The proper feast of St. Muredach, Bishop of Killala, is observed in this diocese, on the 12th of August.

[18] See his Acts, at the 23rd of November.

[19] See his Acts, at the 25th of March. Yet, his festival is entered, also, at the 24th of March, by some Calendarists.

[20] See his Life, at the 16th of October.

[21] The Acts of St. Senan of Iniscathy will be found, at the 8th of March.

[22] See notices of him, at the 2nd of September.

[23] See notices of him, at the 5th of August.

[24] Colgan says, that in a certain very ancient Book of Litanies, he finds the invocation of seven Bishops of Cluainemhain. But, it may be objected, even if seven bishops lived at the same place in succession, how could all of them be present, at one time, and from the same place, at a public assembly? To this Colgan replies, that in the first place, the monastery, or congregation, from which so many holy and respectable men issued together, must have been of no ordinary size. But, he is of opinion, those persons were not bishops of that place, whence they are named, but were only buried there, or that they were fellow-religious, either before or after their advancement to episcopal dignity. The church of Cluainemuin is situated in the county of Roscommon and province of Connaught, as may be gleaned from the Annals of the Four Masters, where we find it to have been plundered, A.D. 1089.

[25] Colgan could not say whether or not the author of our saint's Acts intended to convey an impression, that both these saints were venerated in Partry, a territory of Connaught. About A.D. 580, a certain holy virgin, named Libhan, flourished in Ulster, under the guidance of St. Comgall. She was daughter to Eochad, son to Mucod, Prince of Ulster, and she was venerated on the 18th of December, according to Marianus, and the Continuator of Ænguss.

[26] About the commencement of Christianity in Ireland, St. Fortchern, a disciple to St. Patrick and the second Bishop of Trim, in Meath, flourished. He was son to Fethlemin, who was son to Leogaire, Monarch of Ireland, and according to the Martyrologies of Tallagh and Marianus Gorman his feast was kept at Trim, on the 17th of February. Colgan says, that the same, or perchance, another Fortchern—of whom mention may have been made in this instance—was venerated, on the 11th of October, at Killfortchearn, in Idrone, a territory of Leinster. But, as the disciple of St. Patrick flourished, about A.D. 440, as may be collected from the Life of our Irish Apostle, written by Jocelin (cap. 52), and from the Irish Life of St. Patrick (par. 3, cap. 98), it does not seem likely, that Forchern could have lived afterwards to A.D. 580, when the assembly

in Partry; Grellan[27] of Craoibh, at the eastern side of Magh Luirg,[28] or Crouen;[29] Kyria[30] of Kill Skyria;[31] Corcaria Keann, and Corcaria Caoin,[32] the two daughters of Eogan, and the daughter of Cathald[33] from Kill-Comlach, at Magh-Luirg; Loman,[34] of Lough Gill, between the countries of Carbry and Breffney; Mofrisius,[35] son to Fachtna of Sligeach; Inella, a devout virgin;[36] Osnata,[37] of Gleann Dallain, in Carbery, and Geghia[38] of Geghe Island; Derbilia,[39] of Irras; Seven Nuns[40] of Tyr-ua Fiachra aidhne; Mugania,[41] of Rath-

here spoken of was convened. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 29, p. 339.

[27] See notices of him, at the 10th of November.

[28] A plain, in the barony of Boyle, county Roscommon.

[29] In the reign of Cairbre Mor.

[30] She is venerated, at the 24th of March.

[31] Now Kilskyre.

[32] Colgan, says, he cannot find the Natalis of these virgins, with the names here set down; but, he suggests, that an error of one letter may have crept in, the word being written Corcaria instead of Corcagia. If such be the case, it might be lawful to conjecture, that one of these ladies had been identical with the saint, who was venerated in the territory of Gregraigia, in Connaught, on the 16th of November, according to Marianus and the Continuator of Ænguss; and, that the other had been venerated, at Cluain-lothir, in the region of Breffney, on the 8th of March, according to the same authorities, and the Martyrology of Tallagh. In the territory of Tir-oilleoll, near that part of the country, where this assembly was held, lived the family of this virgin, or the race of Alill, son to Ferguss, spoken of, in the preceding note. From this Alill, the country was called Tir-Oilioll or the "land of Alill." See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 32, p. 339.

[33] Although Colgan marks this person's name, as if he designed appending a note in explanation, he does not afterwards allude to her.

[34] See notices of him, at the 4th of February.

[35] There is a river, flowing from Lough Gill into the western ocean, at the town of Sligo, from which it also takes name. But, Colgan could not discover among the saints of his country, any one of them, who was called Mofrisius. He conjectures, this saint may have been the same as Frosius, who is venerated on the 21st of December, according to the Carthusian Martyrology, or Usuard's, with additions. After our Irish fashion, the particle *mo* might have been prefixed, to Fegus, as the name there stands. At the same day, Marianus, the Martyrology of Tallagh, and the Continuator of Ængus, say, that his Natalis was celebrated, in that part of Connaught, which was called Conmhaicne, and in the church of Cluain Conmhaicne. In Colgan's time, it bore the name, Cluain, without any other addition. Yet, according to the "Sanctilogium Genealogicum," and other authorities, the father of this saint was not called Fachtna; but, he is said to have been Carthach, son to Neda. The father of a Saint Middan is called Fachtna by Marianus, at the 17th of February. But, whether the same Fachtna was father to St. Mofrisius and St. Middan, Colgan would not undertake to pronounce. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 34, p. 339.

[36] Possibly, the same as St. Derinella—according to Colgan—venerated at the 26th of October.

[37] Notices are given regarding her, at the 7th of January.

[38] Colgan says, he could find nothing relating to this virgin, but adds, that perhaps Degia, or Degitchia, should be understood, and whose feast falls on the 22nd of March. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 37, p. 340.

[39] The Natalis of St. Derbilia was celebrated, on the 3rd of August, according to the Martyrologies of Tallagh, Marianus and the Continuator of Ænguss. See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 38, p. 340. For this statement, however, I find no warrant, in any of our Calendars.

[40] Colgan conjectures, that these, perhaps, were the seven daughters to Ferguss, whose feast is celebrated in the church of Teagh na ninghean, in Connaught, on the 24th of May, according to the Martyrologies of Tallagh, of Marianus and of Maguire. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 39, p. 340.

[41] There are three holy virgins, bearing such a name, and mentioned in our Martyrologies. *First*, the daughter of Alill, son to Dunlaing, King of Leinster, who with her sister Felimia is venerated on the 9th of December, in the church of Kill-naningen, in that part of Leinster, known as Magh liffe, according to the Martyrology of Tallagh, Ænguss the Culdee, the Calendar of Cashel and Marianus. *Secondly*, St. Mugania of Cluainboirenn, who is venerated in the church of Cluain-boirenn, on the 15th of December. *Thirdly*, St. Mugania, daughter to Erc, who was venerated at Sliabh dinn, on the 15th of November, according to Marianus and the Continuator of Ængus. Colgan thinks, that either of the latter two virgins must have been the saint here mentioned; as it could not have been

Aradh; with Brochlacha[42] from Carbery.[43] Here, indeed, was a very distinguished assemblage of pious persons, to confer with one of the most illustrious saints of the age and of his country.

CHAPTER III.

ST. FARANNAN AND MANY HOLY PERSONS AT THE DROMCEAT CONVENTION—TIBRAID GRANTS LAND AND ENDOWS THREE CHURCHES—ONE OF THESE, ALT-FARANAIN, SERVED BY OUR SAINT—HIS MANNER OF LIVING THERE—HIS DEATH, FESTIVAL, AND POPULAR VENERATION FOR HIS MEMORY—CONCLUSION.

IN the year 574[1] or 575;[2] some authors have it about 580,[3] according to others, 587,[4] or 590;[5] St. Columkille, King Aidus, and several chieftains, having assisted at the great Council of Dromceat, St. Farannan was one among the many ecclesiastics who were present.[6] In the Life of our saint, we are told, that many persons, illustrious for their wisdom, rank and sanctity, assisted at this council. Among these, we find named, St. Cuanus,[7] son to Midhorn;[8] St. Garuan,[9] bishop, son to Ænguss; St. Colman,[10] son to Eochod,

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the first, who flourished in St. Patrick's time, about the year 450, as may be collected from his Tripartite Life, part iii., cap. 31. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 40, p. 340. The reader is referred to the 9th of December, for the Acts of Saints Mugenia and Felumi, and at the 15th of same month, a notice of St. Maugina, of Clogher, virgin, will be found.

[42] Colgan thinks she may have been a saint, venerated at the 17th of February.

[43] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, cap. vi., vii., pp. 336, 337.

CHAPTER III. — [1] According to the "Annals of Ulster." It is further particularized, as having been held "Kal. Jan. in 3 feriam, et lunam 4, vel 5 incidentibus," &c.—Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 27.

[2] See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes O, p. 370.

[3] See Colgan, at n. 8, p. 338.

[4] The "Annals of Clonmacnoise" have this date.

[5] Colgan and O'Flaherty, followed by Chalmers and others, have assigned it to this period.

[6] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 8, p. 338. Colgan tells us, in the same note, that he had a copy of the Acts of this council. In these, it is called the "Conventus" or "Concilium de Druim Cheadd."

[7] The "Annals of Clonmacnoise" and other Irish Annals mention the times, when saints bearing the name Cuan or Cuanus died. Thus, they tells us, that a St. Cuanna or Cuannanus of Roseo died, A.D. 717, on the 10th of April; on which day his Natalis is celebrated, according to the Martyrology of Tallagh and of Marianus O'Gorman, as also by the Continuator of Ængus. According to the same authorities, on the 3rd of April the Natalis of St. Cuanna, Abbot of Magbile, occurs. A St. Cuanna of Kildelge, and a Cuannan, Abbot of Druim-chuilinn, died, in the year 721. Cuanna Ua Bessain, a scribe of Trefhod (Trevit or Trevet in Meath), died, A.D. 734. Cuanna, abbot over the monastery of St. Boetius, died, A.D. 800. Cuanna, a wise doctor and Abbot of Lughmagh, died, A.D. 823.

[8] As Cuanus, son to Midhorn, flourished about the year 570, it follows, that he must have been a distinct person from any of those already named. Colgan thinks, he must have been either St. Cuanna, whose Natalis is celebrated on the 11th of March, according to the Martyrologies of Tallagh, of Marianus O'Gorman and the Continuator of Ængus, or St. Cuanna, a bishop, whose Natalis is celebrated on the 4th of February, according to these same authorities. Nor, is there a difficulty interposed, in the latter case, because this Cuanna is said to have been Abbot of Kill-chuanna, in Connaught; for, after he founded the church of Kill-chuanna, he followed St. Mochudda—whose brother he was on the mother's side—into Munster, as stated in the Calendar of Cashel, at the 4th of February.

[9] The same Martyrologists, at the 20th of March and the 9th of July, mention this St. Garuan.

[10] Colgan tells us, that he has treated about the three St. Colmans, who were sons of Eochad, but distinct as to race, and the days on which their feasts were celebrated, as might be seen in note 19, to the Life of St. Fechin of Fore, at the 20th of January. The Natalis of the St. Colman, at present under consideration, was celebrated

and St. Baithen,[11] son to Brendan. All of these were related to our saint. For, we are assured, that the foregoing saints were descended from five sons of King Niall of the Nine Hostages.[12] Thus, St. Cuanus was a descendant of Ennius, St. Garuan of Conall Crimthann, St. Colman of Leogaire, and St. Farannan of Eugenius; while, Saints Columkille and Baithen were derived, from Conall Gulban. Afterwards, accompanied by many holy persons already named, St. Columba having passed beyond the shore called Traigh-Eothuile,[13] he visited the region of Tyr-Fiachrach,[14] where Tibradius,[15] the son of Maelduin, lived.[16] This prince bestowed on him tracts of land which were delightfully situated. They were given for the purpose of building three churches. He also endowed the churches which were to be built, with ample possessions. The first of these places was called Cnoc-ara maoile,[17] at that time; but, afterwards, it obtained the name Scrin Adhamhnain,[18] or the "shrine of Adamnan,"[19] from the saint of this name. This church was situated in the diocese of Killala, and in the territory of Tir Fhiachrach. It was celebrated for possessing many relics, a list of which Colgan promised to give, in his notes to the Life of St. Adamnan. It is needless to add, and much to be regretted, that Colgan did not live to accomplish his design. He, also, promised to say more, regarding this church, when that future opportunity should be presented.[20] The eminence of Mullach Ruadha, now Mullaroe,[21] or Red Hill, rises very near it. The second church was called Kill-Chuana,[22] from St. Cuannan, or Cuanna,[23] who had been set over the place, by St. Columba. The third of these sites, named All na fairgsiona, was conferred by St. Columba on our saint; and from him, in course of time, it bore the name of All-Farannan. It is Anglicized, "St. Farannan's height" or "cliff,"[24] and, at present, it is known as Alternan,[25] the name of a townland, in the east of the parish of Easkey,[26] and adjoining the parish

on the 6th of September, in a parochial church, formerly called Rosglanda; but, in Colgan's time, it was known as Domhnach-more, in Tyrone.

[11] Besides his consanguinity to St. Columkille, St. Baithen was also a disciple and successor, in the abbacy of Hy or Iona. Colgan promised to give his Life, at the 9th of June.

[12] We are likewise told, that the author of St. Farannan's Life refers the genealogy of those five saints, to the aforesaid five sons of Niall.

[13] Now Trawohelly, in the county of Sligo. Yet, under such denomination, it is not found on the Ordnance Survey Townland Maps for this county.

[14] The fullest account of this territory is to be found in Dr. O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach, commonly called O'Dowda Country."

[15] He was sixth in descent from the original progenitor, Eochaidh Muighmeadhoin. See the Genealogical Table, showing the descent of the principal families of the Hy-Fiachrach race, from their great ancestor Eochaidh Muighmeadhoin, Monarch of Ireland, in the fourth century to the present day, at p. 476, *ibid.*

[16] The Acts of St. Farannan are somewhat obscure, in the account here given, after St. Columba came to Tir-Fiachrach.

[17] Rather Cnoc na Maoili, now Skreen, an old church, giving name to a townland and parish, in the barony of Tireragh. This parish is defined on the "Ordnance Survey Townland Maps for the County of Sligo." Sheets 12, 13, 18, 19, 24, 25. The townland denominations of Skreen Beg and Skreen More are represented on Sheets 13, 19.

[18] In Latin, "Scrinium Sancti Adamnani." Near Skreen is St. Adamnan's holy well.

[19] See his Life, at the 23rd of September.

[20] See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 42, p. 340.

[21] See "Ordnance Survey Townland Maps for the County of Sligo." Sheet 19.

[22] This church was situated in the same diocese and region, as the former one. There was another church, having the same name, within the territory of Tir-bhrivln. See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 43, p. 340.

[23] Who, among the Saints, Cuanna, or Cuan, had been here, is not very easily ascertainable.

[24] See Dr. O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach, commonly called the O'Dowda's Country," n. (f), p. 258.

[25] Its position is shown, as Alternan Park, on the "Ordnance Survey Townland Maps for the County of Sligo." Sheet 11.

[26] See Sheets, 10, 11, 17, 23, *ibid.*

of Templeboy.[27] It is in the barony of Tireragh, and county of Sligo. In the immediate vicinity of Alternan, there are four townlands, called Ballymeeny, *i.e.*, O'Meeny's town, because this family[28] possessed them, with Cluain na g-Cliabhach and Alt-Farannain, formerly occupied by O'Rothlain.[29] At the latter place was to be seen Dubhach Fharannain, *i.e.*, "St. Farannan's vat or keeve."[30] His station was situated, in the diocese of Killala, and in the ancient territory of Tyr-Fiachrach.

In this place, the saint lived a most blameless and retired life. Here, he dwelt in a cave, which was buried in the recesses of a large wood. The situation of this cavern was opposite the waters of ocean; on which, and on the wide vault of sky above, the eyes of Farannan were almost constantly directed. Being, as it were, an exile from earth, his regards were continually fixed on Heaven; for, although residing in the world, his desires savoured not of its love. He was desirous to acquire virtue, as many others are desirous of obtaining riches; while, he was more severe towards his own body, than mere worldlings are indulgent to themselves in pleasure, and in the gratification of corporal wants. His first concern was to thank the Creator, for all his benefits and graces; so that, the exercise of prayer was seldom intermitted, notwithstanding the discharge of other stringent occupations. He continually chanted the church hymns or the Psalms of David. Such strains frequently awoke echoes within his lonely cave, and through the surrounding wood, being wafted afar, even over surging waves, or towards the wide canopy of sky. Thus, spiritually did he unite with celestial choirs, in celebrating the power and majesty of Him, the great Master of Creation.[31]

From these canticles, he drew forth subjects, which served for nightly contemplations. From the close of day until *aurora*, he was occupied in continuous vigils, or in the exercises of penance. He remained, for some time, immersed in a well of cold water, up to the arm-pits. A fervour of spirit within enabled him to support this frigid element around him. This well formed a sort of basin, sunk in the middle of a stream, into which a cataract of falling water flowed; and, the devotion of the people, in this locality, afterwards surrounded it with a stone wall.[32]

After emerging from his cold bath, Farannan passed the remaining part of night sleeping on the bare ground, in a sort of excavation, which did not even correspond with the natural proportions of his body; whilst a stone served for a pillow, and another rested against his feet. Here he snatched some short and uncomfortable rest. He arose before morning's dawn to celebrate the praises of God, by reciting his office of lauds. That receptacle for our saint's wearied and macerated limbs, afterwards received the name of "St. Farannan's Bed."[33] In the time, when lived the anonymous author of our Saint's Life, many persons made special pilgrimages to the place,[34] in which Farannan had spent his days, hoping to obtain various favours, through his pious invocation[35] Even, in the seventeenth century, it was frequented

[27] It is described on Sheets, 11, 12, 13, 18, 24, *ibid.*

[28] Called O'Maonaigh or O'Meeny.

[29] See Dr. O'Donovan's "Genealogies. Tribes and Customs of Hy-Fiachrach, commonly the O'Dowda Country," n. (f), pp. 258, 259.

[30] This is regarded as a holy well, in the townland of Alternan.

[31] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, cap. ix., p. 337.

[32] Then, we are told, it received the name of St. Farannan's Tub.

[33] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, cap. x., p. 337.

[34] Hence, it was called Alt fharannain co feirtib, or "Alt-Fharannain, the miraculous," by Giolla Iosa Mor Mac Firbis, a famous poet and antiquary, who compiled the "Book of Lecan," about A.D. 1418. See Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," p. cxiv.

[35] See Dr. O'Donovan's "Genealogies,

by multitudes, who were drawn thither, through devotional motives. It was also believed, that many persons, and even cattle, obtained relief from various disorders, through a veneration paid to our saint.[36] Several individuals, lying down in his bed, and offering up to God, and to the saint, their pious prayers, were cured of divers diseases. Such, also, was the reverence entertained, for whatever object had even a remote connexion with St. Farannan, that the very wood which surrounded his cave was considered to be sacred; and, it was looked upon, as an act of profanity, to remove a single branch from any of its trees. In some few instances, it is said, God's judgments were manifested in a remarkable manner, against those who had the tenacity to disregard such a popular sentiment of veneration.[37]

It is somewhat remarkable, that the author of our Saint's Life, although stating his festival to have been kept, on the 15th day of this month, does not inform us, if it be the date of Forannan's death. The year of his departure, likewise, is left unrecorded.[38] This holy man's fame survived him; yet, in the immediate place of his mortal pilgrimage, he seems to have passed under another name. Thus, St. Ernan's Well, and the saint's grave, are shown on either side of the stream, which runs by Alternan Park into the Atlantic Ocean.

The present saint is mentioned in the Martyrology of Tallagh,[39] yet merely as Farrannan mac Aedha, at the 15th of February. The Martyrology of Donegal,[40] on this day, records Forannan,[41] son of Aedh. In after time, when this great saint had been called, to the possession of a celestial inheritance, his memory was held in great reverence, by people inhabiting the surrounding country. Many miracles were wrought through his intercession. It was believed by the local inhabitants, that men, or even animals, belonging to the brute creation, and affected with various distempers, often found restoration to health, either by laving in the water of the well, or by drinking it. On account of many miracles and benefits, thus obtained through this saint's intercession, the inhabitants in that part of the country, to manifest their gratitude, imposed on themselves four annual fasts. One of these was always kept on the vigil of his feast,[42] and on three other days, namely, on a Wednesday, Friday and Saturday. Yet the seasons, in which these latter days were kept, have not been recorded, for our information.

Less than a mile eastward, from the village of Prosperous,[43] stands in hoary decay the unfrequented little ruin of Downings chapel,[44] in the parish

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Tribes and Customs of Hy-Fiachrach, commonly called O'Dowda's Country," n. (f), pp. 258, 259.

[36] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 44, p. 340.

[37] In M'Firbis' poems on Tireragh, taken from the "Book of Tireragh," allusion is made to Alterfanain in the "Sligo Extracts." vol. i., pp. 243 to 246.

[38] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, cap. xi., xii., pp. 337, 338.

[39] Edited by Rev. Dr. Kelly, p. xv.

[40] Edited by Drs. Todd and Reeves, pp. 50, 51.

[41] In a note, Dr. Todd adds, at the word, *Forannán*, "The later hand has written in the margin ꝛ n., *i.e.*, Nota. The Irish MS. do not give Fionnbarr as one of the sons of Eoghan. The only authority for this genealogy is the Latin Life of St. Forannán, published by Colgan, at 15 Febr. This is the meaning of the concluding clause, beginning, "Take notice."

[42] Colgan adds, in a note: "Ita colligitur ex Marian. Mart. Tamhl. & Ænguss auct. Vide quæ de hoc, aliisque sanctis hujus nominis notavi supra num. 2."—"Acta Sanctorum Hiberniæ," xv. Februarii, n. 45, p. 340.

[43] It is situated, in the parish of Killybegs, in the barony of Clane, and it is shown on the "Ordnance Survey Townland Maps for the County of Kildare." Sheet 13.

[44] The country people there have a tradition, that Oliver Cromwell, in his march of devastation, battered with cannon, from a rising spot on the hill of Gragues, called the "Wise Man's Garden," the present ruined church of Downings.

so named, in the barony of Clane, and county of Kildare.[45] The interior of this old building measures 42 feet 6 inches, in length, while it is 16 feet in width. The walls are about 2 feet 7 inches, in thickness. The church stood, within an ancient cemetery, some distance from the public road, and the burial-ground is enclosed with a wall and hedge.[46] A tradition of high



Downings Old Church, County Kildare.

and reliable antiquity states, that the site of the chapel was once the cell of St. Farnan, and immediately adjacent, the saint's well bubbles up, in the valley of Downings. It is said that, in his day, like the saints of our own time, he battled with doubt and uncertainty against drunkenness. It may be doubted, however, if St. Farnan be identical with the present St. Farannan, who seems to have had connexion solely with the west of Ireland; and, in no manner, with the county of Kildare. Perhaps, he was the same as St. Forannan, Abbot of Clonard, whose feast occurs, at the 12th of this month. Actuated by the popular belief, St. Farnan blessed the well at Downings, and called it, "the Well of Sobriety," saying that whosoever drank of its water should never again relish the waters of intemperance.[47]

The Pagan writer, Euripides, remarks, who knows whether that which is called death, be not the road to a new life, and life a real death?[48] The Christian's faith removed such a sceptical query, and the saints, both in life, and at point of death, resolved it most happily in the affirmative.

[45] The townlands of Downings North and of Downings South are defined on the "Ordnance Survey Townland Maps for the County of Kildare." Sheet 13.

[46] The accompanying illustration was sketched by the writer, on the spot, in April, 1874; this drawing has been transferred to the wood by William F. Wakeman, and it has been engraved by Mrs. Millard.

[47] Some of the foregoing particulars were communicated to *The Leinster Independent*, in which journal they appeared, in 1871.

[48] See "Phrixus," the Fragment of a lost Drama.

ARTICLE III.—FEAST OF ST. DICHUL, ABBOT OF LURE. [*Sixth and Seventh Centuries.*] According to one account,[1] a feast of St. Dichul is held in France,[2] on the 15th of February.[3] The Acts of this saint will be found written, at the 18th day of January.[4] Mabillon describes Lure, towards the close of the seventeenth century, when the relics of St. Deicolus or Dichul were there preserved.[5] The Bollandists have only a passing allusion to St. Deicolus, abbot and disciple to St. Columbanus, at this day.[6]

ARTICLE IV.—ST. FERGUS, OR FERGHAS, SON OF AEDH, OR AENGUS. The sacred Scriptures assure us, that some are born, of whom no memorial remains, although these were men of mercy, whose godly deeds have not failed.[1] The name, Fergus, son of Ængus, occurs, in the Martyrology of Tallagh,[2] at the 15th of February. His father's name seems differently written in another Calendar. The Martyrology of Donegal,[3] on this day, records Ferghas, son of Aedh.[4] No further information have we to communicate.

ARTICLE V.—REPUTED FEAST OF ST. ERUALD, ERWALD, ARNWAL, OR ARNUAL, IN FRANCONIA. [*Probably about the Seventh Century.*] Under these various names, the Bollandists have some brief allusions to this holy man, at the 19th of January,[1] as also, at the 15th of February.[2] Trithemius[3] treats about the holy martyr Erualdus, who, with his companions, came from Scotia, into Germany. He preached the Gospel in Franconia.[4] Camerarius has placed his festival, at this day;[5] although other writers have inserted it, at the 19th of January; while, many refer it to the 8th of July,[6] which is the chief festival for his martyred companion, St. Kilian.[7] Yet, at this latter date, the Bollandists assert, the present saint to be one and the same, whose feast is set down, in the Irish and Scottish Calendars, at the 2nd of October. At that day, they have a few short notices of him, under the title of "Annualis Presbyter."[8] For the latter date, we reserve further observations.

ARTICLE VI.—FESTIVAL OF HOLY MARTYRS. At the 15th of February, the following stanza, transcribed from the "Feilire" of St. Ængus, as found

ARTICLE III.—[1] MS. a Florario.

[2] At that day, it is said: "In Francia S. Deicolæ Abbatis discipuli S. Columbani."

[3] See Colgan's "Acta Sanctorum Hiberniæ," xviii. Januarii. Vita S. Deicoli, n. 44, p. 127.

[4] Further notices will be found, at the 21st of November.

[5] See "Vetera Analecta." Iter Germanicarum, p. 2.

[6] He is found among the pretermitted saints in the "Acta Sanctorum," tomus ii., Februarii xv., p. 803.

ARTICLE IV.—[1] See Ecclesiasticus, xliv., 9, 10.

[2] Edited by the Rev. Dr. Kelly, p. xv.

[3] Edited by Drs. Todd and Reeves, pp. 50, 51.

[4] In a note, Dr. Todd says, at *Aedh:* "The later hand adds here, 'Sed secundum Marianum et M. Taml. dicitur Mac Aongusa.' It is thus translated: 'But, according to M. O'Gorman and the Mart. Taml. he is called son of Aengus."

ARTICLE V.—[1] See "Acta Sanctorum," tomus ii., Januarii xix. Among the pretermitted saints, p. 213.

[2] See inter prætermissos, *ibid.*, tomus ii., Februarii xv., p. 805.

[3] See "De Viris Illustribus Ordinis Sancti Benedicti," lib. iii., cap. 146.

[4] This was a circle of the old German Empire, in the centre of Germany, containing an area of about 10,500 square miles, intersected from east and west, by the River Maine, and comprising one of the finest districts in Germany. See "Gazetteer of the World," vol. vi., p. 455.

[5] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ et Sanctis Regni Scotiæ," lib. i., pars ii., cap. iii., sec. 2, p. 148.

[6] See "Acta Sanctorum," tomus ii., Julii viii. Among the pretermitted saints, p. 534.

[7] See his Acts, at the 8th of July.

[8] See *ibid.*, tomus i., Octobris ii. Among the pretermitted saints, p. 318.

in the "Leabhar Breac," is thus translated by Professor O'Looney :—

D.u.x.kl. Can celebrad domnaig,
Ar na barach dadaig;
La cerad fluaig brigaig,
Buaid maic De diamair.

Chant the Sunday's celebration
On the morrow at night
With the passion of a powerful host
The victory of the son of God they obtain."

This stanza seems to have reference, to various holy martyrs, venerated in the Church, at this date, as may be seen by consulting the "Acta Sanctorum" of the Bollandists.[1] Regarding the "Sunday's celebration," and "the morrow at night," I feel unable further to present any illustration, other than what is contained in a comment to the Irish word, can.[2]

ARTICLE VII.—FESTIVAL OF THE BLESSED RICHARD FITZ RALPH, ARCHBISHOP OF ARMAGH. [*Fourteenth Century.*] The manuscript,[1] in T.C.D., classed B. 1, 1, contains in its calendar list, at February the 15th, an entry,[2] which indicates, that this day was held sacred, to the memory of St. Richard, Archbishop of Armagh. Further accounts of him are reserved for the 16th of November.

ARTICLE VIII.—REPUTED FEAST OF ST. COLUMBAN, ABBOT AND RECLUSE AT GHENT. [*Tenth Century.*] According to several of the Continental writers, St. Columban's death, or Natalis, occurred on this day.[1] Another festival, in commemoration of this saint, was celebrated, on the 2nd of this month. At this latter day, his Acts have been already given. According to the opinions, most generally received, he died A.D. 959.

ARTICLE IX.—REPUTED FESTIVAL OF A ST. DARERCA. When Colgan makes a passing allusion to various holy virgins, who are called Darerca in our calendars, he notes one at the 15th of February[1]—yet, we think, reference is made to St. Darerca, virgin, and daughter to Cairbre, venerated on the 15th of January.[2] The mistake is likely to be owing to a typographical error. The Bollandists[3] take occasion to observe, when treating of the pretermitted saints, on this day, that Colgan omits all mention of the Natalis of St. Darerca.

ARTICLE VI.—[1] See tomus ii., Februarii xv., pp. 803 to 852.

[2] To this we find appended a *note* (a) "*Chant, i.e.*, it is chanted because of the nobleness of the festival, even though it should fall on Sunday, or on the Feast of Barrach the triumphant, *i.e.*, Barrach, son of Nemnand, son of Nemangen, son of Fintan, son of Mal, son of Dubtha, son of Oengus, son of Erc Derg, son of Brian, son of Echu Muidhmeadon. And it is a fortnight [*i.e.*, at the end of fourteen nights] in Spring his festival is, and, it is in the wilderness of Cinel Dobtha, in Connaught, he is, namely, in Cluain Cairpti, *ut dixit angelus* :—

"Berrach and Mochoem
Delightful was their custom
Whomsoever they prayed for at the gasp of death
Should not suffer death, *i.e.*, Hell."

ARTICLE VII.—[1] Formerly this was an Antiphonarium belonging to the Culdees, attached to the Metropolitan Church, at Armagh.

[2] It reads thus : "Ides ii., Sancti Ricardi Rou Archiepiscopi Ardmachani. Ox. pm.

ARTICLE VIII.—[1] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xv., pp. 846, 847.

ARTICLE IX.—[1] See "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Mele, Episcopo Ardacadensi, n. 22, p. 263.

[2] See our notice of her, at this date.

[3] See "Acta Sanctorum," tomus ii., Februarii xv., p. 804.

Sixteenth Day of February.

ARTICLE I.—ST. TANCHON, OR TANCO, MARTYR AND THIRD BISHOP OF VERDEN, IN SAXONY.

[*EIGHTH AND NINTH CENTURIES.*]

IT has been truly remarked, that the names of many Irish saints and scholars are enshrined in the records of foreign nations, when they are forgotten, or but faintly remembered, in their own country. Such was the case, with regard to the present zealous missionary, and holy martyr, who is not even recorded in the pages of our native Calendarists, although noted in foreign Martyrologies. It must be observed, that Albert Crantzius was one of the first writers, who has left us any authentic particulars, regarding this saint.[1] From his history, most subsequent writers derived their notices of St. Tanco. At the 16th of February, Colgan[2] and the Bollandists[3] give short Acts for this saint, such as they had been enabled to collect, especially from Krantz, and from various other authorities. The ancient territory of Lower Saxony had been intersected by the river, formerly called Visurgis,[4] now known as the Weser, which passes through Bremen, and falls into the North Sea. Westward of this river, the country was denominated Westphalia, and eastward, it was known as Eastphalia. In the former division, Charlemagne had founded the episcopal see of Verden.[5] Suitbert[6] and Patto,[7] both of whom came from Ireland, were its two first bishops;[8] and St. Tanco is classed as the third. He is called a Scot,[9] which designation most usually signifies, that the place of nativity must have been Ireland, when not expressly stated, that any person, thus indicated, had been a Scot from Scotia Minor, or from Albania, now known as Scotland.[10] Colgan was of opinion, that this saint and his other colleagues, who preached the faith in Saxony, were Irish Scots, by birth.[11] However, in what part of Ireland,

ARTICLE I.—[1] See "Rerum Germanicarum Historici Clarissimi, Ecclesiastica Historia, sive Metropolis," lib. i., cap. 22, 29, pp. 17, 21.

[2] See "Acta Sanctorum Hiberniæ," xvi. Februarii. De S. Tanchone Episcop. Verden. Ex diversis, pp. 348, 349.

[3] See "Acta Sanctorum," tomus ii., Februarii xvi. De S. Tancone Epis. Verdensi, in Saxonia Inferiore. Six short paragraphs, by Father Godefrid Henschenn, comprise the biographical notices, which have been inserted in their great collection.

[4] See Pliny, lib. iv., cap. 28.

[5] Towards the close of the eighth century.

[6] See notices of him, at the 1st of March.

[7] See an account of him, at the 30th of March.

[8] "The Bollandists (at St. Suibert, 30 April) suspect that Patto was not Bishop of Verden, and that the immediate successor of Suibert was Tanco."—See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. iv., p. 219, and n. 28, p. 224, *ibid.*

[9] Dr. Lanigan says, that our saint was probably an Irish Scot, and third Bishop of Verden.

[10] Colgan remarks of this saint, that all writers call him a Scot. Yet, he was unable to pronounce positively, whether he was a native of Scotia Major (Hibernia), or of Scotia Minor (Albania). See "Acta Sanctorum Hiberniæ," xvi. Februarii. De S. Tancone Episcop. Verden, nn. 1, 2, p. 349.

[11] These are the reasons he chiefly advances. In the first place, all the Scots, about this period, and before our saint's time, who were rendered illustrious by their piety and learning in Gaul and Germany, he would undertake to prove were Irishmen, when treating of them individually, under their proper Acts. In the second place, what is called, "Monasterium Amarbaricense," from which our saint, with some of his predecessors and successors, came, must have been a celebrated foundation. Now, as there was no cænobium of

St. Tanco was born, is unknown; but, he is said to have been of noble birth.[12] Moved by missionary zeal, like many others of his countrymen, he left the island of his birth, to spread the Christian faith amongst strangers.[13] He travelled to Saxony. There is said to have been another Tanco, a monk of St. Gall, who must be distinguished from the present holy martyr.[14] After Dempster's usual habit of unauthorized collocation, we find, also, that St. Tanco, or Tatto, is placed, by Camerarius, in his list of Scottish saints.[15] Dempster says, he was a Benedictine monk,[16] and that he wrote a book, on all the Gospels.[17]

St. Patto had vacated the office of abbot, over a monastery, named Amarbaric, near Verden.[18] This establishment, founded for the use of Scottish or Irish monks,[19] is mistaken by Colgan, for the Irish Armagh, on account of a supposed similarity between these names; he thinking, that Amarbaricensis was intended for Armachanensis. As he found no other monastery, having the former name, in either Ireland or Scotland, where he supposed it must be situated, he thus conjectured, this latter famous primatial city might have been meant.[20] The pious Tanchon succeeded this saint, as Abbot of Amarbaric, and on Patto's death, he likewise became Bishop of Verden.[21] This is referred to the year 760, or thereabouts, by Arnold Wion.[22] However, this appears too early a date, as it precedes even the erection of Verden into an episcopal see, according to the most authentic accounts. Tanco, who is also called Tatta,[23] served God many years in Amarbarica Abbey, in great reputation for his singular learning and piety. He was raised, it is said, to the dignity of abbot. Through an ardent thirst after martyrdom, he resigned this charge.[24] The holy missioner Tanchon was animated with a hope of shedding his blood for the sake of his Divine Master. Being desirous of reclaiming the morals of the Saxon people, he fearlessly applied himself towards this task;[25] and, he is said, by the writer already named, to have received a crown of martyrdom at their hands. We are told by Dempster, who makes him a Scottish saint, that he flourished, under King Conuallus II. in the year 820; but, that the year of his death is uncertain.[26] He ascended gloriously to Heaven, on the xiv. day of the Kalends of March,[27] or the 16th of February,[28] about the year of our Lord 800.[29]

this name in either Scotia, Colgan thought it most likely some error has occurred in writing, Amarbaicense, for Armachanense. See *ibid.*

[12] See "Martyrologium Anglicanum," at the 16th of February.

[13] See Krantz's "Rerum Germanicarum Historici Clarissimi, Ecclesiastica Historia, sive Metropolis," lib. i., cap. 22, p. 17.

[14] Dempster quotes for this statement, Sangalleus, in Vita Caroli Magni, lib. i., cap. xxxi.

[15] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., pars ii., cap. iii., sect. 2, p. 148.

[16] Gaspar Bruschius' Catalogue is quoted, for this statement.

[17] See his "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii., num 1105, p. 606.

[18] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., section iv., p. 219.

[19] Most of the foreign writers place it in Scotia.

[20] The Bollandists and Mabillon, however, show that the monastery over which Patto presided stood in the neighbourhood of Verden.

[21] Dempster states, that Tanco was Abbot of Amarbaricensis, before he became Bishop of Verden. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii., num. 1105, p. 606.

[22] See "Lignum Vitæ," lib. ii., cap. 54.

[23] See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ii., February xvi.

[24] See *ibid.*

[25] Although, we are uninformed, as to the kind of death our saint endured; yet, we are told, by Arnold Wion, in his Benedictine Martyrology, as also in Menard's Martyrology, that the immediate cause for his death was a reprehension of vices at Verden, and which excited popular frenzy against him.

[26] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii., num. 1105, p. 606.

Arnold Wion and the English Martyrology state, that our saint suffered about this time. The latter authority says, that after being appointed Abbot of Amarbaric, St. Tancho, feeling a desire to effect the salvation of souls in neighbouring provinces, went first to Flanders, and afterwards to Cleves, (now the chief city of that duchy near the Rhine in Germany), where he was created Bishop of Verden. However, Colgan shows, that he was not pastor over the church so called, in the Duchy of Cleeves, near the Rhine; but, rather, at the Aller, which flows into the Weser.[30] The Jesuit Father, Henry Fitzsimon, on the authority of the English Martyrology, records St. Tancon, a bishop and martyr, on his list of Irish Saints. An anonymous Calendar of Irish Saints[31] has his festival at the 16th of February. Yet, Dempster has his feast at the 13th of February.[32] Camerarius, however, has the 16th of this month.[33] Ferrarius,[34] Wion, Menard and the English Martyrology, all are agreed.[35] Again, some writers refer the date for his martyrdom, to A.D. 815,[36] and to 820. The exact place, in which his victorious crown was obtained, is not known; but, writers are agreed in stating, that on this day, his memory is venerated at Verden, in Saxony. There his remains are now said to repose.[37] Yet, it would seem, that the body of our saint, and the relics of other holy countrymen of his were first interred, at some other place.[38] The ecclesiastical historian, Krantz, does not state the year or place of our saint's death; he even leaves us in ignorance, concerning the particular kind of martyrdom St. Tanco endured. His dalmatic was long preserved, as a precious relic, in the church of Verden.[39] Tanco is said[40] to have been a holy man, a diligent observer of ecclesiastical decorum; a man who left a great reputation behind him for learning, but a still greater for sanctity.

ARTICLE II.—ST. AEDH GLAS, BISHOP, OF RATH NA N-EPSCOP, OR RATHNASPICK. [*Possibly in the Fifth or Sixth Century.*] Those generous and noble virtues, which some natures seem even unable to comprehend or appreciate, are cultivated by holy men, in a high degree of perfection. The name Aedh Glas, without any further designation, occurs in the Martyrology of Tallagh,[1] at this date. Colgan[2] and the Bollandists[3] notice his six

[27] Crantzius says, "Tanco XVII. Kalendas Martii hinc ad meliora regna concessit." This is evidently a mistake, for no such day, as the xvii. of the Kalends of March, is found in the Calendar. It may be supposed, that the xvii. had been incorrectly printed for xiiii., "Arnoldus Wion ad 16 Febr. recte observavit videri pro punctis ii. suffectum, vel potius ex iis male collocatis factum v.; sicque ubi imprimendum erat xiiii. *Calend.* xvii. impressum." All other writers, except Dempster, place the Natalis of our saint, on the 16th of February.

[28] See "Rerum Germanicarum, Historici Clarissimi, Ecclesiastica Historia, sive Metropolis. lib. i., cap. 22, p. 17.

[29] According to Arnold Wion, who adds, "die 14 Calendas Martii." — "Lignum Vitæ," lib. ii., cap. 54.

[30] See "Acta Sanctorum Hiberniæ," xvi. Februarii, n. 5, p. 349.

[31] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

[32] He says: "Colitur die XIII. Februarii, Krantzio teste." This, however, is one of Dempster's misstatements.

[33] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., pars ii., cap. iii., sect. 2, p. 148.

[34] In Catalogo Generali.

[35] See Colgan's "Acta Sanctorum Hiberniæ," xvi. Februarii, n. 4, p. 349.

[36] See Camerarius' "De Scotorum pietate," lib. iii.

[37] Dempster says of Tanco: "Inter sanctos relatus a pontifice sub Harrucho episcopo Verdensi VIII."

[38] See "Rerum Germanicarum Historici Clarissimi, Ecclesiastica Historia, sive Metropolis," lib. i., cap. 29, p. 21.

[39] See "Rerum Germanicarum Historici Clarissimi, Ecclesiastica Historia, sive Metropolis," lib. i., cap. 29, p. 21.

[40] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii. num. 1105, p. 606.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] See "Trias Thaumaturga." Quinta

brothers. It is mentioned, in the Martyrology of Donegal,[4] that Aedh Glas, Bishop of Rath na n-Epscop, was venerated on this day. If Colgan's conjecture be correct, he had six brothers bishops, it is said, who are thus named and distinguished:[5] Diermit, bishop; Foebarchus, bishop; Maclasrius, bishop; Manchinus, bishop; Tarchellus, bishop; Tinnius, bishop. St. Aedh is set forth as the son of Mured, the son of Fortchern, and belonging to the family of St. Declan.[6] All of these are said to have been venerated at Rath-na-Nespoc,[7] and they are ranked among St. Patrick's disciples.[8] These are thought to have possibly lived, in the time of St. Kieran of Saigir;[9] since, a Bishop Aidus, is mentioned in his Acts.[10] Under the head of Rath-na-Nepscor—rightly, however, Rath-na nEpscop—Duald Mac Firbis enters, Aodh Glas, and Aongus, at February the 16th. Mr. Hennessy appends a note stating, that the place is unknown;[11] and, such is undoubtedly the case, under the misreading. There is a parish and a townland, denominated Rathaspick,[12] in the county of Wexford. Here, there is a holy well, which was called after the episcopal patron of the parish, but whose name is now forgotten.[13] There is a parish and a townland, called Rathaspick,[14] in the barony of Moygoish, and county of Westmeath. There is likewise a parish, known as Rathaspick, situated, partly in the barony of Fassadinin, county of Kilkenny,[15] and partly in the baronies of Ballyadams and Slievemargy,[16] in the Queen's County. I cannot determine, to which of the foregoing places, the present holy bishop and his brothers belonged.

ARTICLE III.—ST. ÆNGHAS, OR ŒNGUS, BISHOP, OF RATH NA N-EPSCOP, OR RATHNASPICK. [*Probably in the Sixth Century.*] Colgan seems to think the present saint was a monk of Durrow,[1] and surnamed Laimhiodhan, who was the son of Flann, son of Bairrind, the son of Finchad, son to Degad, son to Drona, son of Buan.[2] He was an Ossoronian by

Appendix ad Acta S. Patricii, cap. xxiii., p. 268, col. 2. As also, in "Acta Sanctorum Hiberniæ," v. Martii. Vita S. Kierani, n. 20, p. 464.

[3] Among the pretermitted saints in the "Acta Sanctorum," tomus ii., Februarii xv., p. 854.

[4] Edited by Drs. Todd and Reeves, pp. 50, 51.

[5] According to the "Sanctilogium Genealogicum," cap. 16.

[6] See his Life, at the 24th of July. The genealogies of St. Aedh's brothers are alike.

[7] According to Marianus O'Gorman and other Calendarists.

[8] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

[9] See his Life, at the 6th of March.

[10] See Colgan's "Acta Sanctorum Hiberniæ," v. Martii. Vita S. Kierani, cap. xii., p. 459, n. 20.

[11] See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 124, 125.

[12] This parish, and townland, in the barony of Forth, are represented on the "Ordnance Survey Townland Maps for the County of Wexford." Sheet 42.

[13] See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the progress of the Ordnance Survey in 1840," vol. i., p. 368, I.O.S. Records.

[14] The bounds of this parish are shown on the "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 5, 6, 10, 11. The townland proper is noted on Sheets 5, 6.

[15] This position is shown on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet 2.

[16] This—by far the larger part—is defined on the "Ordnance Survey Townland Maps for the Queen's County." Sheets 25, 31. The townland proper is noted, on Sheet 25.

ARTICLE III.—[1] This large parish extends through the King's and Westmeath counties. One part lies in the barony of Moycashel, and this is defined on the "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 37, 38, 40. The other part is in the barony of Ballycowan, and this is shown on the "Ordnance Survey Townland Maps for the King's County." Sheets 8, 9, 16, 17. Within Durrow Demesne, in the latter division, the old cemetery may be found. See *ibid.*, Sheets 8, 9.

[2] Such is his pedigree, according to the "Sanctilogic Genealogy," cap. 21.

descent. Were we to admit the foregoing genealogical account, as referrable to him, he was one of St. Columkille's disciples.[3] According to this conjecture, St. Ængus must have flourished, in the sixth century. Oengus or Aenghas,[4] bishop, is registered in the Martyrologies of Tallagh[5] and of Donegal,[6] on this day. No locality is given in the latter Kalendar, in connexion with his name. In the Martyrology of Tallagh, however, he is styled Bishop of Ratha nae Espuc. There was a place, bearing such a name, now abbreviated to Rathaspick, where, according to tradition, ancient religious buildings stood. It is at present a parish, partly in the barony of Fassadining, county of Kilkenny, and partly in the barony of Ballyadams, but chiefly in that of Slievemargue, in the Queen's County. Here many curious relics of antiquity have been found. The place is so called, from a remarkable rath, near the ancient burial ground, and known as "the Bishop's Fort." The old religious foundation here, as also one not far distant, on the townland of Clonpierce, is, by popular tradition, ascribed to the O'Moores. The present Protestant church, within the graveyard, was erected out of the ruins of the ancient religious buildings.[7] Under the site of these, it is said, there were formerly three vaulted chambers, in one of which there was a well of the purest water.[8] It seems to me, the present St. Ængus may possibly be the one, who wrote the verses, on his more celebrated namesake, St. Ængus the Culdee. Nor may it be unlikely, he was identical with another of the name, who died A.D. 858, Abbot of Clonfert Molua,[9] conjectured by Colgan to have been the author of that eulogistic poem. The fact of his name occurring in the "Martyrology of Tallagh" is not an objection, since many saints there entered had been inserted after the time of its original writers, nor could it be deemed inappropriate to include one, probably contemporaneous, if not actually intimate with the celebrated St. Ængus, the hagiographer. There was also an Ængus Mac Tiprait, who died A.D. 745. Yet, we do not pretend to assert, that he was identical with the present holy man. Again, it must be observed, that the feast of St. Ængus, bishop, was observed in the village of Clough,[10] county of Kilkenny,[11] on the 16th of February.[12] This place, too, lies not far from Rathaspick, in the Queen's County.

ARTICLE IV.—ST. ROIBNE OR ROBNI, ABBOT. On this day, according to the Martyrologies of Tallagh[1] and of Donegal,[2] Roibne, or Robni, abbot, was venerated. We obtain no clue to his locality.

[3] See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., p. 487. Also Quinta Appendix, cap. iv., sec. 11, p. 507.

[4] In a note, Dr. Todd says, at this word, *Aenghas*, "The later hand adds, 'Sed secundum M. Taml. hic fuit episcopus Ratha na nepoc, gomad é Aonġus Laimhiodan epoc ó Ráit na nepoc, acus ata ar sliocht Breasal Brec ó bruiliu Osraige.' 'But, according to the Mart. of Tallaght, this was the Bishop of Rath-na-nespoc. Perhaps he was Aengus Laimhiodhan, Bishop of Rath-na-nespoc, and he was of the race of Bresal Brec from whom descend the Osraighe."

[5] Edited by Rev. Dr. Kelly, p. xv.

[6] Edited by Drs. Todd and Reeves, pp. 50, 51.

[7] In June, 1870, the writer had an opportunity for examining the local features of the beautiful scenery in its neighbourhood.

[8] See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 487.

[9] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 492, 493.

[10] A Catholic church is situated here, and it serves the purposes of a congregation, belonging to portions of Rathaspick and Castlecomer parishes. See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 380.

[11] See its situation, in the parish of Castlecomer, and barony of Fassadinin, marked on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheets 2, 6.

[12] See "Statuta Dioecesis Ossoriensis," sect. 8, p. 25.

ARTICLE IV.—[1] Edited by Rev. Dr. Kelly, p. xv.

[2] Edited by Rev. Drs. Todd and Reeves, pp. 50, 51.

ARTICLE V.—ST. BEROTIUS, OR BERASIUS, BISHOP. St. Berotius is entered at the 16th of February, in an anonymous Catalogue of Irish Saints, published by O'Sullevan Beare. He receives the name Berasius, bishop, at the same date, in Henry Fitzsimon's Catalogue.[1] He also quotes the Carthusian Martyrology, and Floratius, as authorities. By referring to the Acts of St. Berach, at the 15th of February, it will be seen, that one name given to him was Berasius.[2] There is probably a mistake here, in assigning this holy man's feast, to the present date.

ARTICLE VI.—ST. BERCHAN, CONFESSOR. The festival of a St. Berchan, confessor, is entered in the ancient Martyrology of the Cathedral Church of the Holy Trinity, Dublin, at the xiv. of the Kalends of March, corresponding with the 16th of February.[1] The feast, however, is omitted in the preceding Calendar. Dr. Todd has vainly attempted to discover what St. Berchan[2] is here intended; for, this saint and his festival do not recur, in any other authority. It may be asked, if he could be identified with the St. Berotius or Berasius recorded, at this same date.

ARTICLE VII.—REPUTED FEAST OF ST. FECHIN, OF LEMMAIGH. The festival of a St. Fechin,[1] son to Vacaicche,[2] is said to have been observed, at a place, called Lemmaigh, on the 16th of February.[3] A doubt is expressed, by Colgan, as to whether or not, he was the saint left by St. Senan, at Inniscarra,[4] on the River Lee, or if he be St. Fechin Valughba, whose festival occurs, on the 28th of December. In connexion with this latter saint, some notices will be found, at the same day, in subsequent pages.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. FINAN, BISHOP. [*Seventh Century.*] At this day, some writers on British hagiology have placed the festival of a St. Finan, bishop, without any very clear notions apparently as to his true identity. So far as we can glean, he seems to have been taken for the first Bishop of Lindisfarne, and Apostle of Northumbria, whose Life has been already given, at the 9th day of January. In Anglia, Dempster has the festival of a St. Finan, a bishop, and an apostle of that nation.[1] By reason of his adhesion, to the Scottish mode of observing Easter, the Venerable Bede is less favourable to him;[2] however, he gives a very high idea of his virtues, his love of poverty and disinterestedness; his contempt for the world; and his great diligence in preaching the word of life, to a people, who respected their pastors, and who heard from them, and who practised, the lessons of salvation. Bishop Challoner[3] has inserted some short notices of St. Finan, bishop, at this day. He is said to have departed, on the 10th of September, A.D. 661. It is difficult to discover, how Challoner

ARTICLE V.—[1] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 52.

[2] See article i., chap. i.

ARTICLE VI.—[1] See the edition of John Clarke Crosthwaite and Dr. Todd. Introduction, p. lv., and p. 89.

[2] See notices of saints bearing this name at April 10th, May 23rd, June 5th, October 12th, December 4th and 24th.

ARTICLE VII.—[1] See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita S. Senani, Episcopi et Confessoris, n. 14, p. 539, *recte* 535.

[2] Most probably intended for Ua Chainche.

[3] This is clearly a typographical error, for the 19th of February.

[4] The parish of Inishcarra is situated in the barony of East Muskerry, in the East Riding. It is defined on the "Ordnance Survey Townland Maps for the County of Cork." Sheets 61, 62, 72, 73.

ARTICLE VIII.—[1] See "Menologium Scoticum," at the 16th of February. In Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[2] See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 17, 21, 25.

[3] See "Britannia Sancta," part i., p. 119.

could have considered him, in the latter case, identical with the Finan, who evangelized Northumbria; as he should rather be thought identical with St. Finian, Abbot of Moville, whose Life is given, at the 10th of September. The Bollandists[4] quote Dempster and Ferrarius, for notices of St. Finnanus, at the 16th of February.

ARTICLE IX.—ST. BABOLEN, ABBOT OF FOSSEY, BELGIUM. [*Seventh Century.*] Among the pretermitted saints, at the 16th of February, the Bollandists notice St. Babolenus, Abbot of Fossey, in Belgium.[1] His feast is assigned, to this day, by a manuscript Calendar, relating to the Order St. Benedict. Others place his festival, at the 26th of June.[2]

ARTICLE X.—FESTIVAL OF ST. JULIAN. The following stanza, extracted from the "Feilire," in the "Leabhar Breac" copy, is thus translated by Professor O'Looney :—

c.xiii.kl. Don oig Iulian,
Anainm nel co h-imbel;
La fceith fceol a annaich,
Demon do main imdel.

To the virgin Julian,
The name [honoured] to the borders of the clouds;
By the relation of the tidings of his adventures,
The demon he completely extirpated (or fettered).

There are no less than four female saints, venerated as virgins and martyrs, in the ancient Church Kalendars, at the 16th of February. These are :— Juliana, a virgin, of Nicomedia, and a martyr, venerated at Bruxelles, in Belgium;[1] Juliana, virgin and martyr, at Verona, in Italy;[2] Juliana, a Roman virgin and martyr, at Bononia, in Italy;[3] as also, a Juliana,[4] one of the companions of St. Ursula, a virgin and martyr, whose name is inscribed on the Kalendar, and whose relics are preserved in the Cathedral Church of Osnaburgh, in Westphalia.[5] But, in addition to the foregoing, and at this same date, there was a St. Julian, a bishop, and a martyr, with a vast number of companions, martyrs, in Egypt;[6] as also, a St. Julian, a martyr, with many other martyr companions, at Cæsarea, in Palestine.[7] To the former of these latter saints, we believe the stanza in the "Feilire" has special reference, especially, as this holy man and his festival have been noticed in the ancient Martyrology, attributed to St. Jerome. It is said, that no less than five thousand shared his passion in Asia, while their memories are celebrated, both in the Eastern and Western Churches.

[4] See among the pretermitted saints, in "Acta Sanctorum," tomus ii., Februarii xvi., p. 855.

ARTICLE IX.—[1] See "Acta Sanctorum," tomus ii., Februarii xvi., p. 855.

[2] See his Acts, *ibid.*, tomus v., Junii xxvi., pp. 195, 196.

ARTICLE X.—[1] An account of this holy virgin and martyr will be found in the "Acta Sanctorum" of the Bollandists, tomus ii., xvi. Februarii, pp. 868 to 884.

[2] See *ibid.*, p. 885.

[3] See *ibid.*, p. 886.

[4] See *ibid.*, p. 855. In Adam King's Kalendar at the 16th of February, we read, "S. Juliana virgine et mart. at cunis vnder Maximinus."—Bishop Forbes' "Kalendars of Scottish Saints," p. 144.

[5] There she has a proper office, but the Acts of her martyrdom are more properly referable to those of St. Ursula, whose feast occurs at the 21st of October.

[6] See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xvi., pp. 863, 864.

[7] See *ibid.*, p. 855.

Seventeenth Day of February.

ARTICLE I.—ST. FINTAN, ABBOT AND PATRON OF CLONENAGH, QUEEN'S COUNTY.

[*SIXTH CENTURY.*]

CHAPTER I.

INTRODUCTION—ACTS OF ST. FINTAN—HIS PARENTAGE—MIRACLE PRECEDING HIS BIRTH—PERIOD WHEN THIS OCCURRED—CLONKEEN—ST. FINTAN'S BAPTISM AND EARLY EDUCATION—HE LIVES FOR SOME TIME UNDER ST. COLUMBA MAC CRIMTHAINN AT TIRDAGLAS—ACCOMPANIED BY THE LATTER HOLY MAN, AND WITH TWO DISCIPLES, ST. FINTAN VISITS THE SITE OF CLONENAGH AND SELECTS IT FOR HIS PLACE OF HABITATION.

THE adoptation of monastic life usually happens at an age, when the mind is firm and clear, and from the very outset, the holy cenobite shows a passion for spiritual exercises. He seems to live only in and for prayer. Direct communion with heaven becomes the occupation of his existence. Thus, the great master of a spiritual life guides his subjects in this practice, and those who come to him were given to prayer, since they adopted it as a panacea, for all ills. This sacred fire consumed their very souls, and yet did not prevent our early monks from the laborious occupations of agricultural and mechanical pursuits. The brain was evolving lessons from its well-stored chambers, and the mind was enlightened by those lessons, which the daily course of life served to consecrate. No one can follow the lucid reasoning, which fixes man's obligations to his Creator, without deriving untold benefit. The great saint of our present consideration led the life of an exemplar; he has left sufficient for record, to teach mankind, how to strive for the possession of virtue; and no religious mind ought to be without the aid, which such a holy contemplative's and worker's career is calculated to inspire or direct.

An ancient Life of this saint, extracted from the Codex-Kilkenniensis,[1] is published by Colgan, at this day.[2] He supposed it to have been written, shortly after Fintan's death. It cannot, with certainty, be allowed such an early date of composition; and the passage cited, to prove this position, does not at all establish it.[3] That the Life, however, is a very ancient one cannot be disputed. Several old copies of St. Fintan's Life are yet preserved.[4] His Acts, in four chapters, and in twenty-six sections, with a previous commentary, will be found, likewise, in the great Bollandist collec-

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ARTICLE I.—CHAPTER I.—[1] The manuscript, called "Codex Kilkenniensis," contained in Marsh's Library, Dublin, gives a Life of St. Fintanus, fol. 74 to 77. This probably does not differ from a Vita S. Fintani, in a large folio manuscript, vol. xxii., belonging to the Burgundian Library, Bruxelles, fol. 101 to 106.

[2] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, Abbatis de Cluain-Ednech, pp. 349 to 355. It has an appendix in five chapters, pp. 355 to 357.

[3] "Videntes præterita completa secundum vaticinium viri Dei," does not indicate, that the author of this Life was an eye-witness of events he records; and, "quod est in futuro," manifestly refers to the day of judgment, of which he speaks, or perhaps, to his belief, in the fulfilment of St. Fintan's prophecy, in the other Life. See *ibid.*, cap. xiii., p. 351.

[4] Among these are the following: MS. Bodl. Rawl. B. 505, pp. 214-217, vell. folio, xiv. cent. Also, MS. Bodl. Rawl. B. 485, fol. 220, vell. 4to, xiv. cent.

tion.[5] From this work, likewise, Bishop Challenor purports to have drawn his biography of St. Fintan.[6] The Rev. Alban Butler has an account of St. Fintan of Cluain Ednech.[7] So, in like manner, the Rev. S. Baring-Gould includes a brief notice of him, in his work.[8] Besides the foregoing, Bishop Forbes has an interesting account of this very holy abbot.[9]

The father of our saint was named Gabhren,[10] son to Corcran, son of Echach, son to Bressal, son of Denius, son to Conla, son of Arti or Artur Corb, son to Corbre Niadh, son of Cormac, son of Ænguss Meann, son of Echach, son of Echadh Finn.[11] The mother of our saint was named Findath,[12] or Findathea.[13] In his appendix to our saint's Life, Colgan conjectured, that she may have been sister to St. Lugedius, of Coolbannagher.[14] St. Fintan descended from the race of Eochaidh Finnfuathairt; and, from this stock, likewise, the great St. Brigid[15] derived her origin.[16]

According to the most probable conjecture, St. Fintan was born in Lagenia, or Leinster, during the sixth century.[17] His nativity took place, after 520,[18] sometime between the years 525 and 530; for, St. Columkille,[19] who first saw the light, about A.D. 521, is spoken of as a young man, while Fintan was yet a boy.[20] When about giving birth to the infant in her womb, an angel appeared to Findath, and warned her to retire into a secret place, where she should be removed from all intercourse with men, until the time of her delivery. The angel promised, also, that her son should be holy and great, both in the sight of God and of man. She complied with this admonition, and spent seven days under the shade of a certain tree, whilst in the meantime she was miraculously sustained by food from Heaven.[21] Her child was born, at the end of this time. According to the conjectures of a learned Irish ecclesiastical historian, this event happened, in the neighbourhood of New Ross.[22] Were we to follow local tradition, however, St. Fintan was born near Maryborough, in the Queen's County.[23] Now, his place of

[5] See "Acta Sanctorum," tomus iii., Februarii xvii., pp. 16 to 21.

[6] See "Britannia Sancta," part i., pp. 120 to 124.

[7] See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ii., February xvii.

[8] See "Lives of the Saints," vol. ii., February xvii., pp. 324, 325.

[9] See "Kalendars of Scottish Saints," p. 349.

[10] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. i., p. 349. The father is called Gaurenus, son of Corcran, by other genealogies, in appendix, cap. ii., p. 355, and cap. v., p. 356; but, the names of their ancestors are the same, as those given in our text. In the Manuscript Lives of St. Fintan, as found in the Codex Insulensis and in the Salamancan copy, his father's name is given as Crimthan. This Colgan supposes to have been a mistake of the writer. See *ibid.*, n. 2, p. 353.

[11] According to the "Genealogic Menology of Irish Saints," chapter xv.

[12] This seems to have been derived from the Irish words, *Finn*, which signifies "fair," or "white," and *Dath*, which means "colour."

[13] Colgan seems in doubt, as to whether she had a festival in the Irish Church; and, if such were the case, whether she may have been St. Finneda venerated at the 11th of August, or the mother of a St. Mochua, called Finnachta. See *ibid.*, n. 3, p. 353.

[14] See Appendix, cap. ii., p. 355, *ibid.*

[15] See her Life, at the 1st of this month.

[16] See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidæ, cap. 3, p. 613.

[17] See Bishop Challoner's "Britannia Sancta," part i., p. 120.

[18] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., cap. xii., sect. xi., p. 227, and n. 162, p. 229.

[19] See his Life, at the 9th of June.

[20] Such is a statement in the second chapter of St. Fintan's Life.

[21] See "Acta Sanctorum," tomus iii. De S. Fintano Presbytero, &c., cap. i., num. i., p. 17.

[22] In one Life, which Colgan quotes, the place for St. Fintan's birth is called Cluainmhic-Trein, *i.e.*, "Cluain of the sons of Trein." As the ancient name of Ross, in Wexford county, is Ros-mhic-Trein, Dr. Lanigan thinks, it may be "justly inferred, that said Cluain and Ross lay in one and the same district."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sec. xi., n. 161, p. 229.

[23] During a visit to Clonenagh, on the 29th of August, 1856, and in company with

birth was Cluain, as given in St. Fintan's Acts; but, Colgan appears doubtful, as to whether Cluain, was identical with Ross, or with Cluain-chain, a place near Clonenagh. Here, too, was the site of an ancient monastery.[24] Afterwards, the same writer appears to consider, the ancient territory of Leix, as having been that, in which St. Fintan was born.[25]

Clonkeen[26] is situated in the united parishes of Clonenagh and of Clonagheen, in the barony of Maryborough West, Queen's County. The site of its ancient church may be reached, through an intricate old roadway, which debouches from the Dublin and Limerick great road, on the south side, between Maryborough and Mountrath. A curious and very ancient hollow way leads immediately to the spot, on the verge of a very extensive bog,



Site of Churchfield Cemetery, at Clonkeen, Queen's County.

stretching to the south and east. Several fine and fertile arable, meadow, and pasture fields, lying low, however, surround it to the north and west.[27] The place is designated Churchfield, which proves that a church formerly stood there, on the site of the present obliterated cemetery. Within the memory of persons living, corpses were there interred; but, of late years, the land has been occupied by a farmer, and the graveyard, having been opened for a sheep range, was deserted.[28] The headstones have been removed, and not even the trace of a grave now remains.

Following the account in St. Fintan's Life, it appears to have been on the eighth day succeeding his birth, that Findath's infant was brought to, and baptized by, a holy man, who dwelt at this place. The child was afterwards instructed, by the same person, until he made great progress in virtue and learning. While yet a boy, Fintan told his instructor to prepare a banquet

an antiquarian friend, an intelligent peasant, residing in the neighbourhood, furnished information, to this effect. It also admirably agrees, with the historic record. However, I have now quite forgotten that place, as named to me by the countryman.

[24] See "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 4, p. 353.

[25] See *ibid.*, Appendix, cap. v., p. 356.

[26] This townland is defined on the "Ordnance Survey Townland Maps for the Queen's County." Sheets 12, 17, 18.

[27] The accompanying illustration, after a sketch taken by the author, in July, 1873, was transferred to the wood by William F. Wakeman, and engraved by Mrs. Millard.

for guests, who were about to visit them, and that St. Columkille with some of his companions should arrive, on that very day. Being reproachfully asked, by the holy senior, how this could have been known to him, the boy answered, that it was revealed, by our Lord Jesus Christ. The event corresponded with this prediction. While St. Columkille was on a journey this day, and passing near Cluain, he told his companion, they should turn a little from their course, to visit a holy senior, and a youth, who dwelt there. Columkille also foretold the future eminence of the boy, and desired his guardian to retract those harsh expressions, used towards Fintan, for his apparent presumption, in announcing the arrival of his present visitors. The aged instructor readily believed this prophecy; for, the grace of God, miraculously exhibited before his birth, fructified, during the childhood of Fintan. It gave promise of still greater increase, during the years of his maturity. And, while St. Columkille declared, that he had a Divine intuition regarding those reproofs of the old man towards his youthful charge, he warned the former, to avoid such remarks for the future; for, it was destined, that both himself, and his place of habitation, should be subject to St. Fintan's rule during succeeding ages.[28] It is somewhat remarkable, that at present, the united parishes of Clonenagh and Clonagheen[29] do not appear to have distinguishable boundaries, however they might at a former period.[30]

While yet a very young man, having received the blessing of the venerable priest, with whom he spent his early days, St. Fintan set out for Tir-da-glass[31] Monastery, which had been built near the borders of the River Shannon, not far from the upper waters of Lough Dearg, in the North Riding of the present county of Tipperary. Here St. Columba,[32] son to Crimthainn, had a famous school; and, in company with other distinguished pupils, Fintan passed a novitiate, under the direction of their beloved superior. He discharged towards them parental offices, and protected them, with great care, while he imparted necessary secular and religious teaching.

In company with two other disciples, named Coemhan[33] and Mocumin,[34]—another account has three companions,[35]—our saint earnestly desired to dis-

[28] See Colgan's "Acta Sanctorum Hiberniæ," Februarii xvii. Vita S. Fintani, cap. i., ii., pp. 349, 350.

[29] For both, there used to be but the one composition of tithes, and one return of population. See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 346, 358, 359.

[30] Three irregularly-shaped sides of the burial-ground remain, at Clonkeen, and these are indicated by high ditches, crowned with hawthorns and some fine ash-trees. The fourth ditch has been removed, and levelled evenly with the surface of a large field. On the old Elizabethan Map of Leax and Ophaly, this Clonkeyn is represented as a large church.

[31] This place is now known as Terryglass, a parish in the barony of Lower Ormond. It is defined on the "Ordnance Survey Townland Maps for the County of Tipperary." Sheets 3, 4, 6, 7. The townland proper is to be found on Sheet 6.

[32] See his Life, at the 13th of December.

[33] Of Annatrim, whose Life will be found at the 3rd of November.

[34] This latter saint is variously called Nathcoeme, Mochoeme, and Mochuma. He is venerated, at the 1st of May.

[35] Fintan Mac Echach is the third companion, as set down, in the "Book of the Island," chapter iii. And the same account, regarding his disciples, is found in the thirteenth chapter of the Life of St. Columba, Abbot of Tirdaglass. There is an apparent discrepancy between both Lives of St. Fintan, in these particular passages; for, in one Life, he is called son to Gabhren, and his fellow student is named Mocumin, whilst in the other Life, our Saint is called son to Echach, and his fellow-disciple is denominated Mochuma. But, there is no essential difference. For, that same Fintan, who in one Life is called son to Gabhren, on account of his immediate progenitor, in the other Life is designated as son to Echach, from his great grandfather, who bore that name. This was a custom among the Irish, who distinguished families by O or Hua, *i.e.*, "a grandson" or "a descendant," and by Mac, *i.e.*, "son" or "descendant." Thus, Echach or Eochaidh, as found in the nominative case, was grandfather to St. Fintan. The disciple, in like manner, who is called Mochuma, in one Life; by diminution, has his name Mochumin in another,

cover a place, where they should remain, in order more effectually to serve God. They selected a spot, on the borders of Leinster. However, they first asked, St. Columba's opinion, regarding their determination. Gifted with the spirit of prophecy, he told them that this place was destined for a St. Mobhius,[36] not yet born. Whereupon, in company with St. Columba, they came to the site of Clonenagh. An extensive tract of bog completely insulates, on almost every side, that fertile and elevated *oasis*, on which an old ruined church, and several graveyards, are to be seen, at the present day. The country around Clonenagh, judging by the local denominations, compounded with Derry, must formerly have abounded in oak woods. An extensive bog lies to the south, as also to the north and east; but, indeed, most of the land, surrounding the townland, appears to have been reclaimed from morasses, which once covered a very considerable surface.

The place is now known as "the Seven Churches of Clonenagh;" because, according to local tradition, there were seven churches here erected. The ruins only of one yet remain. This building does not appear, however, to have been a very ancient structure. The great Dublin and Limerick road, leading from Maryborough to Mountrath,[37] passes in a direct line, beside Clonenagh Church, and its surrounding cemetery. At the opposite side of the road, leading from Maryborough to Mountrath, there is another graveyard. This is used exclusively as the burial ground of Catholics. It contains a great number of graves, and it rises considerably above the road level, and adjoining fields.[38] There are no remains of any old buildings traceable at

as Columba, Columbanus and Colmanus form but one and the same appellation. See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii, nn. 7, 8, pp. 353, 354.

[36] In the Life of St. Fintan, Mobhius is called son to Cumalde; but, Colgan is of opinion, Culmade was the father's true name. He never read, as he states, about an Irish saint, whose father's name was Cumalde. Mobhius should rather be called, son to Culmaide, or Colmaidhe, who had three other sainted sons besides him. And, in the "Opuscula S. Ængussii," lib. 4, among the maternal genealogies of Irish Saints, n. 6, we read, "that Coeltigerna the daughter of Coemlog, and sister to St. Coemgen, was the mother of four sons, Colmaide, *nempe* Dagan de Inberdaoile, of Moboeus, of Molibba, and of Menoc of Glenn-faidhle. Wherefore, the Mobhius, here mentioned, is not Mobhius, son to Comgell, noted by Marianus and by others, at the 22nd of July, nor Mobhius, son to Beoan, venerated on the 12th of October. He is rather that Mobhius or Mobaius of Cluain-fhionnabair, who is set down in the Martyrologies of Ængus, of Marianus and of others, at the 13th of December. See *ibid.*, n. 9, p. 354.

[37] Midway between Clonenagh and Mountrath is a very remarkable and an extensive old fort, now known as Red Castle, situated on an eminence.

[38] Near this graveyard, and on the roadside, may be seen the "well of St. Fintan," from which a stream of clear water flows. The "well of St. Fintan" does not at present occupy its original site. Persons were accustomed to resort to it for the cure of various diseases, leaving humble votive offerings, to mark their sense of the sanitary favours there received. Its Protestant landed proprietor contrived to divert the spring from his field to the road-side, and thus relieve his lands from a constant influx of those he deemed troublesome and superstitious visitants. Such was an account received by the writer, on occasion of a visit to the spot, already alluded to, when he was shown a sycamore tree, on the side of the public road and opposite the "well of St. Fintan." Within two or three cavities in the trunk of this tree, and at a considerable elevation from the ground, a small quantity of water was to be seen. It was stated, that this water was first discovered, when the outrage to Catholic feeling had been committed, in this successful effort to divert the holy well, from its original site. During the greatest heats of summer, or the coldest days of winter, this water is to be found undiminished in quantity and unfrozen. Its production is regarded as miraculous, and as indicative of St. Fintan's displeasure, for what the peasantry are pleased to consider a desecration of his well. In consequence of prevailing traditions, that veneration entertained even yet for "the well of St. Fintan" has been more universally transferred or extended to this tree in question. Its branches are constantly covered with scraps of ribbon, linen, &c., as votive offerings. Its gnarled trunk and boughs exhibit marks of the footsteps of devout or curious visitants, who are obliged to climb some distance, in order to procure water con-

present, in the last-described graveyard; nor were there any ancient monuments to be found[39] at Clonenagh, with the exception of a small cross of stone, very rudely shaped.[40] In the first described graveyard, the old ruins yet remaining had been roofed, and used as a Protestant church, for Clone nagh parish, almost within the memory of persons yet living.[41] Evidences



Ruined Church of Clonenagh.

of this fact are presented, in the shape of plastered walls, and of modern additions, to some older masonry.[42] The cemetery, surrounding the ruins, is well fenced.[43]

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tained in the higher cavity. Owing to a peculiar formation of the tree, this ascent is by no means difficult or dangerous. Those cavities, in which the water lies, are really curious, and by no means of artificial construction. It need scarcely be observed, that this water is not of a pure quality, although perfectly clear. Hence it is not drunk, but is only used for lotions. From the person, who pointed out this interesting object, the writer also learned, that according to local tradition, those waters, contained in the original "well of St. Fintan," on being diverted from their first site, were in great part transferred immediately to Cremogue, about three miles distant. On their way thither, wherever a drop of those waters fell, a spring or pool was produced on the instant. The origin of this deposit, in the road-side tree, was thus accounted for; and reference was made to many other places, where water existed, on a direct line, from the "well of St. Fintan," at Clonenagh, to a spring, denominated from him in like manner, near the old church and graveyard of Cremogue. Many of the peasantry, to the present day, when passing "the well of St. Fintan," at Clonenagh, take off their hats, and make a sign of the cross on their forehead—the women also make a curtesy—customs which the writer had opportunities for witnessing.

[39] When visited by the writer, August 29th, 1856.

[40] This old cross did not occupy its former position, having been placed at the head of a modern grave. During a later visit made to Clonenagh, this object was no longer to be found.

[41] Yet, on Taylor's and Skinner's "Maps of the Roads of Ireland," surveyed 1777, the old building is represented, as a ruin, on Map 97.

[42] The surrounding graveyard is the favourite burial place of Protestants; although, as may be supposed, the number of Catholics interred, even here, considerably preponderates.

[43] The annexed illustration, from a sketch taken on the spot, by the author, in July, 1873, has been engraved by Messrs. Jacquet et Bisson, Paris. The writer has endea-

Peasants living in the neighbourhood of Clonenagh yet undertake to point out the site of those "seven churches," which they say had a former existence. According to tradition, they were mostly grouped together, on those elevated ridges, where the former city of Clonenagh had been built; yet, two of them are said to have been removed, at some distance. The sites of these latter are even indicated, by the country-people. After the twelfth century, Clonenagh seems to have disappeared from the rolls of our history. It is doubtful, if any of the existing stone buildings date back to St. Fintan's age, or even to a nearly less remote period, in consequence of Danish ravages, and the usual custom of building our first churches and monasteries with wood, which certainly once abounded there, and which furnishes, in all countries where it grows, the most ready material for pioneer structures.

This locality forms a beautiful elevation, and a succession of green swelling mounds,[44] which command an extensive prospect over the surrounding country, and which surmount in position, the present town of Mountrath,[45] which is about one mile distant. Here, it is said, our saint and his companions remained, for an entire year.[46] But, finding a great multitude of persons, with many of their friends, flocking thither, they left this place,[47] and directed their course, towards the Slieve Bloom mountains. These, which rise immediately near Clonenagh, stretch along, towards the south and west, in majestic proportions and with magnificent undulations.

They met a cowherd, named Sedna,[48] who was mute from his birth, on the mountains of Slieve Bloom; but, when St. Columba bestowed a blessing on him, Sedna recovered the use of speech. Being required, in the name of our Lord Jesus Christ, to predict the several places destined for their sepulture; he did so, without the least hesitation, and succeeding events corresponded with his prediction.[49] At that time, looking down from the mountain upon Clonenagh, St. Columba saw a multitude of angels, directing their course thither; and, his disciples, observing an expression of sadness upon his features, on account of his having left that place, asked him the cause for his sorrow. The saint replied: "Because, I see the place, we have left, filled with the angels of God, and these angels do not cease to minister, between it and Heaven." He then added: "One of us should return to that place, and abide there for the future." Fintan hereupon said, "O father, whomsoever you may order to return, he will instantly obey." Columba replied: "Do you go in peace, O holy youth, to that spot, and the Lord be with you. For you, it has been divinely revealed, that it shall be the place of your resurrection." Hereupon, having received the mandate of his master, as likewise his benediction, and that of his fellow-disciples, St. Fintan retraced his steps towards Clonenagh.[50]

voured to procure and produce in this volume, a more than ordinary share of engravings for Clonenagh and its environs; since, in connexion with St. Ængus the Culdee, they have relation with one of the most creditable schools of Irish hagiography.

[44] In no less than four distinct burial grounds here, and all clustered closely together, family interments have not yet ceased.

[45] Its position is shown in the united parishes of Clonenagh and of Clonagheen on the "Ordnance Survey Townland Maps for the Queen's County." Sheet 17.

[46] There was no monastery at Clonenagh, before that founded by Fintan, as is evident from his Acts. Yet, Colgan makes St. Columba mac Crimthainn its first abbot.

[47] At Tirdaglas, Archdall has copied Colgan's mistake; and, at Clonenagh, in direct opposition to Colgan, he gives us an absurd and a contrary opinion of his own; for, after stating that this monastery had been founded, by Fintan, he makes St. Columba succeed him there as abbot. See "Monasticon Hibernicum," pp. 594, 676.

[48] In Colgan's opinion, this is Setna, who was afterwards Bishop of Saigir, and whose Natalis was observed, on the 10th of March. See his Life, at that date.

[49] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. iii., iv., p. 350.

[50] See the Bollandists' "Acta Sancto-

Assuming the age of our saint—supposing him to have been born about 525—to have been twenty-three, at this period, Dr. Lanigan assigns the erection of Clonenagh Monastery to the year 548, or shortly afterwards.[51] Nor can the foundation of Clonenagh be placed much later than this year, consistently with Comgall[52] having been there, as a disciple of St. Fintan. The same writer is also of opinion, in opposition to Colgan,[53] that no monastery had been erected here, previous to that built by our saint.[54] It may be remarked, however, that if St. Columba resided, at Clonenagh, with his disciples, for a year; it is quite certain, he must have had some fixed habitation, in which himself and his companions lived, under monastic rule. The late Dr. John O'Donovan gives various local names, found about Clonenagh, and compounded with Cluain, or Clon.[55]

CHAPTER II.

CROMOGUE, OR CREMOGUE—ST. FINTAN'S STRICT RULE AT CLONENAGH—VARIOUS MIRACLES WROUGHT BY HIM WHILE THERE—HIS SPIRIT OF PROPHECY.

ACCORDING to a local tradition,[1] however, St. Fintan first inhabited Cromogue, or Cremogue,[2] a place about three miles distant from Clonenagh. This saint was obliged to leave the former, and to take up his residence, at the latter place. It is said, that when his monks had brought the building materials to both of those sites, the churches of Cremogue and Clonenagh were severally built, in the course of one night—although at different intervals. At a very early age, the writer recollects having had his attention attracted to an old causeway, which debouched, near Clonenagh, on the main road between Maryborough and Mountrath. This extended across a bog, in the direction of Cremogue, and it appeared to have been constructed, on the principle of our modern macadamized roads—many stones used, however, were of enormous size, and such as are generally employed for building purposes. This causeway was called "St. Fintan's road," and its construction is said to have been instantaneous, and of miraculous origin. The wild and romantic character of this legend impressed itself vividly on the writer's imagination, at that time.[3] The old road of St. Fintan has now in a great measure disappeared, and merged into a tolerably good bog-road of more recent construction. A bog-drain runs in a parallel direction. Between this drain and the modern road, that ancient causeway of St. Fintan may yet be traced. The writer was enabled to travel near and even over the latter, during his short tour from Clone-

rum," tomus ii., Februarii xvii. De S. Fintano Presbytero, cap. i., num. 4, 5. Also, Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. v., p. 350.

[51] See his "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xi., p. 227, and n. 165, p. 230.

[52] See his Life, at the 10th of May.

[53] He states, that St. Columba, son of Crimthainn, was first abbot, at Clonenagh, and afterwards the first abbot, at Tyrdaglas, where he died A.D. 548. See "Acta Sanctorum Hiberniæ," xvii. Februarii, Vita S. Fintani. Appendix, cap. iv., p. 356.

[54] Fintan, not Columba, was the real founder of this monastery, as is most clearly expressed in the fifth chapter of his Life. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xiii., n. 233, p. 74.

[55] He states, that Cluain or Clon has nothing whatever to do with a church, cell or hermitage—as many seem to think; it is rather a topographical compound, cognate with the English word, "lawn," or "plain." See "Letters containing Information relative to the Antiquities of the Queen's County, collected during the progress of the Ordnance Survey in 1838," vol. i., p. 40.

CHAPTER II.—[1] As related to the writer, by a countryman, a resident at or near Clonenagh.

[2] Cremogue—as the people universally pronounce it—seems to mean "Mogue's earth," or "territory."

[3] The subject will be found in "Legend Lays of Ireland," by Lageniensis, No. XXII., pp. 131 to 136.

nagh to Cremogue. At this latter place, a ruined church, the body of which seems to be very ancient, had been dedicated to St. Fintan. Near it is the patron's "holy well," where formerly religious observances prevailed, on the day of his festival. The water in "St. Fintan's well," [4] at Cremogue, is pure and very clear. The bottom of its spring contains a number of small white pebbles, which are held in great request, by the neighbouring peasants. It is believed, that the retaining of these will be a preservative against death, by any kind of untoward accident; and hence, those, who are about emigrating to distant countries, or engaging in any sort of dangerous enterprise, are anxious to secure possession of one of them, to be worn as an amulet on the person. Even, it has been known, that perfect strangers to this part of the country have in some instances sent commissions, from the East and West Indies, from America and Australia, to procure these pebbles of Cremogue, having heard of their imputed efficacy, from exiled natives belonging to this place. A peasant of the neighbourhood remarked, in the writer's hearing, that some ash trees, which grew near Cremogue well, having been cut down, by a farmer to whom they belonged; this man was afterwards reduced, within



Cromogue Old Church, Queen's County.

a very short period, to great indigence, and from a state of comparative affluence. This account, however, and many other particulars, regarded as miraculous by the country-people, may well be assigned to natural causes. There is no tomb of great antiquity in the graveyard at Cremogue. It is evident, from present appearances, that the ancient church[5] within it has undergone some modern renovations; for, the belfry attached does not appear to be referable to a very remote date.[6]

[4] It is held in much veneration, by the country-people.

[5] In August, 1856, the writer sketched this old church, at Cremogue. This drawing, transferred to the wood, by William F. Wakeman, has been engraved by Mrs. Millard.

[6] Perhaps, like the old church at Clone-

Following the narrative contained in his Acts, it was at Clonenagh[7] St. Fintan began to collect around him a community of monks, who lived under a very strict rule.[8] After the manner of older eremites, they lived by manual labour, and tilled the ground with a spade or hoe. They abstained from all animal food, nor had they even a single cow, belonging to the monastery, for their rule did not allow the use of milk or butter. This excessive rigour of discipline and of living was considered almost insupportable to the brethren, by some holy men, who dwelt in the districts, adjoining Clonenagh; wherefore, after some consultation, St. Canice[9] and other servants of God came on a visit to our saint. They besought him, for the sake of Divine charity, to relax, in some measure, his strict monastic observances. The night before their visit, an angel appeared to admonish Fintan, regarding their object; while, directing him at the same time, as to how he should act, in preparing for their arrival, with a view to conform himself to the Divine will.[10] St. Canice and those holy men accompanying him were received by Fintan, with great benignity. At their request, he relaxed the rigour of his rule, in favour of those monks, who were subject to him. Yet, he still adhered to his own usual strict manner of living. After bestowing mutual prayers and benedictions on each other, the holy visitors took leave of their host, each one seeking the immediate sphere for his own pious labours.[11]

While St. Fintan and his monks had been taking their usual meal, it was suddenly discovered that the refectory roof was on fire. His brethren started up in confusion, supposing the whole monastic buildings should be consumed. But, their holy abbot appeased this tumultuous rising, by extending his hand towards the quarter, whence that fire proceeded, and by making a sign of the cross. Immediately, the flames were extinguished, and wonderful to relate, the refectory was found to be uninjured by that fire. One day, while his monks were engaged at their agricultural operations, St. Fintan went forth into the field, to inspect their labours. On his approach, the brethren advanced to meet him. With playful gestures, holding their beloved superior by the hand, according to a custom then prevalent among labourers towards their masters, they besought our saint, that he would allow them a more luxurious refreshment than ordinary, on that day. Well pleased with their familiarity, and sharing this hilarity of his monks, Fintan said: "The Lord is able, my dear brethren, to give what you ask from me." But, although, on this day, as at other times, the cook had nothing to prepare for their meal, but some potherbs; yet, that very hour, some men had come to their monastery, from the southern part of Leinster. These bore different kinds of meat, as a present for our saint. The chariots and waggons of those visitors being unloaded, the brethren were sumptuously entertained, on that day.[12] Their holy superior returned thanks to the great Bestower of all

nagh, Cremogue had been fitted up for Protestant service, at a comparatively late period.

[7] We are told, by Colgan, that *Cluain* has the meaning of a "retired" or a "secluded place;" while, *eidhnean* means "ivy," and *eidhneach* signifies "ivied." Even, at the present day, dark waving ivy masses overhang the desolate ruined side walls and gables of the church. The late Dr. O'Donovan applies eiḋneach, "ivied," to the trees, which were formerly, he supposes, growing on the Cluain, or "meadow," here. See his letter, in the Irish Ordnance Survey Records for the Queen's County, R.I.A., vol. i., pp. 39 to 41.

[8] It seems not unlikely, that this was borrowed from St. Columba of Tir-da-glass, if not the same; since, we find, that Aedh, Abbot of Clonenagh and of Tir-da-glass, was martyred by the Danes, on the 8th of July, A.D. 843. See Archdall's "Monasticon Hibernicum," p. 592.

[9] See the Acts of St. Canice, at the 11th of October.

[10] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. vii., p. 350.

[11] See *ibid.*, cap. vi., vii., p. 350. Also the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. Vita S. Fintani, cap. i., and nn. 6, 7, pp, 17, 18.

gifts,[13] for this providential supply, and for the apparently sanctioned approval of that dispensation allowed to his religious.

One Lonan,[14] son to Cathen, at a certain time invited St. Fintan to a banquet. Whilst all the guests were in a convivial mood, the abbot was suddenly moved to tears. Being asked the cause for his sorrow, by the host, Fintan replied: "I do not weep, because I have partaken of your hospitality; but, had you witnessed, what I have now seen, you would say indeed, that I am not sorrowful, without some motive. A destructive war has been waged, on this day, in the southern part of Munster; while I see the souls of many sinners, who were slain, drawn down to everlasting punishment, and for this I grieve.[15] Scarcely a few souls among those who lived well have escaped, and who have been impelled to fight, yet only through necessity. That you may learn the truth of this, messengers shall come after seven days, who shall tell you all things, regarding this war." All these matters happened, as our saint predicted. On the same occasion, a certain aged rustic, who was herd to Lonan, came into the house, where those guests were seated. Beholding him, Fintan said to those around him: "To-day, that old man shall die in the woods, and his corpse will not be found for seven days; but, no beast or bird shall touch his body, with the exception of a hungry fox, which will devour a part of his ears and nose." This prediction was verified, also, by the event.[16] At another time, two men came to Clonenagh. One of these desired to remain there, as a monk, and the other as a guest, for ten days. When Fintan had seen both, he told his brethren apart, that the intended monk should only remain with them for ten days, and should then escape to the world, during the darkness of night; while their guest as announced would alter his resolution, and continue with them as a monk, to the end of his days.[17] The prediction of our saint was fulfilled, in this instance, as in other cases.

One of Fintan's monks, named Sinchell,[18] had a father, who, with his fosterer,[19] lived a bad life, in the world. Sinchell asked permission from St. Fintan to visit them, that he might urge them to repentance. But, he laboured fruitlessly to persuade them, and then the monk returned to Fintan, with an announcement of his failure. The saint desired him to go back,

[12] See Bishop Challenor's "Britannia Sancta," part i., p. 121.

[13] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. ix., pp. 350, 351.

[14] The Martyrologies of Tallagh, of Marianus, of Maguire and of Donegal, mention several saints, having the name, Lonan. Thus, we find Lonan Fionn, at the 22nd of January; Lonan, son to Darius, at the 7th of February; Lonan, at the 6th of June; Lonan of Ard-Cruinn, at the 11th of July; Lonan, son to Lonan, son to Lasre, at the 2nd or at the 20th of August; Lonan, of Cluain Tibrinne, at the 24th of October; Lonan, son to Talmuigh, at the 1st, and Lonan of Cill-Uailleach, at the 12th of November. Colgan's enumeration of these saints, and of their festivals, is both imperfect and inaccurate. The present Lonan must not be confounded with most of those, as may be seen, by referring to his parentage. Nor, can he be considered the Lonan, who was a disciple of St. Patrick, and whose feast is celebrated on the 12th of November, according to the foregoing authorities. He seems to have been identical, in Colgan's opinion, with St. Lonan, mentioned in the 12th chapter of St. Finnian of Clonard's Life, and whose feast was kept on the 24th of October, according to our Martyrologists. See "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 13, p. 354. For a notice of St. Lonan, there spoken of, the reader is referred to St. Finnian's Life; but, he will find that Colgan contradicts himself, in what he here asserts. That saint is Lonan, son to Senan, and whose feast is placed, at the 12th of November, according to our Calendars.

[15] See Bishop Challoner's "Britannia Sancta," part i., pp. 121, 122.

[16] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. x., xi., p. 351.

[17] See Bishop Challenor's "Britannia Sancta," part i., p. 122.

[18] See a notice of this saint, at the 20th of June, which is thought by Colgan probably to have been the day for his feast.

[19] This sort of alliance in Ireland was regarded as forming a kind of relationship.

and to bring his friends with him. When they came, while St. Fintan and Sinchell sat in the middle, the father to this latter monk took his place on the left, and the fosterer on the right, side of our holy abbot. Finding them yet persevering in their evil ways, St. Fintan whispered his disciple, in a low voice, that as they were then placed—one on the right and the other on the left hand—so should it be with them, on the day of judgment. The saint declared, that Sinchell's father should die impenitent, and that his substance must be divided between rulers and princes, who should care little about his soul; while, the fosterer, seeing his unhappy death, should repent and divide his substance among the poor and God's servants—thus, departing in peace, this latter should stand, at the right hand of Christ's judgment seat.[20] Certain monks of Clonenagh, filled with an eagerness for travel, wished to leave their native country. Without obtaining permission from their abbot, however, they left his monastery, and went to that of Bangor,[21] in the northern province, that thence they might pass over into Britain.[22] Some time afterwards, one of his brethren came to Fintan, telling him, that he had heard, those absent monks were sojourning with their friends. St. Fintan declared, with a smile, that he had been misinformed; for, on that day, those brethren, who had left for God's sake were on their way to a British port. One of his monks, whose brother had absconded, approaching the abbot, with tears, besought in God's name to be allowed to leave Clonenagh Monastery, in order to accompany his brother. This monk declared, that he felt inconsolable, after his brother's departure. Our saint replied, "Be consoled, my son, because your brother will return to this place to-day, and you shall wash his feet, for he found no comfort while he was absent from us." These various predictions were fulfilled, in such a manner, that it was quite evident a prophetic spirit illuminated the soul of Fintan, so as to enable him to declare with great certainty all future events.[23]

On another occasion, St. Fintan and St. Canice were together in Clonenagh Monastery. On a sudden, they heard shouts of triumph raised by some soldiers, who had obtained a victory over their enemies. St. Fintan said to his companion, "In this clamour, I hear the voice of an innocent lamb; for, one among them, named Kieran,[24] son to Tulchan, shall become a monk in

[20] The author of St. Fintan's Life adds: "Quod est in futuro non dubitamus, videntes præterita completa secundum vaticinium viri Dei."—Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. xiii., p. 351. And at n. 15, p. 354, Colgan infers from this passage, that the author of our saint's Life must have lived at a time, when those things occurred; as, he says, that he had seen a part of the prophecy of St. Fintan fulfilled: viz., either the father of Sinchell dying unhappy, or the fosterer doing penance—although he could not know what took place in the other life. The word "videntes," however, appears to have been used in this passage, to express "knowing," or "believing;" yet, I would not undertake to decide postively, that Colgan's meaning is not more correct. If so, a very remote antiquity must be accorded to this Life.

[21] This must have occurred, after St. Comgall had there founded his monastery.

[22] Probably, St. Columkille had been resident there, at that time.

[23] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. xii., xiii., xiv., xvi., p. 351.

[24] In Adamnan's "Vita S. Columbæ," lib. iii., cap. 23, mention is made of St. Lugid, son to Tulchan, and of St. Fintan, son to Tulchan, at lib. i., cap. 2. See Dr. Reeves' edition. It is not certain, but rather probable, in Colgan's opinion, that the present St. Kieran was a brother to one or both these saints, by the same father. St. Ængus the Culdee, in his "Opuscula," lib. i., cap. 2, enumerates the sons of Tulchan among many saints, who were brothers or sons of the same parent. It is probable, says Colgan, that the feast of this present St. Kieran had been celebrated on the 5th of January, or on the 19th of May, as may be seen, by referring to the Martyrology of Tallagh, the Scholiast on St. Ængus, and Marianus O'Gorman. Ængus in his "Book of Homonymi," lib. i., cap. 5, mentions a St. Kieran of Cluain-edhnach. Circumstances of place and of time exclude saints bearing the same name, and venerated on

this place, and after a life of perfection he shall die." The soldiers brought away the heads of their enemies, as a trophy of victory, and deposited them near Clonenagh Monastery, when they approached. Taking these ghastly remains, the monks buried them within the precincts of their cemetery. One of the brothers asked Saints Fintan and Canice, what this availed those corpses, whose heads were buried there. He received for reply: "We believe and trust in the Lord, that owing to the merits and virtue of all the saints in this place, who shall be buried here, and who living, shall also pray for the souls of those who may be here buried, that these men shall not be condemned on the day of judgment; for, the more dignified parts of their bodies lie deposited with us, and therefore do we hope clemency for their souls." Afterwards, Kieran, seeking admission to Clonenagh Monastery, was received; and, as St. Fintan predicted, he happily departed this life.[25] Meantime, subjects presented themselves, from different provinces in Ireland, to embrace the rules of St. Fintan. Many distinguished disciples flocked to that hive of wisdom, to gather stores of evangelical knowledge, which its holy and learned abbot could not fail to impart. Amongst others, the celebrated St. Comgall, founder of Bangor[26] Abbey, was one of those disciples, who studied under our saint,[27] at his celebrated monastery of Clonenagh.[28]

Again, having heard a certain priest, named Gobban, offering up the Holy Sacrifice,[29] the abbot trembled with sudden emotion; and, on his brethren enquiring the cause, he told them, that while they supposed themselves hearing the voice of God's minister, he had heard only sounds of a wicked triumph, owing to the commission of a grievous sin. He declared, moreover, that this priest should not end his life with them. As had been said, the priest abandoned his cell and habit. Returning to the world, he lived a very sinful life, until, in fine, he died impenitent.[30]

CHAPTER III.

ST. FINTAN HEALS AN INFIRM MAN—HIS NOCTURNAL PRAYERS—HE PROCURES THE RELEASE FROM CAPTIVITY OF CORMAC, A PRINCE OF HY-KINSELLAGH—FERGNA, SON OF COBHTACH—ST. FINTAN VISITS ACHADH FINGLASS—THE ANCIENT BOOK OF CLONENAGH.

AT a time, when our saint was passing over a plain, many persons assembled to bless, and pray for the holy abbot, whose fame had been so widely

other days, from being confounded with the present Kieran. See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 16, p. 354. It will be seen, however, at both the 5th of January, and at the 19th of May, the patronymics of both Saints (Kierans) there venerated destroy Colgan's conjecture.

[25] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. De S. Fintano Presbytero. Vita, &c., cap. ii., num. 15, p. 19.

[26] Bangor and Islands form a large parish, partly in the barony of Lower Ards, and partly in that of Lower Castlereagh. This parish is described on the "Ordnance Survey Townland Maps for the County of Down." Sheets 1, 2, 3, 5, 6. The denominations of Bangor Bog and Bangor town are found on Sheets 1, 2.

[27] See Bishop Challenor's "Britannia Sancta," part i., p. 123.

[28] The name of Clonenagh is Latinized into "latibulum haderosum" or "ivy cell," in English. The late Dr. John O'Donovan supposes, the vast majority of such places, called, Clon, in Ireland, were formerly bog islands.

[29] The words in his Life are "vocem presbyteri sacrificium offerentis"—another instance, regarding the celebration of the Holy Sacrifice of Mass, by our ancestors in the Faith, and in the early ages of our Irish Church.

[30] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. Vita S. Fintani, cap. ii., num. 16, p. 19.

divulged. Among the rest, a man, whose son was afflicted with paralysis, and, in a wretched condition, came to him. Prostrating himself, at the feet of Fintan, that man asked in God's name, that his son might be healed. Then, St. Fintan extended his hands in prayer. Through the favour of Heaven, that paralytic arose in perfect health, praising and blessing the source of all good, in presence of all there assembled.[1] It was customary with our abbot, to rise during night, and to devote many an hour to prayer, when passing out, for this purpose, to the adjoining cemetery. While thus engaged, one of his monks, desiring to see the saint at his orisons, sought him in vain for some time. At last, going into the graveyard, although the night was very dark, he beheld a bright light, surrounding the holy abbot, whom he regarded for some time, at a distance. On the following day, he received a reproof from St. Fintan, who warned him not to intrude, for the future, on his private devotions.[2]

Colman,[3] King of Northern Leinster, held in captivity Cormac, son to Diermad, King of Hua-Kinsellagh, whom he intended putting to death.[4] Hearing of this, and being desirous to liberate the young prince, Fintan took with him twelve disciples. These proceeded towards that place, where Colman lived. It was denominated Rathmore.[5] This cruel prince, hearing of our saint's approach, and suspecting his intention, gave his retainers an order to guard carefully his captive, and to exclude God's servant from his castle. But, when the saint arrived, all its gates were miraculously opened, and even the door of that very prison, in which Cormac had been confined; the chains also fell from the captive's limbs, to the great alarm of his guards. These hastened to their king, whom they aroused from sleep. They told him, at the same time, what had occurred. Colman was in turn alarmed, and, he asked the advice of his friends, as to what should be done. He was counselled, to grant whatever Fintan might desire, lest he might incur the displeasure of God, who wrought such wonders through his saint. Hereupon, hastening to Fintan, Colman fell prostrate before him, saying: "It becomes us, O saint, to honour thee, whom the Lord hath magnified: I, therefore, release him, whom you seek, and all who are in bondage with him." Giving his benediction to the king, Fintan prepared to depart with Cormac, the liberated prince. Afterwards, a multitude of soldiers were encountered on the way. Among these was a man of royal lineage, who desired Cormac's death, but he was dissuaded from this purpose, by his companions. Hereupon, St. Fintan said, "Child of Satan, thou shalt be slain in a short time;

CHAPTER III.—[1] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. Vita S. Fintani, cap. iii., num. 17, p. 19.

[2] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. xvii., p. 352.

[3] In the Life of St. Fintan, published by Colgan, Colman is called Colum. He was not an immediate descendant of Cormac, as stated in this Life; but, rather a grandson, and a son to Corbre or Cairbre. His death is thus recorded, at the year 576, in O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209, "Colman, son of Cairbre, King of Leinster, died at Sliabh-Mairge." Hence, we are enabled to discover, that St. Fintan flourished, before that year.

[4] Neither Cormac, nor his father Diermad, is numbered among the Leinster kings, as Colgan was enabled to assert, from an examination of various catalogues, enumerating the monarchs of this province. These were in his possession.

[5] There are many places bearing this name, in the territory around Clonenagh. It would not be an easy matter to identify the exact place, to which allusion is here made; but, it does not appear, probable, that the site must be sought for near St. Fintan's monastery. It was probably some considerable distance from it.

[6] Colgan supposes, he might have been that saint, whose feast is celebrated, on the 7th—or rather the 11th—of May, at Achad Finnich, in Leinster. *Ibid.* There are some notices of this Cormac, son to Diermad, in St. Comgall's Life, at the 10th of May.

and, he whom thou desirest to slay, shall long rule over his kingdom, and shall end his life in the practice of good works." Before a month had passed, that chieftain was slain. As had been predicted, the prince Cormac[6] ruled over Hua Kinsellagh territory.[7] Having relinquished the sceptre, in more advanced years, he became a recluse, under St. Comgall, in Bangor Monastery. There, too, he ended a holy life.[8]

On another occasion, whilst our saint was travelling along the plains of Liffey, a respectable and pious man, named Fergna,[9] son to Cobhtach, met him. The saint, immediately alighted from his chariot, and bent his knee before Fergna.[10] Full of humility, the latter asked, with a certain confusion of demeanour, why a sinner had been so honoured. Fintan answered, "Unless I had seen thee, amongst angelic choirs, in Heaven, and upon earth, I would never have acted after this manner. But, I entreat of thee, that thou wilt quickly abandon this world's pleasures and assume the religious habit." Fergna replied, that he had twelve sons[11] and seven daughters,[12] a virtuous and a beloved wife, together with a people devoted to him;[13] all of which ties united, he could not break. "Return to thy house," said Fintan, who had a supernatural intuition of what should take place, "and I will prosecute this journey; but, on my return, I must visit thee." From the moment of this interview, Fergna found his heart powerfully moved to abandon those pleasures he had formerly enjoyed with such relish, so that day and night he anxiously looked for Fintan's return. After a delay of two weeks, the latter called at his friend's house. Leaving all his possessions, Fergna became a disciple of our saint, and assumed the religious habit.[14] He afterwards happily departed to a better life.[15]

At another time, when Fintan was sojourning among the people of Idrone,[16]

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[7] In St. Fintan's Life, we read, that Cormac, son to Diermad, lived a long time in the kingdom of Leinster. By this we are to understand, that he ruled in the southern part of Leinster, or in Hy-Kinsellagh; as in a previous portion of the text, his father is called king over that part of Ireland.

[8] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. xviii., p. 352, and nn. 18, 19, p. 354.

[9] This Feargna, whom Fintan saw amongst angelic choirs, both on earth and in Heaven, was a relative to our saint, and belonging to the family of St. Brigid.

[10] It seems probable, to Colgan, that Fergna was numbered among the Irish Saints; his festival might be that one, placed by the Martyrologies of Tallagh and of Marianus Gorman, at the 18th of September, or at the 11th of October.

[11] This Fergna, beyond all doubt, had one sainted son, who was called Finanus. His descent is thus traced by the "Sanctilogic Genealogy," at cap. 15: "S. Finanus was son of Fergna, son to Cobhthac, son of Muredach, son to Lasre, son of Darius, son of Dercan, son to Denius, son of Conla, son to Artcurb, son of Carbre surnamed Niadh. This St Finan is mentioned by the Martyrology of Tallagh, by the Scholiast of Ængus, and by Marianus Gorman, at the 9th of January, as also at the 13th of February. Likewise, a Colman, son to Fergna, is mentioned, by St. Ængus the Culdee, in the first part of his "Opuscula," lib. 2, cap. 18.

[12] In the "Book of the Island" it is said, that Fergna had twelve daughters. Ængus the Culdee, in his "Opuscula," lib. 2, cap. 6, and lib. 3, cap. 6, speaks of Fergna's several sons and daughters, who were numbered among the saints; and the Martyrologies of Tallagh, of Marianus Gorman and of Donegal state, that the festival of Fergna's daughters was celebrated on the 7th of January. But, these Calendars do not declare the number or names of these saints; nor was Colgan able to discover, whether they were sons and daughters to this, or to some other Fergna; although, he thought it probable, they were children to this holy man, mentioned in the Life of St. Fintan.

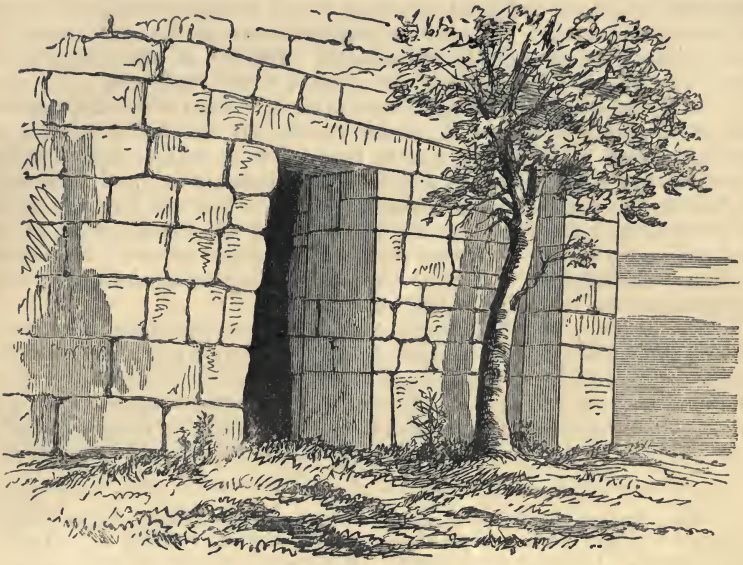
[13] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii, nn. 20, 21, p. 354. Also, ix. Januarii. Vita S. Finani. Appendix, cap. i., p. 46.

[14] See *ibid.*, xvii. Februarii. Vita S. Fintani, cap. xix., p. 352.

[15] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. Vita S. Fintani, cap. iii., num. 18, 19, 20, 21, pp. 19, 20.

[16] The people of this territory—comprising the present barony of Idrone, and that part of Kildare and Leighlin diocese, on the west side of the Barrow—are so called, because they are derived from Drona, the fourth in descent from Cathaeir Mor. See

at Achad-Finglass Monastery,[17] on the eastern side of the River Barrow,[18] and near Leighlin city,[19] a certain humble and holy bishop, named Brandubh, from Hy-Kinsellagh,[20] came to him, and proposed becoming a monk under his rule. Fintan, who rejoiced at the arrival of this prelate, advised him rather to enter Achad-Finglass Monastery, where the rule was less strict than at Clonenagh.[21] In the Salamancan MS. of our saint's Life, Ardglais is substituted for Achadh-Finglaiss. It has been thought, that Achadh-arglais was situated not far from Sletty church, in Leinster.[22] But, Achadh-arglais, or Achadh-Finnglass, has been more correctly identified with Agha,[23] a town-



Door of Agha Old Church, County Carlow.

land, containing the ruins of a very ancient church, in the barony of Idrone East, and in the county of Carlow. It is about four miles to the east of old Leighlin.[24] The length of the old church interiorly is 45½ feet, and its breadth is 15½ feet. In the east gable, about 5 feet from the ground, there

Dr. O'Donovan's "Leabhar na g-Ceart; or the Book of Rights," n. (k), p. 212.

[17] Archdall incorrectly makes St. Fintan abbot over this place. See "Monasticon Hibernicum," p. 35.

[18] In the published Life of St. Fintan, we read, that Achadh-Finglaiss was situated "contra civitatem Lethghleann, in orientali parte fluminis Bearuo."

[19] Following a conjecture of Colgan, Dr. Lanigan thinks Achad Finglass was more probably, in that part of Idrone, county of Carlow, west, rather than east, of the Barrow. Se "Ecclesiastical History of Ireland, "vo. ii., chap. xii., sect. xi., n. 168, p. 230.

[20] In the old Life of St. Fintan, this is said to have been the more celebrated part of Leinster.

[21] This shows, that both places could not have belonged to the same abbot; as the discipline and rules were different.

[22] See "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 23, p. 354.

[23] The townland and parish of Agha, in in the barony of Idrone East, are shown on the "Ordnance Survey Townland Maps for the County of Carlow." Sheets 12, 16.

[24] See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (f), p. 789.

is a window, with a semicircular arch of chiselled granite stones, at the top, to the spring of which, the window is 5 feet in height. The arch is 3 feet, in addition, to the upper key-stone. The sides and arch are built with granite stones, of unequal size. Another curious window is in the south side wall. In the west gable is the quadrangular doorway—figured in the accompanying engraving[25]—and which has inclined sides. At the top, a large lintel crosses the doorway, and it reaches nearly the whole thickness of the wall.[26] By indents seen, in the stones at the south side, it must appear, there were strong fastenings used in closing the door.[27] As the ancient church was built on ground, declining in a western direction, the side walls were extended farther than the west gable, to support the structure. The side walls appear to retain their original height, and these rise about 11 feet 9 inches, in this old church of the twelfth century.[28] The courses of masonry are very curiously arranged; but, the walls are exceedingly well grouted. The top of the west gable is down, and the walls of this church are nearly 3 feet in thickness.

At this interview with Fintan, it was urged by Bishop Brandubh,[29] on St. Fintan: "Hitherto, have I ruled over others, and now under the rule of another, I wish to resign my soul to God. I here present myself to the Lord and to thee; whatsoever, therefore, thou shalt say to me, I shall willingly observe; yet, this request alone I ask, that I may not long survive, if thou depart from this life before me, but that thou wilt speedily come to me and receive my soul." St. Fintan promised him, that God would be pleased to approve his request. Our saint survived this promise, for three years, and his prophecy was miraculously fulfilled.[30]

The people of the neighbourhood yet believe, that a famous school existed at Clonenagh, in St. Fintan's time. It is very certain, that after his decease, this seminary flourished, and that it produced scholars of the most profound learning and of the highest culture. Among the missing or lost books of ancient Erinn, the "Book of Cluain Eidhneach," in Leix, is specially enumerated;[31] and, according to a popular tradition, this had been written

[25] Copied from the large folio drawings of George V. Du Noyer, contained in the Royal Irish Academy's Library, vol. iv., No. 40. It has been reduced from the drawing, and engraved very accurately by Mr. Gregor Grey, of Dublin.

[26] In addition to the foregoing drawing, Mr. Du Noyer has several coloured drawings of details, in Agha old church, at Nos. 41 to 46. He also includes a ground-plan and restoration of the building.

[27] On the outside, this doorway is 6 feet 3½ inches high; 3 feet 5½ inches broad at the ground; and 3 feet 3½ inches at the top. For further description and more minute admeasurements, by the late Thomas O'Conor, reference may be given to the "Letters containing Information, relating to the Antiquities of the County of Carlow, collected during the progress of the Ordnance Survey in 1839." Letter, dated Leighlin Bridge, June 21st, 1839, pp. 148 to 158.

[28] To this period, it is attributed by Mr. George V. Du Noyer; although portions were erected, at very different periods.

[29] His feast is thought to have been on the 3rd of June, where further notices of him may be found.

[30] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. Vita S. Fintani, cap. iv., num. 22, p. 20.

[31] According to a statement made, by a former learned and lamented academician, Professor Eugene O'Curry, undoubtedly the Book of Clonenagh, with many other missing and valuable Irish works, was extant in 1630. In his preface to the "General History of Ireland," by Dr. Geoffrey Keating, this author states, that the Book of *Fionntan a Laoghis* was among the records of first importance, which survived in his time. See Dermod O'Connor's translation, pp. 52, 53. Duffy's edition of 1841. It is also one of the works, which he has often quoted, and a copy of which probably had been in his possession. At least, he appears to have had some extracts from it, for he alludes to it as "Leabhar Cluanah Eidhneach Fionntain i Laoighis," or "The Book of Clonenagh of Fintan, in Leix." The inscription over Tybrud Church, which had been founded by the priests, Eugenius Duhy and Geoffry Keating, D.D., bears date A.D. 1644. At that time, its founders were dead, and had been buried in the adjoining churchyard. What became of Dr. Keating's own books or MSS., we have no

by St. Fintan. If indeed our saint wrote any part of it, other portions were undoubtedly compiled by much later writers. When the ancient monastery of Clonenagh fell into ruin,[32] as in many similar instances, it may have happened, that various sacred relics and books, belonging to its religious community, passed into the hands of laics. Especially, "the Book of Clonenagh"—one of its most prized literary treasures—probably became the property of some comorban or improprietor. From what shall be stated subsequently, it seems not unlikely, that it had been kept by a family, living on the tribe lands of Leix, for several generations. It is probable, this family resided in or near Clonenagh, and its members were known as the Crosbies or Crossans." [33] In Queen Elizabeth's time, the large estate of Ballyfin, near Clonenagh, is said to have been granted for services rendered her to Patrick Crosbie, whose real surname was Mac-y-Crossane.[34] He received the title of Sir Patrick Crosby. Ballyfin was granted afterwards to Periam Pole, Esq., who was a brother to Sir John, and second son of Sir William Pole, of Shute, in Devonshire. The Castle of Ballyfin, erected by the Crosbies, had been pulled down by this grantee, who erected a more modern house on its site. This latter mansion was destroyed by fire, propably towards the close of the seventeenth, or the beginning of the eighteenth, century. His son afterwards rebuilt it. A statement has been made to the writer, that the ancient Book of St. Fintan was in the library of Ballyfin House,[35] some time about the commencement of the present century.[36] Moreover, the writer has been informed, that the crozier of St. Fintan, with many other relics, said to have

means left for ascertaining.

[32] According to Dr. O'Donovan, not a stone of the primitive ages is left undisturbed in the ruined church, at Clonenagh, and which was repaired at different periods. The part remaining is 45 feet long and 21 feet broad; but, originally, the church was much longer. See "Letters containing Information relative to the Antiquities of the Queen's County, collected during the progress of the Ordnance Survey in 1838," vol. i., p. 43. On the old Elizabethan Map of Leax and Offaly, preserved in Trinity College, Dublin, the monastery at Clonenagh seems to be represented, at the left side or north of a road, leading from Castletown to Maryborough.

[33] The Crossans—rhymers to the O'Moores—according to Dr. O'Donovan, were poets, whose principal office was to compose funeral dirges or chieftains' panegyrics. More frequently, however, the family bards degenerated into satirists.

[34] His great grandson, Sir John Crosbie, baronet, espoused the Royal cause of Charles I., and he was attainted afterwards by Act of Parliament. Although King Charles II. became entitled to his great estate in 1663, this attainder was never reversed.

[35] It is probable, that the oldest extant copy of the "Book of Clonenagh"—if not the original—was that MS. preserved at Ballyfin. For various reasons, it is not likely to have been the copy, used by Dr. Keating, while compiling the Irish History. But, hitherto, neither one nor the other has been recovered; and how important the "Book of Clonenagh" must prove for the elucidation of past events may be gleaned from Dr. Keating's quotations, especially in reference to the celebrated Synod of Rathbreasail, and its place of meeting.

[36] About the beginning of the year 1869 a respectable young man, Mr. John B. Bray, then clerk in the Hibernian Bank, Castle-street, Dublin, called upon the writer, and stated he was in possession of traditional information, which should be communicated, he thought, through some agency, to those who felt a special interest in rescuing the remains of our Irish literature from oblivion. He declared that, several years ago, while visiting the ruins of Clonenagh, near Mountrath, in company with his father, Mr. Martin Bray, of the latter town, their conversation turned naturally on St. Fintan and the old ruined monastery. Mr. Martin Bray, who had a great taste for Irish antiquities, and who was a very intelligent man, then told his son about a remarkable and curious old vellum MS., which was written in quaint, ancient characters—supposed to have been Irish—but which no person knew how to read, although most of the leaves were perfectly legible. This was called "The Book of St. Fintan," and it formerly belonged to the monks of Clonenagh. It was said to have been written by St. Fintan. Mr. Martin Bray's father, who also bore the name of Martin, and who died about 1844, at the age of ninety years, saw this MS. in Ballyfin library, in the beginning of this century.

belonged formerly to the old churches of Clonenagh[37] and Cromogue—both within a mile of each other—had been kept subsequently at Ballyfin House; but, that these had perished in a fire[38] which broke out, and they are now irrecoverably lost.[39] Yet, the "Book of Clonenagh," although missing, may possibly be still in existence;[40] whether it had been removed from Ballyfin, when this estate passed by purchase from the Poles,[41] to the former baronet, Sir Charles Henry Coote, or whether it yet remains in the house of his son and sucessor, the present Sir Charles Henry Coote,[42] seems doubtful. About the year 1850, a fire took place at Ballyfin House, but, no book was then burned.[43] Hitherto, all the enquiries made, in reference to St. Fintan's "missing book," have been unavailing.

CHAPTER IV.

ST. FINTAN'S VIRTUES AND ACCOMPLISHMENTS—HE IS STYLED A BISHOP AS WELL AS AN ABBOT—DEPARTURE OF TWO BROTHERS AT CLONENAGH—ST. FINTAN RECOMMENDED BY ST. COLUMKILLE AS A HOLY FATHER CONFESSOR—DEATH OF ST. FINTAN—DAY OF HIS FEAST—VENERATION PAID TO HIS MEMORY—CHURCHES DEDICATED TO HIM—CONCLUSION.

THE holy abbot is said to have practised very extraordinary mortifications.

[37] In "Letters containing Information relative to the Antiquities of the Queen's County, collected during the progress of the Ordnance Survey in 1838," the late Dr. John O'Donovan has given an interesting description of Clonenagh parish—commensurate with the barony of Maryborough West—in a letter, dated Mountrath, November 24th, 1838, vol. i., pp. 38 to 82.

[38] These must have been lost in that fire already noticed, and which broke out there, in the latter part of the seventeenth or in the beginning of the eighteenth century.

[39] Such was a statement made by his father, Mr. Martin Bray, to Mr. John B. Bray.

[40] Regarding this matter, the writer prepared a paper, intituled, "The Missing Book of Clonenagh," which was read April 11th, 1870, before the Royal Irish Academy. It will be found published, in "Proceedings of the Royal Irish Academy," series ii., vol. i., No. iv., pp. 7 to 12. This communication is followed by another, No. v. "Note on the Rev. John O'Hanlon's Paper—On the Missing Book of Clonenagh." By Daniel F. Dowling. This writer, living at Castletown, near Mountrath, states, that Rev. Valentine Griffith, a former rector of the latter place, is said to have been in possession of the "Book of Clonenagh," in the beginning of this century, and to have left it afterwards to his son-in-law, Robert Knaggs, M.D. The latter gentleman, in June, 1870, was living as an extensive sheep farmer, with his son James, near Melbourne, in Australia. See *ibid.*, pp. 13, 14.

[41] It was sold by their representative, the Earl of Mornington, who died in 1845.

[42] Some time after the papers, to which allusions are already made, had been read, the writer had an opportunity for visiting Ballyfin House. Sir Charles H. Coote then most courteously brought him to inspect the library and other valuable art treasures, in his fine mansion. In reply to enquiries then made, the housekeeper stated, that some old boxes remained in a store room unexamined, for a great number of years, within her memory. Sir Charles promised that a further search should take place, for the missing "Book of Clonenagh;" yet, to this present date, no further information, regarding it, has been furnished to the writer.

[43] This fact was elicited, through a communication, received from the late Lieutenant-General Dunne, of Brittis House, and dated March 4th, 1869. He was present at this fire; and, hence, we may reasonably infer, the "Book of Clonenagh" could not have been destroyed by it. In other letters, however, Lieutenant-General Dunne stated, in reply to queries, that from his earliest days, he had a perfect knowledge of the contents of Ballyfin library, to which he had constant access, nor did he ever recollect the late Sir Charles Henry Coote, Bart., with whom he had been intimate, make any mention of the old MS. in question. This, however, did not prevent his further enquiries, and in a letter headed "Brittas, March 17th, 1869," I was informed, that he felt certain the ancient "Book of Clonenagh" had never been in the Coote Library, the books of which had been purchased or procured by the late and present baronets at various times. Nor have enquiries, among the Pole] family, served to elicit more satisfactory intelligence.

As a renowned spiritual father, he desired to set a great example to his penitents. Will the sinner, therefore, seek to conceal, or refuse to do penance for, what he has committed in the presence of God, when the justified desire by their austerities to acknowledge themselves sinners, in the sight both of God and man? St. Ængus the Culdee has thus recorded St. Fintan's mortifications :—

"Fionntain the generous [Fionntain the generous,][1]
He never ate during his time
But bread of barley corn,
And water of earthy clay."[2]

The O'Clerys notice a very ancient vellum book,[3] in which is found the Martyrology of Maelruain of Tamhlacht, and many other things, which treat concerning the Saints of Erin.[4] This states, that Fionntain, of Cluain-heidhnech, the chief head of the monks of Erinn, in his manners and life, resembled Benedict,[5] head of the monks of Europe.

Father Stephen White commemorates Fintan of Clonenagh, as an evangelical preacher.[6] In most of the Martyrologies, he is called a priest, an abbot, and a confessor; however, by some writers, St. Fintan is styled bishop.[7] Yet, it is not probable, unless as a chorepiscopus, that he enjoyed such a dignity; although some of his successors, in Clonenagh monastery, are called bishops. In the Breviary of Aberdeen, he is commemorated as a prior; and if we are to credit Dempster,[8] he was afterwards advanced to the grade of bishop. Yet, as St. Finian or Finan, Bishop of Lindisfarne, is also venerated on this day, it is quite possible, some confusion may have occurred, in the attribution of episcopal rank to our saint, as well as to him.[9]

Two brothers, who lived from their youth in St. Fintan's monastery, tenderly loved each other, and being obedient to rule, in all things, they pleased our Lord, as also their own religious brethren, to the best of their ability. At length, it happened, that the elder of these brothers had been seized with a mortal illness, which caused his death. At the time of his departure, the younger brother chanced to be at work in the woods, with other monks. When returning, he saw some persons preparing a grave, in the cemetery,[10] and on enquiring from them, he learned all about his brother's death. Full of sorrow, the survivor went to that place, where the abbot and monks were already engaged, singing psalms around the corpse.[11]

CHAPTER IV.—[1] In a note, Dr. Todd says at these words, *The generous*, "The metre requires the repetition of these words, which are therefore added in brackets. In lines of this structure, it is the custom of Irish scribes to write the words but once."

[2] In the Book of Lecan, R.I.A., Dublin, at the 17th of February, and in the Festilogy of Ængus, the writer records in the following lines translated by Mr. Crowe :—

"The day of the feast of Findtan (Fintan)
vigilant
Of the great Clonenagh."

On this extract there is a translated comment :—

"Ængus Cecinit : Generous Fintain
Never eat during his time
But the bread of blighted barley
And strained muddy water."

[3] Allusion is made to the leaves, now in the Franciscan archives, Dublin, and which belonged to the "Book of Leinster."

[4] See Rev. Dr. Todd's and Reeves' "Martyrology of Donegal."

[5] His feast is kept in the Church, on the 21st of March.

[6] See "Apologia pro Hibernia," cap. ii., p. 14, and cap. iv., p. 38.

[7] According to the Bruxelles MS., the Manuscript of Florarius and Maurolycus.

[8] See "Menologium Scoticum," February 17th.

[9] See "Acta Sanctorum," tomus iii., Februarii xvii. De S. Fintano Presbytero, &c. Commentarius prævius, num. 1, p. 16.

[10] From this, and from many similar notices, we learn, that our early religious were buried, not within the church, but in the cemetery adjoining.

The survivor besought our saint, that he might then die, and thus go to Heaven, together with his brother. Saint Fintan answered: "Your brother hath already departed to God's kingdom, but you live, and cannot go simultaneously with him to Heaven, unless he rise again to life. Yet, your desire pleases me, wait awhile, and you shall see your brother living." St. Fintan then praying, he who had departed returned to life. While yet lying in the coffin, he spoke with a loud voice, blessing all who were present. He then told his brother, to make haste, and to receive the Holy Sacrifice, for the heavenly choirs, who came to meet his own soul, had returned again with him, to bear that of his younger brother, while he declared that the Almighty had heard the abbot's prayers, in accordance with the wishes of this brother, who desired now to depart. The younger brother then placed himself, beside the elder, and, having received Holy Viaticum,[12] with the prayers and blessings of the abbot and monks, he breathed forth his pure spirit to God. As their hearts were closely united in love while living, so in death these happy souls were not separated. His monks admired the wonders wrought by God, through their saintly Father Fintan. While they adored the Almighty in his wondrous ways, their hearts were strengthened by firm faith in his power, having been spectators of such a great miracle.[13]

A certain religious young man of Leix,[14] and who was named Columbanus,[15] became a disciple to St. Columkille, in the Island of Iona. Wishing, however, to revisit his own country, he besought St. Columkille to counsel him, respecting the choice of a spiritual director.[16] The Abbot of Iona told him, that he had frequently seen a holy man, whose features he described, standing with angels before God's throne, and that this was Fintan of Clonenagh, whom his disciple already knew. To him, Columbanus was directed. Having received the benediction of his great master, Columbanus set out for Ireland. On seeing Fintan, he related all that had been said of him, by St. Columkille. However, through humility, Fintan warned the young man, not to relate this occurrence, during his lifetime; but, from this obligation of secrecy, Columbanus was soon relieved, for shortly afterwards the death of venerable Fintan took place.[17]

When the holy abbot found his end approaching, he called the brethren around him. In their presence, as also in that of some other pious persons, and before a numerous concourse of people, he named Fintan Maeldubh[18] as his successor.[19] Then raising his hand, and imparting the benediction to the people, and having received Holy Communion,[20] with sentiments of the most fervent piety, St. Fintan passed out of this world, to a life of bliss, on the 13th of the March Calends,[21] or on the 17th of February.[22] Bishop De

[11] This appears to have been some form of burial service, prescribed by their rule, when a brother had departed.

[12] The words contained in this chapter, "frater mi festina accipere sanctum sacrificium," and "acceptoque divino viatico," confirm and illustrate the Catholic practices in early times—if proof or illustration be wanting.

[13] Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. xxi., p. 353.

[14] This ancient division of Ireland was situated, in the present Queen's County; but its boundaries seem to have changed, at different periods. In St. Fintan's time, it was much more extensive, than in later centuries.

[15] See his Life, at the 15th of May.

[16] In the Life of St. Fintan, we read, "Dixit ad B. Columbam, O Sancte Dei, quomodo in patria mea vivam, et tibi confitear peccata mea." This is a testimony in favour of auricular confession, as practised in the early Irish Church.

[17] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. De S. Fintano Presbytero, &c., cap. iv., num. 24, p. 20.

[18] See his Life, at the 20th of October.

[19] This holy man, we are told, was distinguished more by his virtues, than by his birth.

[20] The Life of St. Fintan states, "accepto Dominico sacrificio," &c., at the thirty-fourth chapter.

Burgo states, that he lived to the age of ninety, and that even this he exceeded.[23] It is read in one history, that twelve and six score years—equal to one hundred and thirty-two—was the term of St. Fintan's life. Such is the comment found in the Book of Lecan.[24]

The Roman Martyrology,[25] Usuard, Ado, Possuevin, Florarius, the Breviary of Aberdeen, Dempster, Camerarius,[26] Rev. Alban Butler,[27] Bishop Challoner,[28] the Circle of the Seasons,[29] Rev. S. Baring-Gould,[30] and other foreign writers, place his feast, at this date. Our earliest and latest Irish Calendars all unite, in placing the festival of the illustrious founder of Clonenagh, at the 17th of February. Thus St. Ængus, who lived himself at Clonenagh, has proclaimed it in his very ancient "Feilire."[31] The Martyrology of Tallagh,[32] likewise, notices him as Fintan of Cluain Eidnech, Abbot. The Martyrology of Donegal[33] has his pedigree and festival recorded on this day.[34] By a comparatively modern hand, a notice, regarding the festival of St. Fintan, bishop and confessor, with an Office of Nine Lessons, has been introduced into the Calendar and Martyrology of the Cathedral Church of the Holy Trinity, Dublin,[35] at the xiii. of the Kalends of March, corresponding with the 17th of February. A similar entry will be found, in a Trinity College Manuscript, Dublin.[36] The Scottish Calendarists and Ecclesiastical Historians have greatly celebrated and venerated this great patriarch of Irish monks. Thus, Camerarius, who makes St. Fintan a Scottish saint, or, at least, one venerated in Scotland, tells us he belonged to the band of Culdee fathers.[37] The Drummond Martyrology assigns his festival to this date. At the 17th of February, we find entered, "S. Fintane pryor in scotland," in Adam King's Kalendar.[38] At xiii. of the March Kalends, corresponding with the 17th of February, St. Finian, a priest and confessor, a man remark-

[21] Archdall mistakes this for the 13th of March, in his "Monasticon Hibernicum," p. 591.

[22] In giving this date for his death, Dr. Lanigan animadverts on Archdall's misapprehension, in a characteristic style:—"Bravo! But finding that Colgan modernized that date into February 17th, he tells us, that Fintan, son of Gabhren, died on this day, to which he affixes also the death of his Fintan, son of Crimthann."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xi., n. 17, p. 232.

[23] See "Officia Propria Sanctorum Hiberniæ." Officium S. Fintani, noct. ii., lect. vi., p. 17.

[24] This manuscript belongs to the Royal Irish Academy.

[25] It states, "In Scotia S. Fintani Presbyteri et Confessoris."

[26] Yet, without apparent warrant, he refers Fintan's feast to the Kalends of February; although he acknowledges, the Roman and Usuard Martyrologies to give it, at this date.

[27] See "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February xvii.

[28] See "Britannia Sancta," part i., pp. 120 to 124.

[29] See p. 48.

[30] See "Lives of the Saints," vol. ii., February xvii., pp. 324, 325.

[31] The following *rann*, extracted from the "Leabhar Breac," and translated into English, has been furnished by Professor O'Looney:—

F.x.m.kl. Dlomthuſ each co h-oll muiṁ,
Feil Chormaic co n-glanbail;
La feil Finotain figlig,
Cluana Eonich aobail.

All men proclaim [even] to the great sea,
The festival of Cormac the chaste;
With the festival of Findtan the prayerful,
Of Cluain Ednach the great.

[32] Edited by Rev. Dr. Kelly, p. xvi.

[33] Edited by Drs. Todd and Reeves, pp. 50, 51.

[34] In the superadded table to this work, the reader is referred to a Life of St. Fionnchu, fol. 11, for further notices concerning St. Fintan of Clonenagh. See *ibid.*, pp. 420, 421.

[35] See John Clarke Crosthwaite and Dr. Todd's edition. Introduction, pp. xliii., xlvii., lv., and pp. 62, 89.

[36] It is classed B. 1, 4.

[37] See "De Duplici Statu veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 149.

[38] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 5, 144.

able for his great virtue, had been commemorated in Scocia, as we learn from a manuscript folio volume,[39] belonging to the University Library of Edinburgh,[40] and partially published by David Laing, Esq., F.S.A., Scot., with prefatory notice.[41]

The date for St. Fintan's departure has not been exactly ascertained. It occurred long before the end of the sixth century,[42] according to Colgan's inference.[43] Yet, Dempster[44] would foolishly maintain, that he flourished in the ninth or tenth century.[45] Centuries have passed away since his demise, and even since the destruction of his monastery, at Clonenagh; yet, the



New Catholic Church of St. Fintan, Mountrath.

people there have a profound veneration for their patron. St. Fintan's old road, leading on in the direction of St. Fintan's church and well at Cromogue,[46]

[39] It contains 110 vellum leaves, written in the early part of the sixteenth century, and intituled "Martyrologium secundum vsum Ecclesie Aberdonensis."

[40] It was presented by Laurence Charteris, Professor of Divinity, in 1677.

[41] See "Proceedings of the Society of Antiquaries of Scotland." Sessions MDCCCLIV.-V.—MDCCCLVI.-VII., vol. ii., May 12, 1856, No. v., pp. 256 to 272.

[42] See "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 26, p. 355.

[43] Yet, from the narrative on which it rests, there seems no reason for assuming, that St. Fintan died long before A.D. 592, or at furthest A.D. 597, dates assigned for St. Columkille's decease.

[44] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vi., num. 507, p. 275.

[45] He says: "Floruit anno DCCCXXI., vel DCCCCLXXIII." For this statement, he cites a Scottish Breviary.

[46] All these objects named, as also the ruins, graveyards, and St. Fintan's Well, at Clonenagh, may be traced on the "Ordnance Survey Townland Maps for the Queen's County." Sheet 17. The town of Mountrath, about one mile and a-half, west by south from Clonenagh is also de-

is yet pointed out by the country inhabitants, and it has an associated legend.[47]

The Irish clergy celebrate St. Fintan's festival as a double. By a Decree of the Sacred Congregation of Rites,[48] on this festival of his, falling on the 17th of February, a Duplex Majus, a Proper Office of Nine Lessons, compiled by Bishop De Burgo, was to be recited by the secular and regular clergy, as likewise by the nuns, throughout the kingdom of Ireland.[49] In Clonenagh parish, St. Fintan's festival is yearly commemorated, as one of great devotion, even to the present date; and, it is remarkable, that from time immemorial, a fair has been held there, on the patron's day. In the town of Mountrath, within this parish, of late years a fine Gothic parochial Catholic church has been erected, and dedicated under his invocation. This noble structure had been commenced and covered in by a former pastor of the parish, Rev. James Dunne; his successor, Rev. Martin Nolan, applied himself zealously and tastefully to complete the internal decorations. The design was furnished by John S. Butler, Esq., City Architect of Dublin, and the works were carried out, under his superintendence,[50] in a style of elegance and solidity, creditable to all concerned in this erection.

St. Fintan of Clonenagh also appears to have been patron saint of Mayglass parish, in the barony of Forth, and county of Wexford.[51] The ruins of an old church existed within this parish, in the year 1840.[52] These consisted of a nave and choir. The former measured 48 feet in length, and 19 in breadth, in the inside; the choir was 27 by 15 feet. About 17 feet of the choir side-walls, which had been joined to the east gable, then remained. This eastern gable contained a large pointed window, about 9 feet in height; being 8 feet and 3 inches in width, on the inside. On the outside, it was 7 feet high, and 4 feet 9 inches wide, where it arose 3 feet over the ground. It was constructed of small chiselled granite stones, and it exhibited holes for crossbars. There was a window in its south wall, placed at a distance of 5 feet, from the east gable; but, then, this had been entirely defaced. The north wall contained another window, placed at a distance of 4 feet from its middle, but, this was also ruined. The north wall of the nave was completely destroyed; yet, 30 feet of the south wall, adjoining the west gable, remained. The doorway opened on this wall, and it was placed at a distance of 15 feet, from the west gable. It was rounded on top, and it measured 7 feet 2 inches, in height, on the inside, by 4 feet 2 inches, in width. On the outside, its dimensions were 5 feet 8 inches in height, by 3 feet, in breadth. It appears to be of ancient construction. The west gable is surmounted by a high belfry, consisting of two pointed arches. It

scribed on the same sheet.

[47] This may be found versified, with notes, in "Legend Lays of Ireland," by Lageniensis, No. xxii., pp. 131 to 136.

[48] Granted on the 8th of July, A.D. 1741.

[49] See "Officia Propria Sanctorum Hiberniæ," pp. 15 to 17.

[50] The accompanying engraving was executed by Mrs. Millard; the drawing on wood-block having been copied by William F. Wakeman from the original working design, kindly given by the architect.

[51] "This parish is bounded on the north, by Kildavin and Rathmacnee parish; on the east, by Killineck and Ballybrennan parishes; on the south, by those of Ballymore and Tomahaggard; and on the west, by Mulrankin parish. The name of this parish is unquestionably Magh Glar, in the original language, and it means 'the green plain.' It is written Maglasse in the Liber Regalis Visitationis, and now generally Mayglass."—"Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. i. John O'Donovan's Letter, not dated, but written in the year 1840, p. 288.

[52] This is probably the church, described as dedicated to St. Fintan, in this parish, about the year 1680. A fine old mansion of the Deans of Ferns was then near it, but in ruins at that time. See "Journal of the Kilkenny and South-East of Ireland Archæological Society." New series, vol. iv., part i., p. 67, and n. (5).

contains a window, rounded on top, and placed at a height of 14 feet from the ground. Apparently it was about 5 feet in height, and 2 in width. Fourteen stone steps led from the south wall top to the belfry. The walls of this church are well grouted, and about 2 feet 9 inches in thickness. They are built with stones of considerable size. About 300 yards southwards from this church, there was a holy well, called St. Fintan's Well. At this, "Patterns" were annually held, on the 17th of February. These "Patterns" were abolished, about A.D. 1820. However, from such local circumstances, we may infer, that the patron saint of Mayglass parish, must have been the celebrated St. Fintan, Abbot of Clonenagh.[53] At Loughill, Queen's County, he was venerated. Scotland likewise preserves memorials of this great saint. Thus, in Kilintag, Morven,[54] a church had been dedicated to St. Fintan.[55]

Another festival is said to have been held, in this holy abbot's memory, on the 15th of the month of November.[56] In the Life of St. Fintan, we have a few particulars left, regarding his personal appearance, during his more advanced years. He is described, as then having a florid complexion, with a few white locks of hair remaining, his eyes being remarkable for their brilliancy. As to the leading traits of his character, he possessed sincere humility, mildness of disposition, patience, zeal, and charity towards all men; to his brethren, he was particularly indulgent, so far as comported with their strict monastic observance, and he was beloved by them, in return for that benignity and paternal kindness he manifested. In prayer, in fasting, in constant vigils, passed his years from youth to old age; never relaxing the rigour of his strict observances, although allowing dispensations, from these practices, occasionally, to those subjects, over whom he exercised spiritual rule.[57] He wrought many miracles, some of which are contained in his Life. Tradition assigns to him several other miracles, which are not related in his biographies; but, for the most part, these are rather of a legendary character. They attest, however, that abiding love and admiration for the saint's character, which survived all vicissitudes of time, and which will probably continue much longer to live in the pious regards of our people.

ARTICLE II.—ST. CORMAC, ARCHBISHOP OF ARMAGH. [*Fifth Century.*] As the great Apostle of Ireland has been confounded with three Patricks, who lived, at an early period in our history;[1] so his present saintly successor, in the see of Armagh, has been mistaken for a namesake, who presided at one time, over the ancient see of Trim.[2] At the 17th day of February, the calendars have entered the present St. Cormac, who was not a Bishop of Trim, but who was an early Archbishop of Armagh. Yet, by some writers, and especially by Colgan, it has been supposed, that he ruled over both sees. At this date, the latter writer has given his Acts, which are necessarily shrouded in much obscurity.[3] To these, he has added an Appendix, in two

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[53] "County Wexford Letters of the Ordnance Survey, R.I.A.," vol. i., pp. 288 to 290. Mr. O'Donovan's Letter, not dated, but written in the year 1840.

[54] See "Origines Parochiales Scotiæ," part ii., p. 189.

[55] See Bishop Forbes' "Kalendars of Scottish Saints," p. 349.

[56] At this day, Colgan intended to have published another Life of this saint, taken from the Book of the Island. This is supposed to be the feast of some translation of his remains.

[57] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, cap. xxii., xxiii., n. 28, pp. 353, 355.

ARTICLE II.—[1] See that interesting treatise, "The Life of St. Patrick," &c. Collected and edited by Rev. John Lynch, P.P., Ballymena, p. 21, Dublin, 1870, 8vo.

[2] See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i. Ecclesiastical and literary series. First period, p. 107.

[3] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Cormaco Episcopo Ath-

chapters.[4] The Bollandists have no special mention of this holy prelate, at the present date; unless, indeed, he may be classed with a Cormac, Bishop of Trim, who is entered in a list of saints, connected with that place.[5] A certain Cormac, called the son of Enda, is thought[6] to have been a nephew to King Leogaire.[7] He is said, subsequently to have become Archbishop of Armagh. This Dr. Lanigan suspects to be a mistake; since Enda's son, Cormac, whom his father had entrusted to the care of St. Patrick,[8] is not mentioned in the oldest accounts concerning him, as having ever become a bishop, although in the passages relative to him the see of Armagh is particularly mentioned.[9] The same writer doubts, that the present Cormac's father was Enda, brother of King Leogaire. His mother is said to have been Fuineacht, daughter of Maelfithrigh, son to Dioma, son of Colman.[10] That Cormac had been Bishop of Trim, before he was promoted to Armagh, has been the mistake of some writers. It is true, that certain compilers of our Calendars represent him to have been such; but, it is easy to account for their having done so. There was a Cormac, Bishop of Trim, in the eighth century, whose memory, together with that of St. Luman and of several others, was revered there, on the 17th February. Dr. Lanigan asserts, that Trim was not an episcopal see in the fifth century, and that its first bishop, who is named Luman or Loman, belonged to the seventh.[11] One account makes him abbot, at this place.[12] That Cormac, son of Enda, said to have been consigned to St. Patrick,[13] used to receive from certain bishops, whom the Apostle had appointed as his masters, some cows on each All Saints' Day towards his support. As these were given to him, in honour of St. Patrick, their successors used to continue this sort of payment, it is said, to the see of Armagh, after the death of Cormac. But, the Tripartite Life of St. Patrick does not mention Cormac, as having been a bishop, and it gives him no other name or title, than that of Cormac Snithine.[14] Jocelin, who usually follows the Tripartite, or, at least, certain documents, whence that work was in part derived, has an account of Enda, and of his consigning Cormac to St. Patrick's care, which account he thus concludes, by stating, that

trumensi, et postea Archiepiscopo Ardmachano. Ex variis, pp. 358, 359.

[4] See *ibid.*, pp. 360, 361.

[5] See "Acta Sanctorum," tomus iii., Februarii xvii. Among the pretermitted saints, at p. 3.

[6] By Sir James Ware, who appears to have followed Colgan's opinion.

[7] See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xii., p. 415.

[8] See his Life at the 17th of March.

[9] See *ibid.* Also nn. 150, 151, 152, p. 417.

[10] See Rev. Drs. Reeves' and Todd's "Martyrology of Donegal," pp. 50, 51. Yet, such parentage, on the mother's side, is more probably referable to St. Cormac, Bishop of Trim, likewise venerated on this day.

[11] See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xii., p. 416.

[12] Thus the Rev. Robert King writes: "In the copy of the *Feilire*, or Festilogy, of Ængus, preserved in the *Leabhar Breac*, this Cormac is called "*Coarb of Patrick in Trim*," which would make him to have been abbot there, instead of at Armagh. Ware enumerates him among the Archbishops of Armagh, although noticing his having been also, as he states, Bishop of Trim."—"Memoir introductory to the early History of the Primacy of Armagh," p. 69.

[13] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. 18, 19.

[14] Dr. Lanigan remarks, that thus the matter stands in the text, as quoted at full length, by Colgan, at the 17th of February. Yet, in his edition of the Tripartite in "Trias Thaumaturga," Colgan has thrown in some words, indicating that this Cormac was Bishop of Armagh. Instead of, as we read at the 17th of February, "Et sic postea haec servitus (of giving the cows) eorum ecclesiis adhaesit, donec Nuadhat abbas Ardmachanus," he swells up the text in "Trias Thaumaturga" with the following words: "Et ille mos postea apud eorum successores transiit in consuetudinem et debitum, ut singuli nempe quotannis successoribus S. Cormaci vaccam debeant solvere, donec Nuadhat," &c. Colgan thought, this tribute could not be paid to Armagh, unless Cormac had been bishop there. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xii., n. 151, p. 417.

St. Patrick baptized, educated,[15] and imbued with a knowledge of letters, the boy who was called Cormac, surnamed Snithine.[16] He grew in age, in wisdom and in sanctity; and being renowned for his virtues and miracles, this Cormac happily slept in the Lord.[17] It seems doubtful, however, that he had been raised to the Archiepiscopal see of Armagh.[18] At a period, when St. Patrick is said to have been very old, and wholly intent on Divine contemplation, St. Cormac, having become an eminent example for innocence, piety, learning, and a knowledge of the Holy Scriptures, was appointed successor to Jarlath, A.D. 485, by the Irish Apostle himself.[19] This St. Cormac, Archbishop of Armagh, is mentioned in many Irish Calendars, but without the addition of his being called the son of Enda. This would hardly have been omitted, were he the same person. For Enda was a chieftain of high consideration; and, were it merely to remind the reader of his having consigned his son Cormac to St. Patrick, the authors of these Calendars would have mentioned his name when treating of the Archbishop Cormac.[20] Again, Colgan strives to distinguish a supposed Cormac junior from an older one, who was likewise a Bishop of Trim, as he thought. This older Cormac was assumed to have vacated the see of Trim, and then to have become Archbishop of Armagh.[21] To the former see, it is said, St. Patrick had likewise nominated him;[22] but, this supposed appointment does not appear to be a well-founded statement. Now, it happened, that this was the very day for the festival or death of Cormac, Archbishop of Armagh. Hence it came to pass, that the two Cormacs were confounded together. Then it became necessary to suppose the translation of Cormac from Trim to Armagh. This proceeding would not have been allowed by the Western Church, in the fifth century, without the greatest necessity existing for such a change. Next came another paradox, viz., the burying of Cormac at Trim, because he, who was really Bishop of Trim had been buried there. Surely the clergy and people of Armagh would not have suffered the remains of their archbishop to be removed to another diocese. However, the two Cormacs are very clearly distinguished from each other in the Irish Annals.[23] Now, Jarlath, Archbishop of Armagh, died, early in the year 482. St. Cormac was his immediate successor, and he is thought to have governed this church for the term of fifteen years.[24] He is called St. Patrick's heir,[25] because, as it is stated, he survived the illustrious founder. Again, this archbishop is distinguished, in the Irish Annals, from many other Cormacs, by an addition that he was from the district of Ernaidhe.[26] The *locale* of this region was a sub-

[15] In Harris' Ware, it is stated, that he was educated under four of St. Patrick's disciples. See vol. i., "Archbishops of Armagh," p. 36.

[16] Colgan thinks he received this cognomen, because Snithine was the place where he received his education—for this remark seems to be an addition to the original text. See "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. 19.

[17] See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. c.

[18] Dr. Lanigan pertinently puts this question: "Would he not have mentioned his having been raised to the primacy of Armagh, if he had known that to have been the case?"—"Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xii., p. 417.

[19] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 36.

[20] Dr. Lanigan adds to the foregoing remarks: "How much more distinct would not his specification have been by marking him the son of Enda, had he been such?"—"Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xii., pp. 415, 416.

[21] See *ibid.*

[22] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 36.

[23] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., section xii., p. 416.

[24] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 36.

[25] In the "Annals of Ulster." See Dr. O'Conor's "Rerum Hibernicarum Scriptores."

[26] "De regione Ernaidhe."—Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Cormaco Episcopo, &c., n. 18, p. 359.

ject of doubt to Dr. Lanigan.[27] It is also called Crioch an Ernidhe.[28] This may be a corruption of Crioch Leoghaire.[29] It was probably some part of the country near Lough Erne, or the river of said name, as Dr. Lanigan supposes, unless it was the same as Ernatia, which seems to have been in the county of Louth.[30] It may, however, have been one of those places, now designated Urney, and to which allusion has been already made.[31] It was certainly different from the territory, in which Enda lived, viz., Usneadh or Usny.[32] However, concerning this archbishop's transactions, we find nothing particularly recorded, except his having become a very perfect man, and his general repute of having wrought miracles.[33] This holy prelate departed from life, most probably at Armagh, on the 17th of February. His feast was celebrated, likewise, on this day. In the Festilogy of St. Ængus, at the 17th of February, this saint is commemorated.[34] In the Martyrologies of Tallagh[35] —we cannot be sure, however, that he is the same Bishop Cormac—of Cashel, of Marianus O'Gorman, and of Donegal,[36] his festival is entered, at the same date.[37] A.D. 496[38] or 497,[39] was the year of his death. It is said, he was buried at Trim. There, and at Armagh, his festival was observed, on the day of his death.[40] Yet, it appears most likely, he was interred at Armagh; although, it is possible, some of his relics may have been preserved at Trim.[41] Otherwise, it is not easy to account for the local reverence in which he was there held. At this date, also, the Bishop Cormac's feast had an Office of Nine Lessons.[42]

ARTICLE III.—ST. LOMAN OR LUMAN, SAID TO HAVE BEEN THE FIRST BISHOP, AT TRIM. [*Fifth Century.*] This holy man is classed among St. Patrick's disciples; and, he flourished about the middle, or towards the close, of the fifth century. He is stated, to have been the first founder of a

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[27] He alludes to an Ernaidhe, in Muskerry, county of Cork; but, he remarks, that it is not called a district; and besides that it was more natural to suppose, that Cormac was a native of Ulster rather than of Munster. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xii., n. 154, p. 418.

[28] See Rev. Robert King's "Memoir Introductory to the early History of the Primacy of Armagh," p. 68.

[29] Dr. O'Donovan renders Crioch-in-Ernaidhe, "the territory of the little oratory" or "little church." See "Annals of the Four Masters," vol. i., n. (k), p. 160.

[30] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., section xii., p. 416.

[31] See what occurs at the 11th of February, art. v.

[32] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., section xii., p. 416.

[33] At least, such is Colgan's account. See "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Cormaco Episcopo, &c., cap. ii., p. 358.

[34] The following translation of the Irish, as found in the "Book of Lecain," R.I.A., was furnished to me by the late J. O'Beirne Crowe, A.B. :—

"All relate, as far as the great sea,
The feast of Cormac, of pure prosperity."

[35] Edited by Rev. Dr. Kelly, p. xvi.

[36] Edited by Drs. Todd and Reeves, pp. 50, 51.

[37] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Cormaco Episcopo, &c., n. 21, p. 359.

[38] Duald Mac Firbis enters, under the head of Ath Truim, Cormac, bishop, and combarb of Patrick [ob.], anno 496, at 17th of February. See "Proceedings of the Royal Irish Academy." Irish MSS. series, vol. i., part i., pp. 88, 89. See also the "Chronicon Scotorum." At the year 496, we read in Dr. O'Donovan's "Annals of the Four Masters" that Cormac of Crioch-in-Ernaidhe, successor of Patrick, resigned his spirit. See vol. i., pp. 160, 161.

[39] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Cormaco Episcopo, &c., cap. iv., p. 359. Also, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xii., p. 416.

[40] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 36.

[41] See Dr. O'Donovan's "Annals of the Four Masters," vol. i. n. (k), p. 160.

[42] A MS., in T.C.D., classed B. 3, 12, contains, at February 17th or Kal. xiii. Martii, the entry, Sancti Cormaci, Epis. ix. Lect.

church, at Trim.[1] It is also supposed, this place had been erected into an episcopal see, before the middle of the fifth century.[2] The late Sir Wiliam R. Wilde has given a very elegant description of Trim[3] and the scenery immediately surrounding it.[4] Nor has this distinguished antiquary failed to invest its historic associations, with the charms his taste and knowledge conveyed through his writings. Later still, Eugene Alfred Conwell, M.R.I.A., published a detailed topographical and historical account of the ruins, which lie in and around this old town.[5] In or soon after A.D. 432, its historic life commenced, it is said, when St. Patrick first began his Irish Apostolate. Our saint was appointed its first Bishop. As, however, the feast of St. Loman is marked in



View of Trim, County Meath.

the Irish Calendars, at the 11th of October; for that day, we reserve a more extended biography, while the present festival is thought by Colgan to denote some translation or elevation of his relics. He being venerated, with many other companions in Trim, and all their celebrations occurring, on the 17th of February; perhaps, Colgan's is the preferable hypothesis, and all these

ARTICLE III.—[1] In the Tripartite Life of St. Patrick, part ii., it is stated, that St. Loman received the grant of this place from Fethlimid, the son of King Laogaire, who lived in that locality. The proprietor is said to have presented the site to God and St. Patrick, as also to Lomman and Fortchern. See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 394.

[2] The parish of Trim is situated in the baronies of Lower Moyfenrath and Upper Navan. Its limits are defined on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 30, 35, 36, 41, 42. The town and immediate precincts of Trim are shown on Sheet 36.

[3] The accompanying view of Trim from the bank of the River Boyne, was drawn on the spot, and afterwards transferred to the wood, by William F. Wakeman. It was engraved by William Oldham, and by his son, Alfred.

[4] See his "Beauties of the Boyne and Blackwater," chap. iv., pp. 79 to 102.

[5] See his paper "A Ramble round Trim," in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. ii. Fourth series, part ii., pp. 361 to 430. A continuation of this paper is promised.

holy persons may have lived contemporaneously with him. Another conjecture, notwithstanding, may be offered, viz., that although called his companions—perhaps in a public veneration only—they may have flourished at different periods, and some of them long after his time. Indeed, the genealogies, and chronology, supposed to be referable to them, appear to favour this latter view of the case. Colgan has given St. Loman's or St. Luman's Acts, at the 17th of February.[6] In like manner, the Bollandists unite the Acts of Saints Loman and Fortchern, of Trim, in two sections, and in 13 paragraphs, at the 17th of February.[7] The Rev. Alban Butler confounds this holy bishop with St. Lomman, of Portloman—altogether a different person—and has his festival, at the same date.[8] The Rev. Richard Butler treats about St. Loman and St. Forcherne.[9] In like manner are these holy men classed together, on this day, in the Rev. S. Baring-Gould's work.[10] Yet, their history and historic associations still require to be purged of great obscurities and misstatements.

ARTICLE IV.—ST. FORTCHERN, SAID TO HAVE BEEN SECOND BISHOP, AT TRIM. [*Fifth and Sixth Centuries.*] This holy man is thought to have succeeded St. Loman or Luman, in the early founded see, at Trim. Colgan has published his Acts, at the 17th of February.[1] On this day, with seventeen other local patrons, his festival was observed at Trim. St. Fohernus, bishop, is noted in Father Henry Fitzsimon's Catalogue,[2] yet without giving the date for his feast. He refers, however, to Joceline's account of him.[3] More in accord with the Irish Calendars, we prefer reserving his Acts for the 11th of October, which seems to have been his chief festival. In addition, this holy bishop is found classed among St. Patrick's disciples.[4] He seems to have immediately succeeded St. Lomman, in charge of the church of Trim.[5] The reader will find a very interesting description, with historical notices of Trim, in the invaluable work of Rev. A. Cogan.[6] Beautiful illustrations of its local antiquities and scenery, with an interesting description, will be found in Mr. and Mrs. Hall's work.[7] It is delightfully situated on the River Boyne.

ARTICLE V.—ST. PATRICK HOSTIARIUS OR OSTIARIUS, AT TRIM. Among the companions of St. Loman, venerated at Trim, we find a St. Patrick, surnamed Hostiarius or Ostiarius, regarding whom, Colgan has some notices at the 17th of February.[1] Yet, if we credit these, he flourished so

[6] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Lomano Episcopo Athtrumensi, pp. 362 to 364.

[7] See "Acta Sanctorum," Februarii xvii., tomus iii. De Sanctis Episcopis Lomano et Fortcherno, Athrymæ, in Hibernia, pp. 13 to 15.

[8] See "Lives of the Fathers, Martyrs and other Principal Saints," vol. ii., February xvii.

[9] See "Some Notices of the Church of St. Patrick, Trim, collected from various authorities," pp. 2 to 7. Trim, 1837, 12mo.

[10] See "Lives of the Saints," vol. ii., pp. 321 to 323.

ARTICLE IV.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Fortcherno Episcopo Athtrumensi, pp. 364 to 365.

[2] See "Catalogus aliquorum Sanctorum Hiberniæ," in O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xii., p. 54.

[3] Vita S. Patricii, cap. lii. See also Colgan's "Trias Thaumaturga," n. 55, p. 100.

[4] See *ibid.*, p. 266.

[5] See Archdall's "Monasticon Hibernicum," p. 575.

[6] See "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvii., pp. 389 to 395.

[7] See "Ireland: its Scenery, Character," &c., vol. ii., pp. 374 to 384.

ARTICLE V.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Patricio Ostiario," p. 366.

late as the middle of the ninth century. He is said, to have had another festival at the 24th of August; and, to this date, our readers are referred for additional notices of him.

ARTICLE VI.—ST. LURECH OR LURECUS MAC CUANACH, AT TRIM. Marianus O'Gorman treats of this saint, at the present date. The "Sanctilogic Genealogy," [1] thus gives his pedigree. St. Lurech or Lurecus was the son of Cuanach, son to Carius, son of Fethlimid, son to Echin, son of Fiachrius Tort, son of Colla Huasius.[2]

ARTICLE VII.—ST. COELOCHTRA OR CÆLUS-OCHTRA, AT TRIM. Regarding this holy person, I can find no other account, than the mere entry of his name, with the companions of St. Loman, at Trim, in the "Martyrology of Tallagh." [1]

ARTICLE VIII.—ST. CONAN, AT TRIM. Colgan is unable to furnish any satisfactory solution of this holy man's history; but, he notes, that the Martyrologies of Tallagh, of Marianus O'Gorman, of Herman Greuen, and of Usuard enlarged, have notices of saints, bearing such a name, at the 12th of January, at the 13th of February, at the 8th and 20th of March, at the 26th of April, and at the 28th of October.[1]

ARTICLE IX.—ST. CUIMAEN OR COMAN, A BISHOP, AT TRIM. Among the many holy persons, called Cuimaen, Coman, Cumenus, in the Martyrologies, Colgan thinks it most likely, the present may be St. Cumineus, the son of Duibh, whose feast occurs on the 12th of January, or St. Cumineus, of Kill-air, whose festival is celebrated, on the 30th of November.[1] Again, the Martyrologies of Tallagh and of Donegal are said to commemorate St. Cuminus, with fourteen other companions at Trim, in Meath, on this day.[2] Yet, in Drs. Todd's and Reeves' edition of the "Martyrology of Donegal," this is not the case.

ARTICLE X.—ST. LACTEAN OR LACTAN, A PRIEST, AT TRIM. Who he was is unknown, for he does not appear to be identical with St. Lactean, Abbot of Achadh-ur or Freshford, in the county of Kilkenny, and whose festival occurs on the 19th of March.

ARTICLE XI.—ST. LACTEAN OR LACTAN, A BISHOP, AT TRIM. Equally undiscovered is the parentage and history of this holy prelate; nor, is it known, if he can be identified with any saint recorded in our Calendars.

ARTICLE XII.—ST. SARAN, AT TRIM. His history is unknown, although his festival is assigned to this date. There are many Irish saints bearing this name in our Calendars.

ARTICLE VI.—[1] Chapter xii.

[2] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. De aliis diversis Sanctis Athtrumiæ quiescentibus, p. 367.

ARTICLE VII.—[1] Edition of Rev. Dr. Kelly, p. xvi.

ARTICLE VIII.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De aliis diversis Sanctis Aththrumiæ quiescentibus, p. 367.

ARTICLE IX.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De aliis diversis Sanctis Athtrumiæ quiescentibus, p. 367.

[2] See *ibid.*, xii. Januarii, n. 6, p. 59.

ARTICLE XIII.—ST. CONAILL OR CONALL, AT TRIM. Colgan is of opinion,[1] that considering the circumstances of race and of local position, this holy man must be Conall, the son of Fiachna, son to Malduin, son of Colman, son to Ard, son of Libren, son to Dallan, son of Enna, son of Laogaire. Such is the pedigree, which occurs in the Sanctilogic Genealogy.[2]

ARTICLE XIV.—ST. COLMAN, AT TRIM. Among the many Irish saints, bearing the name of Colman, there are two descended from King Laogaire. It is thought, by Colgan,[1] that owing to family descent and to local associations, the present may be either St. Colman, son of Lugid, son to Laogaire, or St. Colman, son of Enna, son to Laogaire.[2]

ARTICLE XV.—ST. FINSECHA, OR FINNSEGH, VIRGIN. According to St. Ængus, Marianus O'Gorman and the Calendar of Cashel, this holy virgin, Finsecha, is venerated on the 13th of October, in the mountain of Guarius, in the region of Galenga.[1] Her feast is given, likewise, at this day.

ARTICLE XVI.—ST. CORMAC, BISHOP OF ATH-TRUIM, NOW TRIM, COUNTY OF MEATH. [*Seventh and Eighth Centuries.*] It seems unaccountable, why so many holy persons are entered in our Irish Calendars, as having been commemorated at Trim, on this date; for, we can hardly suppose it was the Natalis for those, whose names and celebrations we have given, in the preceding order. At the 17th of February, Colgan has published the Acts of the present holy bishop,[1] whom he considers to have lived, at a later period, than the former St. Cormac. The Bollandists merely class the present St. Cormac, a bishop, among others venerated, at Trim,[2] on this day.[3] This pious prelate is said to have been descended from the royal house of the Nialls, as was also the former, which Colgan assumes. Both are thought to have been born in Meath. The present Colman's father is named Colman Hua Suibhne,[4] supposed to have descended from Conall, one of the sons of Niall the Great. His mother is called Funecta, daughter of Moelfitric, son to Dima, son of Columb. Certain very probable mistakes have to be corrected, in reference to this holy prelate. In consequence of supposing that there was an older Cormac, than he who is called junior, a Bishop of Trim, Colgan has some doubts as to which of them this date for a festival belonged. But, as he was mistaken on these points, as already shown, his doubts in

ARTICLE XIII.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De aliis diversis Sanctis Athtrumiæ quiescentibus, p. 367.
[2] Chapter iii.

ARTICLE XIV.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De aliis diversis Sanctis Athtrumiæ quiescentibus, p. 367.
[2] The Sanctilogic Genealogy, chap. iii.

ARTICLE XV.—[1] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. De aliis diversis Sanctis Athrumiæ quiescentibus, p. 367.

ARTICLE XVI.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Cormaco Juniore Ep. Atht., p. 361.
[2] An interesting account of Trim will be found in Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 643 to 645.
[3] He is found among the pretermitted saints in their "Acta Sanctorum," tomus iii., xvii. Februarii, p. 3.
[4] He is supposed, by Colgan, to have been the son of Colman, surnamed the Small, Prince of Meath, and son to Diermit, son of Cearball, son to Connall, &c. It is thought, from the circumstances of time and place—Trim being in Meath, and Suibhne, Lord of Meath, having been killed by Aedh Slaine, A.D. 596, at Bri-damh, or the "Hill of Oxen," over a stream called Suainiu, in the parish and barony of Geshill, King's County—that the foregoing pedigree may be correct. See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Cormaco Juniore Ep. Atht., p. 361, and nn. 1, 2, 3. Also Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 222, 223, and n. (o), *ibid.*

consequence are unfounded. The occurrence of a festival on the 17th of February, for two distinct Cormacs, probably caused them to be confounded or mistaken, one for the other.[5] This saint was born, probably in the seventh century. No less than three pious brothers of his are noticed. Rumold,[6] supposed to be Rumann, or Rumond,[7] a very wise man and deeply skilled in history and antiquities,[8] who died in 742,[9] Boitallach,[10] Abbot of Trim, whose death is marked at A.D. 751;[11] and Ossan, the year of whose death is not known.[12] We are informed, that all of these are inscribed on our Irish



Ruins at Trim, County Meath.

Calendars. The situation of Trim is extremely picturesque and commanding. The Very Rev. Dean Butler has produced a valuable book on this ancient town, and it is replete with information, especially regarding its ecclesiastical antiquities.[13] In this, he treats about St. Cormac.[14] Another ecclesiastical

[5] See what is stated in the previous article. See, also, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xii., p. 416.

[6] Colgan does not think he can be St. Rumold, Bishop of Ath-cliath, and patron of Belgium, as this name does not often occur in our Irish Annals. He proposed discussing this question further, when treating on St. Rumold's career.

[7] If he be the same, as the present saint's brother, a very curious—but evidently a very legendary account of him—is contained in a vellum manuscript, in the Bodleian Library, at Oxford. This is said to have been copied from the "Book of Rathain Ua Suanaigh," and the original Irish, with an English translation, will be found in Dr. Petrie's "Ecclesiastical Architecture of Ireland," &c., part ii., sect. iii., subsect. ii., pp. 353 to 355.

[8] His Natalis is not known.

[9] In Dr. O'Donovan's "Annals of the Four Masters," at A.D. 742, we have entered, "Rumann, son of Colman, an adept in wisdom, chronology and poetry, died." The genealogy of this Rumann—called the Virgil of Ireland—is contained in the "Book of Ballymote." The "Annals of Ulster" have his death at A.D. 746, and the "Annals of Tighernach," at A.D. 747. The latter, Dr. O'Donovan thinks to be the true year. See pp. 344, 345, and n. (i).

[10] See notices of him, at the 5th of October.

[11] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 352, 353.

[12] His feast occurs, however, at this day.

[13] The Rev. Richard Butler published its history in an anonymous tract, intituled

historian,[15] who has indefatigably laboured to revive the former glories of Meath, has given a very complete and interesting account of Ath-Truim, as called in former times, and at present shortened to Trim.[16] It is stated, by him, that a religious establishment was founded here as early as St. Patrick's time. The present St. Cormac seems to have had a festival, on the 7th of February,[17] or on this day. However, in the old Calendars, Cormac, Bishop of Trim, is expressly mentioned, at the 17th of February. This was the Natalis of a St. Comac, at Trim, according to St. Ængus, Marianus O'Gorman, Charles Maguire and other Calendarists. But, as it has been thought, there were different saints, similarly named, and connected with this place, Colgan would not undertake to define, if this were the Cormac intended.[18] However, where he treats of this saint, Colgan calls him Cormac junior, as if there had an older Cormac, Bishop of Trim, in the fifth century. Yet, in the preceding article, it would seem, that this must have been a mistake. Now, a Bishop Cormac's name appears in various Calendars, at the 17th of February. We know not, however, if this be the anniversary of his death, or whether it occurred here. With many other companion saints, buried at Trim, on the 17th of February, in the Martyrology of Tallagh,[19] we find his name mentioned.[20] It does not seem possible to glean much more regarding him. To A.D. 741[21] or 742,[22] or 745[23] is assigned the death of this St. Cormac, Bishop of Trim.

ARTICLE XVII.—ST. OSSAN, BISHOP OF RATHOSSAIN, COUNTY OF MEATH. [*Seventh Century.*] Colgan has some notices, regarding this saint, at the 17th of February.[1] He was born, most probably about, or after, the beginning of the seventh century. According to Duald Mac Firbis,[2] we find a Bishop Ossan, from Rath-Ossain,[3] to the west of Ath Truim. It is thought, that he died on the 17th of February,[4] A.D. 686. He is considered to have lived, at a period, somewhat earlier, than another homonymous saint vene-

"Some Notices of the Church of St. Patrick, Trim, collected from various authorities."

[14] At pp. 7, 8.

[15] See the Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. vi., n. p. 48. Also see chap. xl., pp. 298 to 330.

[16] The present view of Trim—at a different point from the former—was engraved by Messrs. Jacquet et Bisson, Paris, from a photograph, furnished by Frederick W. Mares, Dublin.

[17] See what is said, at this date, in Article xiii.

[18] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Cormaco Juniore Ep. Atht., n. 9, pp. 361, 362.

[19] Edited by Rev. Dr. Kelly, p. xvi.

[20] They are thus distinguished: Loman in Ath Truim with his companions, *i.e.*, Patrick Hostiarius or Ostiarius, Lurech Mac Cuanach, Fortchern and Coelochtra, or Cælus-Ochtra, Aedha, Aedha, Aedha or Ædus, Cormac, a bishop, Conan, Cuimaen or Comen, a bishop, Lactean or Lacten, a priest, Ossan and Saran, Conaill or Conall and Colman, and Lactan or Luctan, a bishop, Finnsegh or Finsecha, a virgin. These are all said to rest in Ath-Truim. See *ibid.* Also, among the pretermitted saints, in the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii., p. 3. These writers doubt, if all the foregoing are to be recognised as saints. They consider some may have been Magnates, inscribed on a Necrology, connected with Trim. However, it seems scarcely possible, all the foregoing died on the 17th of February.

[21] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 342, 343.

[22] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., section xii., n. 157, p. 418.

[23] According to the "Annals of Ulster."

ARTICLE XVII.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De Duobus Sanctis Ossanis, pp. 366, 367, and the accompanying notes.

[2] See "Proceedings of the Royal Irish Academy." Irish MSS. series, vol. i., part i., pp. 88, 89. Also pp. 124, 125.

[3] This locality seems lost, among the Irish townland names, at present; but its site is indicated by the O'Clerys.

[4] See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. i., p. 6, n., and vol. iii., chap. lxxiii., p. 584.

rated here, and on the same day. Colgan thinks, that a St. Ossan, at or near Trim, is alluded to, as one of the makers of sacred vessels for St. Patrick,[5] under the name of Essa.[6] Yet, this is clearly irreconcilable with chronology. However this be, Ossan, Bishop, is the only mention made of him, in the Martyrology of Tallagh.[7] The Martyrologist, Marianus O'Gorman, calls him "candidus." In a moral sense, this word indicates his character for intergrity or innocence. If it refer to his physical appearance, we may assume that he was a man of clear or fair complexion. We read, as entered in the Martyrology of Donegal,[8] on this day, Ossan, Bishop, of Rath Ossian. His place is particularly pointed out, as being near the western gate of the ancient borough or city of Trim. The "Annals of the Four Masters"[9] place his death at A.D. 685, while calling him Bishop of Mainistir, or "of the Monastery." The "Annals of Ulster" have his demise at A.D. 686.

ARTICLE XVIII.—ST. OSSAN, SUPPOSED TO BE A PRIEST, BURIED IN TRIM. [*Probably Seventh and Eighth Centuries.*] This holy man is thought to have been a brother to St. Cormac,[1] Bishop of Trim, regarding whose family and connexions we have previously treated, on this day. Yet, what seems irreconcilable with this statement is the fact, that we are told, his father was Athract, son of Aedh, son to Libren, son of Dallan, son to Enda, son of Laogaire.[2] Thus, like the former Ossan, he belonged to the race of Laeghaire, son of Niall, according to the O'Clerys.[3] Hence, his supposed connexion with Trim and Meath. The year of his death does not seem to be recorded in our Annals; and, those notices, we find in Colgan regarding him, are few and obscurely written.

ARTICLE XIX.—THE SAINTS, CALLED AID OR AEDH, BURIED AT TRIM. These holy personages are treated of, by Colgan, at the 17th of February.[1] In the Genealogic Sanctilogy,[2] he finds three Aedhs, in the Catalogue of Saints, descended from King Laoighaire. *First*, Ædus Major,[3] the son of Ferguss, son to Fethlimid, son of Laogaire. *Secondly*, Ædus Minor, son of the same Ferguss.[4] *Thirdly*, Ædus, son of Guaire, son to Lugid, son of Laogaire. St. Ængus mentions these three Aedhs, in his Tract, "On the Homonymous Saints of Ireland."[5] Their descent from King Laogaire, and their supposed Meathian origin, as a consequence, are thought by Colgan to favour the idea, that all of them were venerated at Trim, on the 17th of February. Yet, in another part of his work, the same writer has the following statement, which conflicts, with the observations that precede. We are

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[5] See "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. xcviii., p. 167.

[6] See *ibid.*, n. 133, p. 188.

[7] Edited by Rev. Dr. Kelly, p. xvi.

[8] Edited by Drs. Todd and Reeves, pp. 52, 53.

[9] See Dr. O'Donovan's edition, vol. i., and n. (r), pp. 292, 293.

ARTICLE XVIII.—[1] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. De Duobus Sanctis Ossanis, pp. 366, 367, with notes.

[2] According to the Sanctilogic Genealogy, chapter iii.

[3] See Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 52, 53.

ARTICLE XIX.—[1] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De Tribus Sanctis Aedis Athtrumiæ quiescentibus, p. 367.

[2] Chapter iii.

[3] Colgan thinks he is the same, as Aedh Coel, or "the lean," son of Feradach, and noted in the "Martyrology of Tallagh," at the 12th of February; and who, as Marianus adds, was venerated in Cluain Dartadha. See also a notice of St. Aedhan, of Cluain Dartaighe, at the same date, in this work, Article xi.

[4] It was by no means an unusual custom to have more than one, bearing the same name, in old Irish families. They were generally distinguished, however, by some cognomen.

[5] Book i. It is to be regretted, so many of our Hagiographical Tracts are yet in MSS.

told, that according to the "Menologic Genealogy,"[6] there was a St. Aidus, whose pious father, Aidus Senior, was a saint, and the latter was son of Aidus, son to Lugad, son of David, son of Fiachrach. Thus he belonged to the race of Hy-Fiachrach. His feast has been assigned to the 17th of February.[7]

ARTICLE XX.—ST. MIODHU, SON OF FACHTNA. On the 17th of February, we find entered, in the Martyrology of Tallagh,[1] Midu, son of Fachtna, o Sligid. It would seem, that the place of this saint's residence must be sought for near Sligo. The Martyrology of Donegal,[2] on this day, records, Miodhu, son of Fachtna.[3] This was possibly the St. Medanus, son of Fechina, mentioned by Colgan, as having studied, when a youth,[4] under Petrocus, the Briton.

ARTICLE XXI.—ST. DOCHONNA, SON OF ODHRAN. Dochonna, son of Odhran, is mentioned in the Martyrologies of Tallagh[1] and of Donegal,[2] on this day.

ARTICLE XXII.—ST. BRELACH, SON OF FITHCHEALLACH. We read in the Martyrologies of Tallagh[1] and of Donegal,[2] as having a festival, on this day, Brelach, son of Fithcheallach. It has been conjectured, that the present saint might possibly be identified with a Brochlecha, from Carbry, who assisted at the great Council of Ballysadare, about A.D. 580.[3] The latter appears, however, to have been a female saint.

ARTICLE XXIII.—ST. FEDCELLAIGH. The name of Fedcellaigh, without further designation, occurs in the Martyrology of Tallagh,[1] at the 17th of February. A query or note of interrogation is appended to the name, as if it were entered through some mistake of a copyist.

ARTICLE XXIV.—ST. ROIBNE, BISHOP. According to the Martyrology of Donegal,[1] St. Roibne, as Bishop, was venerated, on this day.

ARTICLE XXV.—ST. GOBNAT, OF BALLYBOOLY. It seems doubtful, if this saint be identical with St. Gobnat,[1] Patroness of Ballyvourney, or if she be a distinct St. Gobnat, connected with a place, called Ballybooly.[2]

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[6] Chapter ix.

[7] See Colgan's "Acta Sanctorum Hiberniæ," iii. Februarii. Appendix ad Acta S. Colmani, cap. ii., p. 248.

ARTICLE XX.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 52, 53.

[3] In a note Dr. Todd says at this word *Fachtna*, "The more recent hand adds, 'M. Taml. addit. juxta Sligeach.' 'The M. Taml. adds near Sligo,' [oc Slisiu.]" Colgan thinks it possible this Fachtna may have been the father of a Mifrisius, who assisted at the great Synod of Dromceat, A.D. 580. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 34, p. 339.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xii. Martii. Vita S. Dagani, cap. iv., p. 585, and nn. 11, 12, 13, p. 586.

ARTICLE XXI.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 52, 53.

ARTICLE XXII.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 52, 53.

[3] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 41, p. 340.

ARTICLE XXIII.—[1] Edited by Rev. Dr. Kelly, p. xv.

ARTICLE XXIV.—[1] Edited by Drs. Todd and Reeves, pp. 52, 53.

ARTICLE XXV.—[1] See her Life, at the 11th of February.

[2] In an Irish MS., classed H. I. 10, 129a, there is an entry to this effect: Gobnad o Baile Boite i mor in Anoerceps Erenn, Feb. 17.

ARTICLE XXVI.—ST. FINAN, BISHOP OF LINDISFARNE, ENGLAND. [*Seventh Century.*] This very holy man is said to have sprung from the race of the Scots, and to have been of a noble family. He was so devoted to study, without admonition on the part of his teachers, and he so strove to make himself learned, that he gave promise of future high promotion.[1] The Acts of this distinguished Missionary Bishop have been given already, at the 9th day of January. A St. Finanus is mentioned at the 17th of February, in the Anonymous Catalogue of Irish Saints, published by O'Sullevan Beare. Again, in the list of Henry Fitzsimons, at the same date, we find Finianus, Abbot, for which he quotes the authority of Floratius.[2] The Bollandists give, in a historic commentary of two sections and 15 paragraphs, the Acts of St. Finan,[3] Bishop of Lindisfarne, at this day.[4] Colgan has entered, likewise, a briéf notice regarding him.[5] The Aberdeen Breviary states,[6] that the year after the child-bearing of the Virgin, 650, Finan was a man of venerable life, a bishop of great sanctity, an eloquent teacher of the infidel races, remarkable for his training in virtue and for his liberal education. The people declared with one consent, that this man of God was worthy of the episcopate, and they frequently predicted what his future should be. He surpassed all his equals, in every manner of learning and knowledge, as well as in circumspection and prudence. He chiefly gave himself up to good works, and exhibited a most apt example of virtue. He was most obedient to his superiors, a very slave to his equals, and the lowly companion of those who were beneath him. Despising all other delights of the world, Finan occupied himself, above all things, by imbuing his mind with the Divine law, and in the practice of Divine contemplation. With all patience, humility and subjection, he betook himself to teachers and holy men, well instructed in the Christian Faith; what he learned from them, he committed to memory, and commended to others in his preaching. On the death of Aidan,[7] the clergy and people held a meeting and unanimously elected St. Finnanus, who was of the name and race of the Scoti, to be Bishop of Lindisfern.[8] This he is said to have obtained, A.D. 651.[9] He is called, the Apostle of the Mercians, or Middle Angles, by the author of the English Martyrology. This authority assigns his death, to about the year 660.[10] Our native Martyrologists insert his feast at the 9th of January; but, Herman Greuen, and certain Scotch authorities enter his festival, at the present date. Thus, we find, that St. Finnan, Bishop and Confessor, is placed by Camerarius, among his Scottish Saints.[11] Other writers of Scotland class him with her saints, and this is quite correct; for, if his birth be referable to Ireland, his missionary labours were connected with Scotland, as also with England. The Kalendar and the Aberdeen Breviary enter St. Finnanus, Bishop and Confessor, at the xiii.

ARTICLE XXVI.—[1] See Lessons in the "Aberdeen Breviary," quoted in Bishop Forbes' "Kalendars of Scottish Saints," p. 348.

[2] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 54.

[3] See Symeon Dunelm, p. 27.

[4] See "Acta Sanctorum," Februarii xvii., tomus iii. De S. Finano Episcopo Lindisfarnensi in Anglia, pp. 21 to 23.

[5] See "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Finano Episcopo Lindisfarnensi, p. 357.

[6] Pars Hyemalis, fol. lv., at Feb. 17.

[7] See his Life, at the 31st of August.

[8] See "Breviary of Aberdeen."

[9] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vi., num. 506, p. 275.

[10] See, likewise, the newly published and most researchful work of William F. Skene, which most ably investigates the early ethnological condition of northern Britain, "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. v., p. 258. At the present date, Colman is made to succeed St. Finan.

[11] See "De Statu Hominis veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars ii., cap. iii., sect. 2, p. 149.

Kalends of March. He had an office of nine lessons.[12] We find, also, that in his Kalendar, at the 17th of February, Adam King enters the Feast of St. "Finnane bischop of Northumberland and confess. in Scotland vnder king ferguharde[13] ye 2."[14] Bishop Forbes has some interesting biographical particulars, regarding this holy man, in his work.[15] We know not, on what authority, Dempster[16] states Finnanus to have been at first a disciple of Nennius, and that he wrote a book, intituled, "Salutaria Monita ad Ferguhardum Regem;"[17] but, probably he had only his own fertile brain to guide him,[18] in putting forward such a groundless assertion.[19] Very different dates, as we have already seen, are assigned for the death of this holy bishop—incorrectly said by Dempster[20] to have retired from episcopal functions before it occurred.[21] He presided over Lindisfarne for ten years.[22] We are further informed, that before the Reformation, his festival and relics had been honoured by a great concourse of people in England, and to the place where he formerly resided.

ARTICLE XXVII.—ST. DACHONNA OR MACHONNA. In the Life of St. Attracta, Colgan[1] treats about a certain St. Dochonna or Mochonna.[2] It is said the Irish Calendars notice this holy person, at the 17th of February. There, however, Colgan omits all mention of such a saint. To this patron, a church had been dedicated, in the diocese of Clonfert,[3] and not far removed from Kilconnell.[4] The Bollandists have also some passing allusion to this saint.[5] Marianus O'Gorman is said to have a notice of a Dachonna, son to Oran, and the compilers of the Tallagh Martyrology note a Dachonna, son to Odrain, at the 6th of September[6] and at the 16th of November.[7]

[12] See Bishop Forbes' "Kalendars of Scottish Saints," p. 112.

[13] King Ferchard II., son to Ferchard I., is said to have commenced his reign A.D. 646, and to have ruled fourteen years in perfect tranquillity. See William Guthrie's "General History of Scotland," vol. i., book ii., p. 123.

[14] See Bishop Forbes' "Kalendars of Scottish Saints," p. 144.

[15] See *ibid.*, pp. 348, 349.

[16] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vi., num. 506, p. 274. He also states, that Finnanus was a disciple of the Abbot Segene.

[17] See *ibid.*, p. 275.

[18] Ferchard II. is stigmatized as a monster of impurity and tyranny; he is said to have been excommunicated by St. Colman, and to have died a miserable death. See William Guthrie's "General History of Scotland," vol. i., book ii., p. 123.

[19] See Colgan's "Acta Sanctorum Hiberniæ," Februarii xvii. De S. Finano Episcopo Lisdisfarnensi, n. 1, p. 357.

[20] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vi., num. 506, p. 275.

[21] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xvii. De S. Finano Episcopo Lindisfarnensi, in Anglia, sect. ii., num. 15, p. 23.

[22] See "Monasticon Anglicanum: a History of the Abbies, and other Monasteries, Hospitals, Frieries and Cathedral and Collegiate Churches, with their Dependencies, in England and Wales: also of such Scotch, Irish, and French Monasteries, as were in any manner connected with Religious Houses in England. Together with a particular account of their respective Foundations, Grants, and Donations, and a full statement of their Possessions, as well temporal as spiritual, originally published in Latin by Sir William Dugdale, Knight, Garter principal King at Arms. A new edition, by John Caley, Esq., F.S.A., Henry Ellis, LL.B., F.R.S., and the Rev. Bulkeley Bandinel, M.A.," vol. i., Lindisfarn. pp. 219, 220.

ARTICLE XXVII.—[1] See "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Attractæ Virginis, cap. vii., p. 279.

[2] On the variations of the name Dachonna. See *ibid.*, xiii. Januarii. De S. Connano Episop. Manniæ, n. 1, p. 60.

[3] The parish, which was the nucleus of this diocese, in the barony of Longford, is shown on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 88, 100, 101, 108, 109.

[4] The parish of Kilconnell, in the barony of the same name, is defined, *ibid.* Sheets 73, 74, 86, 87.

[5] See "Acta Sanctorum," tomus iii., Februarii xvii. Among the pretermitted saints, p. 3.

[6] See what is said at this date.

[7] The reader is referred to notices of St. Mochonna, at this day.

ARTICLE XXVIII.—REPUTED FESTIVAL OF A ST. RONAN, BISHOP OF THE SCOTS. [*Fifth and Sixth Centuries.*] In his history, Dempster[1] asserts, that a St. Ronan, a bishop of the Scots, lived A.D. 603, and that his festival was held on this day.[2] He is also called a Roman Priest of Cantia.[3] Dempster states, that the present Ronan must be distinguished from that monk, called Ronan, or Roman, who so strenuously defended the Roman Paschal observance,[4] in that Synod, convened at Streaneshalch,[5] A.D. 664.[6] It is quite evident, Dempster confounds the latter person, supposed to be distinct, with the former, a real historic character.[7] Hence, the Bollandists have only a doubtful record of his festival, at the 17th of February.[8]

ARTICLE XXIX.—ST. SILVIN, REPUTED TO BE AN IRISH BISHOP, AT ALCIAC, OR AUCHY, IN BELGIUM. [*Seventh and Eighth Centuries.*] By many writers, it has been remarked, that in past ages no less than in later times, Ireland seems to have been indifferent to the fame of her illustrious children, who have served and blessed other countries, by their presence and labours. Desirous to remove some part of this reproach, we should not be willing to omit any record, that might tend to recover even a possible appropiation of fading renown. Thus, St. Silvin, Bishop of Alciac, or Auchy, in Belgium, is said, in an unpublished life, to have been a Scotus, by which term we may consider him an Irishman. His feast occurs on this day,[1] in several Calendars. In the city of Rheims, in France, Federicus Flouetus[2] had seen a Manuscript Life of St. Silvinus, in which it was asserted, that the present holy man was a Scot by birth.[3] Nor have we any very strong reason to doubt, that such was the case; for, not only are the names of Sillan[4] or Silvan[5] purely Celtic, but, in the time of this saint, many Irishmen were accustomed to emigrate and to settle in different parts of France. Yet, we have a different account, regarding the place of his birth,[6] in a Life of St. Silvin, at first said to have been written by a bishop, called Antenor,[7] and afterwards considerably amended, and apparently altered, by some anonymous writer. He was engaged on this task, by request of an abbess, named

ARTICLE XXVIII.—[1] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1038, p. 552.

[2] As we are told, according to a Scottish Breviary.

[3] Now Kent.

[4] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1038, p. 552, and num. 1066, pp. 563, 564. The present saint is said to be higher in dignity, and in point of time, living earlier than the monk Ronan.

[5] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 25, pp. 233 to 239.

[6] See Sir Harris Nicolas' "Chronology of History," p. 223. This is also called the Synod of Pharense or Phare.

[7] Dempster states, that he wrote a book, "De Tonsura Clericali," and that he governed some Scottish churches. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvi., num. 1038, p. 552.

[8] See "Acta Sanctorum," tomus iii., Februarii xvii. Among the pretermitted saints, p. 3.

ARTICLE XXIX.—[1] See the Bollandists' "Acta Sanctorum," Februarii xvii. De S. Silvino Episcopo Alciaci in Belgio. A previous commentary, in four sections, precedes his proper Acts, given in two chapters. Tomus iii., pp. 24 to 32, and Appendix, p. 757.

[2] He had sent Father John Boland a mutilated life of this saint, from Rheims.

[3] Although the Life, which Father Boland had not seen, made this saint "natione Scotus;" yet, the editor thought, that as many holy bishops came from Ireland and Scotland, for the purpose of spreading the Faith in Belgium and adjoining provinces. It is then conjectured, as St. Silvin came a stranger among the Morini, where several Scots had preached, that some writer supposed he too must have been a Scot. But, we must observe, this conjecture of Bollandus rests on no solid grounds, to invalidate his Irish birth.

[4] This form of the name often occurs in our Annals.

[5] See Mabillon's "Annales Ordinis S. Benedicti," Tomus i., lib. xiv., p. 413.

Leutwith or Læutevit. This amended biography makes Silvin to descend from a noble family, and to be born in the territory of Thoulouse.[8] He is said to have lived in the time of King Charles I.[9] and of Childeric, or Chilperic.[10] When a young man, he espoused a maiden, according to the rite then prevailing; but, the grace of God wholly taking possession of him, he reflected deeply on these words of our Divine Redeemer, "every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting."[11] Doubtless, with the free consent of his affianced spouse, they resolved on a mutual separation, and Silvin decided on embracing a religious life. He seems to have remained in the world, until after the Vinciac War,[12] waged by Charles against Raghenfrid, or Ragemfrid. The latter was totally defeated, with great slaughter, while his troops were dispersed.[13] When Silvan began his missionary career, the fame of his sanctity and eloquence went abroad, while many souls were converted to God. He went to the Teruanensian region,[14] where the people were yet uncultured in the maxims and practices of religious feeling. In a short time, by word and example, Silvin effected a wonderful change.[15] His self-denying life was a subject for admiration among his converts. His humility was unfeigned, and yet recognised, by them, and for this very reason, he was loved as a father, while he was revered, as if he were a great lord and master. Doing good to all men, but especially to those, who belonged to the household of the faith;[16] he was prudent in teaching, devout in feeling, incessant in missionary work, full of integrity, correcting first what he found to be deserving of reprehension in himself, and thus was he justly prepared to reprove the faults of others.[17] Meantime, while remarkable for his comeliness of mien and cheerful look, he was clothed in a poor habit, but rich in God's graces, his constant study was to gain over souls, and in uniting them to the fold of Christ, he hoped to increase the more his individual merits. In his humble habitation, guests and strangers were received, as if he beheld Christ in their

[6] Mabillon writes, that he was born at Thoulouse. See *ibid.* Tomus ii., lib. xix., p. 3.

[7] This seems to have been the most ancient Life of St. Silvin known; but, unfortunately, it lay neglected among some conventual archives, until the Abbess Leutwith found the parchment leaves corroded, and in great part destroyed.

[8] Some will have it, that the present saint was born not at Thoulouse, but at Thosa, or Doest, near Bruges, or rather, at another Thosa, in Brabant; for, in his old Life, it is stated, that he travelled westwards to preach the Gospel. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints." Vol. ii. February xvii.

[9] Better known as Charles-Martel. See an account of him in L. S. Mercier's "Histoire de France, depuis Clovis jusq'au regne de Louis XVI." Tome i., pp. 157 to 166. Pope Gregory III., the Emperor Leo, and Charles-Martel, died the same year, A.D. 741.

[10] This king ruled from A.D. 716 to about 721. See an account of him in Le P. G. Daniel's "Histoire de France." Tome i., pp. 455 to 465.

[11] Matthew xix., 29.

[12] The terrible battle of Vinci was fought near Crèvecœur, on the 21st of March, A.D. 717. See Henri Martin's "Histoire de France, depuis les Temps les plus recules jusq'en 1789," Tome ii., Liv. xi. Gaule Franke. A.D. 638-752, p. 181.

[13] See L. P. Auquetil's "Histoire de France." Première Race dite des Merovingiens. Sect. vi., p. 55.

[14] Tervanna or Terovenne was a city of Artesia or Artois, in Gaul, and an episcopate under the Archbishopric of Rheims, formerly the capital of the Morini, "ad Legiam fluvium" — Ferrarius' "Novum Lexicon Geographicum," Tomus ii., p. 255. Edition of Michael Antonius Baudrand.

[15] "Usuard is the first who styles St. Silvin bishop of Terouenne."—Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. ii., February xvii.

[16] See Galatians vi., 10.

[17] Mabillon shows he could not have been bishop of Terouenne, and he thinks, moreover, that St. Silvin was not attached to any particular church. See "Annales Ordinis S. Benedicti," Tomus ii., lib. xix., pp. 3, 4.

persons. He washed their feet, while he gave them food and clothing; for he desired on the last day to be among the number of those to whom should be said, "I was hungry and you gave me to eat: I was thirsty and you gave me to drink: I was a stranger and you took me in: naked, and you covered me: sick, and you visited me: I was in prison, and you came to me."[18] Mindful, too, of the Royal Prophet's words, "I will take heed to my ways, that I may not sin with my tongue,"[19] his vocal organs were usually employed either in preaching God's word, or in hymning the Divine praises. More solicitous to adorn his soul with graces, than his person with fine dress, he imitated the Saviour of the world in a contempt for its riches; his prudence and judgment were shown, by regarding secular affairs as transitory, and by desiring only the love of God and of his neighbour, that this might tend to his eternal gain. Through no desire of charge, or to gratify human curiosity, but rather to satisfy his devotion, Silvin visited the shrines of many saints, and he travelled much for his own spiritual comfort.[20] He prayed for the intercession of God's holy servants, to aid him on the way to glory; and he knew, that as no person can be saved through his own efforts, so was it necessary to ask Divine assistance. He even travelled as far as the Holy Land, visiting among other places Calvary, where our Lord was crucified, and the Jordan, where he was baptized. Having thus satisfied his devotion, he left that distant country, and returned. He cultivated most kindly relations with the secular clergy and religious. He was renowned as a holy confessor, while multitudes flocked to receive his salutary admonitions in the tribunal of penance. For the four Cardinal Virtues of Prudence, Justice, Fortitude and Temperance, St. Silvin was distinguished; and taking them as a shield and a coat of mail, he was able to repel all temptations of the most wicked one. He preached most eloquently, and daily, both to the clergy and to the people, in his church, where he fervently prayed. This holy bishop was ever under the guardianship of his protecting angel, who led him safely to the end of his life. The father of orphans, the defender of widows, the protector of virgins, the glory of monks, St. Silvin was a promoter of peace, cautious in preaching and holy in work. He took care to observe the Apostolic admonition, lest preaching to others he should become himself a cast-away,[21] strengthening himself in the grace of God, and becoming all things to all men, that he might gain souls to Christ. He referred all things to God, and gave whatever he possessed to the Lord. Thus on property, belonging to himself, St. Silvan erected two churches. One of these was in a place called Mundini Cisterna,[22] and the other lay in Remicensi Campana.[23] Here he was accustomed very frequently to celebrate the Almighty praises. St. Silvan, besides redeeming several captives, converted many of them to the Christian Faith. It was his custom, when infirm persons flocked to him, first to procure their conversion, and afterwards, when their souls were refreshed by sacramental graces, to send them away healed from their bodily infirmities. So great was his abstinence, that it is said, for forty years together, he did not taste even bread; he being content with the herbs and fruits of the earth.[24] His clothing was of a very humble description, except when wear-

[18] See Matthew xxv., 35, 36.

[19] Psalms xxxviii., 2.

[20] Chatelain, in his notices of the French Saints, treats about the virtues of St. Silvin, p. 659.

[21] 1. Cor. ix., 27.

[22] Also called, Municisterna, in another manuscript. The place is commonly denominated Meunice.

[23] This, according to some, is rendered, St. Remy, Campaigne. Others state, that in the diocese of Rheims, there was a Priory of Our Lady of la Perthe, and formerly belonging to Auchy. The Bollandists, however, do not determine the exact locality where this saint lived.

[24] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xix., p. 3.

ing the vestments for religious ceremonials. He practised various austerities, sleeping on the bare earth, wearing an iron chain next his skin,[25] desiring to lead a hermit's poor life, only for his episcopal engagements, and even sighing for the martyr's crown. He made a pilgrimage to Rome, and visited the shrine of St. Peter. Silvan wrought many miracles; he relieved possessed persons, he cured lepers, he healed paralytics, the lame, the blind, and the infirm. But the time for his release at last approached, and he fell into a fever. During this illness, he caused the holy Sacrifice of the Mass to be celebrated in his presence, and the psalms to be sung, while he was frequently refreshed with the Sacrament of the Body and Blood of Christ. Giving holy admonitions to those surrounding his death-bed, he left all present a great example of perseverence to the end. In the supreme moment of his exit from this world, he had an angelic vision. He recovered strength to exclaim in a clear voice: "Behold, the Angels of the Lord come to me; Behold, the Angels of the Lord come to me!" His departure took place on a Sabbath evening,[26] and as generally supposed at Auchy, in the district of Artois, on the 15th of February,[27] about A.D. 718,[28] or 720.[29] He was buried however, on the 17th of this month, and it is the date generally assigned for his feast.[30] As the angels rejoiced in heaven, at the coming of such a saint, the faithful on earth lamented his departure; his funeral solemnities were celebrated in a becoming manner, and while the dirge was sung, priests, clerics, nuns and people were in tears. His remains were deposited in the monastery at Auchy, or Auxy-les-Moines,[31] several monks, from the adjoining religious house of St. Richarius,[32] or Riquier, at Centule,[33] affectionately and piously assisting at his obsequies. A nobly-descended nun, called Siccherdis, caused his tomb or shrine to be magnificently adorned with gold and precious stones.[34] The Bollandist Acts contain details of many great miracles,[35] wrought at the shrine of St. Silvin, long after his happy departure. To preserve his remains from the Northmen impieties, they were brought, at first to Dijon, and afterwards to the monastery of Besua, for preservation.[36] It is probable, the chief part of those sacred *lipsanæ* were again taken back to Auchy. In 951, his relics were removed to St. Bertin's monastery,[37] at St. Omers, and there the greater part of them were preserved, towards the close

[25] See *ibid.*

[26] Mabillon states, that he died on the xiii. of the April Kalends. See "Annales Ordinis S. Benedicti," tomus ii., lib. xix., p. 3.

[27] In some of the old Belgian Breviaries, and Martyrologies, his festival is placed at this date. In a Manuscript copy of Florarius, it is called the day of his Translation. Hermann Greuen has a St. Silvius, at the 15th, and St. Silvin, at the 17th of February. He probably thought they were distinct persons.

[28] See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. ii., February xvii.

[29] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February xvii., p. 318.

[30] In most of the ancient Martyrologies his festival is found at the 17th of February. Thus, in a very ancient MS. copy of Usuard; in a Martyrology ascribed to Venerable Bede; Molanus, in his additions to Usuard; Constantinus Ghinius, in "Natalibus SS. Canonicorum;" Hugh Menard, in his Benedictine Martyrology; Arnold Wion, Benedictus Dorganius, Petrus Canisius, Autbertus Miræus, Molanus, in "Natalibus Sanctorum Belgii," Galesinius, Saussay, in "Martyrologium Gallicanum," as also the "Martyrologium Romanum:" all these place St. Silvin's feast, at the 17th of February.

[31] See Rev. S. Baring-Gould, p. 318.

[32] His feast occurs, at the 26th of April.

[33] This is a town in Ponthieu. St. Richarius began to found his monastery here about A.D. 638.

[34] See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xix., pp. 3, 4.

[35] See "Acta Sanctorum," tomus iii., Februarii xvii. Vita S. Silvini Episcopi, cap. ii., nums. 21, 22, 23, 24, 25, p. 31.

[36] This occurred about A.D. 881, or a little later. See De Chesne, who adduces a Manuscript Chronicle of the monastery, at Besua, as an authority for such statement.

[37] The Abbot Johannes Iperius, in his "Chronicon Monasterii Bertiniani," cap. 26, gives a very interesting and detailed account of this translation.

of the last century. At the time of the French Revolution, this magnificent establishment was left the melancholy, but still noble, ruins it exhibits, at the present time, and St. Silvin's relics, with others, must have been dispersed. The jaw-bone and arm of this holy man were preserved at Auchy,[38] in the seventeenth century; and, it is probable, they have not been destroyed or lost.

ARTICLE XXX.—ST. LURACH, OF THE POEMS, BISHOP OF DERRYLORAN, COUNTY OF LONDONDERRY. [*Sixth Century.*] Prayer and the remembrance of God's presence are two most powerful means for enabling us to persevere in virtue; while, our great saints were conscious of the lights afforded by them, in their onward progress through the dangers of temptation. St. Lurach belonged to the Fir Li, or "Men of Li."[1] These gave name to that territory, in which Aghadowey is situated, and they were descended from Laeghaire. Lurach was lineally descended, in the sixth degree, from Colla Uais, Monarch of Ireland.[2] The present saint was a distantly related cousin of St. Guaire Beg, venerated on the 9th, and St. Guaire Mor, venerated on the 22nd of January.[3] The O'Clerys state, that St. Lurach[4] sprung from the race of Colla Uais, Monarch of Erin; and they also add, that Darerca, the sister of St. Patrick, was his mother. He is styled Lurach, of the Poems, son of Cuana, in the "Martyrology of Donegal," where his feast is set down, at the 17th of February.[5] The pedigree of this holy bishop is thus traced, by the Rev. Dr. Reeves.[6] He was the son of Cuanach, son to Daire, son of Fedhlim, son to Echin, son of Fiachra Tort, founder of the Hy-Tuirtre. This latter was son of Colla Uais.[7] Following the natural inferences of such a line, his time should fall within the sixth century. The present holy man, Lurach, has been incorrectly called, "hostiarius Patricii;" and, he is said to have been of Trim, in the county of Meath.[8] He is said, more reliably, to be of Doire Lurain,[9] in Uladh. The ruins of an ancient church—probably on the site of that originally founded by this holy man—are to be seen, close to Cookstown, in the county of Tyrone. Near these remains are two large forts—one of these is circular, and the other square.[10] The living here is a rectory, in the diocese of Armagh.[11] The church ruins are within an enclosed grave-yard.[12] A belfry surmounted one of the gables, which is yet tolerably

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[38] According to Arnoldus Raysius, "In Hierogazophylacio Belgico," and the Bollandists.

ARTICLE XXX.—[1] See Rev. Dr. Reeves' "Archbishop Colton's Metropolitan Visitation of the Diocese of Derry," A.D. MCCCXCVII., nn. (w c) pp. 80, 81.

[2] He ruled, from A.D. 327 to 331. The three Collas were sons of Eochaidh Domlen, and although famous by their warlike exploits, they were infamous by their destruction of the Palace of Emania. See Miss M. F. Cusack's "Illustrated History of Ireland," chap. vii., p. 106, n.

[3] See the family pedigree clearly made out in Dr. Reeves' "Archbishop Colton's Visitation of the Diocese of Derry," n. (w) p. 80.

[4] The pedigree of Lurach is set down in Colgan's "Acta Sanctorum Hiberniæ," Appendix ad Acta S. Maidoci, cap. iv., p. 223.

[5] See the edition of Drs. Todd and Reeves, pp. 52, 53.

[6] See his edition of "Archbishop Colton's Visitation of the Diocese of Derry," n. (w) p. 80.

[7] This also agrees with Colgan's reading.

[8] See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. vi., n., p. 48.

[9] When the late Dr. O'Donovan visited this district in 1834, Irish was spoken in the parish of Derryloran. See "Letters containing Information relative to the Antiquities of the County of Londonderry collected during the Progress of the Ordnance Survey in 1834." Letter dated Moneymore, Saturday, Sept. 27th, 1834, p. 243.

[10] See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 395, 396.

[11] See *ibid.*, p. 454.

[12] The accompanying illustration, reduced and engraved by Gregor Grey, is copied from a pencil sketch of George V. Du Noyer, and to be found in "Londonderry Sketches," vol. i., No. 51. R.I.A.

perfect. The Stewart family tomb is built beside the old church.[13] The place is now known as Derryloran, and, at present, it forms a large parish situated, partly in the barony of Loughinsholin, county of Londonderry,[14] and partly in the barony of Upper Dungannon, county of Tyrone.[15] It is stated by Ussher,[16] that the ancient bishopric of Ardstraw, together with that of Rathlurig,[17] and known as the deanery of Rathloury, in his day, had been



Derryloran Old Church.

annexed to the See of Derry. The former place was called after the present saint. From Ardsrath, the episcopal See was translated first to Maghere, which place was dedicated to St. Luroch.[18] The patron saint is now called St. Loury, while the church, grave and holy well of St. Lurach are still to be seen in the town of Maghera, anciently called Machaire Ratha Luraigh. On the elevation of Derry into a bishop's See in 1158, the old bishopric of Rath Luraigh was made a part of that diocese.[19] Besides the foregoing Calendar notice, under the head of Daire Lurain, Duald Mac Firbis enters[20] Lurech, (*i.e.* Luirech), poet, from Daire Lurain, in Ulster, a bishop, at February 17th. We doubt, if, for any single day of the year, a more numerous record of individual saints occurs, in our Calendars, than we find specially distinguished and named, at this date.

[13] This is also presented in a separate view, by George V. Du Noyer, *ibid.*, No. 52.

[14] This portion of it is to be found on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheet 48.

[15] This portion is described on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 21, 29, 30, 38, 39.

[16] See Ussher's "Primordia," pp. 856, 857.

[17] Maghera is the modern name. See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore, p. 27.

[18] See Harris' Ware, vol. i., p. 286.

[19] In 1218, a Gilla-na-naev O'Gormally, priest of Rathloury, died on his pilgrimage. See O'Donovan's "Annals of the Four Masters," vol. iii., pp. 192, 193 and n. (l.)

[20] See "Proceedings of the Royal Irish Academy." Irish MSS. series, vol. i., par. i., pp. 104, 105.

Eighteenth Day of February.

ARTICLE I.—ST. COLMAN, BISHOP OF ARD-BO, COUNTY TYRONE.

[PROBABLY IN THE SIXTH CENTURY.]

THERE are no less than one hundred and thirty saints, named Colman, enumerated in our Irish Martyrologies and Histories. It is not wonderful, therefore, that much confusion must exist, in distinguishing their festivals and natal days. The task of individual identification must be difficult, especially as only the simple name occurs, in many instances. At the 18th of February, Colgan notices a Bishop Colman.[1] This saint is venerated at Ard-bo,[2] near Lough nEathach, in the county of Tyrone.[3] Little, however, is known with certainty regarding his parentage, birth-place, the age in which he flourished, or even his Acts. It seems probable,[4] that this is the St. Colman,[5] surnamed Mucaidhe of Ard-bo, or Arboe,[6] the son of Aid, son to Amalgad, son of Muredach, son to Carthenn, son of Erc, son to Ethac or Eochod, son of Colla Huasius, King of Ireland. This genealogy—if relied on—should place his period in the sixth century. His memory is barely recorded in our Martyrologies, most of which assign his festival to this day; whilst the Martyrologies of Tallagh and Maguire commemorate him, on the 21st of February.[7] The very great number of saints, bearing this name[8] and to be found in Irish Calenders, often leaves us in doubt regarding the particular St. Colman, who might be mentioned, in various lives of Irish Saints. At Ard-bo[9]

ARTICLE I.—[1] See "Acta Sanctorum Hiberniæ," xviii. Februarii. De S. Colmano Episcopo, p. 368.

[2] Archdall tells us, that Ardboe or Hardboe "is now a poor village near the river Ballindery, which falls into Loughneagh," and that it is situated "in the barony of Dungannon, and two miles west of Loughneagh," in the County of Tyrone. See "Monasticon Hibernicum," p. 678. Archdall, however, had no warrant for stating, that Colman here founded "a noble and celebrated monastery."

[3] This is probably the saint mentioned by Colgan in his "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci. Appendix, cap. iv., p. 222. Lough nEathach was the ancient Irish name, for the present extensive sheet of water, known as Lough Neagh.

[4] If such be the case—as it would appear—this saint claims descent from Colla Uais, who began his reign as King of Ireland in the year of Christ 323. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 122, 123. Thus he was of the same stock, as St. Maidoc, Bishop of Ferns.

[5] Colgan, however, assigns his feast to the 21st of February.

[6] This parish is situated, partly in the barony of Loughinsholin, and this is shown on the "Ordnance Survey Townland Maps for the County of Londonderry," (Sheet 48); and partly in the barony of Upper Dungannon, which is described on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 30, 31, 39, 40, 47, 48.

[7] See Colgan's "Acta Sanctorum Hiberniæ," p. 368, with notes.

[8] Colgan remarks, that although the Roman Martyrology enumerates 61 saints, bearing the name of Felix, to which Ferrarius adds 18 other homonymous saints; and although, from the same source, 24 saints named John, with 60 other saints, named John, as added by Ferrarius, may be enumerated: yet, in our Irish Martyrologies and Annals, the feasts and names of more than 130 Saint Colmans can be found—a number of homonymous saints, not to be equalled, perhaps, in the Calendars of all the other countries in the world. See "Acta Sanctorum Hiberniæ," xviii. Februarii. Vita S. Colmani, and note 3, p. 368. In his Preface to this same work, Colgan mentions over 200 saints called Colman, as found in the Tracts of St. Ængus the Culdee.

[9] Dr. O'Donovan Latinizes this place as "Collis bovis." See "Annals of the Four Masters," vol. ii., n. (c), p. 972.

or Harbonensis—as the place is sometimes found Latinized—there was formerly a splendid monastery. There, too, were the relics of St. Colman preserved. In the year 1166, however, a fire broke out, and ruined the place. In the seventeenth century, only a few vestiges of its former celebrity remained. These were the remains of the old church walls, with a cross in good preservation, about fifteen feet in height. On it were several inscriptions.[10] The festival of St. Colman is recorded at the 18th of February, in the "Feilire" of St. Ængus.[11] We find entered, in the Martyrology of Tallagh,[12] at the 18th of February, a festival in honour of Colman. This Calendar appends the following words to the notice: "Im Meuriab fri Mona i tuaidh ata Colman." "About Meuriab near Mona (bog) to the north there lies Colman."[13] This, however, hardly helps us to the exact identification of his place. Colman is venerated on this day, as we read in the Martyrology of Donegal.[14] The Scottish writers, and some foreigners misled by them, have, however, confounded this saint and his festival, with the *cultus* of another St. Colman. He too was an Irishman, and much more celebrated than the present holy man. Thus, the Bollandists have, at this date, several dissertations, and an epitomized Life of St. Colman, Bishop of Lindisfarne, taken from the Aberdeen Breviary.[15] It is contained in the Pars Hyemalis.[16] In like manner, Bishop Forbes[17] has entered some notices of St. Colman, who is so much celebrated, in connexion with Scotland. Thus, too, St. Colman, that Bishop and Confessor, who so tenaciously clung to the Scottish traditions, in reference to the celebration of Easter,[18] has a festival assigned to him,[19] at this date, by Camerarius. In 564, he is said, by this writer, to have left Anglia, and to have retired to Scotia,[20] where in the Island of Iona he first dwelt, and afterwards he went to the Island of the White Cow, which Camerarius thinks to be Calfa, one of the Orkney Islands. This he left with his Scottish monks, and went to Magio, supposed by Camerarius to have been one of the Orkneys. A great deal of nonsense follows this statement.[21] Again, it is said, that at the xii. of the March Kalends, which accords with the 18th of February, St. Colman, Bishop and Confessor, had been venerated in Scocia. The sanctity of his life, the uprightness of his moral character, and the merits of his virtues, afforded example for the imitation of his actions by a faithful flock. He was buried, we are told, at Terbert, in the diocese of Ross.[22] The Kalendar of Drummond and of the Aberdeen Breviary has

[10] See Archdall's "Monasticon Hibernicum," p. 678.

[11] The following stanza has been furnished from the "Leabhar Breac" copy by Professor O'Looney, with its corresponding English translation:—

Ꝺ. xii. kl. Debaiṙ in caiṫ Colman,
Molibа noṁaiṫ;
i ṙeil cain co noebi,
Rutuili Siluam.

Colman the chaste expired,
Mention ye Moliba;
On the appropriate feast with reverence,
Of Rutulus and of Silvanus.

Rutulus and Silvanus were Martyrs in Africa, and their Acts, with those of many other companions will be found in the Bollandists' "Acta Sanctorum," tomus iii., Februarii xviii. De Sanctis Martyribus Afris, &c., pp. 65, 66.

[12] Edited by Rev. Dr. Kelly, p. xvi.

[13] This translation is kindly furnished by Mr. Jeremiah J. MacSweeney, Library, R.I.A.

[14] Edited by Drs. Todd and Reeves, pp. 52, 53.

[15] See "Acta Sanctorum," Februarii xviii., tomus iii., pp. 82 to 88.

[16] Fol. lvi.

[17] See "Kalendars of Scottish Saints," pp. 303, 304.

[18] See Ven. Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxvii.

[19] As a Bishop and a Confessor, among the Scottish entries in the Kalendar of David Camerarius, as seen in Bishop Forbes' work, p. 235.

[20] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., cap. iii., sect. 2, p. 149.

a feast for Colman, Bishop and Confessor, at xii. of the March Kalends. He had an office of nine lessons.[23] A Scottish Kalendar, likewise, notes him.[24] But, the leading facts of his life are, that St. Colman left Northumberland, A.D. 664,[25] then he went to Ireland, in 667;[26] and he died, on the 8th of August, A.D. 674,[27] according to the Irish Annals. Camerarius, once more, places his day at March the 7th.[28] Again, the Kalendar of Arbuthnott enters the festival of St. Colman, Bishop and Confessor, at the xii. Kalends of March. He had an office of nine lessons, as we are informed.[29] This has been reproduced in the pages of the Bollandists.[30] In Adam King's Kalendar, at the 18th of February, we find entered a feast to St. Colman, successor to St. Finnane, and Confessor in Scotland.[31] Dempster notes St. Colman, Confessor, in Scotia, at this date.[32] At the 8th of August, we shall treat about the particulars of his history.

ARTICLE II.—ST. DACUALENUS OR CULANUS, BISHOP OF KILLCUILAWN, COUNTY OF TIPPERARY. [*Possibly in the Seventh Century.*] At this date, Colgan has a few notices, regarding St. Culanus or Dacualenus, a bishop.[1] He thinks, however, that the name of this holy man should be written Cuculanus. In the anonymous list of Irish saints, published by O'Sullevan Beare, as also in the Catalogue of Henry Fitzsimon, at this day, we have a St. Cuculanus. On the authority of Florarius, the latter writer styles him bishop.[2] The Bollandists have short Acts of this Saint Culan,[3] in their great compilation. Yet, what Godefrid Henschenn adds there, to Colgan's remarks, are not worthy of much consideration. Many foreign writers, amongst others Ferrarius,[4] and Canisius,[5] make mention of St. Culanus, as having been venerated in Ireland, on this day. By Florarius, he is called Cuculanus. But, Colgan tells us, he was unable to discover a saint, bearing either name, and whose festival had been kept on the 18th of February, according to our domestic Hagiographers. Yet, Usuard auctus, or the Carthusian Martyrology, and Hermann Greuan, have accounts of St. Culan, Bishop and Confessor, as having been venerated in Ireland, on this day. In one instance, Colgan has classed St. Culenus or Culan, Bishop, among the disciples of St. Patrick,[6] following Tirechan's list.[7] We know, that in the Irish Calendars,

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[21] See *ibid.*, pp. 150, 151.

[22] See "Proceedings of the Society of Antiquaries of Scotland." Sessions MDCCCLIV.—V.——MDCCCLVI.—VII., vol. ii., May 12, 1856. No. v. An Obituary and Calendar of Scottish Saints, extracted from the Martyrology for the use of the Church of Aberdeen. A Manuscript of the Sixteenth Century. Communicated by David Laing, Esq., F.S.A. Scot, p. 261.

[23] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 5, 112.

[24] See *ibid.*, p. 248.

[25] According to the "Annals of Clonmacnoise."

[26] According to the "Annals of Ulster."

[27] According to the "Annals of the Four Masters." See Dr. O'Donovan's edition, vol. i., pp. 279 and n. (f). Also pp. 284, 285.

[28] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 235, and 303, 304.

[29] See Bishop Forbes' "Kalendars of Scottish Saints," p. 97.

[30] See "Acta Sanctorum," tomus iii. Februarii xviii., p. 88.

[31] See Bishop Forbes' "Kalendars of Scottish Saints," p. 145.

[32] See *ibid.*, "Menologium Scoticum," p. 192.

ARTICLE II.—[1] See "Acta Sanctorum Hiberniæ," xviii. Februarii. De S. Culano, alias Dacualeno, pp. 368, 369.

[2] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 53.

[3] See "Acta Sanctorum," tomus iii., xviii. Februarii. De S. Culano Episcopo in Hibernia, p. 82.

[4] He says, "In Hibernia, S. Culani Episcopi."—"Catalogus Generalis Sanctorum."

[5] In "Antiquæ Lectiones."

[6] See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

[7] This appears in Ussher's "De Primordiis Ecclesiarum Britannicarum," cap. xvii., p. 950.

there are many saints, having the name Colan or Coelon.[8] However, Culanus, Cuilen, or Cualen, was the same as Culen or Dachualen, whose commemoration occurs, at the 12th of March, in the Martyrologies of Marianus O'Gorman and of Cathald Maguire.[9] If he be the same person, his descent is traced, in the Genealogy of the Saints of Ireland, by Cormac, Bishop of Cashel, from the Hy-Niall family. The father of this saint was Guaire, son to Columba, son to Crimthann, son of Eochad Binnigh, son to Eugene, son to Niall of the Nine Hostages.[10] Notwithstanding his assertion, Colgan omits any mention of a saint, bearing this name, at the 12th of March. According to the foregoing pedigree, this holy man should naturally belong to about the beginning of the seventh century. In the parish of Borrisoleigh,[11] also called Illeagh, in the county of Tipperary, there was formerly a church dedicated to a St. Coulane[12]—identical with the present saint—and here was long preserved a singularly ancient and curiously wrought bronze shrine or bell, called the "Barnane Cuilawn," which was formerly in the possession of the Dwyer family, living at Ballinaruan, near Borrisoleigh, and afterwards it became the property of the late Thomas L. Cooke of Birr,[13] who got it from the Dwyers.[14] It passed from Mr. Cooke to a public institution,[15] and it is said, that the "Barnaan Cuilawn" was found many years since, in the hollow of a tree,[16] at a place named Killcui-

[8] The Martyrologies of Tallagh, of Marianus O'Gorman and of Cathald Maguire, mention saints, bearing this name at the 10th and 30th of June, at the 25th and 29th of July, at the 16th and 25th of September, and at the 29th of October, See Colgan's "Acta Sanctorum Hiberniæ," xviii. Februarii, n. 1, p. 369.

[9] See *ibid.*, n. 2.

[10] According to the "Sanctilogic Genealogy," chap. xii.

[11] The name it bears on the Ordnance Maps is Two-mile-borris, in the barony of Eliogarty, in the North Riding. It is described on the "Ordnance Survey Townland Maps for the County of Tipperary." Sheets 41, 42, 47, 48.

[12] According to a "Visitation Book of the Archbisop Butler, of Cashel" compiled at this particular time, July 22nd, 1752. Mr. Maurice Lenihan has furnished various extracts of a very interesting character from it, and he has published them in successive articles, under the heading, "Cashel of the Kings," &c. See for the following notices the *Limerick Reporter* of Feb. 21st, 1873.

[13] Author of the "Picture of Parsonstown." This work has been enlarged, by his son William Antisell Cooke, of Birr, and published in 1875, under the title of "The Early History of the Town of Birr, or Parsonstown, with the particulars of remarkable events there in more recent times. Also the towns of Nenagh, Roscrea, Banagher, Tullamore, Philipstown, Frankford, Shinrone, Kinnetty and Ballyboy, and the ancient septs, princes, and celebrated places of the surrounding country." By the late Thomas Lalor Cooke. Dublin, 8vo.

[14] An old and valued friend of Mr. Lenihan, Dr. Daniel Tracey, formerly of Nenagh, who lived to be over 80 years, said, that when he was a very young child, the family of his aunt, Mrs. Dwyer of Ballinaruan, had possession of the "Barnane Cuilawn" for many years, and that one of the sons of Mr. Richard Cooke, of Borrisoleigh, applied for it, and got it by way of present, from the family. Dr. Tracey stated, that young Mr. Cooke—most probably Mr. Thomas L. Cooke, a great lover of antiquities, and an accomplished and able man—got the relic from the Dwyer family, *without the least* trouble. Dr. Tracey did not hear that people were cured of illness, by the "Barnaan Cuilawn," but he did hear, that people swore on it; and the children when threatening each other at Mrs. Dwyer's used to say, "I'll tell the Barnaan Cuilawn of you," or words to that effect. Dr. Tracey stated, that a sister of his, named Mrs. Duff, at one time threatened the Barnaan Cuilawn, on Mrs. Dwyer's son, Joseph, who appeared greatly frightened in consequence. Mrs. Duff did not, at the time, really know what the Barnaan Cuilawn was, or what the words meant, and she requested Mrs. Dwyer to explain. Then Miss Mary Dwyer—Mrs. Dwyer's daughter—said, "I'll show it to you." She then took down the curiosity off the tester of a bed; it had been covered all over with a thick dust, as if it had been but seldom handled, and as though it had lain where it was for months.—Dr. Daniel Tracey mentioned these particulars regarding it to Maurice Lenihan, on the 12th of December, 1869.

[15] Mr. Lenihan knew not whether to the Royal Irish Academy, or to the British Museum. The object in question, however, is not to be found in the former institution.

[16] See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 654.

lawn,[17] situate in the mountains, and about two miles distant from Borrisoleigh, in the parish of Glankeen,[18] and county of Tipperary. This curious relic, of a remote age, is likewise called in the Irish language "Obair na naoim;"—that is "the Saint's work." In shape, it resembles a mitre, and internally it is made of wrought iron; the internal part, now nearly eaten away by rust, appears to have been originally about three-tenths of an inch thick, having in its summit two round holes, about three-tenths of an inch in diameter, which do not seem to have been ever intended for receiving any kind of screws or rivets.[19] It is about eleven inches and a half high, and the bottom—in the shape of a parallelogram—is about eight inches long, by four inches broad, whence its length and breadth gradually diminish, it being at the top only six inches and a half long, and about two inches broad. Around the bottom is a kind of bronze[20] frame or base, about one-eighth of an inch thick and two inches in height, having at each corner a round bronze pedestal, about three inches high, and half-an-inch thick. These pillars extend about three-eighths of an inch lower than the bronze frame, so as to form a kind of feet. In the bronze frame or base, on the front side of the Barnaan Cuilawn, is a small semicircular opening, about one inch in diameter, and somewhat resembling the aperture of a beehive, through which the bees pass in and out. The iron or internal part of the Barnaan Cuilawn appears to have been originally all covered with bronze highly ornamented. There is bronze still adhering to parts of the iron, and which has the appearance of having been united to it, by the effects of fire. The top, which is the most curious part now extant, is of cast metal like bronze, of a whitish yellow colour, and of exquisite workmanship. It has several apertures and it is beautifully ornamented in runic knots, with gold, silver, copper, and some dark bluish granular metal, which Mr. T. L. Cooke at first took to resemble cobalt, having on each of its sides four representations of an eye, and on the ends two bald antique heads—much like those of stone which are met with in the walls of ancient monasteries in Ireland—and two other representations of eyes. In the top are laid three pieces of yellow stone or composition, intersected by other narrow red stones, both in appearance like jasper.[21] The opinion of Mr. Cooke, that the Barnaan Cuilawn was the top of an ecclesiastical censer is quite incorrect, and could only occur to one, who had not a thorough know-

[17] This denomination does not now appear on the Ordnance Survey Maps.

[18] This large parish is in the barony of Upper Kilnamanagh, in the North Riding. See "Ordnance Survey Townland Maps for the County of Tipperary." Sheets 27, 28, 33, 34, 40.

[19] This description, as furnished by Mr. Lenihan, is taken from a note book of Mr. T. L. Cooke, who contributed these facts to the Royal Irish Academy, in 1822. See "Transactions of the Royal Irish Academy," vol. xvii. Antiquities. "Description of the Barnaan Cuilawn, and some conjectures upon the original use thereof; together with an account of the superstitious purposes to which it was latterly applied. Also a description of the remains of an ancient Mill, which were recently discovered near the ruins of Glankeen Church, in the County of Tipperary." By Thomas Lalor Cooke, Esq. Read January 7, 1822, pp. 31 to 46.

[20] Mr. T. L. Cooke, in his note book, called the bronze by the name of brass; but, there is a vast difference between bronze and brass; and Mr. T. L. Cooke wrongly named the metal—with the exception of the iron in the interior—of which the Barnaan Cuilawn is composed. The object itself resembles the cover for an ancient Irish bell.

[21] It is right to remark, that both parts of those inlayings, which appeared to be cobalt, are not in reality of that metal. Cobalt is said not to have been discovered, until about the year 1733, although the beautiful colour in some ancient stained windows and oriental porcelain would seem to argue, that this metal was longer known. The late General Vallancy in the "Collectanea de Rebus Hibernicis," treating of the Laith Meisicith of the ancient Irish Druids says—"It is probable that they kindled their pretended sacred fires from cobalt ground with oil, which after lying an hour in an unctious state burst into an amazing flame."—vol. iv., No. 13.

ledge of ecclesiastical antiquities. The back and sides of the Cuilawn are still covered with thin bronze plates, on the former of which is visible the outlines of a cross. This cross, in shape and outline, is said to be similar to that on the tomb of O'Toole in Glendalough. Several credible and respectable inhabitants of the parish in which it was found affirmed, that since 1782, there was a cross on the front side of the Barnaan Cuilawn, enriched with various coloured precious stones. But, although much pains have been taken to procure this cross, rewards and inquiries have hitherto proved ineffectual.[22] It has been asserted,[23] that these bronze articles are of a very remote antiquity, and were the work of the "Cuthites." But, we may well consider this opinion as one going far into the dreaminess of mere speculation. It is likely, St. Culan had his habitation, not far removed from Borrisoleigh, and Killcuilawn derived its name from a church he had there founded.[24] His period is not well known, for, the accuracy of that information, furnished to the compilers of a modern topographical work,[25] hardly falls within the range of probability. It is more likely he belonged to the seventh century. At Glankeen, it is said, an abbey had been founded, so early as the time of St. Patrick.[26] In a Life of St. Cormach,[27] it is stated, that he was descended from Oilum Olum. It relates, that he had five brothers, by the same father, and that Culanus was one of these. Again, it is asserted, that this St. Culan built a church in a valley of the region, known as Hi Luigdheach,[28] where he remained among his kindred and acquaintances. His pedigree is thus traced; he was the son of Eugene, son to Murchad, son of Muredac, son to Diermit, son of Eugene, son to Alild Flanbeg, son of Fianch Muillethain, son to Eugene the Great, son of Ailild Olum.[29] His church was called Glean-chaoin, "the beautiful glen," and it lies at the foot of Knockanura mountain, and at the bounds of Killaloe See. In reality, two buildings raised at different periods present themselves in the ruins of Glean-choin or Gleankeen Church. There was an old building formerly at Killcuilawn; but, towards the close of the last century, its stones were removed for the

[22] The cross just spoken of has been lost in the following manner:—After the death of the Rev. Mr. McEneiry, Roman Catholic Vicar of the parish of Glenkeen, the Barnaan Cuilawn fell into the hands of his successor, the Rev. Michael Bohun, a man of great learning, but who had not much taste for the antiquities of his country. Upon the Rev. Mr. Bohun having newly come to the parish, the Barnaan Cuilawn was, in the hurry of removing, unfortunately thrown along with some articles of furniture into an open stable. While it remained there, some persons, induced by a wish of possessing part of so revered a relic, or more probably urged by a spirit of avarice, took away the cross above-mentioned.

[23] By Mr. Marcus Keane, M.R.I.A., J.P., &c., &c., author of the "Ancient Shrines and Temples of Ireland," in a conversation with Mr. Maurice Lenihan. He furthermore stated, that the iron work in the interior was, in his opinion, made in more recent times, and that it bears no possible semblance to the wonderfully beautiful work in the bronze, &c., &c.

[24] According to Lewis, in the tenth century. See "Topographica Dictionary of Ireland," vol. i., p. 654.

[25] In 1821, the remains of an ancient mill were discovered near Kilcuilawn Church. See *ibid.* A copper engraving of the "Barnaan Cuilawn" accompanies Mr. Cooke's paper, together with some of the old mill remains, which are represented on the same plate.

[26] See "Monasticon Hibernicum," p. 46. Archdall places it in the county of Clare.

[27] Found in the "Leabhar Lecain." This holy man is venerated, at the 26th of March.

[28] This district is said to have been so called from Luighuidh Menn, who conquered it from the province of Connaught—to which it originally belonged—and annexed it to Munster. This tract was also called Grabh Fhearon Lugheadh. The district is otherwise called Ileagh. It was formerly a separate barony, and shown as such in the Down Survey; but, at present, it is included in the barony of Eliogarty, county of Tipperary. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." Edited by John O'Donovan, LL.D., p. lxxxvi., n. 781.

[29] See Colgan's "Acta Sanctorum Hiberniæ," xxvi. Martii. Vita S. Cormaci, cap. i., p. 751, and n. 2, p. 755.

purpose of building a house. The Church of Culan was benefited by the piety and generosity of his relatives, and these considered themselves as more than recompensed by the saint's prayers for their welfare.[30] What particular reason there was for supposing, that Irish Apostolic men brought the relics of St. Culan to Germany, or even a veneration for him, Godefrid Henschenn has not explained.[31] From what we have already seen, his relics appear always to have remained in Ireland; and probably, he belonged to that part of it, where the "Barnane Cuilawn" had been so long preserved.

ARTICLE III.—ST. NEM, BISHOP OF DRUM BERTHACH. This holy man is entered in the "Martyrology of Tallagh,"[1] as Nem, Bishop of Droma Bertach.[2] By some writers, this saint has been confounded with a St. Beretchert, Berichter or Berechtuine, of Tullylease, county of Cork—thought to be locally called St. Ben or St. Benjamin.[3] This identification, however, admits of very great doubt. The Martyrology of Donegal[4] records on this day Nem, Bishop of Drum Berthach.[5] It seems difficult to identify this place, but, very possibly, it may be in or near Tullylease. We may ask, too, if the St. Nem of our Calendars could have been corrupted into the local pronunciation of Ben. This seems, at least, possible. Colgan thinks, the present saint may have been St. Patrick's disciple,[6] who was set over Tullach risc, in the diocese of Connor. It is said to have been one of the churches St. Patrick erected in Dalaradia.[7] Under the head of Druim-bertach, Duald Mac Firbis records, Nemh, Bishop of Druim Bertach, at February the 18th.[8] By William M. Hennessy, this place is identified with Burt,[9] in the barony of Inishown West, county of Donegal. Now, the ruined church of Tullilease parish, partly in Duhallow barony, partly in that of Ossory and Kilmore, East Riding of the county of Cork,[10] is said to have been built in the time of St. Patrick; and, as local tradition has it, in the following manner.[11] When the great Apostle was travelling in this locality, he met with much opposition from a pagan chief of the district. This chief—whose name has not survived the lapse of years—said he would believe in Patrick's teaching, if the saint, or any of his attendant monks, went into a house, which was then to be set on fire; and should its occupant come forth unscathed, the chief would then

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[30] See "Proceedings of the Royal Irish Academy," vol. xiv., pp. 40, 41, and note.

[31] See "Acta Sanctorum," tomus iii., xviii. Februarii. De S. Culano Episcopo in Hibernia, num. 2, p. 82.

ARTICLE III.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Then follow these words, "feria semper an, xl. mu."

[3] See a very interesting paper, intituled, "St. Beretcheart of Tullylease," by W. Reeves, D.D., inserted with a lithograph of the saint's tomb, in "The Ulster Journal of Archæology," vol. vi., pp. 267 to 275.

[4] Edited by Drs. Todd and Reeves, pp. 52, 53.

[5] In a note Dr. Todd says, at *Drum-berthach.* "The later hand notes here, Atá Drom Bertha laim le Ceanannus: 'There is a Drom-bertha alongside of Ceanannus, [Kells].'"

[6] This conjecture he divides, however, with a St. Nem, venerated at the 3rd of May.

[7] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. cxxx., p. 146, nn. 199, 200, p. 182.

[8] See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part 1, pp. 108, 109, and note.

[9] This parish is shown on the "Ordnance Survey Townland Maps for the County of Donegal." Sheets 38, 39, 46, 47. Burt Level, with its intake, contains 1,430 acres, as given in the Tenement Valuation. It is shown on Sheets 38, 47.

[10] Its bounds are described on the "Ordnance Survey Townland Maps for the County of Cork." Sheets 5, 6, 15. The townland proper is on Sheet 6.

[11] For this, and much of the following information, with several accompanying sketches, the writer feels greatly indebted to a local resident. These notices were communicated by Denis A. O'Leary, Kilbolane Cottage, Charleville, Co. Cork, in two letters, one dated the 26th of December, 1874, and the other, 17th April, 1875.

believe in the power of the Christians' God. Thereupon, it is said, that St. Patrick asked Benjamin,[12]—or as he is called in Irish Berechert—would he go into the burning house. To this proposal, the saint willingly assented. The pagan chief then compelled one of his own priests to accompany Benjamin, and, to make matters sure, he got them to exchange garments. This being done, the door was closed up, and the house was then set on fire, and left burning for some time. When it had been considered, that a sufficient time elapsed, to allow the fire to consume everything, an entrance was made, and then it became evident, that the hand of the Almighty was still stretched forth, in defence of his ministers: for there, bathed in sweat and in profound sleep was the young saint, Berechert, while his companion was burned to a cinder. The chief was immediately baptized, and he continued ever after a good Christian. Saint Benjamin then built this church, and ever since he is regarded as the special patron saint of Tullilease parish. His festival is held on the 18th of February, which was honoured there, as a strict holiday, and which was kept with great veneration;[13] but, in latter years, it is only regarded as a day of devotion.[14] Close by St. Ben's Well are the mere foundations of a house[15]—28 feet long by 32 feet—said to be that, in which the saint was shut up, when it was set on fire, by order of the pagan chief of that district. Farmers are known to come over four miles to get a stone out of this, when building new houses. This stone was set in the foundation—as coins and newspapers are now-a-days placed. Holy water, or water from St. Ben's Well—generally the latter—being sprinkled over it, the wall was then commenced, with a firm belief that the house built could never be burned. The church, which runs from east to west, was about 90 feet in length, and 27 feet in breadth. There is now standing only a small portion of the northern side wall; the eastern gable, still quite perfect, was lighted by one narrow double lancet-window. The southern side wall is still perfect, and in this there is a peculiar circular-headed window, 40 inches long, by 7 inches broad. The doorway, with fluted stone jambs, is also arched, and now built up with masonry. Within the church, and underneath the double lancet-window, stands a slab, known as "St. Ben's Stone."[16] Underneath the small arched window, in the southern wall, and on the right hand, as you stand within the walls, looking to the east, there is a closet, the sides and back of which, being composed of single slabs, are worthy of a passing word. On the right hand side, there is one slab, having a peculiar shaped cross; on the left hand, there is another slab, with a drawing like the stem of a chalice, and which, like the large slab, "St. Ben's Stone," is made up of beautifully

[12] The Rev. William Reeves considers this local Benjamin to have been confounded with St. Benen or Bineus one of St. Patrick's disciples, and regarding whom, a nearly similar story is told, in "Liber Ardmachanæ," folio 5 *ba*. Also see Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. i., cap. 65, p. 127.

[13] Even after the beginning of this century.

[14] In an anonymous communication signed "A Subscriber," I am informed, that the name and feast of St. Berrehurth—as his name is locally pronounced—is held in special veneration by the O'Mahonys of Kerry, especially those of Castlequin and Cullina. The same letter informs me, that St. Berrehurth was invoked against fire, and tradition has it, that he was an O'Mahony, and brother to St. Gobinett, a more celebrated saint, as the numerous churches dedicated to her patronage testify, in the counties of Cork and Kerry. Her Life is already given at the 11th of February.

[15] It is called Cloċ an Beṙecṙc, or "Berecert's stone house."

[16] Next to it, there is a very grotesque representation of the saint, in swallow-tailed coat, curled locks, with the hands joined in front, in the attitude of prayer. Mr. O'Leary heard it was placed here some 60 years ago, by a man, in thanksgiving for having won a lawsuit. Next, with the *end* barely visible is the slab on which is engraved a sort of Shamrock Crozier Cross. Mr. O'Leary has furnished the writer with a correct drawing of this object, and it seems to be a very graceful design.

interlaced work.[17] There was a similar stone, with this peculiar-shaped cross, which stone is considered to have been used as a doorway to the closet, supposing it was used like our modern tabernacles or sanctuaries, as a receptacle for the sacred vessels. This is at the foot of a priest's grave, in the graveyard attached to this church. Doubtless the relatives of a clergyman there interred considered it an indifferent matter to remove this slab, and to place it in its present position. The closet is 14 inches high, by 28 inches long. Mr. O'Leary, however, did not measure its depth, into the wall.[18] We are informed, that "Saint Ben's Well" flows, at the western side of the county road, leading to Dromcolloher,[19] while "Our Lady's Well"[20] is on the eastern side. Mr. O'Leary has heard of many miracles, which were wrought at those wells, and which he believes to be authentic. These wells are especially celebrated for curing sore eyes, ophthalmia, and various other diseases. All who come to the "pattern," on "Saint Ben's Day," go and pay "rounds" that is, say three rosaries—one at "Saint Ben's Well," one at "Our Lady's Well," and one within the abbey church, opposite a large brown slab placed standing upright.[21] On this is engraved a peculiar cross, having the arms and base filled with the most delicate interlaces, spiral pattern, and also having an inscription, said to have been engraved by Saint Benjamin himself. The upper left hand corner is broken off, and on the opposite right hand corner are peculiar characters.[22] When St. Ben's Day, the 18th February, arrives, those who come to pay "rounds" invariably carry home with them, besides some of the water from one or both of the blessed wells, a small portion of the brown stone of this district, which is believed to be a sure preventive against fire, in whatever house it is kept.[23]

[17] From Mr. O'Leary, the writer has received drawings of these objects.

[18] Mr. O'Leary states in addition: "Beyond those slabs, there is nothing else to interest the antiquarian; but, it is really a pity, that 'St. Ben's Stone' is not photographed, especially as the manner in which persons act who pay 'rounds' is not calculated to preserve such monuments. I allude to the *vile habit*—I can call it nothing else—which those parties have of scratching with a sharp stone a cross, in six or seven different parts of this stone, and in consequence of which the crosses enclosed in the circles above and beneath the arms of this cross, are almost obliterated. Luckily it is only the end of the beautiful 'Shamrock Crozier Cross' that is visible, or this fine extant relic would soon be a 'thing of the past.' Surely, it is time, that those who alone can prevent such obliteration of national monuments, stepped in and explained the *uselessness* of such conduct. I allude to the Catholic clergymen of this and the surrounding parishes. Had our ancestors treated them with a tithe of this Vandalism, we could not to-day have any idea of the grandeur and piety of Ireland, 'long, long ago.'"

[19] This parish is in the barony of Upper Connello, and shown on the "Ordnance Survey Townland Maps for the County of Limerick." Sheets 45, 54. The town of Dromcolloher is marked on the latter.

[20] Mr. O'Leary adds: "Our Lady's Well" is also called Poll a Meara—pronounced *Poulaveara*—from the following, legendary, cause. On one occasion, when some persons were 'paying rounds' at this well, a scoffer, who was passing by, railed at them for their 'superstition;' and he said, that he should now see what virtue there was in the well, at the same time thrusting his finger into it. It is said his finger then fell off, and hence the name of *Poulaveara*, or 'the well of the finger.' This well has given its name, Poulaveara, to the adjoining townland. I should have mentioned above, that (excepting the slab on which is engraved the representation of St. Ben, and which is limestone) all the stones, with etchings, &c., as also all the stones, used in building the church, are the ordinary *brown* stone of the district."

[21] There is a fine tinted lithograph of this object "St. Beretcheart's Tombstone, at Tullylease, County Cork," in the "Ulster Journal of Archæology," vol. vi., opposite p. 267.

[22] On one corner is the inscription X—PS for *Christus*. At the left hand lower end is the inscription, in a rude form of Irish lettering, QUI CUM QUÆ HUNC TITULUM LEGERIT ORAT PRO BERECHTUINE, according to Rev. Dr. Reeves. This may be translated into English: "Whoever shall read this tomb, let him pray for Berechtuine."

[23] According to Mr. O'Leary's statement, it is to be regretted, that rioting and drunkenness too often prevail, on the part of some disorderly persons, who come to Tullylease

Yet, notwithstanding the veneration paid to St. Ben, in this district, his well is disgracefully neglected. It is choke full of weeds, and as there is no fence of any kind around it, cattle have always free access to what certainly ought to be at least kept clean. Every male child, born on St. Berechert's day, is called by his name, which is regarded as the Irish for Benjamin. We are told, that from remote times, the saint's day has been unaccountably transferred from the 6th of December to the 18th of February.[24] At the former date, we shall have more to state, in reference to St. Berechert.

ARTICLE IV.—ST. LIBBA, OR MOLIBBA, OF ANNAHILT, COUNTY OF DOWN. Some notices, regarding this saint, have been entered in his great hagiographical work, by Colgan, at the 18th of February.[1] Elsewhere,[2] he considers, that the saint was Libeus, of Arann Island, the brother of St. Endæus.[3] Originally called Liobba, or Libba, his name is variously but most usually written, Molibba, Molibæus, and Molibius; the term *mo* being an affectionate prefix.[4] Very little is known regarding him. It is stated, he was a son to Aradius.[5] Yet respecting his parentage, some doubts exist. He is regarded, likewise, as having been descended from the Dalaradian race. His assumed father, Aradius, was not, however, the founder of that family. Molibba, it is said, was born in Ulster, but the year of his birth, or even the period at which he flourished, has not been found recorded. However, it is thought, he built a church, at a place, called Enach-elte,[6] in the territory of Hibh-etach, situated in the province of Ulster.[7] Here he was formerly venerated. His virtues and miracles ranked him among the saints of our country; while his feast is celebrated on the 18th of February, according to the testimonies of our ancient Martyrologies.[8] Thus, St. Ængus, and the Martyrology of Tallagh,[9] register him as Molibba "in h. Eochach Uladh, no in h. Garrchon," on the 18th of February. Thus, this latter authority seems to doubt, whether his connexion was with the district in Uladh, or had been with a distinct part of Ireland, known as Hy-Garchon,[10] now part of Wicklow

on "St. Ben's Day." In this respect, it differs much from "St. Ita's Day," in the parish of Killedy. There, as he remarks, "when 'St. Ita's Day' comes round, all the Catholic clergy, for miles around, flock into Raheenagh, in the small country chapel of which a solemn High Mass is offered up and a sermon or a panegyric on the life and virtues of St. Ita is preached by one of the assembled priests."

[24] See Rev. W. Reeves'. paper "St. Berechert of Tullylease," in "The Ulster Journal of Archæology," vol. vi., p. 271.

ARTICLE IV.—[1] See "Acta Sanctorum Hiberniæ," xviii. Februarii. Vita S. Molibbæ, p. 368.

[2] See *ibid.*, xxi. Martii. Appendix ad Acta S. Endæi., cap. iv., p. 713.

[3] See his Life, at the 21st of March.

[4] This was in accordance with the ancient Irish custom, to express reverence and affection towards the person thus characterized by name.

[5] This supposition Colgan derives from the Tract of St. Ængus, "On the Mothers of the Irish Saints," num. 88. There it is said: Coemaca, sister to St. Coemgin, was mother of the sons of Colmad; namely, St. Dagan, son of Colmad; St. Mobi, son of Colmad; St. Menoc of Glennfaedhle, and of Ros-Menoc: and St. Molibba was the son of Aradius of Dalaradia. Yet, Colgan thinks the latter was that Bishop of Glendalough, who was venerated at the 8th of January. See *ibid.*, nn. 2, 3, 4, 5, p. 368. The reader may further consider our account of him, at the 8th day of January, Art. viii.

[6] From an old valuation of parishes within the diocese of Dromore, bearing date 1422, we find this church of Enaceilte, set down at *one mark*. See Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore. Appendix, pp. 315, 316. In note (y), p. 316, he adds: "The patron saint of this church is thus commemorated at the 18th of February, in the Calendars of Ængus and the O'Clerys: "Molioba o Eanaċ-eilte i nUib Eaċaċ Ulaḋ," "Molibba of Eanach-eilte in Iveagh of Ulidia." It is now called Annahilt.

[7] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xviii. Among the pretermitted saints, p. 52.

[8] Such as the Calendar of Cashel, Marianus O'Gorman, Cathal Maguire, &c.

[9] Edited by Rev. Dr. Kelly, p. xvi.

County. In the Martyrology of Donegal,[11] we read, that this day was venerated, Molioba, of Enach Elti, in Ui Eachadh Uladh.[12] The place is now known as Annahilt,[13] in the county of Down.[14] The burial-ground, about the church of Annahilt, is of great antiquity; and, the fort, in which it stands, is of extreme antiquity. It is the innermost of four enclosures; the outer one of which includes, at least, an extent of nine acres. It slopes towards the east, in a regular *glacis*. There are numerous forts on the hills around, and in view of each other; while many remains of antiquity have been discovered near the old grave-yard.[15] The veneration of this saint even extended to Scotland. We are informed, in the Kalendar of Drummond, at the xii. of the March Kalends—corresponding with the present date—that Molipa departed to Christ.[16]

ARTICLE V.—ST. DANIEL, BISHOP OF CEANN-GARAD, NOW KINGARTH, IN BUTE, SCOTLAND. [*Seventh Century.*] This holy man was born probably in Ireland before or about the beginning of the seventh century. Daniel, Bishop, of Cenn Garadh, in Gallgaedhela, in Alba or Scotland—as stated in the "Feilire Aenguis"[1]—is registered in the Martyrology of Donegal,[2] as having a festival, on this day, which was that of his death. The year was A.D. 659, according to the Annals of Ulster.[3] Daniel, Bishop, is the only entry concerning him, as found in the Martyrology of Tallagh,[4] at the 18th of February. His place is known as Kingarth, in Bute, Kingdom of Scotland.[5] The parish of Kingarth occupies the southern part of Bute Island, and the land in general rises considerably above the sea-level. St. Catan or Cathanus is said to have been born here, and to have been the original founder of Kingarth church.[6] We are told, this place had episcopal abbots before 660,[7]—allusion being made, probably, to this present saint. Under the head of Cind Garad,[8] Duald Mac Firbis enters, Daniel, Bishop of this place, in A.D. 659. His festival is fixed, at 18th of February.[9] The Four Masters place his death, at A.D. 659,[10] while the "Chronicon Scotorum" has it entered, at A.D. 660. He is called Dainie, in the Annals of Ulster.

ARTICLE VI.—ST. LASSAIR, OR LASERA, OR LAISRE, VIRGIN, OF GHLIONN-MEADHOIN, COUNTY OF ANTRIM. On the 18th of February, we

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[10] This was probably the country of St. Molibba, venerated on the 8th of January.

[11] Edited by Drs. Todd and Reeves, pp. 52, 53.

[12] Its position is marked in Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (h), pp. 165, 166.

[13] This parish is situated, partly in the barony of Kinelarty, and partly in that of Lower Iveagh. See "Ordnance Survey Townland Maps for the County of Down." Sheets 15, 21, 22.

[14] MS. annotation of William M. Hennessy. Also, Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix EE., p. 316, and n. (y), Calendar LL., p. 376.

[15] See William Shaw Mason's "Statistical Account or Parochial Survey of Ireland," vol. ii., No. 11, parish of Annahilt. By the Rev. John Dubourdieu, Rector, sect. iv., pp. 12 to 14. See also Map of the parish annexed, at p. 7.

[16] See Bishop Forbes' "Kalendars of Scottish Saints," p. 5.

ARTICLE V.—[1] At the 10th of August.

[2] Edited by Drs. Todd and Reeves, pp. 52, 53.

[3] "Dainie Episcopus Cinngarad"—"Annales Ultonienses," A.D. DCLIX. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 53.

[4] Edited by Rev. Dr. Kelly, p. xvi.

[5] See Rev. William Reeves' Adamnan's "Life of St. Columba." Additional Notes (O), n. (z), p. 375.

[6] See "The New Statistical Account of Scotland," vol. v., Bute. Account of the parish of Kingarth, by the Rev. John Buchanan, Minister, pp. 82, 83, 84.

[7] See Mackenzie E. C. Walcott's "Scoti-Monasticon, p. 231.

[8] Cind-Garad is identified with Cill-Garad—now Kingarth, Bute, Scotland, according to William M. Henessey.

[9] See "Proceedings of the Royal Irish

read in the Martyrology of Tallagh,[1] the name of S. Lasrae, Virgin, of Glinn-medhoin. The Bollandists have a few brief notices of her, at this date.[2] Her period is not well known; for, although Colgan asserts, that she lived a contemporary with St. Brigid,[3] Abbess of Kidare, and that she had been venerated on this day, he here omits any notice of her.[4] We are informed, that there is a Lassair, daughter of Fergus, son of Fethlemid, son to King Laeghaire, son of Niall the Great. It has been conjectured, that she may have been the St. Lasrea, of the church of St. Lasrea, or Kill-Laisre, mentioned in the old Acts of St. Brigid. This St. Lasrea was possibly the ward of St. Finian of Clonard,[5] and if so, she flourished early in the sixth century. Marianus O'Gorman and Cathal Maguire mention her at this date.[6] She is classed too among the nuns veiled by St. Patrick.[7] According to the Martyrology of Donegal,[8] we find, that a festival was celebrated on this day, in honour of Lassar, Virgin, of Glenn-medhóin. This place seems to have obtained other denominations, viz., Gleann-meadonaghe and Glendo-nenaghie, in English supposed to mean, "middle-glen." It was situated among the glens of Antrim County.[9] If so, it seems impracticable to find Kill-Laisre, in this district.

ARTICLE VII.—ST. BERACH. At the 18th of February, St. Berach is said to have been venerated, in Scotland. The Latin equivalent for his name is Verutus.[1] From him Kilberry, in Argyleshire, takes its name.[2] It was probably dedicated to St. Berach, Abbot of Cluain-Cairpthe, in Roscommon, or to some saint, who was named Barr.[3] St. Barry's bell, with the saint's name inscribed, was preserved;[4] but, where it now is the writer has not ascertained. Near Alyth, there is a Barryhill.[5]

ARTICLE VIII.—ST. UIDHRIN OR HUIDHRIN OF DRUIM-DRESNA OR DRUM-DRESA. This saint is found classed, as Ordius, (? Odrinus), among the disciples of St. Patrick, by Tirechan;[1] while, his feast is assigned to the 18th of February, or to the 2nd of October.[2] Uidhrin, of Drumdresa, is entered in the Martyrology of Donegal,[3] on this day. This place is difficult

Academy," Irish MSS. Series, vol. i., part 1, pp. 98, 99.

[10] See Dr. O'Donovan's Edition, vol. i., pp. 268 to 270, and nn. (p, q), *ibid.*

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] See "Acta Sanctorum," tomus iii., Februarii xviii. Among the pretermitted saints, p. 52.

[3] For special allusions to the present Lassair, the reader is referred to our Life of St. Brigid, chap. v.

[4] Yet, this omission, he somewhat inconsistently supplies, in "Acta Sanctorum Hiberniæ," at xxix. Martii, where he treats "De S. Lassara Virgine," pp. 786, 787.

[5] Allusion is made to her, in "Vita S. Finiani," cap. xxii., and in "Vita S. Kierani Cluanensi," cap. xvi.

[6] See Colgan's "Trias Thaumaturga." Tertia Vita S. Brigidæ, n. 21, p. 543.

[7] See Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270, *ibid.*

[8] Edited by Drs. Todd and Reeves, pp. 52, 53.

[9] See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix FF., pp. 332, 333, and Calendar LL., p. 376.

ARTICLE VII.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 278, 279.

[2] See "Origines Parochiales Scotiæ," vol. ii., part i., p. 37.

[3] See *ibid.*, n. 8. Also, Trans. Camb. Camd. Soc., p. 83, and the "Kalendars of Scottish Saints."

[4] See "Origines Parochiales Scotiæ," part i., vol. ii., p. 37. Also, "Old Statistical Account of Scotland," vol. x., p. 55, vol. xix., p. 318.

[5] Thither was brought, in Angus, according to a Scottish legend, Guanora, spouse of King Arthur, "to a castle callet Dunbarre, of whilk nothing remains now bot the prent of the wallis."—Bellenden's "Boece," vol. ii., Book ix., p. 86. Edition, 1821.

ARTICLE VIII.—[1] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

[2] He is said to be noticed, in the Life of St. Kiaran of Saigir.

for identification. We find a nearly similar entry, in the Martyrology of Tallagh,"[4] at the 18th of February. Here, however, the saint is called Huidhrin, of Druim-dresna. Little of a positive nature has been elicited, regarding him, or his place in history.

ARTICLE IX.—ST. AENGUS, OR ŒNGUS, BISHOP OF DRUM-RATHE. The simple name, Œngus, occurs, at the 18th of February, in the Martyrology of Tallagh.[1] Something in addition is found in a later calendar. On this day, in the Martyrology of Donegal,[2] is recorded Aenghas, Bishop, of Drum-Ratha.[3] There is a Drumrath or Drumrany[4] in the county of Westmeath.[5] He descends from the race of Eoghan, son to Niall, add the O'Clerys. In a long Irish note, found in the table to this Martyrology, as translated into English, the writer says: "I think this is the son of Aongabhann, because Aengus himself has nothing at this day, but only at March 11 and January 20." The writer then adds: "This is the author of the Festilogium." Such, however, is only an unfounded conjecture. According to some accounts, he was a disciple to the great Irish Apostle. When St. Patrick was in the northern parts of Ireland, he journeyed to a place called Bredach, in the land of Olild, son of Eugene. There he celebrated the Holy Sacrifice on Sunday, and set apart a place for building a church. It was called Domnach bile, afterwards called Moville,[6] in the county of Donegal. In this, he initiated St. Ængus, the son of Oilild, to sacred orders. Here, also, were met three Deacons, nephews to St. Patrick, by one of his sisters.[7] In a place called Druim Bearta,[8] where there was an old church near the O'Dogherty's Castle, in Colgan's time, St. Ængus was venerated on the 18th of February.[9] We find the following commentary added to the O'Clerys' notices. "Aongus, son of Aongobhann, son of Oblein, says the prefatory gloss on the Felire, was the person,[10] who was of the family of Cluain-h-Eidhneach, he is the same as Aongus Ua h Oiblein. The matter is, therefore, to be thus reconciled by putting Aongus ua h Oiblein at the 18th of February; although this is against the authority of Marian O'Gorman, who says, at the 11th March, 'Aongus ard ó h Eblen,' [Aongus the noble, grandson of Oiblen.] Other-

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[3] Edited by Drs. Todd and Reeves, pp. 52, 53.

[4] Edited by Rev. Dr. Kelly, p. xvi.

ARTICLE IX.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 52, 53.

[3] Dr. O'Donovan asserts, that this proper name must be rendered "Church of the Fort." See "Annals of the Four Masters," vol. i., n. (a), p. 395. Colgan says, it is a church in Leyny, in the province of Connaught. See "Acta Sanctorum Hiberniæ," Index Topographicus, p. 876.

[4] This small parish is in the barony of Kilkenny West. See it shown on the "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 23, 30. The townland proper is shown on Sheet 23.

[5] Here, too, stood an ancient monastery. See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., n., p. 558.

[6] The parish of Lower Moville, in the barony of Inishowen East, is described, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets, 12, 13, 21, 22; while, that of Upper Moville, in the same barony and county, will be found on Sheets 12, 20, 21, 30, 31. The town of Moville is shown on Sheets 21, 22, *ibid.*

[7] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. cxxii., p. 145. Also, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

[8] Duald Mac Firbis enters Aengus, Bishop of Druim Bertach, at February the 18th, and Mr. William M. Hennessy says, it is Burt, in the barony of Inishowen West and county of Donegal. See "Proceedings of the Royal Irish Academy," Irish MSS. Series, part i., vol. i., p. 109.

[9] See "Trias Thaumaturga," nn. 167, 177, 178, p. 181.

[10] At this word, Dr. Todd adds in a note: "See the Prose Preface to the Felire, where in speaking of the *Person* by whom that work was composed, his genealogy is given, and he is said to have belonged to the Monastery of Cluain-eidhneach."

wise, if he himself records his own day, he cannot be the writer or author of the Martyrology, as he is commonly reputed."[11] Drum Ratha,[12] however, is not easily discoverable.

Nineteenth Day of February.

ARTICLE I.—ST. ODRAN, OR ODHRAN, OF DISERT-ODHRAIN, IN OFFALY, KING'S COUNTY, MARTYR.

[*FIFTH CENTURY.*]

NOTHING exhibits more remarkably the spirit of tolerance, which prevailed among our pagan ancestors, than the comparative freedom with which St. Patrick was allowed to prosecute his Irish mission, although it was distasteful to the chief monarch, to many of his nobles, and especially to the whole influential class of Druids. Opposition he met with, indeed, but usually it was not prosecuted to the bitter end. Except in the present case, not one of his disciples suffered martyrdom, in the attempt to regenerate the heathens of our island. In this instance of Odran or Odhran, we have a noble example of love and constancy. The birth-place of this saint has not been ascertained. Still, we may believe him to have been a native of Ireland, on probable grounds. This saint is thought to have belonged originally to Tipperary,[1] where probably he embraced the faith, when the Irish Apostle preached in Munster. Although of a heroic and a devoted spirit, he was most likely a man of humble origin. The Martyrologies of Tallagh,[2] of Marianus O'Gorman, and of Donegal[3] record on this day, Odran or Odhrán, of Tir-aonaigh or of Tiri-oenaigh.[4] William M. Hennessy, in an annotation,

[11] See *ibid.*, pp. 358, 359.

[12] There is a parish of Drumragh, in the barony of Omagh East, which is described on the "Ordnance Survey Townland Maps for the County of Tyrone." Sheets 25, 34, 35, 42, 43. There is also a parish of Drumrat, in the barony of Corran. This is shown on the "Ordnance Survey Townland Maps for the County of Sligo." Sheets 39, 40, 44, 45. There are townlands, called Drumrat: one townland so denominated in the parish of Mullagh, barony of Castlerahan, and one in the parish of Larah, barony of Tullygarvey—both of these are shown on the "Ordnance Survey Townland Maps for the County of Cavan," Sheets 39, 40, and 21—while there is one in the parish of Donegal, and barony of Tirhugh—this is described on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 94. There is a townland of Drumrath, in the parish of Crosserlough, and barony of Clanmahon, to be seen on the "Ordnance Survey Townland Maps for the County of Cavan." Sheets 31, 37. Besides, there is a townland of Drumraw, in the parish of Ahoghill, and barony of Lower Toome, shown on the "Ordnance Survey Townland Maps for the County of Antrim," Sheet 31; as also a Drumraw, in the parish of Desertcreat, in the barony of Upper Dungannon, which is shown on the "Ordnance Survey Townland Maps for the County of Tyrone." Sheet 38.

ARTICLE I.—[1] By Very Rev. Laurence F. Renehan, D.D., late President of Maynooth College, and a very distinguished student of Irish History and Antiquities, in a letter, dated Maynooth College, Feast of St. Otteran, 1845, and addressed to Mrs. Keshan, Lady Superioress of the Presentation Convent, Waterford. For the perusal and use of this, I feel indebted to Rev. P. Nolan, P.P., Trinity Without, Waterford.

[2] Edited by Rev. Dr. Kelly, p. xvi.

[3] Edited by Drs. Todd and Reeves, pp. 52, 53.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Odrano Martyre, n. 18, p. 372. From this account, likewise, the Rev. S. Baring-Gould draws his notice of St. Odran, M. See "Lives of the Saints," vol. ii., February xx.

calls his place Tire naonoigh, and he says, it is the same as Tiranny,[5] in the county of Armagh. Yet, unless this holy martyr were connected with this northern place by birth, it is difficult to conceive why it should be stated he belonged to it. From all we can learn, he became devotedly attached to the Irish Apostle, and he was a constant personal attendant on his missionary travels. Odran became a servant to St. Patrick, whom he served in the capacity of charioteer. We have no express mention of him, except incidentally, in different Lives of St. Patrick.[6] From such sources, Colgan has compiled his eulogistic biography, adding notes to it.[7] The Bollandist writers have inserted Acts[8] of St. Odran, Martyr, in six paragraphs, at this day.[9] This humble and devoted charioteer is classed among the disciples of the Irish Apostle.[10] On St. Patrick's return from Munster, about the year 451, in Colgan's opinion, and after, or during the year 456, according to Ussher, the Irish Apostle entered Hy-Failge territory.[11] Here were two powerful chieftains ruling at the time: one was a wicked Pagan, Failge Berraide, who entertained a implacable hatred against St. Patrick, because he had destroyed the idol, known as Crom Cruach,[12] an object of adoration among the Gentile Irish, while the other chief was named Failge Ros,[13] who had conceived a great love and reverence towards the holy man.[14] As the former had frequently boasted, that he would take the Apostle's life away, whenever the opportunity might be afforded; the present stage of his journeying, which brought him along the highway, not far from Failge Berraide's[15] Castle, seemed favourable for this son of Belial's purpose. That district, since so well known as Offaly, at least in this part, was then ruled over by the merciless pagan, Failge Berraide. This wicked man's design was basely to take away by assassination the life of our great Irish Apostle; and, in the accomplishment of

[5] I cannot discover such a townland or parish denomination, on the "Ordnance Survey Townland Maps for the County of Armagh." There is, however, a barony of this name, which is shown on Sheets 7, 8, 11, 12, 15, 19, 20, 23, 24.

[6] See Colgan's "Trias Thaumaturga." Vita Tertia S. Patricii, cap. lix. Vita Quarta S. Patricii, cap. lxxvii. Vita Sexta S. Patricii, cap. lxxiii. Vita Septima S. Patricii, lib. iii., cap. lvi., pp. 25, 26, 44, 91, 159, 160.

[7] See "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Odrano Martyre. Ex variis, pp. 370 to 372.

[8] These are edited by Father Godefrid Henschenn.

[9] See "Acta Sanctorum," tomus iii., Februarii xix. De S. Odrano Martyre, Auriga S. Patricii in Hibernia, pp. 131, 132.

[10] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 265.

[11] "This district comprised, besides other tracts, a great part of the King's County."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., cap. vi., sect. xi., n. 112, p. 304.

[12] In reference to this object, Henri Martin writes: "Mais il y a fort à croire que les Scotts n'avaient point apporté avec eux ce dieu, qui est une divinité cosmogonique et scientifique bien plutôt, qu' heroïque. *Crom*, la courbe génératrice du cercle, l'éternel, père du temps, qui apparaît entouré d'un cercle de douze dieux inferieurs, comme une Année divine entourée des douze mois, des douze maisons du soleil, *Crom* est, selon toute apparence, le legs d'une ancienne religion savante que les héros Scotts ou Milésiens ont reçue de leurs devanciers. Nous croyons, M. de la Villemarqué et moi, qu'il se retrouve en Bretayne quelques vestiges de cet antique nom. *Crom* serait donc le principe divin actif, conçu comme engendrant l'evolution du temps, de même que *Bel* ou Bélénos serait Dieu conçu en tant que principe lumineux et solaire."—"Etudes d'Archéologie Celtique, Notes et Voyages dans les pays Celtiques et Scandinaves," chap. vii., sect. i., p. 275.

[13] Dr. Lanigan thinks, however, "that this second Failge was brought on the stage, in compliment to some illustrious families of the Hyfalgian line, and to wipe off the shame of their being descended from a bigoted tyrant."—"Ecclesiastical History of Ireland," vol. i., cap. vi., sect. ix., n. 113, p. 304.

[14] The Third Life of St. Patrick makes the wicked Foilge progentitor of the other Foilgi. See Colgan's "Trias Thaumaturga," cap. lix., p. 25.

[15] Joceline's or Vita Sexta S. Patricii, cap. lxxiii., calls him "Foylge Rufus." See *ibid.*, p. 91. However, in the whole of this account, we may well conclude, that many fabulous incidents have crept into the narrative.

such a purpose, he resolved on arresting the progress of the Christian Religion, by effecting the destruction of its greatest promoter. However, Providence frustrated his purpose, although it does not seem, that St. Patrick had any suspicion of the threatened danger. Yet, his charioteer, Odhran, had some prevision of the consequences likely to ensue.[16] In most accounts, it is said, that having had previous intimation of this design, Odran concealed his knowledge concerning it from St. Patrick, whom he induced to occupy the driver's seat in the chariot, whilst Odran himself should have some short time for rest.[17] The holy Apostle most readily assented. He unsuspectingly relinquished his place, and assumed the reins, in order to gratify his servant's wish. They had passed from Birr, and were travelling along an ancient road, which bore in an eastern direction, north of the Slieve Bloom mountains, where their enemy lay in wait. Failge met the travellers on their journey. Rushing against Odran, whom he mistook for St. Patrick, the furious chief transfixed him, with a stroke of his lance. Horrified at the sight thus presented, the Apostle was about to pronounce a malediction on the murderer, when the dying Odran prayed it should rather descend on a very high tree, that grew on an adjoining hill, called Brig-damh. Yet, for his Satanic perfidy, the murderer was struck dead immediately afterwards; and as a just punishment for his grievous crime, his soul was buried in hell, while angels were seen bearing that of Odhran to heaven, where he joined the array of purple-robed martyrs. St. Patrick furthermore announced, that the posterity of that wicked Foilge should wane, and lose power, in the principality; while, Foilge Ros and his posterity should rule therein, which prediction was fulfilled. In an old Biburgensian Manuscript Life of St. Patrick, we are told, that when the soul of Foilge, for his wickedness, had been carried away to hell, the devil took possession of his living body, and dwelt in it, until St. Patrick came to the house of that cruel chief. It is stated, the Irish Apostle asked one of the servants for his master, and that he was told Foilge was within. "Call him to me," said Patrick. But, the servant returned, and told the Apostle in great sorrow, that he only found the dry bones of his master. Then said Patrick: "From the time, when Foilge butchered my charioteer before me, he was buried in hell, but the devil came to possess his body, so that while his soul was consigned to perdition, his body was also dishonoured by demoniac influences."[18] Attempts have been made to identify the place, where this martyrdom occurred. Afterwards, it received the name, Desart-Odran of Hy-Failge; yet, this local denomination appears to have died out of popular recollection, notwithstanding the celebrity of the

[16] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. xi., p. 302.

[17] This pious contrivance of Odran is not mentioned in St. Patrick's Third Life; but, it is there said, that Failge butchered Odran, before his master and in the chariot. See Colgan's "Trias Thaumaurga." Vita Tertia S. Patricii, cap. lix., p. 25.

[18] William Bernard MacCabe, in his interesting little work, entitled, "A Grandfather's Story Book," has recorded this incident of Odran's death, under the heading, "Foilge; or the Possessed," pp. 91 to 128. It need scarcely be remarked, that as the tale was chiefly written for juveniles, its writer rather intends to give a dramatic, than a historic interest, to his imaginative narrative. The following note, towards the close of this little volume, is however worth transcribing. "The second tale, *Foilge; or the Possessed*, is a veritable Irish tradition. It is the earliest account that the author has been able to trace, of that belief, which still prevails in many parts of the world, viz., of an evil spirit entering into the body of a dead man, and making that dead man appear as if he were still living—a belief, it may be remarked, very different from that which prevails as to the demoniacs described in Scripture—that is, living men, into whose bodies an evil spirit had entered. Foilge as portrayed in the Irish legend, (*Act. Sanct. Feb., vol.* iii., pp. 131, 132) was the same in most respects as the modern vampire; in some particulars like to the malignant dead described in the Sagas of the Scandinavians." See p. 211.

transaction, which should be likely to preserve a recollection of it. On the road, between Frankfort and Roscrea, is the little village of Killyon ;[19] and about two miles from the latter village, is yet shown the place, where Foilge attempted the life of St. Patrick.[20] Odran's name occurs, in some foreign Martyrologies ; yet, his festival has been assigned to distinct days, from the present date. Thus, the 8th of May,[21] the 27th of September,[22] as also the 2nd and the 27th of October[23] have been conjecturally mentioned, in connexion with it, by various Martyrologists. About, or soon after, the middle of the fifth century, this martyrdom of Odran is considered to have occurred. Yet, we find Dempster[24] absurdly placing this saint's death at A.D. 509, or ten years later ; while, he further has the presumption to state, that the relics of Odran were preserved at Glascow, and transferred to Ireland, after the lapse of some ages. Again, it is asserted he wrote a certain book.[25] This saint is honoured as a martyr, chiefly on the 19th of February ; but, in certain places, as we are informed, on the 27th of October.[26] Some churches were formerly dedicated to him, in the country about Birr, and in the Ormonds.[27] Yet, we have no further means for ascertaining their whereabouts. Killurin,[28] in the parish of Killoghey,[29] and barony of Ballyboy, King's County, was probably called from St. Odhan. It is probable, that many of those circumstances related, as connected with St. Odran's death, are unreliable ; although, we take it for granted, that this saint must have lost his life, for his attachment to the Christian faith, and while faithfully serving his illustrious master.

ARTICLE II.—ST. BAOITHIN OR BAETIN, BISHOP, OF TAECH BAOITHIN, OR TAGHBOYNE, COUNTY WESTMEATH. [*Sixth Century.*] What a striking example do not the conduct and lives of the first Christians present to us ! Were their actions more closely followed, there would not be so much sin in the world ; and, the nearer our lives resemble theirs, so much in proportion shall our love for what is good increase. The holy Baoithin or Boetin was one of Ireland's best sons. Our great hagiographer has collected some notices, regarding him ;[1] while the Bollandists leave him, on this day, with

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[19] This village is shown on the "Ordnance Survey Townland Maps for the King's County," Sheet 36. On Sheet 35, are shown the ruins of its old church or monastery.

[20] A moat, covered with hawthorn, points out the spot, about one mile and a half from Leap Castle, the romantic residence of Mr. Darby. The latter is shown on Sheet 39. This information, I have obtained from Mr. Elwood, Dublin, who formerly resided near the locality.

[21] See Colgan's "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Odrano Martyre, ex variis, n. 17, p. 372. Also the Bollandists' "Acta Sanctorum," tomus iii., Februarii xix. De S. Odrano Martyre Auriga S. Patricii in Hibernia, num. 1, p. 131.

[22] This seems to be a mistake of Father Henry Fitz-Simon, in his Calendar of the Irish Saints, for the 27th of October. Yet he calls this St. Oran a bishop, and quotes the English Martyrology, as an authority. See *ibid.* Also, O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xii., p. 56.

[23] According to the Martyrologium Subense in Bavaria, Florarius, Hermann Greuen, Ferrarius and Dempster. Likewise the Irish Martyrologists have a St. Odran, at this date, but he is thought, by most writers, to differ from this holy martyr.

[24] See "Historia Ecclesistica Gentis Scotorum," tomus ii., lib. xiv., num. 986.

[25] Said to have been inscribed with the title, "De Veritate Catholica," lib. i. See *ibid.*

[26] It is generally thought, however, that he was a different Odran.

[27] Letter of Dr. Renehan, previously quoted.

[28] Killurin old ruined church, with some curious ancient entrenchments near it, is shown on the "Ordnance Survey Townland Maps for the King's County," Sheet 24.

[29] This parish is described on Sheets 15, 16, 23, 24, 25, 31, 32. See *ibid.* It belongs to the diocese of Meath. See Sir Charles Cootes' "Statistical Survey of the King's County," chap. xix., sect. 5, p. 198.

ARTICLE II.—[1] See Colgan's "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Baitheno, Episcopo, pp. 369, 370.

some briefer remarks.[2] In the Irish language, we find this holy man's name variedly written, Baoithin, Baetin, Baithen, Baithin, Baoithine, Boethan, Boetin and Baothan; while, it is Latinized, Baithinus, Baithenus, Baitheneus, Boethinus and Boethanus. His Acts were thought to have been extant, in Colgan's time; and this inference he drew, from the Irish Life of the illustrious St. Columkille.[3] In the "Feilire" of St. Ængus,[4] at the 19th of February, St. Boethin is commemorated.[5] In like manner, the Martyrology of Tallagh,[6] and the Calendar of Cashel,[7] at this same date, enter Baithin, son of Cuanach, Bishop. Marianus O'Gorman has a like entry. In an ancient Martyrology, belonging to the Cathedral Church of the Most Holy Trinity, Dublin,[8] and by Cathald Maguire,[9] this holy Confessor's feast is entered, at the xi. of the March Kalends, corresponding with the present day.[10] We find, too, that under the head of Teach Baithin,[11] Duald Mac Firbis enters, Baothin, Bishop, at February the 19th.[12] Besides, the O'Clerys have an entry of St. Baoithin's festival, at the 19th of February.[13] They state, that he was a bishop, and son to Cuana, and that his place was Tech Baoithin, either in Airteach of Connaught,[14] or in the west of Midhe. Teach Baoithin in Midhe is identical with the present Tegh Boyne or Teboyen, in the barony of Rathconrath, and county of Westmeath. The genealogy of this holy man is thus traced.[15] His father was Cuanach, son of Connmag, also called Ængus, son to Enna Finn, son to Niall the Great.[16] According to the Tract of St. Ængus, "On the Mothers of the Irish Saints," the mother of St. Baoithen is called Caomhnat, of Dal Buachalla, of the Ullta.[17] Yet, distinguished as he was by family descent, his virtues caused him to be still more celebrated. From early youth, Baithin's piety was remarkable, while his proficiency in studies and learning was very admirable; so that, in due

[2] See "Acta Sanctorum," tomus iii., Februarii xix. Among the pretermitted saints, p. 121.

[3] Chapters 220 and 246. See "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Baitheno Episcopo, and nn. 3, 9, p. 369.

[4] The following extract, from the "Leabhar Breac" copy, with the English translation, has been supplied by Professor O'Looney:—

A. xl. kl. Sluind Lat la pair Pauli,
pair Marcill mind buadach;
Boethine mor mainech,
Mac cainoelta Cuanach.

"Commemorate, thou, with the passion of Paul,
The passion of Marcellus the triumphant "*mind*;"
Of Boethin the great treasure,
The luminous son of Cuana."

[5] There is a gloss, in which he is called the son of Cuanach, son to Coeim, son of Enna, of Tigh-Boethin, in the West of Meath.

[6] Edited by the Rev. Dr. Kelly, p. xvi.

[7] This authority implies a doubt, as to whether the present saint had been venerated at Teagh-baithin in Westmeath, or in Airteach.

[8] See "Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, Dublin." Edited by John Clarke Crosthwaite and Dr. Todd. Introduction, pp. lv., lvi. The Commentator adds, that there are three Tigh-Boethins, viz., Tigh-Boethin in Meath, Tigh-Boethin in Tirconnell, and Tigh-Boethin in Airtech, near Cruachan of Connaught, in the west. There were likewise four Boethins, viz., the son of Brennan, the son of Findach, the son of Alla, the son of Cuanach.

[9] This writer identifies him with Teaghbaithin, in Westmeath.

[10] See p. 89. This name, however, is omitted from the prefixed Calendar.

[11] Tibohine, in the County Roscommon, is the identification given in William M. Hennessy's note.

[12] See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 128, 129.

[13] See the "Martyrology of Donegal," Edited by Drs. Todd and Reeves, pp. 52, 53.

[14] This identification is likewise repeated, in the Table, postfixed to this Martyrology. See *ibid.*, pp. 362, 363.

[15] According to the "Sanctilogic Genealogy," chap. vii.

[16] Yet the "Calendar of Cashel," at the 19th of February, makes Enna, the son of Connall Dearg, of the race of the Colla Dacrioch. Cathal Maguire, at the 19th of February, has Baithenus, the son of Cuanach, son to Gabhren, son of Enna.

[17] According to the "Martyrology of

course, few were more distinguished for sanctity and accomplishments. There is a poem extant, attributed to St. Columkille,[18] and in the form of a dialogue between himself and the present saint, who is called Baithine Mor, son of Cuanna. It is on the subject of St. Columba's chief relics, viz., the Great Cross, the Cathach and his Cowl. It seems probable, that St. Baithine spent some time with him in Iona.[19] In features and form, it is said, this Baoithen was also characterized for manly grace and beauty, to such a degree, that he surpassed in face and figure, all the bishops, clergy and people, assembled at the great Synod of Drumceat,[20] which he attended A.D. 590. This St. Columba publicly declared. Yet, such was the humility of our saint, that he asked the Almighty to deprive him of such dangerous gifts. We are told his prayers were heard, and that an ulcer changed his comeliness and ruddy colour, to ugliness and pallor; so that, in consequence, he was afterwards called Baithen Ban—the latter compound word meaning "white" or "bloodless." Yet, his merits raised him to the episcopal dignity. Colgan thinks, he presided over two different churches: one in Airtech, in Connaught, while, the other was at Teagh-Baoith, or Teaghbaoithen,[21] not far from the hill of Usneach, in Meath. He erected a monastery at the latter place, known now as Teboyen, in Westmeath. The early part of the seventh century is the period assigned for its foundation,[22] and from him his designation, "St. Boethen's house" or church, was derived. Yet, the edifice there built may have been standing towards the close of the sixth century, as even then our saint was greatly distinguished, which may be judged from foregoing accounts. The old church is on an elevated site, with a very extensive view of the surrounding country. It measures 41 by 16 feet. The venerable gray walls cannot fail to awaken holy reminiscences. A holy well, called Tobar-Boyne, rises adjacent to them. St. Baithene or Boyne is also the patron of Balrathboyne, near Kells, county of Meath.[23] This old church measures internally 72 feet, by 18; but, the walls have been torn down, and the stones removed for building purposes. The church of Ballrathboyne[24] was founded by St. Boethin, near a moat or fort, and hence the name. This is stated to have been the mother church, while Rathboyne was only a chapelry in the parish. Here there is a holy well, as also a hill, called after the patron saint. There is another well, called Tobar na gloire, or "the Fountain of Glory." The site of the old church is still pointed out at Ballrathboyne. It has, however, been pulled down, and uprooted.[25] There is a Taghboyne, once a parish, but now only a townland, in the parish of Churchtown,[26] barony of Rathconrath,[27] and deanery of Mullingar. There

Donegal," Edited by Drs. Todd and Reeves, pp. 52, 53.

[18] See his Life, at the 9th of June.

[19] See Rev. William Reeves' Adamnan's "Life of St. Columba." Additional Notes, M., pp. 318, 319.

[20] Though at present, there are no local traditions to help in the identification of the spot, it was well known in Colgan's time. See "Trias Thaumaturga," n. 13, p. 204. However, it is doubtful, if this be the Baoithen, who attended at Dromceat, or St. Baithen, who immediately succeeded St. Columba in the abbacy at Iona, and whose feast occurs, on the 9th of June.

[21] See Archdall's "Monasticon Hibernicum," p. 728.

[22] By Rev. Anthony Cogan.

[23] See "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 603, 604.

[24] The parish of Balrathboyne, in the baronies of Upper Kells and Lower Navan, is described on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 16, 17, 23, 24. The townland proper and glebe division are marked on the latter sheet.

[25] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., pp. 262, 263.

[26] It is described, on the "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 18, 24, 25. In the two latter sheets, the townland is defined.

[27] See an account of it, in the "Parliamentary Gazetteer of Ireland," vol. i., p. 393.

is a holy well there called Tobar-Baoithin, and also a graveyard.[28] By certain writers, it is thought, that this saint, among the Irish bishops, and in common with others, had been addressed, in a letter from Rome,[29] written A.D. 640, in reference to the Easter controversy.[30] This however is doubtful enough; for, it may have been another Baitan. We know, that Smith[31] makes Bishop Baithan, named in the Roman epistle, Baithan of Clonmacnois. This place belonged to the southern half of Ireland, according to Dr. Lanigan, and none of the southern prelates or clergy were concerned in the Paschal correspondence. Neither was Baithan of Clonmacnois a bishop, so early as 640. We know, furthermore, from Cummian, that the Abbot or Bishop of Clonmacnois declared in favour of the Roman computation, at the synod of Maghlene.[32] If the present St. Baithin were the person indicated, it is plain, that he must have lived until A.D. 640, and probably to a later period. The Rev. Dr. Reeves[33] supposes him to have been patron, likewise, of another place. Teghbaithin, in the barony of Frenchpark, and in the diocese of Elphin, as also in the old district of Airteach,[34] was not far from the town of Tibohine,[35] which is said to have been called after a St. Baoithin. Yet, Colgan doubts, whether the Baithan of this Tegh-baithin—for there were other places so called—might not have been Baithen, son of Alla. Be this as it may, the son of Cuanach is expressly called a bishop, and his see, it is generally suspected, was the Teghbaithin of Westmeath, where some of our calendarists have placed him.[36] At the xi. of the March Kalends—corresponding with the 19th of February—the Kalendar of Drummond states, that in Ireland, the holy Confessor, Baitin, went to Christ.[37] The year of his decease cannot be decided with accuracy.

ARTICLE III.—ST. NUAD, ST. NUADA OR NODTAT, ARCHBISHOP OF ARMAGH. [*Eighth and Ninth Centuries.*] At the 19th of February, Colgan[1] and the Bollandists[2] have entered some biographical notices of this holy archbishop, who enjoyed the supreme ecclesiastical dignity in Ireland for a brief period. Nodtat or Nuada, bishop, is mentioned in the Martyrologies of Tallagh,[3] of Marianus O'Gorman, and of Donegal,[4] on this day. We find him incorrectly called, the son of Segene.[5] He was at first a monk, and also an anchorite. From this state of life, and even against his own will, he

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[28] See *ibid.*, chap. xviii., pp. 424, 425.

[29] See Ussher's "Veterum Epistolarum Hibernicarum Sylloge," epist. ix., pp. 22, 23.

[30] See the Life of St. Diman or Dima Dubh, Bishop of Connor, at the 6th of January.

[31] In his edition of Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. xix.

[32] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xv., section xi., and n. 91, pp. 409, 413.

[33] See Adamnan's "Life of St. Columba." Additional notes, M., p. 318, n. (g.)

[34] It was commensurate with the present parish of Tibohine. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (z), p. 248. Its position is further shown on the map prefixed to the "Genealogies, Tribes and Customs of Hy-Fiachrach."

[35] The parish of Tibohine is represented on the "Ordnance Survey Townland Maps for the County of Roscommon." Sheets 8, 9, 13, 14, 15, 19, 20, 21. The townland proper is marked on Sheet 14.

[36] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii. chap. xv. sect. xi. n. 91, p. 413.

[37] See Bishop Forbes' "Kalendars of Scottish Saints," p. 5.

ARTICLE III.—[1] See "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Nuadato Archiepiscopo Ardmachano. Ex variis, p. 373.

[2] See "Acta Sanctorum," tomus iii., Februarii xix. Among the pretermitted saints, p. 112.

[3] Edited by Rev. Dr. Kelly, p. xvi.

[4] Edited by Drs. Todd and Reeves, pp. 52, 53.

[5] See Harris' Ware, vol. i., Archbishops of Armagh, p. 43.

had been promoted to the abbatial, and thence translated to the archiepiscopal dignity.[6] His birth-place or residence[7] is said to have been situated at Lough Uama.[8] This signifies the "lake of the cave," the water being said to rise out of a cavern, and the position is also assigned to Breiffny. Here, it is thought, he led the life of an anchoret. The lough, to which allusion has been made, was in the present county of Leitrim. It sometimes flowed back into that cave, whence it issued; and, the people living on its borders especially believed, that this was an indication of the Dynast's approaching death, or that of his children.[9] Ancient Breffny comprehended the present counties of Cavan and of Leitrim.[10] It was divided into Upper and Lower, or East and West Brefiny. In the latter division, called Brefiny Hy-Ruairc, our saint must have lived, until he was called to a higher dignity, on the death of St. Torbach Mac Gorman.[11] This event took place, on the 16th of July, A.D. 812.[12] During many years, after King Flathbert embraced a monastic life, in one of the religious establishments, at Armagh,[13] the primate, and his suffragan bishops were obliged to attend the army of the Ard Righ, or monarch of Ireland, when it marched to war. Archbishop Nuad visited Connaught,[14] A.D. 810 or *rectè* 815; and, he is there reported, to have made a reformation of some abuses, which had crept into the churches. The Catalogue of the Armagh Primates[15] allows three complete years, for the presidency of Nuad; but, these must be understood, with the addition of some months, reckoning from the death of Torbach,[16] on the 16th of July, A.D. 812, to the 19th of February, A.D. 816.[17] Other authorities, however, place his demise before this date, viz., at the year 811 or 812. Under the year 811, this passage occurs in the Annals of Ulster, "Nuad of Loch-Huama, bishop, anchorite, and Abbot of Armagh, fell asleep."[18] During the period of his episcopacy, organs appears to have been used in the Irish churches;[19] and, there can be little reason for doubting, that those instruments were played, in centuries still more remote.

[6] See *ibid.*

[7] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., section xi., p. 252.

[8] Although in one place, Dr. O'Donovan has stated, in his "Annals of the Four Masters," that the situation of this lake has not yet been identified," vol. i., n. (e), p. 425; still, in another passage of "Addenda et corrigenda," he asserts, that Loch-na-hUamha is *anglicè* Lough Nahoo, "between the townlands of Fawn and Mullagh, in the parish of Drumleas, barony of Dromahaire, and county of Leitrim," *ibid.*, vol. ii., p. 1193. In 1851, this lake of twenty English acres, was in progress of being drained. It would be a curious subject for local enquiry, to discover the exact position of the old cave. The townland of Fawn, as also that of Mullagh, is shown on the "Ordnance Survey Maps for the County of Leitrim." Sheets 10, 11, 14, 15.

[9] See Colgan's "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Nuadato Archiepiscopo Ardmachano, n. 5, p. 373.

[10] Yet, Allemande in his "Histoire Monastique de Irlande," p. 109, makes the counties of Fermanagh and Cavan commensurate with the two Breffnys.

[11] See notices of him, at the 16th of July.

[12] The "Annals of the Four Masters" have the date 807. See vol. i., pp. 420, 421. Yet, Dr. O'Donovan corrects the chronology to that date in the text.

[13] In 760, this event is recorded. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 364, 365.

[14] Artrige, his successor, performed the circuit of Munster. Both prelates exercised primatial rights over those distinct districts of the county. See Harris' Ware, vol. i., "Archbishops of Armagh," pp. 43, 44.

[15] Which was in Colgan's possession. See "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Nuadato Archiepiscopo Ardmachano, cap. v., p. 373.

[16] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., section xi., n. 112, p. 254.

[17] The "Annals of the Four Masters" have A.D. 811. See vol. i., pp. 422, 423. The editor, Dr. O'Donovan, corrects it, however, to A.D. 816.

[18] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 43.

[19] Thus in the "Annals of Ulster," at A.D. 814, we have an account of the taking away of the organs of Clooncreve—now Clooncraff, near Elphin, in the county of Roscommon. In a note, by the editor, Dr. O'Conor, he remarks, both in the eastern

ARTICLE IV.—ST. MAELDOBHARCHON, OR MAELDOBHORCHON, BISHOP OF KILDARE, COUNTY OF KILDARE. [*Seventh and Eighth Centuries.*] The Bollandists have a brief entry of this holy bishop, at the 19th of February.[1] The Martyrologies of Tallagh[2] and of Marianus O'Gorman, and of Donegal,[3] on this day, record Maeldobharchon or Maoldobhorchon, Bishop of Cilldara, now Kildare, in the county of the same denomination. It seems likely enough, the Abbot of Kildare, Lochen, surnamed Meann, or the Silent, also called Lochen, "the Wise," who died on the 12th of January, or 12th of June, A.D. 694,[4] as also St. Farannan, Abbot of Kildare,[5] who died on the 15th of January, A.D. 691,[6] may have exercised episcopal functions over this see.[7] If so, it is probable, the present holy man succeeded this latter. According to Colgan, he died A.D. 704;[8] but, the Annals of the Four Masters[9] state, that this prelate died, A.D. 707. According to the Annals of Ulster, he departed this life in the year 708.[10]

ARTICLE V.—SAINTS EUGENE, CONNALL AND CARBRE, OF TEGH MAC NEMAIN. These holy brothers are said to have been the sons of Nemhan. Their mother is called Fanchea, the daughter of Dallbronach.[1] Their church, at which St. Fechin[2] wrought a miracle, is stated to have been known as Tegh Mac Nemain, or "the Church of the Sons of Nemhan."[3] According to the Martyrologies of Tallagh and of Marianus O'Gorman, their feast occurs this day.[4] However, in the published Martyrology of Tallagh, we find no corresponding evidences. A festival in honour of the sons of Nemhnall—possibly intended for Nemain—occurs in the Martyrology of Donegal,[5] as having at this date a special veneration paid them. Tegh mac Nemain has not yet been identified.

ARTICLE VI.—ST. FECHIN MAC UA CHAINCHE, OF LEMMACH, NOW PROBABLY LAWNY OR LARROY, COUNTY OF CAVAN. On this day, in the Martyrologies of Tallagh[1] and of Donegal,[2] we find mentioned, Fechin Mac Ua Chainche, of Lemmach.[3] His family pedigree does not seem to be further traceable. This place is now Lawny or Lavroy, in the county of Cavan, according to a very probable conjecture.

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and western churches, there is evidence to show, that organs were used in the most remote times. See "Rerum Hibericarum Scriptores," tomus iv., p. 199.

ARTICLE IV.—[1] See "Acta Sanctorum," tomus iii., Februarii xix. Among the pretermitted saints, p. 122.

[2] Edited by Rev. Dr. Kelly, p. xvi.

[3] Edited by Drs. Todd and Reeves, pp. 52, 53.

[4] See notices of him, at this date.

[5] See a notice of him, at the 15th of January.

[6] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 296 to 299, with corresponding notes (t, a).

[7] See Harris' Ware, vol. i., "Bishops of Kildare," p. 382.

[8] See "Trias Thaumaturga." Quinta Appendix ad Acta S. Brigidæ, cap. ii., p. 629.

O'Donovan's edition, vol. i., pp. 308, 309.

[10] See *ibid.*, n. (l), p. 308.

ARTICLE V.—[1] According to the tract "On the Mothers of the Irish Saints."

[2] See his Life, at the 20th of January.

[3] This is said to have lain in the district of Hy-Foelan, and in the province of Lugemne. The latter name is thought to be a misprint for Lagenia or Leinster, since the former district included the baronies of Clane and Salt, with the greater part—if not the entire—of Ikeath and Oughteranny baronies, county of Kildare. In this district, Tegh mac Nemain must probably be sought.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, n. 33, p. 142.

[5] Edited by Drs. Todd and Reeves, pp. 52, 53.

ARTICLE VI.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 52, 53.

[3] William M. Hennessy has a note, in his copy of the Martyrology, "Leamhoȝ, Lawny, or Lavoy, county of Cavan."

ARTICLE VII.—REPUTED FESTIVAL OF A TRANSLATION OF THE RELICS OF ST. GALL, AT ST. GALL, SWITZERLAND. Some authorities have stated,[1] that on the 19th of February, a Translation of the Relics of St. Gall took place, at the memorable abbey, called from him, in Switzerland. Florarius, a manuscript Martyrology, belonging to the Aquicinctinian monastery, Maurolycus, Felicius and Whitford, are agreed on this point. But, as the chief feast of St. Gall occurs, on the 16th of October; for this latter day, we reserve his life, and those occurrences relating to his veneration after death.

ARTICLE VIII.—ST. ACCA, BISHOP OF HEXHAM, ENGLAND. [*Eighth Century.*] Although it does not seem to be very certain, that the present saint had any connexion with Ireland; yet, the English Martyrology, which places his festival at this date, makes him one of St. Willibrord's[1] companions. The latter holy man received his education in Ireland. Colgan,[2] Ferrarius and the Bollandists,[3] as also Sir Harris Nicolas,[4] and Bishop Forbes[5] note his festival, for the 19th of February. This holy bishop died about the year 740.[6] But, as his festival seems more generally referable to the 20th of October, for that date, we reserve further remarks.

ARTICLE IX.—THE BLESSED BODECA, OR DUDOCO, BISHOP OF BATH, ENGLAND. [*Eleventh Century.*] Among the saints of Scotland, the Blessed Bodeca, or Dudoco, Bishop of Bath,[1] in England, is venerated, on this day, according to Camerarius.[2] As we learn from Dempster, he belonged to an illustrious family of Caithness, and that he became very dear to King Edward the Confessor, in England.[3] Again, we are told, other writers give him a different feast.[4] According to Godwin, Dudoca, or according to some other authorities, Bodeca, was a native of Saxony, in Germany, or as other writers state of Lotharingia, and he is said to have been the fourteenth bishop in succession over the see of Wells. If he were a Scot, at all, there may be as good reason for assigning his birth to Ireland as to Scotland. He is said to have been consecrated in A.D. 1031,[5] and to have sat for twenty-seven years, seven months and seven days.[6] Simon of Durham places the death of Duduc or Dudocus, in the year 1060.[7] All this however is very problematical, as may

ARTICLE VII.—[1] See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. De S. Galli Abbatis Monasterii Sangallensis Translatione, p. 382. Also the Bollandists' "Acta Sanctorum," tomus iii., Februarii xix. Among the pretermitted saints, p. 124.

ARTICLE VIII.—[1] See his Life, at the 7th of November.

[2] See "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Acca, Episcopo et Confessore, p. 374.

[3] See "Acta Sanctorum," tomus iii., Februarii xix. Among the pretermitted saints, p. 124.

[4] See "The Chronology of History," p. 132.

[5] See "Kalendars of Scottish Saints," p. 261.

[6] According to Simeon of Durham, in "Historia Regum Anglorum."

ARTICLE IX.—[1] The fullest and most complete account of Bath is that contained in the Rev. John Collinson's "History and Antiquities of the County of Somerset," vol. i., pp. 1 to 84.

[2] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ et Infidelium Conversione," lib. i., pars ii., cap. ii., sect. 2, p. 159.

[3] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 153, pp. 87, 88.

[4] Francis Godwin, the Scoti-Chronicon, and other texts, are quoted, by Camerarius.

[5] See Rev. John Collinson's "History and Antiquities of the County of Somerset," vol. iii., p. 378.

[6] The Rev. John Collinson states: "He presided near twenty-eight years, and he was buried on the south side of the high altar."—*Ibid.*

[7] See Sir William Dugdale's "Monasticon Anglicanum," &c., vol. ii., p. 275. Edited by John Caley, Henry Ellis, and the Rev. Bulkeley Bandinel, D.D. In this same volume are to be found magnificent

be seen by referring to the pages of the Bollandists.[8] Dempster assumes him to have been the writer of a book, intituled "Compilatio Temporum," while his other writings are said to have perished.[9] In the time of King Henry I., the sees of Bath and Wells,[10] in Somersetshire, were united; and, afterwards, the prelates there were called Bishops of Bath and Wells.

ARTICLE X.—REPUTED FESTIVAL OF A ST. GERO OR GERON, COLOGNE. [*Tenth Century.*] Although Dempster remarks, that St. Gero, if not a Scotus, at least presided over a Scottish monastery, which Wilhelm, brother to Achaius, King of Scotia, founded for his nation; while, as abbot over it, Gero showed his prudence and sanctity during his rule.[1] He is said to have flourished in the year 990, and to have had his festival at the 19th of March.[2] In his "Menologium Scoticum," at the 19th of February, Dempster states, also, that in the Scottish monastery of St. Pantaleon, at Cologne, the Abbot Geron was commemorated,[3] as may be found in the Passion of St. Maurice.[4] Yet, the Bollandists aver,[5] there is no authority for such a statement, and that Gelenius[6] has no mention of a holy or blessed Gero,[7] among the Abbots of St. Pantaleon. It is said, the present saint repaired this monastery, adorned the church, and decorated the cloister, as the Annals of Cologne testify. His writings—assumed by Dempster to have existed—are stated to have been lost, in his day.[8] Religious zeal and literary labour, after their own type and fashion, seem to have been of a genuine kind, among the monastic inmates.

ARTICLE XI.—ST. DAICH, OR DAGAEUS, BISHOP. We read on this day, in the Martyrology of Tallagh,[1] regarding Dego, son of Nemnaill, and in that of Donegal,[2] regarding Daigh, son of Nennaill, bishop, having had veneration paid to him, in the Irish Church. Colgan,[3] who seems to think the present holy man to be identical with St. Dagæus, Bishop of Inis-Caoin, only alludes to him in a doubtful manner, at this date, promising his Life, at the 18th of August. The Bollandists[4] only pass him by at the 19th of February, referring his Acts to the former date, where, also, we intend treating more specifically, on the biographical incidents, which relate to him.

illustrations of Bath Abbey and Wells Cathedral, with historical notices, pp. 256 to 296.

[8] See the "Acta Sanctorum," tomus iii., Februarii xix. Among the pretermitted saints, p. 122.

[9] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 153, p. 88.

[10] An account of Wells is to be found, in Rev. John Collinson's "History and Antiquities of the County of Somerset," vol. iii., pp. 375 to 411.

ARTICLE X.—[1] Jacob Cheyn is cited as authority.

[2] This is probably a mistake for the 19th of February.

[3] Dempster states: "Meminit ejus Historia Inventionis S. Maurini, cap. vii., ut recitat Surius, tom. iii., plenius Gualterius V. CL., in Actis Archiepiscopatus Coloniensis."

[4] See Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[5] See "Acta Sanctorum," tomus iii., Februarii xix. Among the pretermitted saints, p. 123.

[6] In lib. i., Coloniæ Agrippinæ syntagma 13, sect. 2, he enumerates the holy men belonging to the monastery of St. Pantaleon, and some of its abbots are designated Beati.

[7] Yet, it is said, a St. Gero, a Saxon, descended from the Dukes of Lusatia, had been venerated in the Metropolitan Church of Cologne, on the 28th of June, lib. i., syntagma 6, and lib. iii., syntagma i., sect. 8.

[8] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vii., num. 581, p. 312.

ARTICLE XI.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 52, 53.

[3] See "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Dagaeo Episcopo, p. 374.

[4] See "Acta Sanctorum," tomus iii., Februarii xix. Among the pretermitted saints, p. 123.

ARTICLE I.—[1] See "Acta Sanctorum Hiberniæ," xx. Februarii. De B. Colga,

Twentieth Day of February.

ARTICLE I.—ST. COLGA, ABBOT OF LUSK, COUNTY OF DUBLIN

[*SEVENTH CENTURY.*]

EVERY step, taken in religious progress, tends to purify and to ennoble a monk's profession. Nor can it fail to impart a generous and an honourable impulse, in the home of his choice. Colgan acknowledges his inability to discover any important biographical particulars, regarding this saint, with the exception of a few, which are entered in his collection.[1] The Bollandists[2] and Dr. Lanigan[3] have only a passing allusion to him. It is supposed, that our saint was son to Moenaegh,[4] and that he presided over the monastery of Lusk,[5] as abbot. This establishment is thought to date back so far as before the close of the fifth century, when St. MacCuilinn[6] or



Lusk Church and Tower, County of Dublin.

Macculind, its founder, is said to have died. The place is certainly most

Abbate Luscano, p. 382.

[2] See "Acta Sanctorum," tomus iii., Februarii xx. Among the pretermitted saints, p. 169.

[3] See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. xv., p. 140 and nn. 191, 192, p. 142.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. De B. Colga Abbate Luscano, p. 382.

[5] Now a parish, in the diocese of Dublin, barony of Balrothery East, and defined on the "Ordnance Survey Townland Maps for the County of Dublin." Sheets 4, 5, 7, 8, 12. The town and its antiquities are noted on Sheet 8.

[6] See his Life, which occurs at the 6th of September.

[7] A very complete account of Lusk and its annals will be found in D'Alton's "His-

ancient, and it has many historic associations of very great importance.[7] In the old graveyard may still be seen a very perfect specimen of an Irish round tower, attached to a mediæval church,[8] which has lately undergone restoration,[9] in a very excellent style of Gothic architecture.[10] No doubt, a more ancient church occupied this site. This holy man flourished about the year 690, or even later; for, he is named, as one of those who subscribed with other prelates of Ireland, to the Acts of a synod, held by Adamnan,[11] about the year 695 or 696. A copy of these decrees, called the Cain Adhamnain, or the "canons of Adamnan," had been in Colgan's possession.[12] He has also placed on record some of the subscribers' names,[13] to these statutes.[14] Wherefore our saint was not identical with one bearing a similar name, and exercising a like office, in the same place, and whose death occurred A.D. 782, according to the Annals of the Four Masters.[15] The Colga, who died in 782, or more correctly, 787, is expressly named in our Annals, as son to Crunnmail.[16] The present St. Colga did not long survive the year, in which the celebrated synod of Adamnan had been held; for, we read, about the death of his successor, an abbot of Lusk, who departed this life, in the year 731.[17] The present holy man died, probably, near the beginning of the eighth century; nor do we know what reason, his namesake, Father John Colgan, had, for giving him a festival at this date, beyond the circumstance of another celebrated Colga or Colgu having been venerated on the 20th day of February.

ARTICLE II.—ST. OLCAN OR BOLCAN, BISHOP OF ARMOY, COUNTY OF ANTRIM. [*Fifth Century.*] Not the hearers of the law are just before God, but the doers of the law shall be justified,[1] as we are informed by the great Apostle of the Gentiles. At this date, Colgan has extracted the actions of this holy bishop, from various writers, and especially from these, treating about the great St. Patrick.[2] In like manner, the Bollandists, and Rev. S. Baring Gould, have Acts of St. Olcan, or Bolcan, Bishop, at the 20th of February.[3] It is said, that the parents of this saint lived in Anglia,[4] and that

tory of the County of Dublin," pp. 414 to 425.

[8] A spirited sketch of this church and its picturesque composite tower, by Samuel Lover, R.H.A., will be found in the "Irish Penny Magazine," vol. i., No. 19, p. 145. A topographical, descriptive and historical article, by John D'Alton, follows this illustration.

[9] The accompanying engraving, by Mrs. Millard, is from a sketch taken on the spot, by William F. Wakeman, and transferred to the wood.

[10] This was effected, for purposes of Protestant worship, during the incumbency of that highly distinguished Irish antiquary, Rev. William Reeves, D.D., when he was rector of this parish.

[11] See his Life, at the 23rd of September.

[12] See "Acta Sanctorum Hiberniæ," xx. Februarii. De B. Colga, Abbate Luscano, p. 382.

[13] Thus we find noticed: Aidus, Bishop of Sletty; Colga, son of Moenaigh, Abbot of Lusk; Mosacer, abbot; Killenus, son of Lubnei, Abbot of Saigir; Mochonna, Bishop of Derry; Ecbertus, Anglus.

[14] These Acts were not dated, and although Colgan generally assigns them to the year 695, he is undecided between it and 694, 696, or 697. See Rev. Mr. Reeves' Adamnan's "Life of St. Columba," n. (h), p. 179.

[15] See Dr. O'Donovan's edition, vol. i., pp. 388, 389. At the year 782 (*recte* 787), according to the editor, we have a record concerning the death of "Colga of Crunnmhael, Abbot of Luska [Lusk]."

[16] He is called "Crunnmael, son of Colgan, Abbot of Lusca." See *ibid.*, pp. 328, 329.

[17] See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Colgæ. Appendix, p. 382.

ARTICLE II.—[1] See Rom. ii., 13; James i., 22.

[2] See "Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Olcani seu Bolcani, Episcopi et Confessoris, pp. 375 to 378.

[3] See "Acta Sanctorum," tomus iii., Februarii xx. De S. Olcano, vel Bolcano, Episcopo in Hibernia, pp. 179, 180. See "Lives of the Saints," vol. ii., February xx., pp. 349, 350.

[4] Such is the account given by Richard Whitford, in the Martyrology of Salisbury, at this date.

[5] His name does not appear to figure in

after the death of her husband, the mother went over to Ireland, where she died and was buried in a tomb, before Olcan's birth took place. The legend adds, that a certain Darius,[5] a man of distinction, travelling through Dalriadia, and near the tomb, heard issuing from it the wail of an infant. He rescued it from this position, and, it is said, a most fragrant odour was diffused around that place. Following the testimony of the Tripartite Life of St. Patrick,[6] St. Olcan was not born, until about the year 443.[7] His parents are stated to have been of gentle descent. The Dynast Darius,[8] on enquiry, learned that the infant's mother had died of a feverish ague, and that the seventh day had even elapsed since her remains had been consigned to the tomb. About a furlong N.E. of the church, at Rasharkin,[9] Rosserkan, or Rosercan,[10] is a ridge of rock, about 60 feet high and 100 long, called Drumbulcan.[11] Here Colgan conjectures, that St. Bolcan or Olcan was probably born. The top of it is covered with a dark mould, in which have been found fragments of human bones; and, the edge of the platform seems to have been formerly protected, by an earthen rampart. This is the spot which Colgan calls Dunbolcain,[12] and which he describes as being a place without a church, but near Armoy.[13] This name signifies "the ridge of Bolcan." The parish church occupies the old site, and near it is an ancient Round Tower, now open at the top. Evidently it was much higher than at present. There are circular projections of stones, in the interior. About the time of Olcan's birth, the Irish Apostle is said to have approached this part of the country, and

our Annals.

[6] See his Life, at the 17th of March.

[7] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vi., p. 341.

[8] He is said to have ruled over a place called Carn-Sedna. Colgan thinks, this is the place, called in his time Carn-chaislen, in Glenarm, and not far from Airthirmuige, or Carn-Selga, on the confines of the territories of Dalrieda and Dalaradia. See "Acta Sanctorum Hiberniæ," Februarii xx. Vita S. Olcani, seu Bolcani, cap. ii., and n. 4, pp. 375, 377.

[9] In the barony of Kilconway, and parish of Rasharkin. It is to be seen on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 22, 23, 26, 27, 31. The town itself is on Sheet 26.

[10] The name is found written in the several forms, Rasarkan, Rosercan, Magherasharkan. The rectory of "Magherisergan in the Rowte" was, at the Dissolution, appropriate to the priory of Muckamore. See the Inquisitions for Antrim, in the volume "Ultonia," A.D. 1605.

[11] This local denomination does not appear on the Ordnance Survey Maps.

[12] This denomination does not appear on the Ordnance Survey Maps.

[13] The parish of Armoy, situated partly in the barony of Cary, and partly in that of Upper Dunluce, is delineated on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 8, 9, 13, 14. The town of Armoy is shown on Sheet 13. The Rector of Armoy, Rev. J. W. D'Evelyn, M.A., has furnished some interesting particulars, regarding the antiquities there, in a letter to William F. Wakeman, Esq., and dated February 20th, 1877. These are embodied in our text and notes.

[14] Contractedly this is written Ruta or Reuta. See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, n. 144, p. 114. In English, it is called "The Route," and it is still locally known, by this latter appellation. The name is primarily derived from Cairbre Righfada, or "Carbre the long-armed," who was the son of Conaire II., King of Ireland, who, after a reign of eight years, was killed A.D. 220. Art Aen-fir, or Art the Melancholy, was chosen as his successor. He was son to Conn of the Hundred Fights. Internal dissensions prevailed during this period; and, after reigning thirty years, Art was killed in the battle of Magh-Mucruimhe, a plain near Athenry, in the county of Galway. Lughaidh, also called Mac Con, was victorious in this contest, aided, it is said, by Beinne Brit, son of the King of Britain, and some foreigners, under the command of this latter brave warrior. Art the Melancholy took under his charge Cairbre Righfada or Riada, and his two brothers. In the year 237, Cairbre slew at the battle of Cinfebrat, Nemed, the murderer of his father. See O'Flaherty's "Ogygia," pars. iii., cap. lxiii, lxiv., pp. 321 to 325. During the reign of Cormac O'Conn, or Ulfhada, son to Art the Melancholy, from A.D. 227 to A.D. 266, he won a succession of victories in Ireland and Scotland. Probably, during this period, Cairbre Riada and his followers obtained a footing in those parts of Erin and Alba, which afterwards bore his name. See Charles O'Conor's "Ogygia Vindicated," pp. 162, 163, note, and "Dissertations on

Darius took care to have the child brought to him. In Dalrieda,[14] St. Patrick is said to have baptized this posthumous infant. To this child, he gave the name of Olcan, which he is said already to have borne, in commemoration of the mournful circumstances, which accompanied his birth.[15] It seems sufficiently plain, that this baptism took place, some years after the commencement of the Irish Apostle's mission.[16] St. Olcan is classed among the disciples of St. Patrick.[17] If this were so, it must have been especially during our saint's earlier years; and, indeed, two different Olcans[18] are mentioned, as having been St. Patrick's disciples.[19] After having been thus trained, it is said that our St. Olcan went to Gaul, for the sake of study. He is represented as a grown-up person,[20] when he set out for that country. Yet, the Tripartite does not mention Olcan's studies in Gaul. If we are to follow the former account, after a considerable lapse of time spent there, St. Olcan returned to Ireland.[21] Here, he presided over a great school. When this was established has not transpired; but, Ussher, who seems to have taken his account from Jocelyn,[22] makes St. Olcan return from Gaul, A.D. 450, after having completed his studies.[23] Yet, if he were born about the year 443, as Dr. Lanigan supposes,[24] he could not have finished his education in the year 450. Colgan conjectures, he could not have left Gaul, before A.D. 460, or perhaps, A.D. 470.[25] After his return, Olcan is said to have continued a follower of St. Patrick, until the wants of a mission obliged the former to accept a pastoral charge. If Ussher's calculation could be supported, St. Olcan might have been a bishop before A.D. 465.[26] At that time, Ferguss, one of the twelve sons of Erc, Prince of Dalriada, obtained for his portion, that district known as Dercan. When St. Patrick visited that quarter, Ferguss presented him with the town and domain of Airther Muige; and, in return, he obtained the Irish Apostle's blessing.[27] St. Olcan was

the History of Ireland," pp. 297, 307. During the two succeeding centuries, Cairbre Riada's descendants principally settled in the Irish Dalrieda; for, the superior power of the Crutheni or Picts rendered their acquisitions very insecure in Alba. Dal-riada in Ireland extended thirty miles, from the mouth of the river Bush to the present village of Glynn, in the east of Antrim County. The valley in which the old church of Glynn is situated formed a part of its southern boundary. See John O'Donovan's article in the "Dublin Penny Journal," vol. i., No. 46, p. 362. The territorial denomination is thus compounded: ꝺal means "descendants," and ꞃıaꝺa was the distinguishing name of the first victorious Dynast. The Rev. William Reeves has furnished a very complete account of this district and its history in his "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix F.F., pp. 318 to 334.

[15] "Olc enim Hibernicè idem quod malum vel miserum," is remarked, in St. Patrick's Tripartite Life, Book ii., chap. cxxxvi. In O'Reilly's "Irish-English Dictionary," olc is rendered "harm," "damage," "evil," *sub. voce.*

[16] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vi., n. 56, p. 344.

[17] See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

[18] Besides the present holy man, we find the other was venerated at Killcooley, in the diocese of Elphin. We refer to that date, for some particulars regarding him.

[19] According to Tirechan's Life of St. Patrick, quoted by Ussher.

[20] He is called "grandiusculus," by Jocelyn. See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. lxxxvi., p. 85.

[21] See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. CCCCL., p. 519.

[22] See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. lxxxvi., p. 85.

[23] See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. CCCCL., p. 519.

[24] See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. iii., n. 21, p. 267.

[25] See "Acta Sanctorum Hiberniæ," Februarii xx. Vita S. Olcani seu Bolcani, cap. iv., p. 375.

[26] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vi., p. 341.

[27] St. Patrick also predicted, that although the youngest and least provided for among his brothers, his posterity should dominate in the principality of Dalrieda. This prophecy was accomplished, when Edan, son of Gabhran, ruled in Alba or Scotland.

chosen to preside over this new field of labour. It is thought, Ussher's date for Olcan's supposed episcopacy can hardly be reconciled with the year, assigned for the saint's birth. Although, St. Olcan was not a bishop, in St. Patrick's lifetime, in the opinion of Dr. Lanigan ;[28] yet, in all probability, he was one about the year 480.[29] This is inferred from the statement, that Aengus Macnisse, the first bishop of Connor,[30] who died, at the latest, in 514, had been a scholar of his son. One of the most distinguished educational institutions, in the more northern parts of Ireland, seems to have been the school of St. Olcan, at Derkan.[31] This is thought to have been the district, which lay about Armoy.[32] Colgan thinks,[33] that Dercon was identical with Connor, by a transposition of the syllables ; for Derechon, or more properly Dorechon, is rendered, by an ancient commentator, into Chonderib or Connor, where formerly there was an oak wood, which abounded with wild dogs and wolves.[34] Here, we are informed, that St. Olcan was raised to the episcopal rank. His See was in that part of the present county of Antrim anciently named Dalrieda, and it is now called by some Derkan or Derkon.[35] By others it is named, Rathmagia, or Rathmuighe, or Airthirmuighe,[36] subsequently known as Athermoy.[37] This is thought to have been the chief town of Dalrieda,[38] not far from "high Dunluce's castle-walls."[39] These are picturesquely perched on steep rocks,[40] immediately over the northern sea.[41] Colgan conjectures, that Derkan was the name of the district, in which the town Rathmuighe was situated.[42] Following Jocelin, Ussher calls it Derkan, and, he says, that the name still remains, in a part of the Routs (Dalrieda) called Clon-Derkan.[43] It is related, furthermore, that during the administration of our saint, one Saran,[44] a wicked tyrant, overran the territory of Dalrieda,[45] and that he took many of its people captives. This chief had

[28] See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. ix., p. 403.

[29] Ussher seems to place his promotion, at A.D. 474. See his "Index Chronologicus," at that year.

[30] The parish of Connor, in the barony of Lower Antrim, is defined on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 37, 38, 43, 44. The townland is on Sheets 38, 44, and the town itself on Sheet 38.

[31] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. ix., p. 403.

[32] See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix T., p. 244.

[33] See "Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Olcani, seu Bolcani, n. 9, p. 377.

[34] See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (f), p. 85.

[35] This denomination seems to have disappeared from the Ordnance Survey Maps.

[36] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. cxxviii., p. 146.

[37] "The Four Masters, at the years 1177 and 1247, make mention of this place, according to the original form of the name, as Airtheir maige ('eastern plain') in Dalmada. Which mode of writing the name was kept up in early Anglo-Norman records ; thus, the Computus of Twescard has Erthermoy ; the Inquisition post-mark of William de Burgo specifies the watermill of Athermoy, and the lands of Erthermoy."—Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (t), p. 80. None of the foregoing denominations appear on the Ordnance Survey Maps.

[38] See Seward's "Topographical Dictionary of Ireland," at Rathmuighe.

[39] See James Clarence Mangan's "Poems." Lament for the Princes of Tyrone and Tyrconnell, p. 386. Mitchel's edition.

[40] A very exquisite steel engraving of this scene, with accompanying descriptive letter-press, will be found in W. B. Bartlett's "Scenery and Antiquities of Ireland," vol. i., pp. 48 to 53.

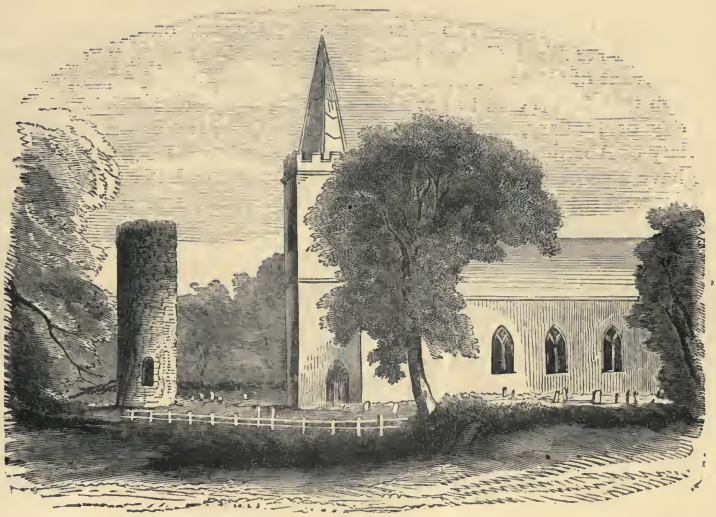
[41] The parish of Dunluce, in the barony of Lower Dunluce, is shown on the "Ordnance Survey Townland Maps for the County of Antrim," Sheets 2, 3, 6, 7, 11, 12. The townland proper is to be traced on Sheets 2, 6.

[42] See "Trias Thaumaturga." Sexta Vita S. Patricii, n. 143, p. 114.

[43] See Archbishop Ussher's "Works," vol. vi. "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 518.

[44] He must have flourished towards the close of the fifth century, yet we miss his name in our Annals.

even insulted and used violence towards the Irish Apostle, and had incurred his malediction. He would seem to have been a Pagan, at the time. Olcan met him with the captives. These latter earnestly besought his friendly offices. The Pagan asked Olcan to baptize him, although he seemed to want the requisite dispositions; and, to save the captives from a threatened massacre, it is said, Olcan complied with his request. This ready compliance displeased St. Patrick when he heard of it, and he greatly reproved St. Olcan. The Irish Apostle even declared, that for his so speedily baptizing an irreligious tyrant, without sufficient repentance, Olcan's church should be polluted by the shedding of human blood within it, that it should be shorn of its honours, and should be subjected three different times to destruction. This prophecy was consummated, when Scandal,[46] King of Dalaradia, sacked it, and Cucua-



Armoy Round Tower and Church, County of Antrim.

ran[47] again repeated such an outrage, while Eochaidh,[48] the son of Bressal, burned it. The foundation of Armoy church—the modern designation—is placed by Archbishop Ussher at A.D. 474.[49] The present parish church, which was built in 1820, stands upon the foundations of the old one, except

[45] This territory was so called, because it specially belonged to the posterity of Fiach Araidhe, a King of Ulster, who reigned ten years in Eamania, and who flourished about A.D. 236. It lay to the south of Dalriada. On the east and west, the boundaries between both territories were indistinct, while in the middle they were marked by the River Ravel, formerly considered the dividing line. A branch of this, formerly called the Dungonnell River, bounds the barony of Kilconway, in Dalriada, and the barony of Lower Antrim, in Dalaradia. Towards the close of the sixteenth century, this large territory had been included in two divisions, Upper or South Clandeboy, and Lower or North Clandeboy. Their Tuoghs or Cinements, sub-divisions, were very numerous, as may be seen by consulting the Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix GG, pp. 334 to 348. This territory is so called from Dal, "Descendants," and Araidhe, the name of its former potentate.

[46] He seems to have flourished, about the beginning of the seventh century, as his son Maolcaoich died A.D. 665.

[47] He was King of Cruithne and Uladh, and he was slain A.D. 706.

[48] He was Lord of North Dalaradia, and he was slain by his own people A.D. 822.

[49] See Index Chronologicus, A.D. CCCCLXXIV. "Britannicarum Ecclesiarum Antiquitates," pp. 522, 523.

at the east end, where it is 23½ feet shorter.[50] At the distance of 28 feet from the N.W. angle are the remains of a Round Tower, 35 feet high, and 47½ feet in circumference. The doorway, which is six feet high, and on the south side, is semi-circular-headed, and the arch, which is ornamented with an architrave in good relief, is hollowed from the single stone which serves as the lintel.[51] The time of our holy bishop's death does not appear in our Annals, but he probably lived into the sixth century. In the Martyrology of Tallagh,[52] he is set down as Olcan, Bishop, at the present date. His festival, in like manner, is noted by Marianus O'Gorman. The Martyrology of Donegal[53] this day also registers Bolcan, Bishop. In a Calendar, compiled by the Rev. William Reeves, he is furthermore described, as being bishop of Airther Muighe, now Armoy.[54] Our saint seems to have been especially distinguished, by a goodness of heart, and by a great simplicity of character.[55]

ARTICLE III.—REPUTED FEAST OF ST. COGAN, OR CONGAN, ABBOT. [*Probably in the Sixth Century.*] It seems possible enough, that the present pious servant of God had been an Irish-Scot. St. Cogan, Abbot, and venerated on this day, is said to have been a brother of St. Kentigern.[1] At the 7th day of January, according to Camerarius,[2] he is commemorated in the Breviary of Aberdeen, and in the Life of St. Kentigern.[3] The Bollandists,[4] who have a short notice of St. Congan, state, that this latter authority makes him descend from a royal race of Leinster in Ireland, and that his feast belongs to the 13th of October.

ARTICLE IV.—ST. CRONAN. The name, Cronan, is the only mention made of him in the Martyrologies of Tallagh,[1] and of Marianus O'Gorman, at the 20th of February. There was a St. Cronan, the son of Ængus, son to Cormac, son of Senach, son to David, son of Fiachrach.[2] He belonged to the race of Hy-Fiachrach. His feast is thought to have been either on the 20th of February, or on the 19th of October.[3] Besides, in the Martyrology of Donegal,[4] this day we find mentioned, a saint named Cronán, and the O'Clerys give the previous pedigree, without being certain, however, that it applies to the present saint. The Bollandists notice him, at the 20th of February.[5]

[50] It measures 50 by 27 feet in breadth; so that 73½ feet in length, and 27 feet in breadth may be regarded as the ancient dimensions.

[51] See the Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 80. Also Appendix T, pp. 243 to 245. The accompanying illustration was drawn on the wood by William F. Wakeman, from a photograph, and it was engraved by Mrs. Millard. Internally, the Round Tower is about 9 or 10 feet below the outside surface of the graveyard.

[52] Edited by Rev. Dr. Kelly, p. xvi.

[53] Edited by Drs. Todd and Reeves, pp. 54, 55.

[54] See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 376.

[55] See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Olcani, seu Bolcani, Episcopi et Confessoris, cap. vii., p. 376, and n. 23, p. 378.

ARTICLE III.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 235. Further notices of St. Kentigern will be found at the 13th of January, and at the 13th of November.

[2] He quotes Groppecus, "De Sacramento Altaris," p. 460, Gennadius, Gesnerus, Simlerus, Antonius Nebrissensis, with others, for his statements.

[3] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars. ii., cap. iii., § 2.

[4] See "Acta Sanctorum," tomus iii., Februarii xx. Among the pretermitted saints, p. 170.

ARTICLE IV.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] The "Menologic Genealogy," cap. ix.

[3] See Colgan's "Acta Sanctorum Hiberniæ," iii. Februarii. Appendix ad Acta S. Colmani, cap. ii., p. 248.

[4] Edited by Drs. Todd and Reeves, pp. 54, 55.

[5] See "Acta Sanctorum," tomus iii., Februarii xx. Among the pretermitted

ARTICLE V.—ST. GAIUS AND THIRTY COMPANIONS, MARTYRS. In the "Feilire" of St. Ængus, at the 20th of February, we have the following entry,[1] in reference to these heroic Martyrs of the early Christian Church :—

b. x. kl. Gaiur in t-epruc,
Aceraò ni celar;
im flecht fcel dogar,
xxx. trenfer trebar.

Gaius,[2] the bishop,
Who was crucified, I conceal not,
With the slaughter—a sad story—
Of thirty praiseworthy champions.

ARTICLE VI.—REPUTED FESTIVAL OF CAIUS CÆLIUS SEDULIUS. St. Cælius Sedulius, a bishop who was so called owing to his love of God, has a festival assigned to him on this day by Camerarius.[1] Others place his day at the 13th of June. By Colgan, he is styled the Venerable, as the Bollandists take care to remark.[2] It is said, a festival in honour of the Venerable Caius Cælius Sedulius was held, on the 20th of February.[3] Our notices of this celebrated man will be found, at the 12th of this month.

ARTICLE VII.—REPUTED FESTIVAL OF THE TRANSLATION OF ST. PANTALEON'S HEAD, AT COLOGNE. In the Scottish or Irish Monastery, at Cologne, was held on the 20th of February, a festival in honour of the translation thereto of the head of St. Pantaleon,[1] which had been brought by Henricus de Vlmine, a soldier, according to Dempster.[2] Yet, the Bollandists notice some errors, in his statements, and referring to this reputed festival.[3]

ARTICLE VIII.—ST. COLGA, OR COLCHO, SURNAMED THE WISE, LECTOR OF CLONMACNOISE, KING'S COUNTY. [*Eighth Century.*] Improvement in religious life and training depends much on the frequent presence of holy bishops and pastors, in the schools and religious institutes, under their immediate care. This ensures educational efficiency, and blesses the house of education, even when the faith of pupils is in no way perilled. His frequent presence impresses, not alone on youth, but even on their parents, the importance of that business in which they are engaged. To this, the purity and innocence of children are mainly to be attributed, while such religious teaching and example exercise beneficial influences during after life.[1] At the 20th of February, Colgan has illustrated such particulars as are known, regarding the present holy man.[2] These he has drawn from various sources. The Bollandists have simply a brief notice, in which they state, that only in the

saints, p. 170.

ARTICLE V.—[1] Furnished by Professor O'Looney, with an English translation, from the "Leabhar Breac" copy.

[2] This was probably St. Caius, Bishop at Rome, mentioned on this day by some Martyrologists, and whose feast is referred, likewise, to the 22nd of April. See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xx. Among the pretermitted saints, p. 170.

ARTICLE VI.—[1] See "De Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium conversione," lib. i., pars. ii., cap. iii., sect. 2, p. 152.

[2] See "Acta Sanctorum," tomus iii., Februarii xx. Among the pretermitted saints, pp. 168, 169.

[3] See *ibid.*

ARTICLE VII.—[1] His feast occurs at the 27th of July.

[2] See "Menologium Scoticum." Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[3] See "Acta Sanctorum," tomus iii., Februarii xx. Among the pretermitted saints, p. 170.

ARTICLE VIII.—[1] See "Ecclesiastical Me-

Irish *fasti* do they find him commemorated, as one of the saints.[3] In Irish, we are told, the name is written Coelchu; and, by some writers, it is rendered into Cogius, Colcius, Colcus,[4] Colcanus, Colchonus and Colganus. By Colgan, the denomination is thought to be derived from the Irish word, *coel*, "thin," or "slender," and *cu*, "a grey-hound," or "a wolf."[5] More generally Coelchu or Colgchu is rendered Colgu or Colga.[6] This holy man was born, as seems most probable, after the beginning of the eighth century. He seems, from the family name given him, to have been of the Ui Eathach Mumhan race.[7] Yet, his pedigree has not been more exactly traced, than we find it briefly noted, in our Martyrologies and Annals. In an age of learning and piety, St. Colga was most distinguished among the holy men of Ireland. He was probably educated at Clonmacnoise. It was with him St. Paul the



Cross and Ruins at Clonmacnoise.

Apostle came to converse, according to the legend, in a human form, and to help him on in his road. St. Paul is said to have given him particular lights, and to have taken his satchel of books, at Moin tirean air,[8] while, it was he that pleaded for this saint, to preside over the great school of Cluain-mac-nois.[9] It is doubtful, if amidst the ruins and ancient remains of this once celebrated place, any traces of that college can now be found.[10] It is stated, likewise, that a great theological question was here in controversy, among the

ditations suitable for Priests on the Missions and Students in Diocesan Seminaries." By a Catholic Clergyman. On the Visitation of the Schools, sect. 2, pp. 130, 131.

[2] See "Acta Sanctorum Hiberniæ," xx. Februarii. De S. Colcho, sive Colga, Sapiente, pp. 378 to 380.

[3] See "Acta Sanctorum," tomus iii., Februarii xx. Among the pretermitted saints, p. 169.

[4] Thus is he styled, in Albinus' Epistle.

[5] A secondary meaning is sought for the name in *Colg*, which signifies, "a sword," or metaphorically, "a fierce look," or "cruelty."

[6] See "Acta Sanctorum Hiberniæ," xx. Februarii, n. 2, p. 379.

[7] This was the tribe name of the O'Mahonys and O'Donoghoes, in South Munster. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., nn. (a, r), pp. 772, 775.

[8] This place does not seem to be identified.

[9] See Rev. Drs. Todd's and Reeves "Martyrology of Donegal," pp. 54, 55.

[10] The accompanying illustration, from a photograph, taken by Frederick H. Mares, and drawn on the wood by William F. Wakeman, was engraved by Mrs. Millard.

theologians; and doctors of another place held an opinion, differing from that of our saint. Again, St. Paul is said to have appeared in person, to have taken part with our saint, and to have spoken to this effect before the seniors assembled.[11] Soon afterwards, St. Colcho was elected to preside, as Rector of the great school, at Clonmacnoise; and he was recognised as the chief teacher there, while shining pre-eminently a lamp of learning and of sanctity. He was regarded as an accomplished Scribe[12] and Master, having on this account been denominated the Wise. He has left some works behind, which are replete with learning and piety. Some of these devotional tracts are thus specially described. A very remarkable Prayer of St. Colga[13] is to be found, in the Leabhar Buidhe Lecain,[14] or the "Yellow Book of Lecain," a manuscript[15] of the fourteenth century, kept in the Library of Trinity College, Dublin. This appears to have been copied, by Michael O'Clery, in 1627. It is intituled, "Oratio Colgani Sancti."[16] We find this Prayer described as being divided into two parts.[17] The first part consists of twenty-eight petitions, or paragraphs. Each paragraph beseeches the mercy and forgiveness of Jesus, through the intercession of some class, among the holy men, found in the Old and New Testament, who are referred to in the paragraph, or represented by the names of one or more, among the most distinguished of them.[18] The second part consists of seventeen petitions to the Lord Jesus, apparently offered at Mass time, beseeching Him to accept the sacrifice then made, for all Christian churches, for the sake of the Merciful Father, from whom He descended upon earth, for the sake of His Divinity, which the Father had overshadowed, in order that it might unite with His humanity for the sake of the Immaculate body from which He was formed, in the womb of the Virgin.[19] The reader may consult the Lectures of Professor Eugene O'Curry, for a further account of this precious relic of early Irish devotional literature.[20] The dogmatic importance of this Prayer is very great. It shows the belief of the Irish Church on many points, which are now set down by Protestants as of recent introduction. We are struck, in the first part, with the invocation of saints, whose powerful intercession is asked, not with God the Father only, but with the Son of God made man, the Mediator of God and man, Christ our Lord; while, intercession with Him is asked from saints of the Old as of the New Testament. In the nine degrees of the Church on

[11] In a work, known as the "Book of Clonmacnoise," and in other Manuscripts, belonging to Colgan, the foregoing statements were contained, while tracts, attributed to Colga, were also in his possession. See "Acta Sanctorum Hiberniæ," xx. Februarii. De S. Colcho, sive Colga, Sapiente, cap. ii., iii., iv., and nn. 6, 9, pp. 378, 379.

[12] By way of distinction, he is even called the Scribe of all the Scots. See *ibid.*, n. 8.

[13] See this Prayer, translated into English, with accompanying comments, in the "Irish Ecclesiastical Record," vol. i., No. i., pp. 4 to 12.

[14] Notwithstandingmany losses, this Manuscript yet contains 500 pages of large quarto vellum. With the exception of a few small tracts, in somewhat later hands, it is all finely written, by Donnoch and Gilla Isa Mac Firbis, in the year 1390. It would appear to have been, in its original form, a collection of ancient historical pieces, civil and ecclesiastical, both in prose and verse. Professor O'Curry enumerates these pieces, in his work, "Lectures on the Manuscript Materials of Ancient Irish History," lect. ix., p. 191.

[15] It is classed, H. 2, 16. The prayer is to be met with in col. 336.

[16] Then follow these words: "Sapientis et Prespiteri et Scripae omnium Sanctorum incipit quicunque hanc orationem cantaverit veram penitentiam et indulgentiam peccatorum habebit et alias multa gratias, id est, Ateoch fuit a Isa naemh do cheithre suiscela, etc."

[17] A copy, belonging to Professor Eugene O'Curry, is preserved among his Manuscripts at the Catholic University.

[18] The first part begins thus:—"I beseech the intercession with Thee, O Holy Jesus! of Thy four Evangelists, who wrote Thy Gospel, Matthew, Mark, Luke, and John."

[19] The second prayer begins thus:—"O Holy Jesus! O Beautiful Friend!" etc., etc.

[20] See "Lectures on the Manuscript Materials of Ancient Irish History," lect. xviii.,

earth, we find allusion to the four minor and three greater orders ;[21] while to these are added the office of bishop, which is the completion of the priesthood, and that of psalm-singer, which, as we are told by an ancient Irish canon, was given to any clerk, not by episcopal ordination, but by delegation from a priest. The nine choirs of blessed spirits are those mentioned by Saint Gregory the Great.[22] It may be added, that the coincidence with Saint Gregory's enumeration of them is not, perhaps, altogether casual, for there is reason to believe, that in the eighth century there was in Ireland a very extensive acquaintance with that great Pontiff's writings. St. Colga clearly shows the feeling of the ancient Irish Church, with respect to the practice of holy virginity, and in honouring the ever-blessed Mother of God. He alludes to the special reverence, in which Saint Germanus of Auxerre was held in Ireland, perhaps on account of his close connection with our holy Apostle, St. Patrick. The honour to be shown to the monastic state is indicated, by associating with all the holy monks who made battle for God's sake throughout the whole world, the great names of Elias and Eliseus under the Old Law, and of John the Baptist, Paul, the first hermit, and Anthony, the first founder of the monastic state, in the New Testament. Then Colga follows a chronological order. Our saint first invokes the early patriarchs, viz., Abel, Seth, &c., to Jacob. He then calls upon the chosen of the written Law, including Moses, Josue, &c., and the chosen of the law of the Prophets, viz., Elius, Eliseus, David, and Solomon. He then passes to the New Testament, begging the intercession of Christ's own holy Apostles, and all the saints to the end of the world. Then, he sums up under one heading, the whole Church of Christ on earth. When indicating those holy bishops, who founded the ecclesiastical city in Rome, St. Colga follows the order of that Canon, found in the ancient Roman Liturgy. After St. Peter, Prince of the Apostles,[23] he names Linus, Cletus, Clement, showing by this arrangement, that close connection of our ancient Church, with the other Churches of Europe, and especially with the Church of Rome. Again, we are told, that it was he who composed that kind of prayer, called the Scuab Crabhaidh,[24] which means "the Besom or Broom of Devotion." In the prologue or preface, before that prayer already named, it is stated, that this Colga was a saint, was a priest, and was a scribe, among the saints of Erin.[25] From Colgan's description, it seems probable, that this does not differ from the prayer, which assumes the form of a Litany. It is stated to be a *fasciculus* of most ardent prayers, full of devout feeling, and of mental elevation towards the Almighty.[26] Besides, there is extant a letter[27] of the celebrated Alban or Alcuin,[28] the preceptor of the illustrious Charlemagne, addressed to

and Appendix cxxii., pp. 379, 380, 614, 615.

[21] Their names are to be found in the Decrees of the Council of Trent.

[22] See "Homilia," xxxiv. in Evangelia. "Opera" S. Gregorii Magni.

[23] The Rev. Father Mullooly, O.P., of St. Clement's Church in Rome, has ably endeavoured to elucidate the order of succession among the early Sovereign Pontiffs.

[24] This is contained in the "Book of Clonmacnoise." See Colgan's "Acta Sanctorum Hiberniæ," n. 9, p. 379.

[25] See the O'Clerys' "Martyrology of Donegal," at the 20th of February.

[26] See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. De S. Colcho, sive Colga, Sapiente, n. 9, p. 379.

[27] This has been published by Ussher in "Veterum Epistolarum Hibernicarum Sylloge," Epist. xviii., pp. 51, 52.

[28] He called himself in Latin, Flaccus Albinus Alcuinus, and he is generally thought to have been a native of York, from certain allusions in his poem, on the saints of that diocese. This has been published by Thomas Gale. See "Historiæ Britannicæ et Anglicanæ Scriptores, xx." De Pontificibus et Sanctis Ecclesiæ Eboracensis, pp. 703 to 732. Oxoniæ, A.D. 1691, fol. He was a man of singular learning, and a great favourite of Charlemagne. He died on Wednesday, the 19th of May, A.D. 804, at Tours. Raban Maur and other Martyr-

a certain Colcus, a Lector in Scotia, in the heading of which he is styled, a blessed Master, and a pious Father.[29] The following is a nearly literal and faithful English translation. "Having heard that your Reverence was in the enjoyment of good health and prosperity, I rejoice with my whole heart. And, because I supposed, you were anxious to know the incidents of our journey, and what lately took place in the world; I deemed it right to submit, what I have heard or seen, to your discretion, according to the best of my humble ability. In the first place, your delight may be gratified by knowing, that through the mercy of God his holy Church has peace, prosperity and increase, in certain parts of Europe. For the old Saxons and Frisians[30] have been converted to the faith of Christ, through the instrumentality of King Charles, some being led to this course by rewards, and some owing to threats.[31] But during the last year,[32] the same king, with an army, made an onset, against the Sclaves,[33] whom we call Vionudi, and subjected them to his power. But, the Greeks during the third (*last?*) year came to Italy, with a fleet, and fled to their ships vanquished by the generals of the aforesaid king; four thousand of them are said to have been slain, and one thousand had been made captives.[34] In like manner, the Avari, whom we call the Huns,[35] made an irruption into Italy; but, being overcome by the Christians, they retreated homewards in disgrace, and also they rushed against Baugaria,[36] where they were conquered and dispersed by a Christian army.[37] Likewise, the generals and chiefs of the same Christian king despoiled the Saracens, in Spain, of about three hundred miles,[38] in length, of a maritime shore.[39] Yet, alas! with shame be it said, that these accursed Saracens, also called Aggareni, for the most part hold sway over Africa and Asia Minor. Long ago, as I think, I have written to your wise Reverence, regarding their irruptions. For the rest, most holy Father, know, that I,

ologists have placed him in their Calendars, at the date of his death. Henschenn has edited his Acts. In Wright's "Biographia Britannica Literaria," a list of the editions of Alcuin's works is given. F. Lorenz has published his Life, at Halle, A.D. 1829. See Charles Knight's "English Cyclopædia," Biography, vol. i., cols. 99, 100, 101.

[29] After these titles, the writer inscribes himself, "Alcuine humilis Levita" salutem. Harris mistakes, in supposing him to have been Albin, the companion of Clemens; both of whom were Irishmen, and living in France, during the time of Charlemagne. See Harris' Ware, vol. iii., "Writers of Ireland," chap. v., p. 51. Also, chap. vi., pp. 54 to 56.

[30] Saints Willibrord, Boniface, Suithbert, Marcellinus, and others, had spread a knowledge of Christianity among these people, before or about the middle of the eighth century. Yet, they afterwards fell away from the faith, until the arms of Charlemagne prevailed, A.D. 772, 775, 776, 778, 780, and 782. See the admirable account of this great monarch, "Charlemagne," par M. Capefigue. Tome i. et ii. at these several dates.

[31] Speaking of Charlemagne, Guizot says: "Les Frisons, les Thuringiens, les Bavarois, les Danois, les Saxons tombèrent sous son pouvoir." "Essais sur l'Histoire de France." Troisième Essai, p. 79.

[32] Ussher assigns to the present Epistle the date 795. This seems too late a period.

[33] Charlemagne subdued these people, probably in 785 or 786, others state in 789. At the latter year, this event is placed in Eginhard's "Annales de Gestis Caroli M. Imp." See Du Chesne's "Historiæ Francorum Scriptores," tomus ii., pp. 245, 246.

[34] These occurrences have been assigned to A.D. 788, by the old Chronicon of Pitheus, by Reginus, by Aimoin, and by other writers.

[35] From these people are derived the modern Hungarians. See M. Mignet's "Notices et Mémoires Historiques," tome ii. La Germanie au huitième et au neuvième siécle, sa conversion au Christianisme, pp. 78, 79.

[36] Such is the word used for Bavaria.

[37] These occurrences are assigned to A.D. 788, by Sigebert, by Æmilius, by Baronius, by Spondanus, and by other writers.

[38] These lay between the Pyrennees and the Ebro. See Chambers's "Encyclopædia," vol. ii., p. 765.

[39] This expedition took place A.D. 778, according to Aimoin's "Chronicon," lib. iv., cap. 272, and Baronius' "Annales Ecclesiastici." See, likewise, Eginhard's "Annales de Gestis Caroli M. Imp."—Duchesne's "Historiæ Francorum Scriptores," tomus ii., p. 240.

your son,[40] and Joseph,[41] your countryman, through God's mercy, enjoy good health, and may your Reverence learn, that all your friends, who live with us,[42] serve the Lord in an effective manner. Still, I know not what dissention may happen among us; for, through diabolic instigation, some differences have lately arisen, between King Charles and King Offa,[43] so that commerce has been at a stand, as navigation has been interdicted on both sides.[44] There are persons who say, that we are to be sent to those parts, to treat about peace; but, I entreat your very holy prayers, that we may be strengthened the more, whether going or remaining. I know not how I have been to blame, because I have not deserved to receive your most welcome letters, for a long time;[45] however, I believe that I experience the very necessary prayers of your holiness, each day of my life. I sent to you, beloved, some oil[46] which now can scarcely be had in Britain, so that you might divide[47] it among the bishops, for the utility of men or in honour of God. I have also sent as a gift, from King Charles—I entreat that you pray for him—fifty sicles[48] for the brethren as alms, and fifty sicles of my own as an alms. To the southern brothers of Balthuminega,[49] I have sent thirty sicles, as the king's alms, and thirty as my own, with twenty sicles from the Pater-familias of Areida,[50] and twenty of my own as an alms, with three sicles of pure silver, through as many anchorets, that all the brethren may pray for me, and for my Lord King Charles, that God may preserve him for the defence of His Church, and for the praise and glory of His name. May the Almighty Lord hear you praying for His holy Church, and cause you to advance happily to eternal salvation."[51] The circumstances of country, time,

[40] From this expression, Colgan infers, that St. Alcuin had been the disciple of St. Colga. Yet, Dr. Lanigan thinks this very inconclusive, since, it does not appear, that Alcuin had ever been in Ireland. See "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. v., n. 42, p. 231.

[41] From the Irish Annals, Colgan gives the names of many so-called, about this time. He holds it, as most probable, that the person here named may have been Joseph Ua Cearnaigh, Abbot of Clonmacnoise, and one of the Kianachta Breagh, whose death is recorded at A.D. 789 *recte* 794, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 396, 397.

[42] These expressions refer, doubtless, to numbers of the Irishmen, who were living then in France. Dr. Lanigan is of opinion, that either through Joseph, who it appears had studied under Colcu, or through those other friends alluded to in the text, Alcuin learned so greatly to esteem our saint, that an epistolary correspondence took place between these two great men. See "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. v. n. 43, p. 231.

[43] He ruled over the Mercians, and in the latter half of the eighth century, he raised them to a greater degree of real power, than Mercia had held, even during the momentary dominion of Penda. See Edward A. Freeman's "History of the Norman Conquest of England, its causes and results," vol. i., chap. ii., p. 39.

[44] To this allusion is made by Matthew of Westminster. See "Flores Historiarum," A.D. DCCLXXV., pp. 278, 279.

[45] This shows the existence of a previous epistolary correspondence, the letters of which seem unfortunately to have been lost.

[46] This would appear to have been olive-oil used for sacramental purposes.

[47] This seems to indicate, that the restrictions then placed upon vessels, prevented the Saxons and Francks from that free interchange of goods, whereby olive-oil could be obtained from Gaul direct; although the friendly relations existing between the Scots and Gauls did not prevent the exchange of this or any other commodity.

[48] This was an old Jewish coin, said to be worth, when in silver, each, about two shillings and sixpence of our money; when in gold, about fifteen shillings. See Harris' Ware, vol. iii., The Writers of Ireland, book i., chap. v., n. A, p. 51. But, the sicle's relative value was no doubt greater in the time of Charlemagne.

[49] Colgan remarks, that as he cannot find a place similarly named, in either Ireland, England or Scotland, he thinks we may set this word down as the error of some copyist. He suggests, that Bailechuinnigh might be read instead of it. This might be either Kill-Channigh or Achadhbo-Channigh—towns and churches to be found in the diocese of Ossory, and in the southern part of Ireland. This, however, he only throws out, as a loose conjecture. The modern names of both these latter places are Kilkenny and Aghaboe. However, Dr. Lanigan is of opinion, that Baldhuinega, "the town" or "place of Dhuninega," was

name, piety and learning, induce Colgan to believe, the present St. Colga, must have been St. Alcuin's correspondent. This fact alone—if well established—must prove him to have attained even an European celebity. However, other holy men of his name, in Ireland, lived contemporaneously with him.[52] There is a simple entry, Colgu Mac h. Dunechda, found in the Martyrology of Tallagh,[53] at the 20th of February. Marianus O'Gorman has a like notice, at this particular date. In a similar manner, the Martyrology of Donegal[54] registers on this day, Colga Mac Ua Duinechda,[55] *i.e.* Lector of Cluain-mac-nois. This is likely to have been the day of his death, and the year is variedly set down, as A.D. 789, 791, or 794. Thus, in close contact with our authentic Annals, and in a great scholar's correspondence, as also in his own preserved works, we are taken from the dreamland of fable; and, we find the portraiture of the inner as of the outer life, which discloses this saint to have been no mythic personage of romance.

ARTICLE IX.—REPUTED TRANSLATION OF ST. GALL'S RELICS, SWITZERLAND. Dempster[1] notes, at the 20th of February, the festival of St. Gall,[2] Eremite, Abbot and Apostle, in Helvetia.[3] Ado, Galesinus, Hermann Greuen, Wion and Ferrarius, have the entry of some festival, in his honour, at this same date. Colgan[4] and the Bollandists[5] also notice it. A manuscript Florarius places the Translation of his Relics, at this day; while, in like manner, his feast is to be found in the chief Martyrologies written and printed.[6]

Twenty-First Day of February.

ARTICLE I.—ST. COLMAN, BISHOP AND CONFESSOR OF ARD-BO, COUNTY OF TYRONE.

[*PROBABLY IN THE SIXTH CENTURY.*]

THE saints are exact in all the duties of their calling, as being obliged to give an account one day to that great Master, who has allotted to each

the same as Lismore, the old Irish name for which was Dunsginne or Dunsginna. "A copyist, unacquainted with the Irish language, might have easily made a mistake in writing this name."—"Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. v., n. 45, p. 232. Dr. Lanigan considers, moreover, that as Lismore was a great place of resort for English students, so it was probable, that Alcuin's reason for sending money to that establishment was to show his gratitude for the attention bestowed on his countrymen there residing.

[50] Colgan supposes the original word here should be Aredii, instead of Areidæ, in the document, as published. He thinks, too, the Pater-familias must have been the Abbot of St. Aredius' monastery, which was a former name for the monastery of Attane, in the diocese of Limoges, in France, as stated by Claude Robert, in his catalogue of the bishops, belonging to that See.

[51] Ussher obtained his copy of the foregoing epistle, from the Cottonian Library, at Oxford. See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii, nn. 1 to 18, p. 380.

[52] At this very date, Colgan has noted a St. Colgo or Colgan, Abbot of Kill-Colgan, in Connaught, as also a Blessed Colgo or Colgan, son to Kellach. See *ibid.*, pp. 380 to 382, Yet, there is no warrant for their festivals being so placed. As they are mentioned in St. Columkille's Life, at the 9th of June, the reader may find there a more particular account of them.

[53] Edited by Rev. Dr. Kelly, p. xvi.

[54] Edited by Drs. Todd and Reeves, pp. 54, 55.

[55] In a note Dr. Todd says, at this word, *Duinechda*—"The later hand inserts here, 'Marian vocat Caolcu,' 'Marian O'Gorman calls him Caolchu.' But in the Brussels MS. of M. O'Gorman as copied by Mr. Curry, the name is written Colchu."

one that respective station in life he is destined to fill. Notices regarding this holy bishop will be found, at the 18th of the present month. The Bollandists record him, likewise, at this date.[1] Fuller in detail, than we have already given his genealogy, is the following pedigree: St. Colman of Ard-bo was the son of Aedh, son to Guaire, son of Amalgaidh, son to Muiredach, son of Carthann, son to Erc, son of Echaidh, son of Colla Uais, son of Eochaidh Domlenn, son to Cairbre Liffecar, according to the Sanctilogic Genealogy. "Colman Airdi bo for bru Locha Eachach" is set down, in the Martyrology of Tallagh,[2] at the 21st of February. This place, now called Arboe, is in the county of Londonderry,[3] according to William M. Hennessy. Yet, its locality must be sought for, rather near Lough Neagh, in the county of Tyrone. On its western shore are the ruins of an ancient abbey, as we



Ancient Cross of Arboe.

are told, which form an interesting, and a picturesque feature; while, the walls of an old church are yet standing.[4] However, the remains at Arboe are very insignificant. Yet, there is a richly-carved cross, containing in various compartments several emblematical figures. It stands on a double-gradated pedestal; and, on the front centre, there is a representation of the

ARTICLE IX.—[1] See "Menologium Scoticum."

[2] For full particulars of this great Apostle, the reader is referred to his Life, at the 16th of October.

[3] See Bishop Forbes' "Kalendars of the Scottish Saints," p. 192.

[4] See "Acta Sanctorum Hiberniæ," xx. Februarii. De S. Galli Abbatis Monasterii Sangallensis Translatione, pp. 382 to 383.

[5] See "Acta Sanctorum," tomus iii., Februarii xx. Among the pretermitted saints, p. 170.

[6] See *ibid.*

ARTICLE I.—[1] See "Acta Sanctorum," tomus iii., Februarii xxi. Among the pretermitted saints, p. 234.

[2] Edited by Rev. Dr. Kelly, p. xvi.

[3] Appended in his copy of the "Martyrology of Donegal."

[4] See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 39.

crucifixion, with accessory figures present at this solemn scene. We are not aware, that the other figures have been, as yet, described. Under the arms of the cross, there is a raised compartment, with graceful interlacings on the entablature. One of the upper circular quarter-bands of the crossed arms is broken away: otherwise, this most elegant Irish cross is tolerably perfect.[5] We read in the Calendar of Cashel, and in the Martyrologies of Maguire and of Donegal,[6] as having a festival at this date, Colman of Ard-bó, on the margin of Loch Eachach, in Ulster.

ARTICLE II.—ST. FINTAN, ABBOT AND BISHOP OF CLONFERT. [*Probably in the Sixth Century.*] Although ruling over many churches and monasteries, according to our native Martyrologists, this saint has not been distinguished, in any biographies or Acts, whereby some doubts regarding him could more easily be dissipated.[1] Colgan has an unsatisfactory account, at the 21st of February. So, likewise, do the Bollandists appear to consider.[2] For, it is said, that he presided over Leamchuill church,[3] in the Queen's County. This erection adjoined the barony of Fassaghdining, within the boundaries of Kilkenny County.[4] This is Colgan's statement, for which we can find no authority; although, Fintan was either buried, or venerated, at this place, as some of our Martyrologists relate. We next find it mentioned, that he presided over Clonenagh Monastery; yet, it is difficult to reconcile this statement with subsequent accounts regarding him.[5] It has been asserted,[6] that our saint flourished, towards the close of the sixth century. However, as this holy man cannot be confounded with Fintan Maeldubh,[7] who, being successor to the great St. Fintan,[8] died in the year 625, nor with that other St. Fintan Munnu, who again succeeded, and who died in 634;[9] Dr. Lanigan suggests, that a chronological difficulty might be avoided, by supposing our saint to have been a simple monk, living at Clonenagh.[10] Some authorities state, that he either founded or governed a church at Cluain-aithchen, or Clonkeen,[11] in Leix. A very probable conjecture has been hazarded, that this latter place may have been mistaken for Clonenagh; and, if such be the case, a difficulty which arises by placing him at Clonenagh, might disappear.[12] Colgan gives us to understand, that having abandoned Cluain-aithchin, according to a promise made,[13] he returned to Clonenagh Monastery, or, at

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[5] The accompanying drawing of it, by William F. Wakeman, has been engraved by Gregor Grey, Dublin.

[6] Edited by Drs. Todd and Reeves, pp. 54, 55.

ARTICLE II.—[1] See "Acta Sanctorum Hiberniæ," xxi. Februarii. Vita S. Fintani, p. 385.

[2] See "Acta Sanctorum," tomus iii., Februarii xxi. Among the pretermitted saints, p. 235.

[3] Leamchuill was situated on the confines of Leix and Ui-duach territories, in Leinster.

[4] See Archdall's "Monasticon Hibernicum," p. 595, and note (b).

[5] Colgan says: "Primus enim Abbas de Cluaineidhnech," &c.

[6] By Sir James Ware.

[7] See his Life, at the 20th of October.

[8] See his Life, already given, at the 17th of the present month. He is thought to have died before A.D. 590.

[9] See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani. Appendix, cap. iv., p. 356.

[10] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii. chap. xii., sect. xi., n. 174, pp. 231, 232, and the Life of St. Fintan of Clonenagh, at the 17th of February. Also, *ibid.*, chap. xiv., sect. ii., n. 17, pp. 305, 306.

[11] For a fuller account of this place, the reader is referred to St. Fintan's Life, chap. i., at the 17th of February.

[12] "I strongly suspect, that *Cluainaithchin* has been mistaken for *Cluainedhnech* (Clonenagh). The Calendar of Cashel, which mentions it, has not F. Corach at Clonenagh; and *vice versa* in most of those, that have Clonenagh, we do not find Cluainaithchin. In this hypothesis the difficulty arising from placing him at Clonenagh will disappear."—Dr. Lanigan's "Ecclesiastica History of Ireland," vol. ii., chap. xiv., sect. ii., n. 18, p. 306.

[13] It is related, that when he first set out on his travels for Connaught, his monks

least, that he was buried, at this latter place. It is said, that our saint discharged the double office of Abbot and Bishop, over the monastery and see of Clonfert.[14] Our Fintan became bishop, it has been supposed, after the death of Moenninnius.[15] Nevertheless, Dr. Lanigan does not assert, that our saint was his immediate successor.[16] According to the same authority, he followed St. Brendan,[17] as Abbot ;[18] and, our saint was afterwards succeeded at Clonfert,[19] by the Abbots, Colman, the son of Comgall, and by Senach Garbh.[20] The Scholiast on St. Ængus seems to intimate, that Fintan and his two successors were monks, belonging to the Order of St. Benedict, as they are called, "nigri Domini"[21]—apparently in allusion to their black habits ; and, we do not read about any other community of monks, in this age, thus distinguished by their garments. Colgan explains the foregoing words, as an allusion to the Benedictine habit. But, he ought to have known, that there were no Benedictines then in Ireland, nor in England,[22] and that the black habit was not prescribed to that order anywhere,[23] at that early period.[24] If the Scholiast on St. Ængus, who uses those expressions, meant in that passage the colour of a religious dress, he must have written at a time when such colour became peculiar to some monks, in Ireland, perhaps as late as the eleventh century ; and, he supposed, that the then practice had been also that of the ancients. Perhaps, Dr. Lanigan urges, he alluded not to the habit, but to the colour of those persons' skins, as having been of a blackish hue. Nothing was more usual in Ireland, than to denominate men from their complexion.[25] But, the phrase, "domini," seems to indicate the Benedictine

murmured, but were consoled when he promised in the name of God, or gave them a security, that dead or alive his body should return to them. See "Acta Sanctorum Hiberniæ," xxi. Februarii. Vita S. Fintani, p. 385.

[14] Dr. Lanigan remarks: "The only authority I can find for making Fintan Corach predecessor at Clonfert of Senach and Colman is Aengus Kalideus, or rather, I think (although Colgan is of a different opinion), a later scholiast on Aengus. He does not call them bishops ; yet, as Fintan was one, it is probable that so were the two latter, who are omitted by Ware, but mentioned by Harris (at Clonfert)."—"Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. ii., n. 22, p. 306.

[15] The feast of St. Moennennius or Moinennus occurs, on the 1st of March.

[16] See Colgan's "Acta Sanctorum Hiberniæ," xxi. Februarii, n. 5, p. 385.

[17] The feast of St. Brendan is kept, on the 16th of May.

[18] See *ibid.*, n. 6, p. 385.

[19] See Harris' Ware, vol. i., "Bishops of Clonfert," p. 638.

[20] Such, according to Colgan, is the statement of the Scholiast on Ængus, or rather that of Ængus himself, in comments affixed to his Festilogy, at the 21st of February. Thus, "Fintanus Corach, Senachus Garbh, &c., Colmanus amicabilis filius Comgelli erant tres nigri Domini, successive unus post alterum, in eadem Abbatia succedentes." See "Acta Sanctorum Hiberniæ," xxi. Februarii, n. 7, p. 385.

[21] A Scholiast on St. Ængus says, that Fintan, Senach and Colman were three black Doms, "tres nigri Domini."

[22] Thus, William of Malmesbury writes, that Wilfrid, Bishop of York, was the first, who established the true mode of celebrating the Pasch in Northumbria, the Scots being ejected, who introduced Antiphonaries into the Church music, and who brought the Benedictine Rule among the monks of his diocese. See "De Gestis Pontificum Anglorum," lib. iii.

[23] "Saint Benoît n' a rien determiné sur la couleur de l'habillement ; mais il paroît par d'anciennes peintures que la robe que les anciens Benedictins portoient étoit blanche, et le scapulaire noir."—"Histoire des Ordres Monastiques, Religieux et Militaires, et des Congregations seculieres de l'un et de l'autre sexe, qui ont été établies jusqu' à present ; contenant leur origine, leur foundation, leur progrès, les évenemens les plus considerables qui y sont arrivés ; la decadence des uns et leur suppression ; l'agrandissement des autres, par le moïen des differentes Reformes qui y ont été introduites : les vies de leurs Fondateurs et de leurs Reformateurs : avec des Figures qui representent tous les differens habillemens de ces Ordres et de ces Congregations." Tome v., part iv., chap. ii., p. 12.

[24] The first mention of black monks, in England, occurs in the deed of King Ethelbald for the Monastery of Croyland, A.D. 716. See Ingulf's "Historia," pp. 2 to 4. Gale's "Rerum Anglicarum Scriptorum Veterum," tomus i.

[25] Thus, we find Irish *Dubhs*, Latinized "nigri," in English "swarthy persons ;"

Order, the members of which, as also some other monks, began, in the middle ages, to be distinguished from those of the mendicant orders, by the title, "Dominus," contracted into "Domnus."[26] It is thought very probable, that the Scholiast's intention was to exhibit Fintan, and his companions, as Benedictines, in which case we may suppose, that the writer belonged to that order.[27] However, these conjectures of Dr. Lanigan are crude, and by no means conclusive, for the establishment of some opinions. In the first place, it is not likely, that the phrase, "tres nigri Domini," should be referable to the complexions of three successive Abbots; it would seem applicable solely to their habits. Secondly, why suppose a Benedictine monk capable of a downright forgery, even to procure a doubtful addition to the renown of his order? Thirdly, is it not more probable, Colgan was correct in his opinion, as to the authorship of a passage in the MS. before him, than Dr. Lanigan, who did not see the original? Again, if the commentary had been a production of Maguire, or the Scholiast on Ængus, was the Dean of Clogher and the Canon of Armagh, or, whoever the writer had been, a Benedictine? It is said, that St. Fintan acquired the surname, Corach, either on account of his continual charge of place and residence; or, because of a promise, given to his brethren, that he should return to Clonenagh;[28] or, perhaps, because of his melodious voice, by which he was distinguished for exactitude and devotion, whereby he performed sacred chaunts in celebrating Divine praises. This he did, at the margin of a fountain, according to St. Ængus. The word Corach, in the Irish idiom, signifies, under different respects, the "volatile," the "giver of a promise," or the "melodious." It is said, our saint also introduced, among his monks, a new style for singing psalms and sacred canticles.[29] In the discharge of different duties and religious pursuits, St. Ængus declares he prolonged life, to the unusual term of one hundred and thirty years.[30] The exact date of his death is not known; but, it is a conjecture of Colgan, that he flourished, about the end of the sixth century.[31] Our Martyrologists place his festival, at the 21st of February; thus, St. Ængus the Culdee in his "Feilire,"[32] the Martyrology of Tallagh,[33] the Martyrology of Donegal,[34] Duald Mac Firbis,[35] enter Fintann Corach. In the ancient Martyrology of the Cathedral Church of the Holy Trinity, Dublin,[36] the festival of St. Fintan, Confessor, occurs, at the ix. of the Kalends of March—21st of February—although it is not in the prefixed Calendar. Even, in Scotland, he was reverenced. Thus, at the ix. of the March Kalends—which is the 21st of February—the Kalendar of Drummond relates, that the Natalis of St. Fintan was celebrated on this day, in Ireland.[37] A consider-

and again *Finns*, "whites," or, "fair-complexioned."

[26] It is changed by the French into Dom, such as in the cases, Dom Mabillon, Dom Montfaucon, &c.

[27] See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. ii., n. 22, pp. 306, 307.

[28] The Calendar of Cashel assigns this as the particular reason for his acquiring the name, Corach.

[29] This Maguire indicates, with hesitancy, n his Martyrology, at the 21st of February.

[30] At the 21st of February.

[31] According to Harris' Ware, vol. i., "Bishops of Clonfert."

[32] The following stanza, extracted from the "Leabhar Breac" copy, has been furnished, with its English translation, by Professor O'Looney —

C. ix. kl. Togaim Fintain chorach
port contemptum mundi
i feil cain collaindi
Virili Iucundi.

The calling of Findtan the righteous
"Post contemptum mundi."
On the appropriate feast, with fervour,
Of Virilus [and] Jucundus.

[33] Edited by Rev. Dr. Kelly, p. xvi.

[34] Edited by Drs. Todd and Reeves, pp. 54, 55.

[35] At Lowhill, Queen's County, according to William M. Hennessy. There are three places having the name Loughill, respectively in the parishes of Abbeyleix, Queen's County, and of Attanagh, and of Rosconnell,

able share of doubt appears to have existed among writers, respecting the place of his death and sepulture. Leamchuill,[38] now Loughill,[39] or Lowhill, Cluain-aithchin, Clonenagh,[40] and Clonfert or Clonfert Brendain,[41] are severally named by our Martyrologists, in connection with the anouncement of his festival, or of his departure,[42] or of the place where his remains had been deposited. It may be supposed, that our saint died towards the close of the sixth, or during some earlier part of the seventh, century: his immediate successor, in the Monastery of Clonfert, having departed this life, in the year 620.[43] Yet, it may admit of question, if the Clonfert, with which our saint was connected, might have been Clonfert Molua, in the Queen's County, rather than the well-known Connaught locality.

ARTICLE III.—ST. CRONAN, OF CILL BEG, OR KILBEG. We find Cronan Cille Bicci, in the Martyrology of Tallagh,[1] at the 21st of February. Where "the little church," to which he had been attached, was situated, can hardly be determined with accuracy. There is a parish of Kilbeg, in the barony of Lower Kells, county of Meath.[2] In the county of Kildare, barony of Clane, and parish of Killybegs, there is a townland, also, bearing the latter name.[3]



Killybeggs Old Church, County Kildare.

Here there is an old ruined church, the quadrangular nave of which is alone tolerably perfect; yet, the side-walls, north and south are much injured. In the end-wall is a beautiful mullioned two-ope window, of small size. The

in the barony of Fassadinin, and county of Kilkenny. See "General Alphabetical Index to the Townlands, and Towns, Parishes, and Baronies of Ireland," p. 673.

[36] See edition of John Clarke Crosthwaite and Rev. Dr. Todd. Introduction, p. lvi. and p. 90.

[37] See Bishop Forbes' "Kalendars of Scottish Saints," p. 5.

[38] See the "Martyrology of Tallagh," and Duald Mac Firbis.

[39] Said to be Loughill, near Ballynakill, in the ancient territory of Idough, by Rev. John S. Shearman.

[40] See the Martyrologies of Tallagh and of Donegal, as also Duald Mac Firbis.

[41] See the "Martyrology of Donegal," and Duald Mac Firbis.

[42] See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 100, 101. Also, pp. 116, 117.

[43] "The Age of Christ, 620. The tenth

two extreme gables yet stand; and from one to the other, the measurement interiorly is 62 feet 6 inches: the nave in width was 18 feet 4 inches; and the walls were about 2 feet 8 inches in thickness. Within a high oval breastwork fence, the old graveyard is considerably elevated above the surrounding levels—generally a mark of remote antiquity, especially in rural districts. The cemetery is still much used.[4] On one side are the fine old trees of Killybeggs Demesne, and a rookery in the top branches lends an additional feature of melancholy to the spot, which is often disturbed by the flitting and unmusical cawings of the crows. There is a parish of Upper Killybegs,[5] in the barony of Banagh, as also, a parish of Lower Killybegs,[6] in the baronies of Banagh and Boylagh, county of Donegal. Of townlands, there are two Killybegs: one in the parish of Inch, and the other in that of Kilgorman, both in the barony of Gorey, and county of Wexford.[7] There is a Killybeg townland, in the parish of Donoughmore, barony of Upper Talbotstown, and county of Wicklow;[8] as, also, a Killybeg, in the parish of Inishmacsaint, in the barony of Magheraboy, and county of Fermanagh.[9] There are a very great number of townlands, denominated Kilbeg, in various counties of Ireland. Thus, in Cork county, there is a Kilbeg,[10] in the parish of Ightermurragh, and barony of Imokilly, as also one,[11] in the parish of Tracton, and barony of Kinalea, as also one[12] in the parish of Kilfaughnabeg, and barony of East Carbery. There is likewise a Kilbeg North and a Kilbeg South,[13] in the parish of Kilbrogan, barony of Kinalmeaky. There is a Kilbeg,[14] in the parish of Kilcar, barony of Banagh, and county of Donegal. In Galway county, there is a Kilbeg,[15] in the parish of Templetogher, barony of Ballymoe; a Kilbeg,[16] in the parish of Cargin, barony of Clare; a Kilbeg,[17] in the parish of Abbeygormacan, and barony of Longford; a Kilbeg,[18] in the parish of Killinan, in the barony of Loughrea; as also a Kilbeg,[19] in the parish of Moylough, and barony of Tiaquin. There is also a Kilbeg Lower[20] in the parish and barony of Ross, and a Kilbeg Upper,[21] in the same parish and barony. There is a Kilbeg,[22] in the parish of Ballybrackan, barony of Offaly West, and county of Kildare. There is a Kilbeg,[23] in the parish of Geashill, barony of Upper Philipstown, and King's County. There is a Kilbeg,[24] in

year of Suibhne. Seanach Garbh, Abbot of Cluain-fearta-Breanainn [Clonfert], died."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 242, 243.

ARTICLE III.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] It is defined on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 5, 11. The townland proper is divided into Upper and Lower Kilbeg.

[3] The parish is defined on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 13, 14; while the townland proper is on Sheet 13.

[4] The accompanying drawing, taken in April, 1874, by the writer, has been transferred to the wood by William F. Wakeman, and engraved by Mrs. Millard.

[5] This is defined on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 82, 91, 92, 97. Killybegs townland and town are on the latter Sheet.

[6] This is described on Sheets, 73, 74, 75, 82, 83, *ibid.*

[7] See "Ordnance Survey Townland Maps for the County of Wexford," Sheet 3.

[8] See "Ordnance Survey Townland Maps for the County of Wicklow," Sheet 27.

[9] See "Ordnance Survey Townland Maps for the County of Fermanagh," Sheets 8, 13.

[10] See "Ordnance Survey Townland Maps for the County of Cork," Sheet 77.

[11] See *ibid.*, Sheets 99, 113.

[12] See *ibid.*, Sheets 134, 142, 143.

[13] See *ibid.*, Sheets 96, 110.

[14] See "Ordnance Survey Townland Maps for the County of Donegal," Sheet 96.

[15] See "Ordnance Survey Townland Maps for the County of Galway," Sheet 1.

[16] See *ibid.*, Sheet 55.

[17] See *ibid.*, Sheet 107.

[18] See *ibid.*, Sheets 115, 124.

[19] See *ibid.*, Sheets 59, 72.

[20] See *ibid.*, Sheet 27.

[21] See *ibid.*, Sheets 26, 27.

[22] See "Ordnance Survey Townland Maps for the County of Kildare," Sheets 26, 27.

[23] See "Ordnance Survey Townland Maps for the King's County," Sheets 26, 27.

[24] See "Ordnance Survey Townland Maps for the Queen's County," Sheet 22.

[25] See "Ordnance Survey Townland

the parish of Aghaboe, in the barony of Clandonagh, and Queen's County. There is a Kilbeg,[25] in the parish of Kilglass, barony of Ballintober North, and county of Roscommon. In Tipperary County, there is a Kilbeg[26] in the parish of Toem, and barony of Upper Kilnamanagh; a Kilbeg,[27] in the parish of Finnoe, and barony of Lower Ormond; as also a Kilbeg,[28] in the parish of Shanrahan, and barony of Iffa and Offa West. In the barony of Decies without Drum, Waterford County, there is a Kilbeg,[29] in Clonea parish, as also a Kilbeg,[30] in Kilbarrymeaden parish. In the parish of Tallow, and barony of Coshmore and Coshbride, there is also a Lower Kilbeg and an Upper Kilbeg.[31] There is a Kilbeg,[32] in the parish of Ardnurcher or Horseleap, in the barony of Moycashel, and county of Westmeath. There is a Kilbeg,[33] in the parish of Boystown, barony of Lower Talbotstown, and county of Wicklow. In the parish of Valencia, barony of Iveragh, and county of Kerry, there is a Kilbeg East, and a Kilbeg West.[34] In the county of Limerick, there is a Kilbeg East, as also a Kilbeg West,[35] in the parish of Ballingarry, and barony of Upper Connello. In the parish and county of Antrim, there is a Kilbegs,[36] in the barony of Upper Toome. The foregoing denominations must probably include the changed form of the present saint's former place; but, without some local tradition of a pattern or saint's day corresponding, it would not be possible to decide on any one spot. In conclusion, we find Cronán, of Cill Beg, is set down in the Martyrology of Donegal,[37] as being venerated on this day.

ARTICLE IV.—REPUTED FESTIVAL OF ST. CEDD, ABBOT OF LESTINGEN, ENGLAND. In a Manuscript Kalendar of the Benedictine Order, St. Cedd, brother to Bishop Cedd,[1] and who was Abbot of Lestingen,[2] is set down at this date. Yet, he followed not the Benedictine, but rather the Irish, rite, prevailing at Lindisfarne.[3] Lestingen was granted to him by Edilbald,[4] King of the Deiri. The reader is referred to the 7th day of January, where this saint's Life may be found.

ARTICLE V.—REPUTED FESTIVAL OF ST. CHUNIALD. St. Chuniald is said[1] to have been one of St. Rupert's companions, and to have been venerated, on this day, in Scotia. The Bollandists refer consideration of him to St. Rupert's Acts, at the 27th of March, although alluding to him, at this date,[2] as also, relegating him, to the 24th of September.

Maps for the County of Roscommon," Sheet 24.

[26] See "Ordnance Survey Townland Maps for the County of Tipperary," Sheets 50, 51.

[27] See *ibid.*, Sheet 9.

[28] See *ibid.*, Sheets 81, 87.

[29] See "Ordnance Survey Townland Maps for the County of Waterford," Sheet 31.

[30] See *ibid.*, Sheet 25.

[31] See *ibid.*, Sheet 33.

[32] See "Ordnance Survey Townland Maps for the County of Westmeath," Sheets 31, 37.

[33] See "Ordnance Survey Townland Maps for the County of Wicklow," Sheets 5, 10.

[34] See "Ordnance Survey Townland Maps for the County of Kerry," Sheet 79.

[35] See "Ordnance Survey Townland Maps for the County of Limerick," Sheet 30.

[36] See "Ordnance Survey Townland Maps for the County of Antrim," Sheets 49, 50.

[37] Edited by Drs. Todd and Reeves, pp. 54, 55.

ARTICLE IV.—[1] The Manuscript has "fratris B. Eraddi," but this must have been the error of some scribe.

[2] The Manuscript incorrectly has "Lentingen."

[3] See the Bollandists' "Acta Sanctorum tomus iii., February xxi. Among the pretermitted saints, p. 233.

[4] He was son to St. Oswald.

ARTICLE V.—[1] By David Camerarius.

[2] See "Acta Sanctorum," tomus iii., Februarii xxi. Among the pretermitted saints, p. 235.

ARTICLE VI.—[1] In "Menologium Bene-

ARTICLE VI.—ST. URSIN OR URSICINUS, A MONK, IN FRANCE. Bucelin[1] has a festival, at this date, for St. Ursin or Ursicinus, an Irish monk, of Luxeu, among the Vosges mountains, in the east of France. Yet, this seems to be attributable to the fact, that he was a companion of St. German, an Abbot, and a Martyr, of Grandal, whose feast also falls on the 21st of February.[2] Notices of St. Ursin will be found, on the 20th of December.

ARTICLE VII.—REPUTED FESTIVAL OF ST. GILDAS THE WISE. In his Benedictine Kalendar, Dorganus notes St. Gildas the Wise, at this day, and we are told, moreover, he was renowned for miracles, even so far as raising the dead to life.[1] At the 29th of January, his Life has been already given.

Twenty-Second Day of February.

ARTICLE I.—ST. MOEL-BRIGID, OR BRIGIDANUS, ABBOT OF DERRY AND PRIMATE OF ARMAGH.

[*NINTH AND TENTH CENTURIES.*]

THE truly great men of this world are those, who happily influence the countries and times in which they live. Colgan has an account of Moel-Brigid, at this date,[1] and the Bollandists[2] have briefer notices. This distinguished saint was son to Tornan,[3] who was descended lineally, and the twelfth in generation, from Conall Gulban.[4] Marianus O'Gorman[5] and the Martyrology of Donegal[6] write our saint's father, Dornan. He was thus of the same royal stock as St. Columkille himself.[7] The mother of Moel-Brigid was Soerlathia, daughter to Culebaith, and she was also of noble birth.[8] The name given to him signifies "the servant of Brigid," or "the

dictinum." In fol. Verdkirchii, A.D. 1655.

[2] See the Bollandists' "Acta Sanctorum," tomus iii., February xxi. Among the pretermitted saints, p. 235. Also, "De Sanctis Martyribus Germano Abbate et Randoalpho Præposito, Grandivalle in Dioecesi Basileensi," pp. 263 to 266, *ibid.*

ARTICLE VII.—[1] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxi. Among the pretermitted saints, p. 233.

ARTICLE I.—[1] See "Acta Sanctorum Hiberniæ," xxii. Februarii. De B. Malbrigido sive Brigidano Abbate Derensi et Primate Ardmachano. Ex diversis, pp. 386, 387.

[2] See "Acta Sanctorum," tomus iii., Februarii xxii. Among the pretermitted saints, pp. 280, 281.

[3] The "Sanctilogic Genalogy" thus weaves his pedigree: St. Malbrigid, son of Tornan, son to Moeleach, son of Baithectra, son to Dicubas, son of Congall, son to Falvey, son of Foelan, son of Aidan, son to Ginteach, son of Lugad, son to Enna Boagan, son of Conall Gulban, chap. i.

[4] From him Tyr-connall derives its name, and he was son to King Niall the Great.

[5] See Colgan's "Acta Sanctorum Hiberniæ," xxii. Februarii. De S. Malbrigido sive Brigidiano, &c., nn. 2, 3, p. 386.

[6] See Drs. Todd's and Reeves' edition, pp. 54, 55.

[7] See his Life at the 9th of June.

[8] According to the Tract, attributed to St. Ængus, "On the Mothers of the Irish Saints," her pedigree is thus made out: Soerlaith, daughter of Culebaith, son to Baithgail, was mother to Maelbrigid, son of Tornain. See Colgan's "Acta Sanctorum Hiberniæ," xxii. Februarii. De B. Malbrigido sive Brigidano, &c., n. 4, pp. 386, 387. If the foregoing be not an interpolation, it would serve to prove, that St. Ængus could not have been the author of the Tract, just quoted. With this, too, agrees the following extract, taken from a copy of that Tract, belonging to the author, and which was transcribed from William M. Hennessy's copy, which he wrote out

tonsured of Brigid," or "the consecrated to Brigid," or "the Brigidian." Our saint soon became greatly distinguished, for his virtues and learning. In consequence of an opinion entertained, respecting his varied merits and accomplishments, he was appointed comorban or successor of St. Adamnan,[9] most probably as Abbot over Raphoe.[10] He was elevated, also, to abbatial dignity—probably at a later period—over the church of St. Columba, at Derry,[11] according to Colgan.[12] The earliest recorded settlement on that hill above Lough Foyle was named Doiré Calgaich, "the oak-wood of the warrior," or else "the oak-wood of Calgach"—a chief who bore that name—signifying "warrior," and Latinized Galgacus.[13] Dr. Lanigan agrees, that Moelbrigid was St. Columba's successor; yet, more probably, not at his



City of Londonderry.

monastery of Derry,[14] but, at that of Durrow, in the King's County. However, the Four Masters call Moelbrigid comorban, or successor, to Saints Patrick, Columba, and Adamnan. As to his being a successor of Columba, Colgan, at his Acts, refers it to Derry.[15] At present, this commanding site is

from the "Leabhar Lecan." MS., R.I.A. Saerflaith ingen Cuilebaid mc. Baeth-gaele m̄ Maelbrigde mc. Thomnaim. This too agrees with what is found in Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 54, 55: "Saerlaith, daughter of Cuilebaith, son to Baothghal, was his mother."

[9] St. Adamnan was venerated, at the churches of Dunboe, Errigle, Bovevagh and Grelleach in Derry diocese; at the church of Scrin in Killala diocese; at Drumhome and Raphoe, in Raphoe diocese; as also in various other places, throughout Ireland. But, as Raphoe was his principal church, and that over which he was regarded as the especial patron, it seems most probable, Moel-Brigid had succeeded Adamnan, in his rule over this place.

[10] The parish of Raphoe, in the barony so called, is defined on the "Ordnance Survey Townland Maps for the County of Donegal." Sheets 61, 62, 69, 70.

[11] Now included in the parish of Templemore, barony North West Liberties of Londonderry. This parish is shown on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheets 13, 14, 20, 21.

[12] See Colgan's "Acta Sanctorum Hiberniæ," xxii. Februarii, n. 8, p. 387.

[13] See an interesting article, On the Names of Places in Ireland, by William Allingham, in "Fraser's Magazine for

occupied by a flourishing city.[16] The famous Saint Columba, or Colum Cille, "Dove of the Church," founded a monastery and church here A.D. 545, the place having been granted to him by his own tribe, *i.e.*, by the race of Conall Gulbann, son of King Niall; and, afterwards, it was called Derry Columkill.[17] It is now more generally known by the name of Londonderry.[18] For this position, there seems to be a good reason;[19] since, it cannot be supposed, that St. Moelbrigid was at any time Abbot of Hy. The successor of Kellach there was Feradach, who lived until 880. The Annals of Ulster, which are very particular as to the succession at Iona, make mention after him of Flan Mac-Maoledrin, who was Abbot there, until A.D. 891. Now, in this year, Moelbrigid was already Archbishop of Armagh. Being in that rank, he could not have been invested with the government of Hy, which, in Dr. Lanigan's opinion, was always reserved to a priest. Therefore, Maelbrigid's being called successor of Adamnan is relative to his having been Abbot over Raphoe,[20] of which monastery Adamnan[21] had been the founder and he was the patron saint.[22] But, it is not likely, the present holy man had been a bishop at Raphoe.[23] It might be said, that although Maelbrigid had not been Abbot of Hy, he was a successor of Columba, not at Derry, but at Durrow, in the King's County. This had been the other chief monastery of that saint in Ireland. Yet, considering that Maelbrigid had been also at Raphoe, it is much more probable, it not being far from Derry,[24] that this latter was the place, over which he had been abbot. This matter is left rather undetermined, however, since we are only told, Maelbrigid ruled over the church or monastery of St. Columba. Yet, both Colgan and Dr. Lanigan assert, that his administration cannot be referred to the affairs of Iona Island. This position is most clearly proved. Still, it is odd, that in his account of the abbots and other distinguished persons at Hy, Colgan reckons[25] Maelbrigid among them, notwithstanding what he says of him in his Acts. Smith, likewise, adopts his statement.[26] After enjoying those dignities, our saint was elevated to the Primatial See of Armagh.[27] On account of his great zeal for religion, and the exercise of eminent wisdom and virtue, he obtained a name

Town and Country," vol. lxxix., June, 1869, p. 787.

[14] Except the town and liberties of Derry, now named "Londonderry," which were annexed to the county of the same name, the rest of old Inis Eogain, or Innishowen, became a part of Donegal county. "The Society of the Governors and Assistants, London, of the new plantation of Ulster" was incorporated in 1613. The Common Councilmen of the City of London, whom this society represented, and afterwards certain also of the city companies, thus became landlords of extensive districts, in this part of Ireland.

[15] See "Acta Sanctorum Hiberniæ," xxii. Februarii. De B. Malbrigido sive Brigidano, &c., p. 386.

[16] A very excellent tinted lithographic view of it is given in Rev. G. Vaughan Sampson's "Statistical Survey of the County of Londonderry," chap. v., sect. i., p. 280. The accompanying illustration, however, is from a different point of view.

[17] Still, the old short name "Derry"—oftener pronounced "Darry" and "Dorry"—holds its ground in every-day use.

[18] James I. formed a new county, which was at first called "Coleraine," but soon "Londonderry." See William Allingham's article, already cited, from "Fraser's Magazine," vol. lxxix., p. 788.

[19] The annexed illustration of Londonderry is from a sketch taken by William F. Wakeman, and transferred by him to the wood. The engraving is by Mrs. Millard.

[20] He is stated to have been a bishop of Raphoe, in James Stuart's "Historical Memoirs of the City of Armagh," chap. iii., p. 113.

[21] See his Life at the 23rd of September.

[22] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. i., n. 10, pp. 341, 342.

[23] This, however, is a mistake, to be found in Harris' Ware, vol. i., "Archbishops of Armagh," p. 46, and "Bishops of Raphoe," p. 270.

[24] There is a Plan of the city and suburbs of Londonderry, with the Waterside, drawn by Robert Porter in 1799, from actual survey, in Rev. G. Vaughan Sampson's "Statistical Survey of the County of Londonderry," chap. v., sect. i., p. 284.

[25] See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii.,

and repute for being, "Head of Religion in Ireland, and of the greater part of Europe." There is a difference of opinion, among our Irish Annalists and modern writers, regarding the order of succession, in Armagh See, as, also, with regard to the names of its incumbents.[28] Maelcoba Mac Crunnvail,[29] Abbot of Armagh, is said to have died, at an advanced age, A.D. 885,[30] or 887.[31] It is thought our saint, as his immediate successor,[32] was then promoted to the coarbship.[33] In such conjecture, Dr. Lanigan is sustained by the authority of the Cashel Psalter.[34] During the time of this Archbishop's administration, a great riot took place in Armagh Cathedral Church, between the Hy Nialls of Kinel-Eogain or Tyrone, and the people of Ulidia or East Ulster. Flaithbheartach, son to Murehadh,[35] was chief over the former faction, and Atteidh, son to Luighne, chieftain[36] over the latter. This riot, which occurred, about Whitsuntide, in the year 889,[37] was appeased by the Archbishop's influence and exertions. While Dr. Lanigan supposes the date should be A.D. 890,[38] O'Flaherty assigns this occurrence to

sect. v., p. 502.

[26] See his "Life of St. Columba." Appendix, p. 167.

[27] "The archbishopric of Armagh extends into five counties, is fifty-nine miles from north to south, and, in breadth, from ten to twenty-five miles, or, in English measure, seventy-five miles long, and from twelve and a half to thirty-two broad."—Sir Charles Coote's "Statistical Survey of the County of Armagh," part i., chap. i., sect. 4, p. 19.

[28] Colgan gives a list of the Archbishops of Armagh, in his "Trias Thaumaturga." Appendix ad Acta S. Patricii, p. 296. There the Four Masters are said to have placed Mocta, whom they call bishop, anchoret, and scribe of Armagh. However, in a MS. note to his copy of the "Trias Thaumaturga," O'Flaherty asserts, that Mocta was not a bishop. This Mocta was, in all appearance, the person who was taken by the Danes, together with Moelcoba Mac-Crumvail. Colgan does not decide on this matter. The Four Masters also place Moelathgen as bishop of Armagh, and they assign his death to 890. Yet, they had just before spoken of Maelbrigid as bishop and comorban of St. Patrick, in 889. Hence, Colgan concludes, that Moelathgen was only a suffragen or coadjutor of his. O'Flaherty, in his MS. note, holds, that Moelathgen was a real bishop of Armagh, and that he was the immediate predecessor of Maelbrigid, placing his death in 891. The Four Masters next have Kellach Mac-Saorgus, but not Moel-Kiaren, and afterwards they treat of Maelbrigid. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. i., n. 9, p. 341.

[29] It is stated, by the Four Masters, that "he was of the family of Cill-mor." The ast-named place was Kilmore, in the county of Cavan, according to Dr. O'Donovan.

[30] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 538, 539, and n. (q.)

[31] According to the "Annals of Ulster." See Dr. O'Conor's "Rerum Hibernicarum Scriptores." Tom. iv., p. 237.

[32] "Ware observes, (*Bishops at Armagh*) that some Irish annalists have the following succession after Moelcoba: 1. Mocta, who died in 889; 2. Moelathgen, who died in 890; 3. Kellach Mac Saorgus, who died in 898, or as others say, in 903; 4. Moel-Kiaran Mac-Eogain, who died in 914, or 915. He adds, that these are not reckoned by others among the Archbishops of Armagh, and that they were considered only as suffragans of Maelbrigid."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. i., n. 9, pp. 340, 341.

[33] See "Memoir of the City and North Western Liberties of Londonderry," part ii., sect. 2, p. 27.

[34] Colgan prefers its authority to that of the annalists, particularly where he treats regarding Maelbrigid or St. Moelbrigid.

[35] Flaithbheartach was the chief of the O'Neills, as we find it recorded, in our "Annals of the Four Masters." See Colgan's "Acta Sanctorum Hiberniæ," xxii. Februarii, n. 12, p. 387.

[36] Atteidh was not chieftain over the Kinel Eogain or O'Neill family, as the order of narrative in "Annals of the Four Masters" would seem to indicate; but, he was king over the Ulidians, as we find, from a record of his death, at the year 897, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 554 to 557. "Aididh, son of Luighne, King of Ulidia, was slain by [one of] his own tribe, *i.e.*, by Maelbairne."

[37] The "Annals of Ulster" refer this event to A.D. 892. See Dr. O'Conor's "Rerum Hibernicarum Scriptores." Tom. iv., p. 239.

[38] See "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. i., p. 339, and n. 11, p. 342.

[39] In a Manuscript note to his copy of Colgan's "Trias Thaumaturga," now kept in the Royal Dublin Society's Library. Dr.

A.D. 892.[39] This prelate induced both parties to abstain from violence, and to make due reparation to Almighty God, whom they offended, and to atone for the violation of St. Patrick's law. He is said to have been a man remarkable for his inflexible justice.[40] From the Ulidians, Moel-Brigid obtained hostages and an offering of thirty times seven cumhals[41] to the church; while, four Ulidians, the chief instigators of this riot, after being proved guilty were hung. In like manner, the Kinel Eogain rioters repaired those outrages committed by them, and as many more of these were hung.[42] An act of violence is recorded, as having taken place in Armagh, during this Archbishop's administration. In the year 907, the privileges of the Cathedral of Armagh were violated by Kernach Mac-Dulgen, by dragging a captive out of the church, who had taken sanctuary there, and by drowning him in Loch-Kirr,[43] west of the city. But, this violation was retaliated on Kernach, by Neall Glundub, then King of Ulster, and afterwards of Ireland, who drowned him in the same lough.[44] Several serious disasters and disturbances occurred in Armagh, during the term of our saint's incumbency.[45] We read, that the Archbishop took a journey towards Munster, A.D. 908, to procure the liberation of a strange Briton,[46] who being a pilgrim in the country, had been unjustly detained there as a captive.[47] Respecting the result of Moel-Brigid's mission, we are not informed. While he sat in this See, Armagh was three times taken and plundered by the Danes, namely, in 890, 893, and 919; and, it was once set on fire in the year 914.[48] According to the most reliable accounts, Moel-Brigid[49] ruled over Armagh Metropolitan See for a duration of forty years;[50] yet, the Calendar of Cashel gives him only twenty-nine

Lanigan adds: "I suspect that his only reason for this date was, that the placing of the riot in 890 would not agree with his hypothesis of making Moelathgen, Archbishop of Armagh, predecessor of Maelbrigid."

[40] See Stuart's "Historical Memoirs of the City of Armagh," chap. iii., p. 113.

[41] Dr. O'Donovan says: "A cumhal originally denoted a bondmaid, which was estimated as of the value of three cows, or anything estimated as of that value."

[42] This event is related in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 542 to 545, and n. (n), at the year 889.

[43] This is probably the present Loughnashade, near Navan Fort, which is shown on the "Ordnance Survey Townland Maps for the County of Armagh," Sheet 12. The old name appears to have become obsolete.

[44] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 47.

[45] The friendly interference of the clergy often prevented or terminated the quarrels of opposing chieftains; though it not unfrequently proved ineffectual, and then they had the mortification to see the solemn compacts, which had been ratified by the oaths of contending parties, impiously broken when opportunity offered. See "The Dublin Literary Gazette, and National Magazine," vol. i., No. iii. Art. on the Ancient History and the Antiquities of Ireland, by Rev. Edward Johnston, p. 327.

[46] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., "Annales Ultonienses," pp. 246, 247. Also Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 578, 579. In a note (f) at this passage, Mr. O'Donovan remarks, that some entries in the Four Masters, under A.D. 908, are set down in the Annals of Ulster under 912, *alias* 913. Among these we find, "Maelbride mac-Dornain came into Munster to release pilgrims out of Walles." From this latter account, we must infer, more than one pilgrim had been detained in captivity.

[47] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 47.

[48] See Harris' Ware, vol. i., "Archbishops of Armagh," p. 47.

[49] He is called "successor of Patrick, Collum Cille and Adamnan, head of the piety of all Ireland, and of the greater part of Europe." In commemoration of his death it was said:—

"Twelve years not trifling
On the eighth of the Calends of July Flann was buried,
On the eighth of the Calends of noble March,
Malbrighde most gifted of the brave Gaeidhil [died].
Since the divine son of God was born
Upon the earthly world in carnal shape,
Five years and twenty, nine hundred,
To the death of Maelbrighde in evil hour,
It was not a year without events;
Premature the death of the Abbot of Ard Macha,
Maelbrighe, head of Europe,
Cormac of Gleann-da-locha."

years of rule.[51] He departed this life, at a good old age, on the 22nd of February.[52] Marianus O'Gorman and Maguire introduce this holy prelate into their respective Calendars.[53] The Martyrology of Donegal[54] registers on this day, Maelbrighde, son of Dornan—by some called Tornan—successor to Patrick and to Colum Cille. He was a man full of the grace of God, and a vessel of wisdom and knowledge in his time. According to our "Annals of the Four Masters,"[55] the year of his demise was A.D. 925. According to the "Annals of Ulster,"[56] he died A.D. 926.[57] The true year, however, was 927. Our saint is not to be confounded with others, bearing a similar name.[58] Many distinct Moel-Brigids were his contemporaries, and some of these were distinguished by piety and learning.

ARTICLE II.—ST. FECHIN, A PRIEST. A Feicin, or Fechin, a Priest, we find mentioned in the Martyrologies of Tallagh,[1] of Marianus O'Gorman, and of Donegal,[2] as having a festival on this day. A notice occurs, likewise, in the Bollandists' work.[3]

ARTICLE III.—ST. MOELAN OF ACHADH GOBHRA. The name of Moelan, Achaidh, occurs in the Martyrologies of Tallagh,[1] and of Marianus O'Gorman, at the 22nd of February. The modern designation of this place has eluded enquiry, and probably it is not known. This day was venerated Maolan, of Achadh Gobhra, as is mentioned in the Martyrology of Donegal.[2] The entry "Mailanus Achadensis" is in the Bollandists' work, at this date.[3] This Latin form of the locality would seem to indicate Achonry—the old Irish form of this place having been Achad-Chonaire.

ARTICLE IV.—ST. CAEMHAN, OF MAGH-MACDODON, OR MAGH MENNOITE. On the 22nd of February, we find this saint entered in the Martyrology of Tallagh,[1] as Caemhan, Maighi Mennota. This place does not seem to be known at present. We read in the Martyrology of Donegal,[2] as having a festival on this day, St. Caomhan of Magh macdodon.[3] The Bollandists[4] have entered this saint, as "Cainanus filius Dodoni," in their great work.[5]

[50] Which Colgan reckons from A.D. 885 to 925.

[51] Colgan, and after him Harris, conjecture, "that, there is an erratum in the xxix. of said catalogue, and that instead of I, we should read X, thus making the xxxx. This is certainly a probable correction."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., sect. i., n. 13, p. 342.

[52] See Colgan's "Acta Sanctorum Hiberniæ," xxii. Februarii, nn. 9, 13, p. 387.

[53] See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Columbæ, cap. iii., p. 481, and p. 502.

[54] Edited by Drs. Todd and Reeves, pp. 54, 55.

[55] See Dr. O'Donovan's edition, vol. ii., pp. 616, 617.

[56] Mr. O'Donovan adds, in a note (y), at pp. 617, 618, "The year 925 of the Annals of the Four Masters corresponds with 926, *alias* 927, of the Annals of Ulster, and with 922 of the Annals of Clonmacnoise."

[57] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tom. iv., "Annales Ultonienses," p. 258.

[58] For a catalogue and a referential account of these, the reader may resort to Dr. O'Donovan's "Annals of the Four Masters," vol. iii., Index Nominum, p. 239.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 54, 55.

[3] See "Acta Sanctorum," tomus iii., Februarii xxii. Among the pretermitted saints, p. 280.

ARTICLE III.—[1] Edited by Rev. Dr. Kelly, p xvi.

[2] Edited by Drs. Todd and Reeves, pp. 54, 55.

[3] See "Acta Sanctorum," tomus iii., Februarii xxii. Among the pretermitted saints, p. 280.

ARTICLE IV.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 54, 55.

[3] In a note, Dr. Todd says at this word, *Macdodon*, "The later hand adds here, M. Taml. vocat Muige Mennoite: 'The Mart. of Taml. says, he is of Magh Men-

ARTICLE V.—ST. MIDABARIA, MIADHNAT OR MIODHABHAIR, OF ARD-DROCHAIT OR RINN-DROICHIT. The simple entry, Miadhuat, Airid Drochait, is set down in the Martyrology of Tallagh,[1] at the 22nd of February. We find the name of this saint inserted, "Midabarius Rinn-Drochidii,"[2] as if representing a man. However, the present holy person was a female, as our calendarists and genealogies render apparent. Thus, the Martyrologies of Marianus O'Gorman and of Donegal[3] record on this day, Miodhabhair, of Rinn-droichit. This holy woman is also called Midabaria.[4] Buimlinn seems to have been another name for her church.[5] She was sister to Bearach,[6] of Cluain Coirpthe, in Connaught, exactly in Cinel Dobhtha. They were the children of Neamnann, son of Aimhirgin, and they descended from the race of Brian, son to Eochaidh Muighmhedhoin. Fionnmaith, sister to Cruimhther Fraech, of Cluain Conmaicne, in Muintir Eolais, was the mother of both saints. Little else is known regarding this holy woman.

ARTICLE VI.—REPUTED FESTIVAL OF ST. MARNOKDUBUS OR MARNOKDUBH, SCOTLAND. The Bollandists[1] are very doubtful, about entering the name of this saint, on the unsupported authority of Dempster. But, it is also said, this feast is entered in the Scotichronicon of Magnus Maccullonus,[2] as he has related, and in the Calendar of Ferrarius, who quotes these as authorities. Dempster[3] has the festival of a certain Marnokdubh,[4] or Marnocduus, a hermit, in Banzenoch,[5] at the 22nd of February.[6] In his history,[7] where this Scottish saint is said to have been venerated on the following day, we are told, that he was a disciple of Marnoc, the Culdee.[8] It is stated, that he lived on the western shores—we may presume—of Scotland, and that the holy confessor flourished A.D. 364.[9] Dempster continues, that if his writings had ever been published, they have now passed away from memory.[10] His memorials were preserved, in the shape of churches and altars, especially in the west of Scotland, and his sanctity was celebrated by Scottish historians.[11] Again, Marnoch Duff, or "the Black," is said, likewise, to have been venerated on the 3rd of May.[12]

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noite.'"

[4] See "Acta Sanctorum," tomus iii., Februarii xxii. Among the pretermitted saints, p. 280.

[5] They quote Manuscript Martyrologies of Tallagh and of Marianus O'Gorman.

ARTICLE V.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] By the Bollandists. See "Acta Sanctorum," tomus iii., Februarii xxii. Among the pretermitted saints, pp. 280, 281. However, they remark, that Colgan corrects a mistake, which seems to have crept into some Irish MS. Calendars.

[3] Edited by Drs. Todd and Reeves, pp. 56, 57.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Berachi. Supplementum, cap. ii., p. 344.

[5] *Ibid.*, n. 2, p. 347. Under either form, we cannot identify the place.

[6] See the Life of this saint, at the 15th of February.

ARTICLE VI.—[1] See "Acta Sanctorum," tomus iii., Februarii xxii. Among the pretermitted saints, p. 281.

[2] This the Bollandists could not find.

[3] See "Menologium Scoticum."

[4] It is said, this may be Latinized, Marnocus Niger, owing to the habit he wore, according to a customary form of appellation, among the Scots and Irish.

[5] Such a place cannot be found, in Scotland; but, the writer probably meant "Badenoch, a highland district, about 35 miles long and 28 miles broad, in the south-east of the mainland of Inverness-shire."—"Imperial Gazetteer of Scotland," vol. i., p. 115. This convenient vagueness, we fear, has often served Dempster's purpose, in preventing the full exposure of his haphazard statements.

[6] See Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[7] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 886, p. 469.

[8] This we are informed appears from his Life, which had been written by Veremundus. See *ibid.*

[9] However, a grave suspicion is advanced, that Dempster cites Veremundus, without having even seen, much less read, that author. See Ussher's "Works," vol. vi.

ARTICLE VII.—ST. GURNIN, OR GUIRMINN, DAUGHTER OF CUGHEALA OR CONGHAIL. We find a notice of this holy woman, called Garnimia, a virgin, and daughter to Congal, in the Bollandists.[1] Also, Guirminn or Gurnin, daughter of Conghail or Cughaela, is entered in the Martyrologies of Tallagh,[2] of Marianus O'Gorman, and of Donegal,[3] as having a festival at this date. Her charities to the poor were profuse, owing to the generous liberality of her disposition. Good souls, too, felt a pleasure, in enabling her to satisfy the ardent longings of her heart, to relieve distress in every shape. Her charity was only equalled by her humility, her beautiful child-like diffidence, her fervent piety, and her sweet disposition.

ARTICLE VIII.—FESTIVALS OF ST. PETER'S CHAIR, AT ANTIOCH, OF THE BIRTH OF ST. LAURENCE, AND OF ST. TECLA. In the "Festilogy" of St. Ængus,[1] at this day, we find these festivals duly celebrated in Ireland, before the eighth century :—

D. viii. kl. In Antuaig adfodan,
Petair atbet ecnai ;
Gein Laufinn Lanfhecna,
La feil toiblig Tecla.

In Antioch[2] was his Ordination (honor)—
Peter his wisdom is known—
The birth of Laurence[3]—the full response—
On the resplendent feast of Tecla.[4]

ARTICLE IX.—FESTIVAL OF ST. DIMA OR DIOMA, FIRST MISSIONARY BISHOP AMONG THE MERCIANS AND MIDLAND ANGLES. [*Seventh Century.*] This saint was a native of Ireland, where he was probably born, about the beginning of the seventh century. He accompanied St. Cedd[1] to England. The present saint was probably trained in the great monastery at Iona. About the year 642, it is stated, that the religious King Oswy began his reign over Northumbria.[2] About A.D. 655, the powerful tyrant, Penda, King of the Mercians, who had already slain his brother, King Oswald,[3] began to exercise those intolerable vexations, which caused Oswy to offer gifts to obtain a peace, even on humiliating conditions. But the tyrant, instigated by Cadwallin, a British

Britannicarum Ecclesiarum Antiquitates, cap. xv., p. 199.

[10] See *ibid.*

[11] See "Memorials of Ancient British Piety," p. 72.

[12] See Bishop Forbes' "Kalendars of Scottish Saints," p. 393.

ARTICLE VII.—[1] See "Acta Sanctorum," xxii. Februarii. Among the pretermitted saints, p. 280.

[2] Edited by Rev. Dr. Kelly, p. xvi.

[3] Edited by Drs. Todd and Reeves, pp. 56, 57.

ARTICLE VIII.—[1] The stanza, copied from the "Leabhar Breac" copy, and its English translation, have been furnished by Professor O'Looney.

[2] For the generally celebrated festival in the Church this day, the reader will find notices in the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxii. De Cathedra S. Petri Antiochena, pp. 282, 283.

[3] I have not been able to find from what source St. Ængus derived his authority for placing this festival, at the present date.

[4] The festival of this holy virgin is to be found, at this date, in the ancient Martyrology, attributed to St. Jerome, but regarding which so much diversity of opinion has prevailed. On this subject, the late interesting posthumous work, by Father Victor De Buck, "Recherches sur les Calendriers Ecclésiastiques," will afford very complete information. See sect. ii., iii., pp. 6 to 10.

ARTICLE IX.—[1] See his Life, at the 7th of January.

[2] See Dr. Lingard's "History of England," vol. i., chap. ii., p. 93.

[3] With savage cruelty, it is said, Penda ordered Oswald's body to be cut in pieces. See "Histoire d'Angleterre, representee par figures, accompagnées de Discours," par F. A. David, Le Tourneur et Guyot. Tome i., p. 46.

king,[4] was bent on the extermination of the Northumbrians. Their pious monarch then resolved to call on the Almighty in this extremity, and he is reported to have said, "Since this Pagan King refuses our gifts, let us offer them to our Lord God, who will graciously accept them." Oswy made a vow, that should he obtain a victory in the inevitable contest, which now impended, that not only would he grant twelve parcels of land for building and endowing monasteries, but that even he would consecrate his daughter, Elfleda,[5] to serve the Lord in perpetual virginity. The king then mustered his small army to defend his province, and he had even to lament the defection of those, who ought naturally have been ranged on his side. It is stated, that while Egfrid, the son of Oswy, was then kept as a hostage by King Penda's wife, Edilwald, his nephew, and the son of King Oswald, was one of thirty generals, in the army of Penda. Notwithstanding their greatly superior forces, King Oswy and his son Alcfrid fought a great battle, near the river Inwet, or Winwed, or Wingfield,[6] on the 15th of November, A.D. 655, in the region of Loidis—now Leeds, in Yorkshire.[7] This resulted in a complete victory for Oswy; the army of King Penda fled in confusion, while himself, many of his generals,[8] and a vast number of his men, were slain, or drowned in the River Aire, which then had overflowed its banks. Not alone was Northumbria saved from the formidable Mercians; but, the altered tide of conquest soon led to these people and their adjoining provincials embracing the Christian Faith.[9] The most Christian King, Oswy, took immediate possession of Mercia; yet, he politicly confirmed to Peada, his own son-in-law, and the surviving son of Penda, permission to rule over its southern part,[10] while, at the same time, he obtained permission for Christian missionaries to preach among the Pagans. For this purpose, after King Peada, even during his father's lifetime, had embraced Christianity, and had been baptized by St. Finan;[11] St. Chad or Cedd, with Adda,[12] Betti[13] and Diuma were sent to convert the Mercians and Middle Angles. The Prince Peada was accompanied to his principality by those missionaries, who soon began to make converts among the nobles and common people. It was found necessary for St. Finan to consecrate Diuma or Dima, as first bishop over the Mercians and Middle Angles; for, the want of a sufficient number of priests obliged the same bishop to preside over two distinct provinces.[14] Little more, in detail, is known about St. Dima or Dioma, except that it is said, he died and was buried,[15] among the people of Middle Anglia.[16] It has been

[4] See Matthew of Westminster's "Flores Historiarum," A.D. DCLVI., p. 230.

[5] At this time, she was a mere infant, scarcely a year old.

[6] On the site is a village, said to have been called Winfield, either from this celebrated victory of Oswy, or from a former one obtained there by Edwin.

[7] See Lewis' "Topographical Dictionary of England," vol. iii., p. 50.

[8] Among these is noticed Aethelher, or Ethelhere, brother to Anna, King of the East Angles. See Rev. J. Ingram's edition of "The Saxon Chronicle," at A.D. 655, p. 40.

[9] This victory caused Northumbria to become the leading power of Britain. See Edward A. Freeman's "History of the Norman Conquest of England," vol. i., chap. ii., sect. 3, p. 37.

[10] The River Trent, as we are told, formed the boundary between Peada's dition, and the part reserved for King Oswy. See Matthew of Westminster's "Flores Historiarum," A.D. DCLVI., p. 231.

[11] See his Life, at the 9th of January.

[12] See notices of him, at the 17th of January.

[13] See notices of him, at the 11th of February.

[14] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 21, p. 219.

[15] Matthew of Westminster thus speaks of Dima, predecessor to our saint in the ecclesiastical government of the Mercian province of the Middle Angles, and of Lindiffaria. See "Flores Historiarum," A.D. DCLVI., p. 231.

[16] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 24, p. 231.

[17] Yet, I cannot find this statement borne out, by a reference to his "Menologium

stated, that Dempster assigns him a feast on this day.[17] Other writers state, however, that his festival was kept, on the 22nd of February; while, some have it, at the 8th of April,[18] at the 19th of June,[19] and at the 19th of July.[20] To this latter date, the reader is further referred. The 16th of November is noted,[21] as another day, dedicated to this saint's memory.

ARTICLE X.—REPUTED FESTIVAL OF A ST. BRIXIUS, BISHOP OF MORAY, SCOTLAND. [*Twelfth and Thirteenth Centuries.*] This holy prelate is noted in the Kalendar of David Camerarius.[1] The Bollandists,[2] who notice this account, at the 22nd of February, promise to treat more about him, at the 12th of August, to which date Thomas Dempster assigns his festival.[3] The See of Moray had its name from the territory so called.[4] It is said, that from his tender years, Brixius embraced a monastic life, and soon wonderfully improved in a knowledge of sacred literature. At an early age, he was promoted, to be prior of Lesmahago monastery. When Richard, Bishop of Moray, died, it is stated, the present holy man succeeded.[5] If we are to credit Dempster, he wrote "Super Sententias," lib. iv., and "Homilias," lib. i.[6] He is said to have died A.D. 1222.[7] It is most probable, this pious man was a native of Scotland, considering the time when he flourished, as also his name and place.

Twenty-Third Day of February.

ARTICLE I.—ST. GUIGNER, FINGAR, OR FINN GUAIRE, WITH HIS SISTER PIALA, AND SEVEN HUNDRED AND SEVENTY-SEVEN COMPANIONS, MARTYRS.

[*FIFTH CENTURY.*]

CHAPTER I.

INTRODUCTION—ACTS OF ST. FINGAR AND OF HIS COMPANIONS—SAID TO HAVE BEEN CONVERTED TO THE FAITH IN THE TIME OF ST. PATRICK—CONJECTURES REGARDING FINGAR'S PARENTAGE—THE EXILES FROM IRELAND PASS OVER TO BRITAIN—FAVOURABLY RECEIVED BY A CHIEFTAIN AND HIS PEOPLE—FINGAR SEPARATES FROM HIS COMPANIONS, BUT THE PLACE OF HIS RETREAT IS DISCOVERED.

MUCH uncertainty has prevailed, regarding the history and proper festival, for these holy martyrs. Indeed, we may well assume, that their Acts, remaining to us, abound in improbabilities, misstatements, and

Scoticum," at this date, nor to his "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iv., num. 365, p. 201, when treating of a S. Dimaus.

[18] According to Camerarius.

[19] See Father Hugh Menard's "Martyrologium Benedictinum."

[20] According to the "Martyrologium Anglicanum." [Also see Bishop Forbes' "Kalendars of Scottish Saints," p. 324.

[21] According to the Kalendar of Philip Ferrarius.

ARTICLE X.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 235.

[2] See "Acta Sanctorum," tomus iii., Februarii xxii. Among the pretermitted saints, p. 281.

[3] See "Menologium Scoticum."—Bishop Forbes' "Kalendars of Scottish Saints," p. 208.

[4] See Mackenzie E. C. Walcott's "Scoti-Monasticon; The Ancient Church of Scotland," p. 2.

[5] We find Bricius Douglas, Bishop of Moray, 1203. See Mackenzie E. Walcott's "Scoti-Monasticon," p. 263.

[6] For the particulars of his Life, the "Scotichronicon," lib. viii., cap. lxiv., and lib. ix., cap. xxxvii., is cited.

[7] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 183, pp. 102, 103.

that infusion of romance, which spring from traditional embellishments of questionable taste and credibility. To weave, therefrom, a more coherent and probable account may be attended with unsatisfactory results; and, yet, it is evident, this must be attempted, with the slender hope of presenting some thing intelligible and interesting to our readers.

His Life is said to have been written by St. Anselm,[1] Archbishop of Canterbury,[2] and it is even printed in some editions[3] of his works.[4] It is preceded, by some observations.[5] These Acts have been published also by Messingham.[6] But, they must have been written by some other Anselm. They have been published by Colgan,[7] and by others. The Bollandists, at this date,[8] have a very short notice; for, they remark, that their festival belongs rather to the 23rd of March.[9] The accuracy of these Acts relating to Fingar—or Winer as some Cornish writers call him[10]—and to his companions has been questioned; and, we must add, with great apparent reason. Dr. Lanigan throws out a query, which seems to indicate a possibility, regarding the martyrdom of St. Fingar, or St. Guigner,[11] and of his companions, having occurred, during some of the civil wars, in Wales, in Cornwall, or in Britany.[12] Yet, the Acts themselves seem to refer their period, to the times of St. Patrick, who is represented, as having set out from the shores of Cornubia, to bring a barbarous, idolatrous and incredulous people in Ireland, to a knowledge of the Christian Faith.[13] They speak of seven kings,[14] with their Gentile nobles and priests, who heard the Apostle, in one locality, but who

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ARTICLE I.—CHAPTER I.—[1] In John Picard's edition of St. Anselm's works, this tract is thought to have been his genuine composition by the editor.

[2] See Cressy's "Church History of Brittany," book x., chap. xxi., p. 223. The learned Ussher was even under this impression. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 443, 451, 452.

[3] Towards the conclusion of this biography, the writer calls himself Anselm; and, it is certain, thinks Bishop Challenor, the style is not unworthy the celebrated Archbishop of Canterbury. See "Britannia Sancta," part ii., p. 316.

[4] In the account of St. Hia, at the 25th of January, we have, through an oversight, attributed this tract to St. Anselm.

[5] These are of an apologetic and humble nature.

[6] In "Florilegium Insulæ Sanctorum," pp. 210 to 216.

[7] See "Acta Sanctorum Hiberniæ," xxiii. Februarii. Passio SS. Guigneri sive Fingaris, Pialæ et Sociorum 777, pp. 387 to 391.

[8] Colgan has cited the authority of the "Martyrologium Anglicanum," and the latter edition of it, by John Wilson, for this arrangement; the Bollandists state, however, that his authority has instead the 23rd of March.

[9] See "Acta Sanctorum," tomus iii., Februarii xxiii. Among the pretermitted saints, p. 360. And, *ibid.*, tomus iii., Martii xxiii., pp. 455 to 459.

[10] Thus is the writer informed by Rev. J. Adams, who has written several very interesting Lives of Cornish Saints, in a letter, headed, "Stockcross Vicarage, Newbury, September 26th, 1876."

[11] Our saint is indifferently so called throughout the Acts, as written by Anselm. Colgan, who does not appear indeed to have been very happy in his conjectures referring to our saint, thinks that for Guigner might be read Guairen or Guaire, a name occurring more than once in our Sanctilogy; and, for Fingar might be substituted Fingan or Finchadan, as the latter names of Irish Saints are found. Now, as on this day, a St. Finnchadhan of Ard, or of "the Hill," is in our Calendars; and, as the English Martyrology has St. Fingar, at the 23rd of February, with an absurd legend relating to a hill, Colgan supposes, that the latter names may have been confounded. See "Acta Sanctorum Hiberniæ," xxiii. Februarii, n. 3, p. 391.

[12] See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. x., n. 109, p. 302.

[13] See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Passio SS. Guigneri sive Fingaris, &c., cap. i., ii., p. 387.

[14] Colgan seems to favour the idea, that these were the seven sons of Amalgaidh, King of Connaught, who are alluded to as converts to the Christian Religion, when St. Patrick visited that part of the country, as related in his several Lives. See "Trias Thaumaturga," Sexta Vita S. Patricii, cap. lix., p. 78, Septima Vita S. Patricii, pars. ii., cap. lxxvi., and the following to cap. lxxxvii., pp. 140, 141. Allusion is also made to these in the Office of St. Frigidian,

despised him for the lowliness of his habit and appearance. A great multitude of people, likewise, were present, to whom St. Patrick preached the Gospel truths, but in vain. One of the chief kings there is called Clito, and he is reputed to have been the father of our saint. He seems to have been a zealot, in his profession of paganism. The account of the martyrdom of Fingar and of his companions—who are regarded as natives of Ireland[15]—was probably built upon a traditionary and an exaggerated statement, relating to the persecution of Coroticus, in the time of St. Patrick.[16] Colgan inclined to this opinion,[17] and he has been followed by Dr. Lanigan,[18] and by the Bollandists. This Coroticus is even supposed to have been a bad-living Christian.[19]

It has been stated, that Fingar was the son of a certain Cliton,[20] or of Clito, a Prince in Ireland.[21] This, however, is very doubtful. According to another account, his father was Olilt, King of Connaught, and his name Fingar or Finguaire, is rendered "Guaire the Fair."[22] The mistake is ingeniously accounted for by Colgan, who thinks, that as Albert le Grande has printed, Princius, for, Patricius; so he may have set down Clito, for, Olilto, since we find an Olilt Molt, who lived in the time of St. Patrick, and who, from having been a king over Connaught, succeeded to the post of supreme monarch, in Ireland.[23] He was a nephew to Amalgaid, King of Connaught, who, also, had a son, whose name was Olilt. He had another son, named Echo, the form of which was liable to perversion. Fingar, who is said to have been adolescent, when St. Patrick visited his part of the country, was moved by some inward impulse, to receive the Apostle graciously, before his father, the king, and his chiefs. The young prince arose from his seat and invited St. Patrick to occupy it. Having embraced the Christian faith, Fingar incurred the displeasure of his parent, who thought St. Patrick and his convert should drive the rites of paganism out of the country, and introduce those new laws, promulgated by the Apostle. Many of the young Irish nobles were greatly attached to their prince, and as all were proscribed by order of the king, they resolved in a company to leave Ireland, and trust themselves to the direction of Divine Providence. Fingar fled, to avoid the consequences of his father's wrath. At the same time, several young nobles[24] accompanied him to Britain. Not alone was Fingar remarkable for his good disposition, but his handsome features and graceful bearing were particularly admired. When he landed in Britain, he was kindly received, by a governor in that province, who expressed a desire to see the prince and his fellow exiles. These

Bishop of Lucca, lect. 1. See *ibid.*, n. 2, p. 391. It must be recollected, however, that whereas these seven princes of Connaught are represented as converts, the seven kings, mentioned in St. Fingar's Acts, are enemies to the Christian Faith.

[15] See Bishop Challenor's "Britannia Sancta," part ii., p. 316. He places their festival, however, at the 14th of December.

[16] See his Life, at the 17th of March.

[17] See "Trias Thaumaturga." Tertia Vita S. Patricii, n. 70, p. 34. He is followed by the Rev. J. Adams, in the letter previously cited.

[18] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. ix., p. 234, and sect. x., nn. 106, 108, 109, pp. 297 to 302.

[19] See Tillemont's "Memoires pour servir a l'Histoire Ecclesiastique," Tome xvi., p. 471.

[20] So is he named, by Cressy, in his "Church History of Brittany," book x., chap. xxi., p. 223.

[21] Yet, in our Annals we can find no king or leading chief in Ireland, so called, and living contemporaneously with St. Fingar, and his martyred companions.

[22] See Rt. Rev. Patrick F. Moran's "Early Irish Missions," No. 1. Fruits of Irish Piety in the British Church, p. 15.

[23] See "Acta Sanctorum Hiberniæ," xxiii. Februarii. Passio SS. Guigneri sive Fingaris, &c., n. 2, p. 391.

[24] Among St. Patrick's disciples, Colgan classes St. Fingar, or Gingar, with the 777 who followed him in exile, and among these are noticed seven bishops. See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

told him the reason why they were obliged to leave Hibernia, and they asked him to grant them leave to settle in his province. Moved by the youthful and ingenuous appearance of Fingar, and sympathizing with them, on account of his companions' banishment, the Dynast liberally replied, that he should grant them as much land for possession, as a man could ride around in a single day. He also recommended them to the hospitable regards of his people, for especially did he hold up St. Fingar, as a man to be venerated. The inhabitants were favourable to the new comers, and all lived together on terms of most friendly intimacy.[25]

St. Fingar obtained permission, from the petty ruler, to settle on the sea coast. His time was devoted to fishing and the chase.[26] The Almighty had other regards for St. Fingar; for, one day, while he and his companions pursued a stag, the young prince with the dogs left his fellow-huntsmen behind, while their game was followed, killed, skinned, and the quarters were placed on his horse. He searched in vain for his missing companions. Desirous of finding water, however, to wash his blood-stained hands and garments, he fixed the end of his spear[27] in the earth, and immediately a spring of water there burst forth. Fingar admired this bubbling fountain, but attributed the miracle to him who refreshed the Jewish people with the water which Moses produced from the rock.[28] Stooping downwards under the shade, to wash from this fountain, and beholding his image there, he gave thanks to the Almighty, who had conferred on him such grace and such beauty. Then a holy thought possessed his soul, and taking the bridle from the horse's head, the prince permitted the animal to stray wherever he would. Fingar afterwards sought a retired and rocky cave, and for some time he lived on the nuts, which he found in the forest. His companions searched every place, but in vain; so that, being very anxious and full of grief, they all returned disappointed to their respective habitations.[29] The British Dynast, having heard about his loss, began to enquire from his companions—whom he suspected of foul play—whither Fingar had gone, or what had happened to him. The ruler even threatened them with imprisonment, to elicit a confession, regarding this whole affair; but, he soon found from their genuine sorrow, and from their fidelity in his labours and fortunes, that not only were his companions guiltless of any intention to take away the prince's life, but that they were his tried and true friends. They also offered to show that very place, where their prince and the stag escaped from their view, asking the ruler, moreover, to send persons better acquainted than they were with the passes of that country, to find what had become of Fingar. This was done: the hermit was found, and brought to the Dynast, who learned from himself, that he desired to retire from the world, and that, if permitted, most willingly should he live in an oratory, built near the place he had selected. There he desired to serve God in solitude. Assent to his request was very soon obtained.

Having got ample possessions from the Dynast, St. Fingar erected an oratory. He also obtained the privilege of holding all that grant, his companions had at first obtained, free from every species of impost. In his

[25] See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Passio SS. Guigneri sive Fingaris, &c., cap. iv., p. 388.

[26] See Rt. Rev. Patrick F. Moran's "Early Irish Missions," p. 16.

[27] The terms "labari cuspide" are used, and although "labarum" has the ordinary meaning of being "a military standard;" it is probably meant here for "a hunting lance."

[28] The ancient writer adds: "Comparetur, si placet, factum cum antiquo S. Clementis miraculo. Nam quod ille pede agni fontis cognovit thesaurum, iste acumine teli bullientem venam invenit."—Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Passio S. Guigneri sive Fingaris, &c., cap. v., p. 388.

oratory, the saint devoted himself to heavenly contemplation, and to the constant singing of God's praises. But, he resolved, moreover, on a most ascetic course of life; he rendered the flesh obedient to the spirit, and by self-mortification, Fingar advanced more in the practice of holy works.[30]

CHAPTER II.

ST. FINGAR RETURNS TO IRELAND—OFFERED HIS HEREDITARY PRINCIPALITY THERE, WHICH HE REFUSES—HE SETS OUT ONCE MORE, WITH SEVEN HUNDRED AND SEVENTY-SEVEN COMPANIONS, INCLUDING HIS SISTER PIALA—THEY LAND IN CORNUBIA—THEIR KIND TREATMENT BY A WOMAN CALLED CORURIA—THEODORIC, KING OF CORNUBIA, ATTACKS AND SLAUGHTERS THE COMPANIONS OF ST. FINGAR.

AFTER he had spent some time engaged in this sort of life, an angelic admonition warned him to revisit Ireland. At this time, his father Clito had been called away from life, and the whole island had been converted to Christianity. His own immediate retainers, it is said, were rejoiced to find their young chief return, while they pressed him most earnestly to assume his father's state, and to become their future ruler. He replied to them, "Excuse me, dear friends, for I have been dedicated to Christ, and I cannot return to discharge worldly duties, for no man putting his hand to the plough and looking backwards is fit for God's kingdom, nor can any person engaged in the spiritual warfare implicate himself in secular concerns, and please him to whom he has been devoted." He then counselled them, to seek out an energetic and sapient chief among the nobility, who should ably direct Church and State affairs, and who should be deemed an eligible match for his sister Piala,[1] who had been baptized.[2] But, when applied to for such a purpose, she had already made a better choice, and she replied, "Christ is my spouse, and he hath chosen me as a companion for his kingdom; to him my vows are made, nor durst I violate them; and, therefore, no other spouse than he can I receive. The glory of this world I despise; for, it cannot be called glory, since it is compounded with misery, and I sigh for that kingdom which our Lord Jesus Christ has promised, and where there is neither sorrow, nor sadness, but perpetual joy and all-abiding happiness." Her brother, Fingar, finding Piala thus resolute in her intention to reject a temporal marriage, and to seek Christ as her bridegroom, said, "Brethren, do not contend against God's will; he thus designs it, and his Providence must rule the future. We must leave our earthly possessions to his guidance, and according to his wisdom shall a ruler and a defender be chosen.[3]

Bidding a farewell to his friends and country, he prepared for a second exile. Then having collected nearly eight hundred of the faithful,[4] among whom were seven bishops[5] and his sister Piala, this large band left the coasts

[29] See *ibid.*, cap. vi., p. 388.

[30] See *ibid.*, cap. vii., viii., p. 388.

CHAPTER II.—[1] In Cornish she is called Philleigh, according to the Rev. J. Adams.

[2] It is remarked by Colgan, that the Britons were accustomed, in their language, to substitute P for the Irish C or K. Thus, we find Piran for Kieran or Ciaran: and so, he thinks, we might have Piala, for the name of this holy virgin, which originally perhaps was Caila, Ciara or Kiara. In our Calendars, we have Irish female saints bearing these latter names.

[3] See Colgan's "Acta Sanctorum Hiberniæ." Passio SS. Guigneri sive Fingaris, &c., cap. ix., x., pp. 388, 389.

[4] The exact number is said to have been 770, in St. Fingar's Acts.

[5] These are said to have been baptized by St. Patrick, and to have been an addition to the number already mentioned in a previous note.

of Ireland. They arrived, at a port,[6] where they found a vessel of sufficient capacity to enable their large company to embark.[7]

After leaving the Irish coasts, this holy company sailed under happy auspices to the shores of a country, called Cornubia. There they met Hia, an Irish virgin, who had set out after them,[8] and who was miraculously conveyed over the sea, as already related in her Acts.[9] They all arrived at a port, called Heul, and there on embarking, they sought out the retreat of a holy virgin, Coruria, who lived not very far from the place where they landed. Cornubia was Cornwall, according to Colgan,[10] and most other writers. Our Irish hagiologist adduces a very strong argument, in favour of his opinion, from the mention made of St. Hia and the port, Heul,[11] so denominated from a little river called Haile, which there flows into the sea. Now, the town of St. Iies in Cornwall has got its name from Iia,[12] an Irish woman of great piety, who joined the martyrs, and who lived there. While the holy company of pilgrims were seeking a spot, where they might take some refreshment, St. Fingar saw that water did not abound, where the Cornish virgin lived. However, offering up his prayers, and fixing his staff in the ground, a limpid fountain sprung up at that place.[13]

To enjoy full leisure for heavenly contemplation, the holy companions are said to have retired into a place, called Conetconia or Conetcoma,[14] which is thought to have been in Cornwall.[15] Some are inclined to derive this denomination from "Cornu-Walliae," as having been formerly a part of Wales. We are told,[16] that in the latter part of the fifth or the beginning of the sixth century, a numerous company of Irish Saints, bishops and abbots, with the sons and daughters of kings and nobles, landed there at Pendinas.[17] Then, they became scattered, over the western part of the country, and at their several stations, they erected chapels and hermitages.[18] The legend of these Acts relates, that they met with a holy woman, named Coruria, who extended to the pilgrims a warm welcome and great hospitality. Not having straw to provide them with beds, she stripped the very roof from her cottage to furnish material, for their sleeping; and, having only a single cow, that was even slaughtered to provide a meal, for the strangers. By a great miracle, on the following morning, her cottage was found roofed, and her cow alive. This and many another supernatural occurrence caused St. Fingar

[6] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. x., p. 297.

[7] This is an instance worth noting, to show the size of vessels constructed, at an early period. Even, if the legend date not back to a very remote age, it is at least an old one, and it only relates what should be credible to the reader, at the time it was written.

[8] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. x., p. 297.

[9] See the notices regarding her, at the 25th of January, Art. xiv.

[10] See "Acta Sanctorum Hiberniæ," xxiii. Februarii, n. 6, p. 391.

[11] The river, that flows into the harbour of St. Iies, is called Haile, seemingly the same name as Heul, and by which not only the river but the harbour also was probably called, before Iia or Hia settled there. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. x., n. 108, p. 301.

[12] See William Camden's "Britannia," p. 140. Ed. Londini, fol., A.D. 1607.

[13] See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Passio SS. Guigneri sive Fingaris, &c., cap. xi., xii., xiii., p. 389.

[14] It has been thought, that this must have been the place, noticed by William Camden, in his description of Cornwall: "Portus vero ipse Cenionis ostium Ptolemæo nuncupatur à Geneu procul dubio Britannica dictione, quæ ostium et ingressum notat: idque loquitur Tre-genia oppidum adjunctum, hoc est, si interpreteris, oppidum ad ostium."

[15] See Cressy's "Church History of Britany," book x., chap. xxi., p. 223.

[16] By Leland.

[17] This was a peninsula, and a stony rock, where the church of St. Iës, now St. Ives, stands.

[18] See Blight's "Churches in West Cornwall," p. 1. Oxford, 1865.

and his holy company, to be received with admiration and respect, wherever they went; while, the faith and love of Christ grew, in the hearts of the faithful. The Irish pilgrims travelled through the woods, but soon a rumour of their arrival reached a powerful tyrant, called Theodoric, or Theodore, King of Cornubia. Detesting them as Christians, he collected an armed force, and set out to surprise them, lest they should bring any of his subjects to the fold of Christ. When he came upon them, St. Fingar happened to be removed at some little distance from his friends, and he had retired to a valley. There he fixed the end of his staff in the ground, and a fountain miraculously burst forth, when he withdrew. Afterwards, water continued to flow therefrom, to the time when the author, Anselm, wrote his Acts. Meantime, Theodoric fell upon his companions, who were assembled together, and all were inhumanly butchered; the heads of some were cut off, while the bodies of others were transfixed and mangled, in a most horrible manner.[19]

CHAPTER III.

ST. FINGAR JOINS HIS COMPANIONS, AND EXHORTS THEM TO CONSTANCY—HE IS BEHEADED BY THEODORIC—HONOURS PAID TO THE MARTYRS, AND MIRACLES AFTER THEIR DEATH—PROBABLE DATE AND PLACE OF THEIR MARTYDOM—CONCLUSION.

WHILE preparing to continue their tour towards Fingar's retreat, it is said, that his companions were attacked.[1] It has been conjectured, that through some mistake of a copyist, this name has been substituted for Coroticus—supposed to have been that marauder, and a nominal Christian sea-rover, who carried off so many of St. Patrick's converts from the shores of Ireland.[2] Although it may be allowed, that at the time of his first departure, St. Fingar and his companions went to Armoric Britain; yet, even some Breton hagiologists think, he thence returned to Ireland, and afterwards, setting out on his second expedition, that he landed at Heul or Hayle, where he was joined by St. Hya, from whom is named the town of St. Ives.[3] With many others, St. Fingar was slain, as we are told, by Theodoric, a Prince of Cornwall.[4] The narrative in the Acts should lead us to infer, that as the landing of the holy pilgrims was on the north shore of the most remote south-western extremity of this county, in England, so it must have been the theatre for their martyrdom. This event would seem to have occurred, not very long after their arrival, near St. Ives.[5]

It is related, in his Acts, that Fingar joined his companions, when he heard the terrible tumult, which preceded and accompanied their martyrdom. He cried out, in the hearing of these holy victims, "Behold, brothers, this is the place of our rest; here shall God put an end to our labours. Come, therefore, brothers, and let us be cheerfully immolated for him, who gave his life for many. Let us not fear those, who can merely kill the body, but rather him, who can cast both body and soul into hell. Children of Satan, then do the work of your master." The tyrant in a rage cried out, "You

[19] See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Passio SS. Guigneri sive Fingaris, &c., cap. xiv., xv., xvi., p. 389.

CHAPTER III.—[1] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. x., p. 297.

[2] Letter of Rev. J. Adams, already quoted.

[3] *Ibid.* There, it is said, she was interred.

[4] See Cressy's "Church History of Brittany," book x., chap. xxi., p. 223.

[5] for an account of this town, and its resources, the reader may consult Lewis' "Topographical Dictionary of England," vol. ii., pp. 628, 629.

[6] See Colgan's "Acta Sanctorum Hiber-

shall not escape my hands, nor my sword." The saint joyfully offered himself, as an acceptable sacrifice to God, and the tyrant drawing his sword beheaded the innocent martyr. We are not obliged to receive as facts all those incidents recorded, and which follow. It is said, that a fountain signalized the spot where these martyrs suffered, and that the staff of St. Fingar, being fixed in the ground, grew up to be a tree, which was pointed out, at the time his Acts were written. What seems equally wonderful, the particular species of this tree was unknown to the examiners. The bodies of those holy martyrs lay unburied in the field, where they had been slaughtered; for, the people feared the tyrant's vengeance were any honours paid to their remains. But, a certain man, named Gor, had a triple vision, which he related to his wife; and he said, that a saint warned him in the night, to visit the place of martyrdom. His wife tried to dissuade him from this purpose, lest he might incur the king's anger. The next day, however, being engaged in the chase, Gor's dogs hunted a stag to the very spot, where the body of St. Fingar lay. There the dogs ceased barking, and together with the stag, they rested, as if in veneration for the holy martyr. Moved by such a spectacle, Gor buried the body in an honourable manner. He then gathered the remains of the other victims, and as they were found, he buried each one on that very spot, where his body lay. It is likely, St. Phiala's relics were there met with, and deposited in like manner.

When the Church began to extend its influences in Cornubia, the people earnestly desired to erect a church over St. Fingar's remains. It is said, that the holy martyr himself appeared in a nocturnal vision to all the inhabitants, who were admonished to send provisions for the support of the workmen. Other remarkable miracles are recorded, regarding this period, and times subsequent. The remains of this holy martyr, Fingar, seem to have been deposited in a sarcophagus, and a sacristan was attached to his church. The faithful were accustomed to resort there, with great devotion. Many sick persons, also, who prayed with faith, were healed from their infirmities, and were restored to health.[6]

Albert le Grande maintains, that the Cornubia spoken of in Fingar's Acts was Cornouaille, in Britany.[7] The martyrdom of St. Fingar and his companions, has been assigned by Colgan, to about the year 450;[8] while Ussher[9] places it, about A.D. 460; and John Wilson,[10] at the still later period of about the year 500. Besides, in these Acts, we do not find the term, "rex," but rather, "judex," used, in reference to him, who first gave the grant of land in Britain; nor does it appear he was a tyrant, but rather a most benevolent man, and a great friend to St. Fingar and his companions. It is known, however, that a Theodoric, son of Budic, and a Count of Cornouaille,[11] lived late in the sixth century. There appears no reason, however, for considering him as a persecutor and tyrant.[12] Wherefore, Colgan very fairly arrives at the conclusion, that not Armoric Britain, but rather Cornwall, was the principality, in which St. Fingar and his companions were martyred.[13] A Teudric or Theodoric, King of Glamorgan, lived about the

niæ," xxiii. Februarii. Passio SS. Guigneri sive Fingaris, &c., cap. xvii., xviii., xix., xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., xxvii., pp. 389, 390.

[7] See "De Sanctis Britaniæ Armoricæ."

[8] See "Acta Sanctorum Hiberniæ," xxv. Januarii. De S. Hia Virgine, n. 2, p. 165, and xxiii. Februarii. Passio SS. Guigneri sive Fingaris, &c., nn. 6, 7, 8, p. 391.

[9] See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 451, 452, and "Index Chronologicus," ad A.D. CCCCLX., p. 521.

[10] In his "Martyrologium Anglicanum."

[11] See Dom. Gui Alexis Lobineau's "Histoire de Bretagne," Tome i., liv. i., sect. xliii. to xlv., pp. 12, 13. A Paris, 1707, 2 vols. fol.

[12] Unless it should be said, that his having put to death Macliau, the usurper of his principality, was an act of cruelty. See Dr. Lanigan's "Ecclesiastical History of

latter end of the sixth century.[14] There are more serious historical difficulties in the way of a hypothesis in his, than in the other case. Colgan was not aware of these difficulties, as, apparently he had not read the Epistle against Coroticus; and, he knew of nothing except the cruelties attributed to him.

According to the Bollandists, the English Martyrology has the festival of these holy martyrs, not at the present date, but at the 23rd of March.[15] Albert le Grande informs us, that St. Fingar's festival was celebrated at Vannes,[16] on the 13th of December.[17] In Catholic Britany, the French still hold in great veneration, the memories of their former patrons. How different is the case, in the remote English Cornwall. There, it is not existing cathedrals and parish churches, so much as religious ruins of abbeys and monasteries, priories and chantries, colleges and convents, that summon up the memory of a Catholic ancestry, and that extort a tear for the degeneracy of their present descendants. When history informs the people of Cornwall, that these sacred ruins had been, in good old Catholic times, the nurseries of piety and literature—of arts and hospitality—the home of the stranger—the refuge of the distressed—the seats of learning and of gratuitous education, their nature should recoil at the Vandal spirit of those barbarous times, which decreed their destruction,[18] and which buried religion, literature, and hospitality, beneath their ruins. The chant of vespers and midnight matins no longer resounds through their hallowed precincts, but the scream of the night-bird still echoes through their ruins, and sounds like the death-knell of departed Catholicity! Even the rude moor-stone cross, whose rough surface still retains the dear memorial of a Saviour's love, and, not unfrequently, the tender representation of the thrice-blessed "Virgin Mother," as if in mockery, of time, is still visible on the roads and cross-ways of the country. This is not without its lesson and its warning. It tells the piety of a sainted ancestry, and those golden days of patriarchal simplicity, when religion held a first place in the minds of mortals, and when all those external pious helps were adopted, to keep before the eye appropriate symbols, which filled the mind with veneration for the past and hope for the future. Exiled from their own Island, the holy persons who have left it, diffused its glories elsewhere. Foreign Libraries, Record Offices, and scattered Archives, contain notices of many Irish Saints, who have been venerated in distant countries. Not the least remarkable of those holy persons are the martyrs, who have bravely contended for the laurelled crown of victory. They adopted as a motto, "aspera ad astra." Their firm and strong hearts quailed not, when danger or duty led them to the arena; and, their courageous examples should embolden the weak and faltering, when most discouraged by difficulties or persecution.

ARTICLE II.—FINDCHADAN OR FIONNCHADHAN, OF ARD. In the Martyrology of Tallagh[1] is entered Findchadan na h Arda, and in that of Donegal,[2] we read, on this day, as having been venerated, Fionnchadhan, of Ard. The Martyrology of Marianus O'Gorman accords.[3] The word, Ard, signifies "a

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Ireland," vol. i., chap. vi., sect. x., n. 108, p. 301.

[13] See "Acta Sanctorum Hiberniæ," xxiii. Februarii, n. 10, p. 391.

[14] See Ussher's "Works," vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xiv., pp. 82, 83.

[15] See "Acta Sanctorum," tomus iii., Februarii xxiii. Among the pretermitted saints, p. 360.

[16] This city is situated in the Department of Morbihan.

[17] See "De Sanctis Britanniæ Armoricæ."

[18] In the Parliaments of 1534, 1536, 1540, 1548. See Dr. Lingard's "History of England," vol. vi., chap. iii., iv., and vol. vii., chap. i.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 56, 57.

height," and it is applied, in a compound way, with the name of many Irish localities. As taken singly, the etymon *Ard* or *Arda* is generally understood to mean the Ards or Heights of Ulster. These are co-extensive with the baronies of Ards, in the present county of Down. As we have seen, in the preceding article, Colgan had a far-fetched conjecture, to identify the present holy person, with the martyr, St. Fingar.

ARTICLE III.—ST. ERNIN CASS, OF LEIGHLIN, COUNTY OF CARLOW. The name, Cass, of Leth-glinn, is inserted in the Martyrology of Tallagh,[1] at the 23rd of February. In a subsequent entry, at the same date, Ernine Lethglinn, is added. It is different, in a later Calendar. This day, according to the Martyrology of Donegal,[2] was venerated, Ernin Cas, of Leithghlenn. The compound name appears thus to have been intended only for a single individual saint, and not for two distinct persons, at the same day and place. The present town of Old Leighlin[3] was the site of St. Gobban's[4] original monastic establishment, but the See of Leighlin, Old Leighlin or Laughlin was founded here by St. Laserian,[5] about A.D. 632. A town, or city, of considerable extent, grew up in this place,[6] and it had quite a historic renown in our Annals. The ancient Cathedral of Leighlin having become ruinous, it was rebuilt by King Henry II. and by Bishop Donat. It was dedicated to St. Laserian. The Cathedral was burned, however, in 1232. It is very likely, that the square tower of the belfry, yet remaining, dates back to this period, if it be not older, and it might have escaped the fire. Entering at one of its internal angles, the visitor may ascend through its various stages to the outer parapet wall, with which it is crowned. A winding stone stair, in very good preservation, leads to this elevated position, from which the view is truly magnificent. Other curious remains of early architecture, which are still to be seen in the building, deserve the study of the antiquarian and of the architect. In the earlier part of the sixteenth century, Bishop Saunders rebuilt the choir.[7] After the union of the Sees of Ferns and Leighlin, according to the Protestant arrangement, in 1600, this Cathedral was converted into a parochial church.[8] A part of it, in ruins during the last century, is said to have belonged to Bishop Donat's structure. The Protestant Ecclesiastical Commissioners undertook the restoration of Old Leighlin Cathedral, not many years ago. As in the generality of such efforts, they have miserably failed in antiquarian and architectural taste and knowledge. Yet, if the church had been found, in a very ruinous condition,

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[3] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxiii. Among the pretermitted saints, p. 360.

ARTICLE III.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 56, 57.

[3] The parish of Oldleighlin is situated in the barony of Idrone West, and it is defined on the "Ordnance Survey Townland Maps for the County of Carlow," Sheets 11, 12, 15, 16. The townland proper is seen on Sheets 11, 15, while the town is shown on Sheet 11.

[4] This was probably St. Gobban, who is venerated at the 23rd of May.

[5] See his Life, at the 18th of April.

[6] See Ryan's "History and Antiquities of the County of Carlow," chap. ii., p. 25.

[7] See Gough's Camden's "Britannia." Additions.

[8] The accompanying illustration has been taken on the spot by William F. Wakeman, before its late restoration, and transferred by him to the wood. The engraving is by Mrs. Millard.

[9] Then Lieutenant Daniel Grose furnished a drawing of this Cathedral, on the eastern side. An elegant, and we may presume, an exact copper-plate engraving, representing it, may be seen, in Grose's "Antiquities of Ireland," vol. ii., p. 32.

when this modern work was commenced, a model and an architectural *facsimile* of its exact state, in the year 1792, was available.[9] That portion of the north-eastern addition on the nave and choir, at present, does not correspond, in any degree of exactitude, with its condition during the last century. Whether the saint, noticed in our Calendars, at this date, was a bishop of



Cathedral of Old Leighlin, County of Carlow.

Leighlin, or connected with some monastic establishment there, does not seem to be known. His period has also eluded our enquiries.

ARTICLE IV.—SAINTS MANNAN AND TIAAN, OF AREDH-SUIRD OR AIRIUDH H-UIRD. Little is known, regarding these saints, except what we find stated in the Irish Martyrologies. In those of Tallagh,[1] of Marianus O'Gorman, as also of his Scholiast, and of Donegal, their feast is referred, to the 23rd of February. It is stated, that their memory had been venerated, at a place, called Aredh-suird, according to the first-named authority. But, Mannan, and Tian, of Airiudh h-Uird, are mentioned in the Martyrology of Donegal[2] as having had a festival, at this date. Tian is likewise designated, Theonas, in a table appended to this record of our national saints.[3] Their Acts, or rather a few doubtful notices, concerning them, are given by Father John Colgan, at the 23rd of February;[4] while, at this same date, the Bollandists acknowledge their obligations to him, for communicating some manuscript materials to illustrate their own briefer notices.[5] In the Martyrology of Tallagh, the first-named saint, Mannan, is called "strenuus pugil"—a term most usually applied to a martyr; and, as both names are found united, in our Calendars, it is possible, both endured death for the faith, being thus

ARTICLE IV.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 56, 57.

[3] See *ibid.*, pp. 474, 475.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Acta SS. Mannani et Tiaani, and nn. 1, 2, p. 392.

[5] See "Acta Sanctorum," tomus iii., Februarii xxiii. Among the pretermitted saints p. 360.

[6] This, now called May, lies in the Frith

united in suffering, as in their triumph. However, it is rather doubtful, whether we should adopt Colgan's conjecture, that both these saints might constitute a very small number among those martyrs, who suffered death in Maia Island,[6] off the coast of Scotland, in A.D. 874,[7] or thereabouts, during a hostile incursion of the Danes.[8] As one of these athletes was called Monan, Colgan supposes he might be identical with Mannan; and, as to Tiaan, the nearest formal approach to it, he can discover, is the name of Adrian.[9] But this appellative does not appear to us, at all similar to the other. We find, Hector Boece[10] and Thomas Dempster[11] in their respective Histories of Scotland, as also Camerarius, in his Scottish Martyrology,[12] relate more fully that event, to which Colgan alludes. We are informed, that St. Monan, when a young man, and impelled by a Divine impulse, left his parents. He became a disciple of St. Hadrian, Bishop of St. Andrew's. In their time, a great number of pious inmates lived in a well-known monastery, called Maia, in the district of Fife. When the Danish eruption threatened them, in Scotia,[13] some took refuge in caves and dens, where they escaped death, but yet were obliged to endure great hardships. However, a vast multitude are said to have perished, when the Danes set fire to the monastery, and their torments were excruciating. Some of those martyrs' names are preserved, viz.: the Venerable Bishops Hadrian, Glodian, Gaius, Monan, Archdeacon of St. Andrew's,[14] Stolbrand, a Bishop, with many others, whose names are not recorded.[15] Some writers have asserted, that those martyrs were Hungarians, and that, to avoid troubles, which then prevailed in Germany, they passed over into Scotland; while other authors do not hesitate to aver, that they belonged indiscriminately to Scotia and Anglia. But, from whatever quarter they came, adds Boetius, they adopted Scottish customs, and taught the truth, persevering in piety, by word and work, until finally suffering martyrdom, for the sake of Christ, they were placed among the blessed ones, and continued to benefit with their prayers each day, those who piously invoked them. In times after their martyrdom, the faithful flocked to their shrine, which was made illustrious by frequent miracles; while, both in Scotia and in Anglia, they were held, in very great veneration. The merits of St. Modan are praised by Camerarius, in an especial manner, and, at his tomb, miracles were of constant recurrence. One miracle, in particular, is deemed deserving of record. David II.,[16] King of Scotland, had been wounded grievously with a hooked iron arrow-head, which the

of Forth. See an interesting account of it, in Fullarton's "Imperial Gazetteer of Scotland," vol. ii., p. 402.

[7] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., p. 21. Tomus ii., lib. xii., num. 834, p. 451. The English and Scottish Annals are cited, in a very vague manner.

[8] It is stated, that this was intended to avenge some injury done by the Picts. Hungarus, Hubba, and Gadan, are said to have suffered martyrdom, on this occasion. See *ibid.*

[9] His festival is said to have been held on the 4th of March, on the 1st of April, and on the 2nd of August. This saint is also said to have written a Book, "De Constantia Christiana," a Book, "De Humilitate ad Monachos," and a Book, "Commentarium in Scripturas." For these statements, Dempster quotes "Scotichronicon," lib. iv., cap. viii.

[10] See "Scotorum Hystoriæ," lib. x., p. ccvi.

[11] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 834, p. 451.

[12] At the 1st of March, Camerarius places St. Monan's festival. See Bishop Forbes' "Kalendars of Scottish Saints," p. 235.

[13] Dempster states, that Gadan was then king. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 834, p. 451.

[14] Without any authority, Dempster states, that he wrote a Book of Epistles to various persons, and a Book of Sacred Hymns.

[15] See also Bishop Forbes' "Kalendars of Scottish Saints," pp. 266 to 268, and pp. 412, 413.

[16] He reigned from A.D. 1329 to 1370. An interesting account of his reign will be found in Buchanan's "Rerum Scoticarum Historia," lib. ix., pp. 262 to 285.

surgeons were not able to extract. Then placing his hopes of cure in God alone, and recollecting the many miracles, wrought through the merits of his servant, Monan, the king went to Inverness, where he had been entombed, and several of his nobles were in company. There, offering his prayers to God and to St. Monan, almost immediately afterwards the iron arrow-head came out of its own accord, without any pain, and scarcely leaving behind a single scar. As a thank-offering for so great a benefit, the monarch took care to have built a magnificent church there, which he dedicated to St. Monan. He also attached thereto a collegiate chapter of priests, for the due performance of choral services, and he furnished sufficient means, for their support. It is probable enough, that some of those called Scoti, by Boetius, were natives of Ireland; and, during the eighth and ninth centuries, numbers of our countrymen suffered for the faith of Christ, while the Danes and Northmen infested our shores. Whether or not the Scotch St. Monan was identical with the present St. Mannan, or whether or not St. Tiaan had been among the holy band of martyrs alluded to, or may be confounded with St. Adrian, Colgan could not decide.[17] However, in a matter and manner, so very uncertain, as that to which he calls the reader's attention, no satisfactory conjecture can even remotely be formed. In Ireland, it does not seem an easy matter, to connect these holy persons, with any particular time or locality. There is a parish, called Kilmannan,[18] in Bargy, county of Wexford. There is a townland of Kilmannin, in the parish of Becan, barony of Costello, and county of Mayo.[19] Whether either has reference to this Saint Mannan cannot be ascertained with accuracy. On the road from Westport[20] to Leenaun,[21] there is a romantic valley, known as Erriff,[22] or Errive;[23] but, this is only remotely similar to Aredh-suird or Ariudh h-Uird.

ARTICLE V.—THE DAUGHTERS OF ÆNGHUS, KING OF MUNSTER. [*Sixth Century.*] We find this entry, Ingena Ængusa, set down in the Martyrology of Tallagh,[1] at the 23rd of February. Marianus O'Gorman has a similar notice. Where these daughters lived does not appear. Their father is thought to have been the husband of Darenia, sister to St. Endeus of Aran.[2] A fragment of the old record, known as the Calendar of Cashel, says, that Ængus had twelve sons, and as many daughters, dedicated to God, and all these bore either the clerical tonsure or the monastic habit.[3] Yet, we are unable to discover the names of these holy brothers and sisters. The daughters of Aenghus are also mentioned, in the Martyrology of Donegal,[4] as having a

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[17] See "Acta Sanctorum Hiberniæ," xxiii. Februarii, p. 392.

[18] Its contents are shown on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 41, 42, 46, 47. The townland proper is on Sheet 42.

[19] See it marked on the "Ordnance Survey Townland Maps for the County of Mayo," Sheet 93.

[20] The town, quay, port and demesne of Westport, are situated, partly in the parish of Kilmeena, barony of Burrishoole, and this is to be seen on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 76, 77, 87, 88; and partly in the parish of Oughaval, barony of Murrisk, and this is to be seen on Sheet 88, *ibid.*

[21] This townland is defined, in the parish and barony of Ross, on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 11, 12, 24, 25.

[22] This tract or townland is pictured in the parish of Aghagower, and barony of Murrisk, on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 108, 116.

[23] See a beautifully engraved view of this scene, in Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. iii., p. 416. The views along the river are wildly magnificent.

ARTICLE V.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] See his Acts, at the 21st of March.

[3] See "Acta Sanctorum Hiberniæ," i. Januarii. De S. Fanchea Virgine, n. 9, p. 3.

[4] Edited by Drs. Todd and Reeves, pp. 56, 57.

ARTICLE VI.—[1] Edited by Rev. Dr.

estival on this day. They flourished, most probably, in the southern parts of Ireland, and during the sixth century.

ARTICLE VI.—CRUIMTHER CONNRACH, OR CONRY, OR CONRIUS. [*Sixth Century.*] This holy man was probably born, towards the middle of the sixth century, if the *data* for this notice be well founded. We find an entry, in the Martyrology of Tallagh,[1] at the 23rd of February, regarding Cruimther Connrach. According to Colgan's statements, this saint was a nephew of the illustrious St. Columkille. His mother was Sinecha, or Sinech,[2] and he belonged to the posterity of Mocukein.[3] Thus, we are told, that one of her sons was Aidan,[4] a monk, who was buried in Cuil-uisque, another was Cucuimne, Abbot of Hy, and buried there, after a good old age, while the other was Conrius Mocukein, the present holy man.[5] He was a disciple to his renowned uncle.[6] This holy man seems to have become a monk, as also from his title, a priest, in the Monastery of Durrow.[7] There he was interred, as we are informed in a valedictory poem, attributed to St. Columba, when he was taking leave of that place, before returning to Britain.[8] Therefore, his nephew seems to have died at an early age. Cruimhther Connrach[9] is entered in the Martyrology of Donegal,[10] as having a festival on this day. According to a commentator, he is said to belong to the Ards.[11]

ARTICLE VII.—ST. COLMAN OR COLUMNAN. The name Colman, without any further designation, occurs in the Martyrology of Tallagh,[1] at the 23rd of February. The Martyrology of Donegal[2] mentions Columnan,[3] as having been venerated on this day. It is not easy to distinguish him, by race or by locality, among the many saints, to whom a similar name applies.

ARTICLE VIII.—ST. MADIAN, BISHOP AND MARTYR. At the 23rd of February, the following entry is found in the "Feilire" of St. Ængus. The stanza, from the "Leabhar Breac" copy, and its English translation, have been furnished by Professor O'Looney. The Bollandists have no notice of this saint, at the same date, nor elsewhere can we find an account of him :—

e. un. kl. Madian in t-Arpul,
Ar Crist cetair fagba;
Don fichiud fonfaidea,
Con deuch aitchalla.

Madian, the bishop,
For Christ he suffered tortures;
To heaven may he conduct us,
With those who have been in his allegiance.

Kelly, p. xvi.

[2] She was the third sister of St. Columba.

[3] That is, "of the race of Kien."

[4] Colgan thinks, he was St. Aidan, of Both-medhbha, in the diocese of Derry.

[5] All the foregoing information, Colgan derives from St. Adamnan, or from his Scholiast.

[6] See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ," cap. ii., num. 1, 5, 22, pp. 477 to 479, cap. x., num. 35, p. 489.

[7] See *ibid.* Quinta Appendix ad Acta S. Columbæ, cap. iv., sect. ii., p. 507.

[8] See *ibid.* Tertia Appendix ad Acta S. Columbæ, pars ii., num. 12, p. 472.

[9] In a note, Dr. Todd says at this word *Connrach*: "The later hand adds here, in Roman characters, 'in Arda.'"

[10] Edited by Drs. Todd and Reeves, pp. 56, 57.

[11] Probably the baronies of the Ards, in the present county of Down.

ARTICLE VII.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 56, 57.

[3] In a note, Dr. Todd says at this word,

ARTICLE IX.—FESTIVAL OF ST. FINIANUS, OR ST. FINIAN, BISHOP OF CLONARD, COUNTY OF MEATH. [*Fifth and Sixth Centuries.*] A feast in honour of St. Finianus is entered in the anonymous Calendar, published by O'Sullivan Beare, and at this day. Again, St. Finian, Bishop, is found in Henry Fitzsimon's list, at the 23rd of February. He quotes the Carthusian Martyrology,[1] as an authority. At this date, following the authority of an Irish Office Book, printed at Paris, A.D. 1620, Colgan republishes it, as also a Life of the saint, taken from a Salamancan Manuscript.[2] The Bollandists have short notices of St. Finian, Confessor and Bishop of Meath, at the 23rd of February,[3] but they resolved on deferring his Acts to the 12th of December, which they deemed to be his principal feast. At the latter date, also, our Life of this holy bishop shall be found, in fuller detail. Herman Greuen gives his festival at the 23rd of February, as also the General Catalogue of Saints, published by Ferrarius. In the Carthusian Martyrology, Tyminus or Thiminus, at this date, is thought to have been a mistake for Finninus. Ussher has placed St. Finian's festival, at the 23rd of February.[4] Besides these, with his usual inaccuracy, Dempster[5] enters a festival for Finnan, a man of wonderful sanctity, in Anglia, at the 23rd of February.[6] Here, the bishop or abbot of Clonard is confounded with St. Finan,[7] the bishop of Lindisfarne, and the Apostle in Northumbria, although nearly a century elapsed between their respective epochs.

ARTICLE X.—ST. BOISIL, ABBOT OF MELROSE, SCOTLAND. [*Seventh Century.*] St. Boisil, Abbot of Melrose, in Scotland, was probably, or, at least, possibly, a native of Ireland. Some particulars of his history—which is little known—have been partially revealed to us, by the Venerable Bede.[1] It seems likely to have been the case, that Boisil received his early religious training, either in Iona or Lindisfarne. He was born most probably about, or soon after, the beginning of the seventh century. In his public capacity, St. Boisil first appears in 651, as the *prepositus* or prior of Melrose.[2] While a resident there, on the banks of the Tweed,[3] he made several conversions to the ways of God, among the inhabitants of surrounding towns. He was also the preceptor of St. Cuthbert,[4] whom he received with great cordiality, kindness, and a prophetic spirit, referring to his future celebrity. At this time, St. Eata,[5] who was Abbot of Melrose and of Lindisfarne, happened to be present. Even, then he was the superior of St. Boisil; both, having been trained under the holy discipline of St. Aidan,[6] first abbot and founder of Lindisfarne. The houses, thus established, adopted the Rule of St. Columkille, which had been practised at Hy. The adorable persons of the most

Columnan: "The later hand adds, 'Sed M. T. vocat Colman.' But the Mart. of Taml. calls him Colman."

ARTICLE IX.—[1] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 54.

[2] See "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finniani seu Finneni, Abbatis de Cluain-Eraird, &c., pp. 393 to 407.

[3] See "Acta Sanctorum," tomus iii., Februarii xxiii. Among the pretermitted saints, pp. 360, 361.

[4] See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 493.

[5] See "Menologium Scoticum."

[6] See Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

[7] See his Life, at the 9th of January.

ARTICLE X.—[1] See Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xxvii., p. 348. See also lib. v., cap. 10, pp. 401, 402. In like manner, the father of English Ecclesiastical History refers to him, in "Vita S. Cuthberti," cap. viii.

[2] See "Origines Parochiales Scotiæ," vol. i., p. 292.

[3] This monastic and Cistercian place of retirement, in after times, was a very charming one. See John Major, "De Gestis Scotorum," lib. ii., cap. xii.

[4] See his Life, at the 20th of March.

[5] See his Life, at the 26th of October.

[6] See his Life, at the 31st of August. He died A.D. 651.

Holy Trinity were frequently invoked by Boisil, and especially the name of our Divine Redeemer, Jesus, he often repeated, with lively sentiments of devotion. He would frequently exclaim, "How good a Jesus have we!" He wept tears of emotion, and he frequently moved others to weep with him. Three years before it came, he predicted the great pestilence of 664, and that while the Abbot Eata should survive, he declared, that himself should die of it. He made frequent excursions into the villages, where he preached with great success to the poor. He often instructed his monks, that they should never cease giving thanks to God for the grace of their religious vocation; that they should always watch over themselves to guard against the delusions of self-love, self-will and private judgment, as being their chief enemies; that they should converse assiduously with God, by interior prayer; and that they should labour constantly, to possess the most perfect purity of heart, this being the true and perfect road to Christian virtue and perfection. From reading the Gospel of St. John, he drew the most ardent and tender love for our Holy Redeemer.[7] He used it as a book for suggesting spiritual reflections. When St. Eata, St. Cuthbert and other monks had been expelled from Ripon[8] monastery, Cuthbert sought refuge with St. Boisil; and, being seized with a pestilence, which then raged throughout Britain, the disciple Cuthbert recovered, owing to the prayers of his brother-religious. Seeing him so far restored, Boisilus said to him: "Brother, you find yourself relieved from the plague you suffered, and I declare you shall not be again attacked by it, nor die this time. But, as my death is near, I charge you to hear from me, what I have to say, so long as I shall be able to speak. For only seven days remain, during which the health of my body, and the use of my tongue, shall enable me to instruct you." Not doubting the truth of this assurance, Cuthbert asked his superior, what he should read for him, during this interval of time. Boisilus told him to read the Gospel of the Evangelist, St. John,[9] as it contained a certain number of pages, which could be read in equal divisions, during those seven days, and that both should be able to meditate on such portions, during this interval, with the Divine assistance. These holy men did not employ themselves on difficult and profound questions, through mere curiosity, but rather on most simple expositions of Divine faith and charity. Seven days being at an end, Boisilus was seized with the pestilence already mentioned, and he was translated from earth to heaven. But, during those seven days spent in reading, it is said, he revealed to Cuthbert whatever took place during his after life, and especially telling him, that he should become a bishop.[10] The holy man was filled with joy, when he found a near approach to eternal happiness. He often exclaimed, with St. Stephen, during his last illness, "Lord Jesus receive my Spirit!"[11] According to some writers, the year of St. Boisil's death was 661,[12] when he was immediately succeeded by St. Cuthbert. The Bollandists, with others, assign the feast of St. Boisil to the 23rd of January, at which day they have published his Acts. In the Scottish

[7] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ii. February xxiii.

[8] It is said to derive its name from the Latin word, "ripa," on account of its situation on the bank of a river. See an account of this place in Lewis' "Topographical Dictionary of England," vol. iii., pp. 672 to 674.

[9] See Venerable Bede's "Vita S. Cuthberti," cap. viii.

[10] See Cressy's "Church History of Brittany," book xix., chap. i., p. 461.

[11] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ii. February xxiii.

[12] In a note to St. Cuthbert's Life, at cap. 8, Smith asserts, that Mabillon and the Bollandists are wrong in assigning his decease to A.D. 664. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. iv., p. 89, and n. 43, p. 93.

Martyrologies, however, his festival is set down, on the 23rd of February. If we can credit the account, Boisil is stated by Dempster to have written four books, respectively on the following subjects: "De Fide quæ per Charitatem operatur," lib. i.; "In Evangelium Joannis," lib. i.; "Meditationes," lib. i.; "De Trinitate," Excerpta ex D. Augustino et aliis, lib. i. The same author is indignant, that English writers endeavour to make him an Anglus, as Melrose is well known to be in Scotland.[13] Trithemius[14] and Wion[15] are said to regard him as a saint. He died A.D. 643, according to Dempster.[16] But, in reality, he died of the great plague, A.D. 664.[17] Bishop Forbes places his festival, at the 23rd of February,[18] following Camerarius.[19] Other writers have it, at the 23rd of January, which appears to be the real date, according to the Bollandists.[20] However, Simeon of Durham says, that his deposition, in Britain, was celebrated on the 7th of July.[21] Wilson, in his English Martyrology, and Ferrarius have a feast of St. Boisil, at the 7th of August. Again, Hugh Menard has a festival of St. Boisil—called Basilius—at the 9th of September. In the Kalendar of Herdmanston, his name, as a later Scottish insertion, occurs, at the 8th of July.[22] St. Boswell's[23] and Lessudden,[24] in Roxburghshire, Scotland, were dedicated to him, the former place even having been called after him. St. Boswell's fair is held, however, on the 18th of July:[25] this was also the festival of St. Thenew,[26] the mother of St. Kentigern.[27] We read, that after his death, Boisil appeared twice to one of his disciples, and he was told to assure St. Egbert,[28] that God commanded him to seek St. Columba's monasteries,[29] and to instruct their inmates, regarding the right manner for celebrating Easter.[30] In 1030, the remains of St. Boisil were translated to Durham. They were deposited beside the body of his celebrated disciple, St. Cuthbert;[31] but, now, all trace of those venerable relics seems to have been lost.

ARTICLE XI.—ST. JOHN, MARTYR, AND BISHOP OF MECKELENBURG, SAXONY. [*Eleventh Century.*] In the eleventh century, John, a native of Ireland, came into the territory of Meckelenburg, in Saxony. He preached the Word of God to the people there, and soon after the middle of the century named, having been raised to the episcopal dignity by the Roman

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[13] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 127, pp. 68, 69.

[14] In lib. iii., cap. cxxvi.

[15] See "Lignum Vitæ," lib. iii., p. ccccxii.

[16] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 127, p. 69.

[17] See Bishop Forbes' "Kalendars of Scottish Saints," p. 281.

[18] See *ibid.*

[19] In his Kalendar is noted, St. Boisil, at this particular date. See p. 104.

[20] The reader is referred to their "Acta Sanctorum," tomus ii., Januarii xxiii. De S. Boisilo, pp. 540 to 542.

[21] See "Monumenta Historica Britannica," vol. i., p. 256.

[22] See Bishop Forbes' "Kalendars of Scottish Saints," pp. 42, 281.

[23] See "Statistical Account of Scotland," vol. i., p. 52, and x., p. 206. Also "New Statistical Account of Scotland," vol. iii., pp. 104, 110, 112.

[24] See "Origines Parochiales Scotiæ," vol. i., pp. 291, 292.

[25] See *ibid.*

[26] See notices of her, at the 18th of July.

[27] See notices of him, at the 13th of January, and at the 13th of November.

[28] Previously he had been prevented from preaching the Gospel to the infidels of Germany. He died April 24th, A.D. 729. See Cressy's "Church History of Brittany," book xxii., chap. xx., p. 576.

[29] The chief of these, was the great missionary establishment in Iona, and that of Magis, in the Isles of Orkney, which had been erected by Bishop Colman, See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ii., February xxiii.

[30] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. v. cap. 10, pp. 400 to 403.

[31] See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ii. February xxiii.

Pontiff, on account of his great zeal and constancy in prosecuting the work of the Gospel, he was at length crowned with martyrdom, about the year 1064.[1] Hugh Menard[2] says he was a Benedictine, and places his feast, at the 23rd of February. Krantz[3] and other writers,[4] however, say, that his Natalis belongs, to the 10th of November. Colgan imagines the 23rd of February to be the festival for some translation or discovery of his relics, and he promises to treat more fully about the particulars of St. John's passion, at the 10th of November.[5] The Bollandists briefly notice him, at the 23rd of February.[6]

ARTICLE XII.—REPUTED FESTIVAL OF ST. ALDETRUDIS. St. Aldetrudis was the daughter of Saints Vincentius and Waldetrudis. At Malbod, she was venerated, on the 23rd of February, according to Convæus.[1] Yet, this seems to be a mistake for the 25th of this month, where the proper notice will be found.

Twenty-Fourth Day of February.

ARTICLE I.—ST. CUMMINEUS ALBUS, CUIMINE AILBE, OR FIONN, ABBOT OF IONA, SCOTLAND.

[*SEVENTH CENTURY.*]

THE Celtic nature is communicative and enterprising. It is easily kindled to enthusiasm.[1] Thus, when St. Patrick[2] succeeded in planting Christianity deeply in the convictions of the Irish people, their feelings glowed with the fervour of faith. Soon earnest and fearless missionaries issued, as from a hive, to spread Christianity and civilization among those nations, yet destined to receive and communicate the true lights of religion and science. If we are to believe Dempster, St. Everhard, Abbot of Holmus Cultra, wrote this holy man's biography.[3] Bishop Forbes has a short Life of Cumine, surnamed Fionn or Albus.[4] This saint has been denominated by writers, Cummein Fionn, or Ailbe, and in Latin, Cumineus Albus, or the White.[5] In the Irish tongue, his name has been written Comine, Cumaine,[6]

ARTICLE XI.—[1] According to Trithemius, "In Chronico Hirsaugiensis."

[2] In his "Martyrologium Benedictinum."

[3] See "Rerum Germanicarum Historici Clarissimi, Ecclesiastica Historia, sive Metropolis," lib. iiii., cap. 43, p. 115.

[4] Such as Helmoldus, "In Chronico Sclavorum," lib. i., cap. 13, and Adam of Bremen, lib. iv., cap. 12.

[5] See "Acta Sanctorum Hiberniæ," Februarii xxiii. De S. Ioanne Epis. Meckelburg, et Martyre, p. 407.

[6] See "Acta Sanctorum," tomus iii., Februarii xxiii. Among the pretermitted saints, p. 360.

ARTICLE XII.—[1] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. x., p. 49.

ARTICLE I.—[1] See Goldwin Smith's "Irish History and Irish Character," pp. 27, 28.

[2] See his Life, at the 17th of March.

[3] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 323, p. 184.

[4] See "Kalendars of Scottish Saints," pp. 316, 317.

[5] He probably received this appellation, owing to the colour of his hair or complexion. See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 323, p. 184.

[6] In Tighernach's Annals, at A.D. 661 and 669. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernaci Annales, pp. 202, 207.

Cummine,[7] Cumine,[8] Cummein.[9] He was nephew to Segenius, or Seghine,[10] the fifth abbot of Hy, or Iona.[11] His father's name was Ernan,[12] and he was descended from Fergus, grandfather to the illustrious St. Columkille.[13] Cathal Maguire, however, calls him the son of Dinertaigh, or Dunertuigh, and the Codex Malconrianus[14] says, he was the son of Carnain. He belonged to the race of Conall Gulban, son to Niall the Great.[15] St. Cummine, the White, or the Fair, was born most probably, about the beginning of the seventh century; and, it would seem, that his birth took place, somewhere in the north-western parts of Ireland.

His Acts, which are given by Colgan, at the 24th of February,[16] have been involved, it is said, in almost inextricable confusion, in consequence of his being confounded with another saint, bearing a similar name,[17] and who was also a contemporary, and a native of Ireland.[18] The Bollandists have only a short paragraph.[19] St. Cumineus Albus seems to have embraced the religious and ecclesiastical state, at an early period of his life; but, whether or not, his novitiate had been commenced in Ireland can hardly be discovered. It is probable, however, that there he learned the first rudiments, which served to qualify him for his future useful career. This holy man was related by family to the early abbots of Iona, and thither he went,[20] in order to qualify himself for the work of the ministry.[21] It can only be understood of him, in a manner entirely remote, when Colgan has classed this holy man, among the disciples of the illustrious St. Columkille.[22] For, the latter most probably had passed away from life, before St. Cummine was born.[23] Taking a rapid view of Columba's time, a distinguished nobleman of our day passes to a closer inspection of Columba's home. We have seen, he says, the place which his age occupied in the history of the world, and the character of those events, in which he bore a part, or of which he must have heard the fame. He next invites the reader, to visit that island, which is sacred to the memory of his illustrious life, and to look upon the landscape, which was familiar to his sight.[24] And, no doubt, a lover of romantic scenery, or of its historic associations, must feel all the enthusiasm of novelty and delight, as in the

[7] According to the Annals of the Four Masters, at A.D. 668.

[8] According to the Martyrology of Tallagh.

[9] According to the Martyrologies of Marianus O'Gorman and of the O'Clerys.

[10] See notices of him, at August 12th.

[11] See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., num. 16, p. 480, and cap. x., num. 42, p. 489.

[12] Son to Fiachrius, son of Feredach, son to Ninned, son of Ferguss, son to Conall Gulban, according to the "Sanctilogic Genealogy," chap. i. Instead of Ninned, the Book of Lecain has Lugid, but incorrectly, for Ferguss had no son called Lugidius.

[13] See his Life, at the 9th of June.

[14] This authority, and all other records, derive this saint from the race of Nennid.

[15] See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 56, 57.

[16] See "Acta Sanctorum Hiberniæ," Februarii xxiv. De S. Cumineo sive Cumeano, Abbate Hiensi, pp. 408 to 411, including notes.

[17] Supposed to have been Cummin Fada, about whom some notices will be found, at the 12th of November.

[18] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. vii., viii., with accompanying notes, pp. 395 to 402. Also, vol. iii., chap. xvii., sect. viii., and nn. 105 to 108, pp. 36 to 38. *Ibid.*

[19] See "Acta Sanctorum," tomus iii., Februarii xxiv. Among the pretermitted saints, p. 429.

[20] Hector Boetius, in his "Hystoriæ Scotorum," states, that our saint with eleven others went with St. Columba, from Ireland to Iona, lib. ix., fol. 166, 167. He is followed, in this statement, by Wion, in his Appendix to "Lignum Vitæ," lib. iii., by the author of the English Martyrology, and by Camerarius, in his Scottish Martyrology, at the 6th of October.

[21] Dempster would have it, on the authority of Henry Sinclair, there was a chapel of St. Cumeneus in Iona, and that he was an old man, before St. Columba went to Scotland.

[22] See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ," cap. x., num. 42, p. 489.

well-appointed tourists' steamer, he can easily bear down on its shores, after a summer sail from Oban, through the Sound of Mull, with magnificent views on either shore, and touching at Fingal's wonderful basaltic cave, on the Island of Staffa.[25] Thus did we approach the holy island of Saint Columba, on a pleasant, sunny day, within the month of August, 1864. Recollections of that tour cannot readily be forgotten. The Duke of Argyll describing Iona remarks, that it is situated, at the southern apex of a long triangular tract of mountain-land, which lies north-west of the great Caledonian valley, and which, stretching from Inverness on the one side, and from Cape Wrath on the other, terminates in the lofty summit of Ben More, in Mull. In approaching Iona along the south coast of Mull, massive hills or igneous rocks, constituting the great bulk of that large island, subside somewhat suddenly



Ruins at Iona, Scotland.

into a long promontory of comparatively low elevation, at first seen with sharp and broken outlines, due to mica slate, and then with rounded knobs and knolls of granite, swept naked by the blast, along the margin of the sea, but farther inland covered with sheets of moss and heather. Off the point of this long promontory, called the Ross, and separated from it by a Sound of shallow sea, about one mile broad, lies Columba's Isle.[26] Into the little harbour, opposite the chief island village,[27] the steamer draws near the beach, and lands its freight of passengers, for a nearer examination of the memorable

[23] Notwithstanding, Dempster absurdly states, that St. Cuimine died A.D. 592, even before St. Columba. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 323, p. 184.

[24] See "Iona," by the Duke of Argyll, chap. ii., p. 58.

[25] The reader will find a very interesting account of Staffa, communicated by Joseph Banks, Esq., in Thomas Pennant's "Tour in Scotland, and Voyage to the Hebrides: MDCCLXXII., pp. 261 to 269. Several most curious plates of the basaltic appearances on Staffa Island accompany this memoir.

[26] See "Iona," by the Duke of Argyll, chap. ii., pp. 75, 76.

[27] The outline and chief features of this view are faithfully preserved by William F. Wakeman's drawing, here presented, and engraved by Mrs. Millard.

and storied ruins. The ancient ecclesiastical buildings, which are now slowly mouldering to decay, and which are all grouped within a short distance of each other, mark beyond all question those few acres of ground, on some part of which Columba's cell and church were built.[28] In the very halo of its prosperity, the monastic establishment seems to have been flourishing, when our saint pursued his studies there, and afterwards administered its spiritual and temporal affairs.

On the death of the Abbot, St. Suibhne,[29] A.D. 657, St. Cuimine Ailbhe immediately succeeded him. During his rule died[30] Tolargain, son of Ainfrith, King of the Picts, as also Conall Crandamhna, King of the Dalriatai,[31] and St. Daniel,[32] Bishop of Cinngaradh.[33] The present saint visited Ireland, in the year 661, according to the Annalist Tighernach.[34] When St. Cumine returned to Ireland, it is stated, that he founded a church, at a place, called Disert-Chiamin,[35] in the west of Leinster.[36] Yet, this appears to be more than doubtful; and, it is probable, the erection in question must be assigned to some other saint, bearing the name of Cummine.

The holy subject of this memoir was a man of great erudition, it is observed, and he adorned either Scotia with his gifts. Yet, we are not to suppose, he was the author of attributed tracts, which certain writers imagine he had composed. There can be no question, but he was the author of a Life of his venerable predecessor, St. Columba, and this is of exceeding great value, inasmuch as it had been composed, not long after the death of his illustrious patron and relative. It was possible, likewise, to glean anecdotes and statements from contemporaneous witnesses. Yet, different opinions have been published, by more recent writers, in reference to the authentic biography prepared by Cummeneus Albus. Adamnan has alluded to it, as a Book on the virtues of St. Columba.[37] This title must have proved rather indefinite, were it not, that he cites a passage or narrative from it. The biography of Cummian also furnishes the groundwork for Adamnan's Third Book, into which he has transferred the whole tract, excepting two chapters, which he worked into an earlier part. He observes, likewise, the order of Cummein's narrative, and in many instances, he uses the very expressions of his predecessor. This helps the critic to an exact identification. Among the Acts of St. Columba,[38] Colgan has inserted in the second place, what is supposed to be his Life by St. Cumineus, Abbot of Hy, under the title, "Vita Secunda S. Columbæ sive Columbani Abbatis, Scotorum et Pictorum Apostoli et utriusque Scotiæ Patroni communis." This was taken from a Salamancan Manuscript, and it is very defective,[39] in certain places.[40] The Bollandists, however, seem to regard the Life, found in the Belfortian supplement to Surius, as that, written by Cumineus Albus.[41] This begins with the

[28] See "Iona," by the Duke of Argyll, chap. ii., pp. 83, 84.

[29] See an account of him, at January the 11th, the day for his feast.

[30] A.D. 657. He is also called Talloreen, the son of Enfret, in the Pictish Chronicles.

[31] He died A.D. 660. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernachi Annales, p. 201.

[32] See notices of him at the 18th of February, the day for his festival. He died, A.D. 660. See *ibid.*

[33] Or Kingarth, in Bute.

[34] See Rev. William Reeves' Adamnan's "Life of St. Columba." Additional notes, (O), p. 375.

[35] This local denomination now seems to be lost.

[36] See Bishop Forbes' "Kalendars of Scottish Saints," p. 316.

[37] He says: "Cummeneus Albus, in libro quem de virtutibus Sancti Columbæ scripsit." &c.—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 5, p. 199.

[38] These are portions of two distinct Lives. Although Colgan was unable to find there, the passage quoted by Adamnan, he supposed its absence was accounted for, by a chasm in the manuscript.

[39] To it, Colgan has appended a few notes.

words, "Sanctissimus igitur Columba," &c. It is the first Life of St. Columba, as published by Father John Colgan,[42] but regarding its author, he expresses no opinion.[43] However, he believed it to be an ancient tract. Subsequently, in Mabillon's collection,[44] a manuscript from Compeigne was printed, and its author was stated to have been Cummeneus Albus, according to the title found.[45] This differs only from the copy, published by Colgan, in a few forms of expression. The Life of St. Columba, by Cummeneus, was thought to have been lost; but, it was thus brought to light,[46] and from two independent sources. The Bollandist editor thought, that the scribe, who wrote the Compeigne Codex followed more a recent Latin style, than he who transcribed the Belfort exemplar, and hence preferred the latter, as a text for the *Vita Brevior*, at St. Columba's day.[47] In that copy of the "Martyrology of Donegal," published by Drs. Todd and Reeves, we find it stated, that Cuimmain Fionn wrote the Life of Colum Cille in 134 chapters, and that it begins, "Venerabilis abbas et plurimorum pater cœnobiorum."[48] Mabillon has published St: Cummeneus' Life of St. Columba, in the first volume of Saints' Acts belonging to his order.[49] Adamnan has supplied many important relations, in his Life of St. Columkille, which are not to be found in Cummin's, whose Life of the saint Adamnan even quotes.[50] It must be remarked, however, that the passage quoted is not to be found in Cumineus' Life of Columkille, as published by Colgan, according to the Bollandists. These authors state, that this biography had been composed by different writers, and from a double Life, relating to the great saint.[51] Therein, his death is found recorded, in two distinct places.

Other works are attributed to our saint. Thus, Dempster states, that he wrote a book in verse, having for its title, "Sanctorum Genealogias."[52] Besides, this St. Cumine has a factitious renown attaching to his name, for a letter to Segenius, the Abbot of Iona, regarding the Paschal controversy. He employed, it is said, one whole year to deliberate on the view he should take of this case, and at last, he resolved on espousing the Roman computation. This course brought him, it is thought, into collision with his brethren at Hy; and, to defend his conclusions, he penned that celebrated letter, which treated on this subject.[53] However, the known circumstances of this saint's history forbid the conclusion, that he wrote such an Epistle; and, we must seek out some other Cumine, to whom its authorship may be fairly attributed.

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[40] See "Trias Thaumaturga," pp. 325 to 331.

[41] See "Acta Sanctorum," tomus ii., Junii ix. De Sancto Columbæ, &c., pp. 185 to 189, with notes.

[42] See "Trias Thaumaturga." Vita Prima S. Columbæ, &c., pp. 321 to 325, including notes.

[43] This had been taken from a manuscript of Miræus, at Antwerp.

[44] See "Acta Sanctorum Ordinis S. Benedicti," tomus i., pp. 342 to 349.

[45] Pinkerton has reprinted Mabillon's text, in "Vitæ Antiquæ Sanctorum," &c., pp. 27 to 45.

[46] It is possible, we have not yet recovered the genuine text.

[47] See "Acta Sanctorum," tomus ii., Junii ix. De Sancto Columbæ, &c., p. 185.

[48] In a note here, Dr. Todd says, "The words within brackets are in the later hand." See also Colgan's "Trias Thaumaturga," p. 325.

[49] See Canisius' "Lectiones Antiquæ," Tom. i., lib. iii., n. 5, p. 700.

[50] Mr. Hallam certainly mistakes in asserting, that Cummineus' Life of St. Columba "is chiefly taken from that of Adamnan." See his "History of the Middle Ages," vol. ii., p. 350. (London, 1853.)

[51] See "Acta Sanctorum," tomus ii., ix. Junii. De Sancto Columba, &c. Commentarius prævius, sect. ii., num. 17, p. 185.

[52] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 323, p. 184.

[53] See it published in Ussher's "Veterum Epistolarum Hibernicarum Sylloge," Epist. xi., pp. 24 to 35.

Not only were the religious inmates at Iona strongly wedded to the old observance of Easter, introduced by St. Columba, and that, too, during the time of this abbot; but, even their affiliates in Northumbria maintained it with a great degree of obstinacy, so much so, that St. Colman,[54] who had strenuously contended with St. Wilfrid,[55] in the Synod at Streaneshalch, and who had been obliged to yield in that contest, returned to Scotia, A.D. 662. The following year, Gartnait, son to Domhnaill, King of the Picts, died; and, in 664, St. Colman, the bishop, who had retired to Ireland, again returned to Iona,[56] where he remained, during four years. The great pestilence of the yellow plague, in Ireland, and the war of Luthofeirnn,[57] in Fortrinn or Pictinia, are recorded at the year just noticed. In 668, the passage of Gartnait's sons, with the people Scith, into Ireland, as also the return of St. Colman, the bishop, to Inis-bo-find, or "the Island of the White Cow," are noted.[58] Nothing more memorable seems to have preceded the departure of St. Cuimine Ailbhe.[59] Surrounded by his clansmen and kinsmen, in Iona, this holy abbot was distinguished for his virtues, as likewise for his learning.

On very doubtful authority, it has been said, that St. Cuimine Ailbe introduced a reform among the monks at Iona.[60] This, however, seems to have been formed on the unfounded assumption, that he endeavoured to introduce the Paschal rite there. St. Cummine presided over this flourishing community, as abbot, during twelve, or, as some writers state, for fourteen, years. It is quite unnecessary to observe, that he did not die so early as A.D. 590,[61] or 592,[62] for he does not seem to have been even born, at that period. Nor can A.D. 600 be admitted, as the date for his death;[63] because, that series of events, connected with his career, must defer his demise to an epoch much later. Miræus[64] and Fleming[65] have notices of Cumianus or Cumeanus, Abbot of Hy. According to Cardinal Bellarmin,[66] he flourished A.D. 640. But, he also lived long after this time.

St. Cumine Ailbe departed this life, as is generally thought, on the 24th of February. The Annals of Clonmacnoise, it has been stated, place his death at the year 605, but 665[67] must have been intended, as the true entry.[68] The Ulster Annals and those of the Four Masters,[69] assign it to A.D. 668.[70] According to the Annals of Tighernach, it happened A.D. 669;[71] while, Ussher and Walsh adhere also to this computation.[72] All the Irish Calendars, quoted by Colgan, agree in marking the 24th of February as the day of

[54] See his Life, at the 8th of August.

[55] His feast occurs, at the 12th of October.

[56] See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 26, p. 239, and lib. iv., cap. 4, pp. 270, 271.

[57] This place has not been identified, by Chalmers. See "Caledonia," vol. i., p. 210.

[58] These events are entered, however, at A.D. 664, in the "Chronicon Scotorum," Edited by William M. Hennessy, p. 101.

[59] See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional notes, (O), p. 375.

[60] See Colgan's "Acta Sanctorum Hiberniæ," Februarii xxiv. De S. Cumineo sive Cumeano, Abbate Hiensi, cap. xiii., p. 410.

[61] Arnold Wion has this as the date, when he flourished.

[62] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 323, p. 184.

[63] According to the English Martyrology.

[64] In Auctario, de Scriptoribus Ecclesiasticis, cap. clxxxviii., p. 217.

[65] In his "Collectanea Sacra."

[66] See "Operum," tomus vii. De Scriptoribus Ecclesiasticis, p. 240.

[67] See the "Chronicon Scotorum," Edited by William M. Hennessy, p. 101.

[68] In the manuscript copy, belonging to the Royal Irish Academy, we read at 665, "Comyn the White, Abbot of Hugh," died. This is a translation into English by Connell M'Geoghagan.

[69] See Dr. O Donovan's Edition, vol. i., pp. 278 to 281, and n. (i). *Ibid.*

[70] See, likewise, Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. viii., n. 108, pp. 37, 38.

[71] See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional notes, (O), p. 376.

[72] See "Index Chronologicus," at A.D.

his death. The entry, Cuimin find mac Fiachna mic Feradaigh, Abb. Iæ, is found in the Martyrology of Tallagh,[73] at the same date. In the Martyrologies of St. Ængus,[74] of Marianus O'Gorman, of Charles Maguire,[75] and of Donegal,[76] is recorded, on this day, the festival of Cuimmein Fionn, son of Ernan, son to Fiachna, Abbot of Ia Choluim Chille. Besides these notices, at the vii. of the March Kalends, which is the 24th of February, the Kalendar of Drummond states, that the Abbot Cummain, in Ireland, went to Christ.[77] Dempster, however, has his festival placed, at the 4th of April.[78] In Scotland this holy abbot was highly venerated. Thus, in the Dunkeld Litany, he is invoked as Cumminach. Some places there adopted him as special patron. The Church at Glenelg was called Killchuimin. In the vulgar language, Fort Augustus was called Kilchuiman.[79] There is a hill, called Suidh-chuiman,[80] and on the top there is a cairn,[81] in the parish of Boleskine and Abertarff.[82]

This holy man's ecclesiastical training may be said to have been completed in the great School of Iona, where he imbibed knowledge from the teaching of erudite professors, and where he learned sanctity from their holy lives. In this favoured retreat, his idea was to devote himself wholly to a life of seclusion and devotion. In the matured designs of God, however, such an apostolic man was not intended to lead a life of mere retirement; for his administrative abilities and his eminent sanctity pointed him out to the brotherhood, as one eminently qualified, to continue the work of the illustrious Columba, and to edify his community, by perpetuating therein the spirit of the founder. Their holy superior conceived, that in proportion to the nearness, with which any object approached that which is perfect in excellence and beauty, in the same proportion was he bound to consider it as most excellent in itself, most lovely and most beautiful. This sentiment he applied to his own soul, and to the souls of others, in discipline and rule.

ARTICLE II.—ST. HEISE, OR HASSEA, VIRGIN, OF AIRIDH-FOTA, OR AREDFOD. The entry of Ciaran h mesa, I. Airdfota, is inserted, in the Martyrology of Tallagh,[1] at the 24th of February. Probably, however, a

DCLXIX. Ussher's "Britannicarum Ecclesiarum Antiquitates," p. 539. See James Walsh's "History of the Catholic Church in Scotland," chap. vii., p. 109.

[73] Edited by Rev. Dr. Kelly, p. xvi.

[74] At this date, we read in the "Feilire," the following stanza: the Irish, with its English translation, has been furnished by Professor O'Looney:—

f. ui. kl.	La pair Luciani
	Cruimthir crochda demna
	Abb h-Ia a n-ergna
	Cumine find fedba.
	With the passion of Lucianus,
	A demon-persecuting priest;
	The accomplished abbot of Hi (Iona),
	Cumine the fair, the mild.

The Lucianus here mentioned seems to be the chief of two holy martyrs so called, whose Acts are in the Bollandists, at this date; yet, we miss therefrom the epithet—doubtless founded on some legend of him—recorded by St. Ængus. See "Acta Sanctorum," tomus iii., Februarii xxiv. De Sanctis Martyribus Nicomediensibus, &c., pp. 460, 461. These holy persons suffered at Nicomedia, in Bythinia.

[75] See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii, n. 6, p. 59. Also, xxiv. Februarii, n. 26, p. 411. *Ibid.*

[76] Edited by Drs. Todd and Reeves, pp. 56, 57.

[77] See Bishop Forbes' "Kalendars of Scottish Saints," p. 6.

[78] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num., 323, p. 184.

[79] See "Old Statistical Account of Scotland," vol. xx., p. 20.

[80] See "New Statistical Account of Scotland," Inverness, pp. 57, 63.

[81] It is said, that one of the chiefs of Clan Cummin fell sick, and died at this spot, while on his way to visit some of his dependants.

[82] See Bishop Forbes' "Kalendars of Scottish Saints," Appendix to Preface, p. lix., and p. 317.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xvi.

mistake has been admitted in the copy, taken from an original MS., owing to a transcriber's error. It seems to us evident, that here there is a mingling of two distinct names, which should have been kept distinct. Thus, "h-mesa" should have been written "Hassea." That she was a virgin, and of Aredfod, is stated by Marianus O'Gorman, as we learn from the Bollandists.[2] The place, however, has not been identified. In the Martyrology of Donegal[3] Heise, of Airidh-foda, is recorded as being venerated on this day. Where Airidh-fota was situated, we can hardly venture to decide. There was an Ard-Fothadh,[4] the name of a royal fort, on a hill near Ballymagrorty,[5] in the parish of Drumhome, barony of Tirhugh,[6] and county of Donegal.[7]

ARTICLE III.—ST. CIARAN OR KIERANUS, OF UAMH, OR VAMEU. To the present saint, we ought doubtless ascribe the misplaced entry Ciaran, in the Martyrology of Tallagh.[1] Ciaran, of Uamh, is registered in the Martyrology of Donegal,[2] as having a festival at this date. There are many denominations of places, in various parts of Ireland, having in composition the word *Uamh*,[3] which means, a cave, den, grave, cove or oven.[4] We are told, that the "cave" was a religious building in early Christian Ireland, and that it was built in the earth, as may be learned from several passages in the Lives of the Saints.[5] It was sometimes hollowed out of a rock, and sometimes formed there by nature. In Scotland, likewise, this religious use of the cave was known to its saints.[6]

ARTICLE IV.—REPUTED FESTIVAL OF ST. BERECTUS, A MONK, IN SCOTLAND. At the 24th of February, Petrus Galesinus, from some Manuscript Kalendars, has entered a St. Berectus.[1] Arnold Wion states, he was a monk, and a confessor, in Scotia, who excelled in a saintly life, and as a preacher;

[2] See "Acta Sanctorum," tomus iii., Februarii xxiv. Among the pretermitted saints, p. 429.

[3] Edited by Drs. Todd and Reeves, pp. 56, 57.

[4] This denomination does not appear among the Irish townland names. In this place, there is a conical hill, locally known by the name *Racoon*. Its apex is entrenched like a rath. It contains an ancient cemetery, which is now used only for the interment of unbaptized children. This is the "*Rathcunga* in Campo Sereth" mentioned by Tirechan, Liber Armachanus, fols. ii., bb, 15 a b. Here died Domhnall, Monarch of Ireland. His obit, is recorded in Dr. O'Donovan's "Annals of the Four Masters," at A.C. 639 [recte 642]. "After Domhnall, son of Aedh, son of Ainmire, had been 16 years in the sovereignty of Ireland, he died at Ard-Fothadh, in Tir Aedha, after the victory of penance, for he was a year in his mortal sickness; and he used to receive the body of Christ every Sunday," vol. i., pp. 256, 257. The latter part of this entry seems to have been borrowed, from a passage in the ancient preface to the *Amhra* relative to St. Columba's conduct at Druimceatt. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 10, n. (e), p. 38.

[5] It is noted on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 103.

[6] This ancient territory, previously called *Sereth*, was named from the father of Domhnall, who was the son of Aedh, *Tir Aedha*, now Tirhugh. It is the extreme barony of Donegal on the south-west. See *ibid.*

[7] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (e), pp. 256, 257.

ARTICLE III.—[1] Edited by the Rev. Dr. Kelly, p. xvi.

[2] Edited by Drs. Todd and Reeves, pp. 56, 57.

[3] In Irish, uaim.

[4] See O'Reilly's Irish-English Dictionary, *sub voce*.

[5] "Thus, in that of St. Brendan, in the 'Book of Lismore,' Bishop Erc is represented as once sending Brendan into a penitential cave from night till morning.'"—See a commuuication of Mr. J. O'Beirne Crowe in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. i., part ii. Fourth Series. January, 1871, p. 329.

[6] See James Walsh's "History of the Catholic Church in Scotland," chap. vi., pp. 93, 94.

ARTICLE IV.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 279.

but, more he could not find, regarding the holy man.[2] He is said to have flourished, during the reign of Mordac, the fifty-ninth King of the Scots.[3] He is said to have died, A.D. 720.[4] Menard, Dorgan and Wilson note his festival, at this date. The Bollandists[5] have a suspicion, that Berectus may be identical with Berachius, who is venerated on the 15th of this month.[6] At the 24th of February, the festival of Berectus, a monk, in Scotia, is entered by Camerarius and by Dempster.[7] The latter acknowledges, that he does not know when the present holy man flourished, although attributing to him a Book of Homilies on the Sacred Scriptures.[8]

ARTICLE V.—ST. MOCADOC OR CADOC. Among the disciples of St. Patrick,[1] Colgan enumerates one Mo-chatoc, Mochadoc or Cadoc, and a festival is ascribed to him, at the 24th of February.[2] Yet, from the reference given, we are led to regard him, rather as one of the seven disciples of St. Fiach,[3] Bishop of Sletty.[4] He is said to have been of Inis-fail.

ARTICLE VI.—FESTIVAL OF CÆCILIUS OR CÆLIUS SEDULIUS. [*Fifth Century.*] In the Spanish Martyrology, written by Tamaius Salazarius,[1] Cæcilius or Cælius Sedulius,[2] the distinguished Christian poet and writer, is said to have been Bishop of Oretana,[3] in Spain, and to have been a saint. The Bollandists,[4] at this date, have the foregoing statements.

Twenty-Fifth Day of February.

ARTICLE I.—ST. CIENAN, OR KENAN, ABBOT.

[*PROBABLY IN THE FIFTH CENTURY.*]

THE sojourn of St. John in the Isle of Patmos, and the mysterious revelations that have given to the place an everlasting fame, constitute a portion of the apostle's life, around which there will ever be gathered an absorbing and insatiable curiosity;[1] and, in a no less secluded condition of society, many of the early British and Irish Saints engage the interest of religious persons, who feel emotion for their sacrifices and consolations. On

[2] See "Lignum Vitæ," pars. ii., lib. iii., p. 57.

[3] Yet Buchanan records him in the Catalogue of Scottish Kings as the sixtieth. See "Rerum Scoticarum Historia," lib. v., p. 148.

[4] See Camerarius' "De Fortitudine Scotorum," p. 107.

[5] See "Acta Sanctorum," tomus iii., Februarii xxiv. Among the pretermitted saints, p. 428.

[6] See his Life, written for that date.

[7] See "Menologium Scoticum." Bishop Forbes' "Kalendars of Scottish Saints," pp. 192, 235.

[8] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 132, p. 76.

ARTICLE V.—[1] See his Life, at the 17th of March.

[2] See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

[3] See *ibid.* Septima Vita S. Patricii, lib. iii., cap. xxii., and n. 38, pp. 155, 185. Colgan thinks, he was the same as St. Cadoc, whose Life may be read at the 24th of January.

[4] See his Life, at the 12th of October.

ARTICLE VI.—[1] To this is added, "ob auctoritatem Chronici Dextri."

[2] His Acts will be found, at the 12th of this month.

[3] The Oretani occupied the district, now known as La Mancha.

[4] See "Acta Sanctorum," tomus iii., Februarii xxiv. Among the pretermitted saints, p. 429.

this day, our domestic Martyrologies commemorate the feast of a St. Cienan, Kenan or Kienan. The name is Latinized Kienanus. Colgan has some brief notices regarding St. Kenan;[2] while the Bollandists[3] chiefly follow his statements, yet with some doubts as to their accuracy. He is called an abbot, but we are left uninformed, regarding that particular monastery he presided over, or the time, at which he flourished. After distinguishing this saint from St. Kenan, Bishop of Duleek,[4] it is thought as not improbable,[5] that he was a Kenan, whom St. Ioava[6] had made a priest and canon,[7] and had placed over Plou-Kernaw parish, in the diocese of Leon, belonging to Armoric Britain.[8] It is remarked, by Colgan, that those who were called canons in his time, were simply monks, while those who had charge of particular churches are chiefly designated as abbots. This, however, is a conclusion, the Bollandists will not admit, in the universality of cases.[9] Colgan applies to St. Kenan of Duleek, what Ussher relates concerning his Kenan.[10] Harris[11] and Archdall[12] likewise adopt his statements, without much consideration. It has been suggested, that a certain Renanus spoken of may have been mistaken for a Kenanus.[13] Ussher states, regarding this latter, that he went to Gaul, A.D. 450.[14] In this year, however, Archdall makes St. Patrick baptize Kienan of Duleek.[15] It is considered probable,[16] that this saint was a different person from a Kenan, mentioned by Ussher.[17] Although he speaks of that holy man, as having been in many other places, Ussher by no means insinuates, that his Kenan belonged to Duleek. Allowing our saint to have been identical with him, mentioned by Ussher, and that he must have been at least twenty years old, before leaving Ireland; the present Kenan should have attained the great age of nearly 130 years, in such a hypothesis. Were we to suppose this saint identical with the Kenan of Plou-Kernaw, it follows, that he flourished about the middle of the sixth century, for, he was present at the death of Ioava, which took place, at this period. We read, in the Life of this latter holy person,[18] that three days before his death, the illness of this bishop had been revealed to St. Paul,[19] at his monastery, in the Island of Baaz, and to St. Kenan, in Plou-Kernaw. This latter immediately went to St. Paul, who sent him to Brazparza to afford the dying bishop assistance, and to prepare his obsequies. St. Ioava[20] was greatly comforted on the saint's arrival. St. Kenan administered to him all necessary sacraments. The pious bishop departed to a better life, on the

ARTICLE I.—[1] See "Life of the Apostle St. John," translated from the French of M. L. Baunard.

[2] See "Acta Sanctorum Hiberniæ," xxv. Februarii. De S. Kenano Abbate, p. 413.

[3] See "Acta Sanctorum," tomus iii., Februarii xxv. Among the pretermitted saints, pp. 484, 485.

[4] See his Life, at the 24th of November.

[5] By Colgan.

[6] See his Life, at the 2nd of March. He is said to have died about the year 554.

[7] See "Acta Sanctorum Hiberniæ," ii. Martii. Vita S. Ioavæ, Episcopi Leonensis, n. 11, p. 444.

[8] See Albert Le Grande, "De Sanctis Britanniæ Armoricæ," at his Life of St. Iaova, chap. xiii., at the 2nd of March.

[9] See "Acta Sanctorum," tomus iii., Februarii xxv. Among the pretermitted saints, p. 485.

[10] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vi., n. 64, p. 345.

[11] See Harris' Ware, vol. i., "Bishops of Meath," p. 137.

[12] See "Monasticon Hibernicum," at Duleek, p. 533.

[13] In his "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 411.

[14] See his "Index Chronologicus," at A.D. CCCCL., p. 519. *Ibid.*

[15] See "Monasticon Hibernicum," p. 533.

[16] By Rev. Dr. Lanigan.

[17] See "Britannicarum Ecclesiarum Antiquitates." Addenda quadæm omissa, p. 508.

[18] See Colgan's "Acta Sanctorum Hiberniæ," ii. Martii. Vita S. Iaovæ Episcopi Leonensis, cap. xiv., pp. 442, 443.

[19] His feast occurs, at the 12th of March.

[20] This holy bishop accompanied St. Paul of Leon to Britanny. See Dom. Gui Alexis Lobineau's "Histoire de Bretagne," Tome i., liv. ii., sect. ccix., p. 76.

[21] Edited by Rev. Dr. Kelly, p. xvi.

2nd of March, A.D. 554. We have no further reliable account of St. Kenan. That name mentioned in the Martyrology of Tallagh,[21] at this date, is Ciaran, Abbot—a mistake probably for Cianan. The Martyrologies of Marianus O'Gorman and of Maguire, likewise, commemorate St. Cianan, at the 25th of February.[22] Also, in the Martyrology of Donegal,[23] we find recorded, as being venerated on this day, Cianan, Abbot. We know not the place, exactly, where his office had been discharged. An industrious cleric and countryman,[24] in collecting the valuable remains of ancient literature, has remarked, that he resembled poor Ruth,[25] who having no field of her own, went to glean in the fields of Booz, those ears which the reapers left behind them;[26] and so, when we cannot satisfactorily gather all that might comprise a perfect account of our saints, the best that may be done is to collect what might otherwise be scattered and lost.

ARTICLE II.—ST. ALDETRUDE, OR ALDETRUDIS, VIRGIN AND ABBESS OF MALBOD, OR MAUBEUGE, BELGIUM. [*Seventh Century.*] This holy virgin is claimed as belonging to the Saints of Ireland, by Father John Colgan, who inserts her Acts at the 25th of February,[1] because on the father's side, her ancestral blood was Irish, even although she was born in Belgium, and constantly lived there. The Bollandists,[2] after a Scholiast introduction, produce a brief Latin Life of the saint, adding some few notes, by way of elucidation.[3] The father of St. Aldetrude was Maelceadar[4] or Maldegarius, also called Vincent, the latter name having been received on account of numerous victories he obtained, and for this reason, too, he was created Count of Hainault, in the Low Countries, by Dagobert, the renowned King of the Franks. This latter monarch to increase those honours gave his relative St. Waldetrude,[5] or Waldetrudis, in marriage. Their alliance was the happy occasion, for giving at a future time four holy children to the Church, viz.: St. Landric,[6] Bishop of Meaux; St. Dentelinus,[7] Patron of Rosensis, in Cleves; St. Aldetrude and St. Madelberta.[8] The sister of St. Waldetrude, called St. Aldegunde,[9] had founded a religious establishment at Maubeuge,[10] a town in French Flanders, and near the southern border line of Belgium. From her earliest infancy, St. Aldetrude, with her sister, St. Maldeberta, was distinguished for her pious dispositions; and both were placed under the charge of their holy aunt Aldegunde, to receive a secular and a religious training. The influence and precepts of this holy woman[11] soon brought her nieces to despise the vanities of this world, and to resolve on dedicating their virgin souls to Christ. Our saint especially loved to hear the Gospel

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[22] See Colgan's "Acta Sanctorum Hiberniæ," xxv. Februarii, n. 1, p. 413, and ii. Martii, n. 11, p. 443.

[23] Edited by Drs. Todd and Reeves, pp. 56, 57.

[24] Thomas de Hibernia, of the Order of Preachers.

[25] Ruth, ii.

[26] See Introductio, p. ii., a., "Manipulus Florum." Venetiis, no date, 4to.

ARTICLE II.—[1] See "Acta Sanctorum Hiberniæ," xxv. Februarii. De S. Aldetrude Abbatissa Malbodiensi, p. 412.

[2] See "Acta Sanctorum," tomus iii., Februarii xxv. De S. Aldetrude Virgine Abbatissa Malbodii, in Belgio, pp. 509 to 511.

[3] These Acts are made up from a Manuscript Codex of St. Aldetrude's Life, found in the Monastery of Rubra Vallis, near Bruxelles, and inserted in the first part of the Brabantine Hagiology; and again, from Lessons of the Breviary, for the collegiate church of Mons, founded by St. Waldetrude.

[4] See his Life, at the 14th of July.

[5] See her Acts, at the 9th of April.

[6] See notices of him, at the 17th of April.

[7] See notices of him, at the 14th of July.

[8] See notices of her, at the 7th of September.

[9] Her festival occurs, at the 30th of January.

[10] A canton and town of Nord Department, on the River Sambre, where an ancient college of noble Canonesses formerly stood. See "Gazetteer of the World," vol. ix., pp. 161, 162.

sentences, relating to the wise and foolish virgins,[12] and to other sublime maxims of religion. Filled with Divine faith, her thoughts were wholly absorbed in the ambition to enter heaven by the narrow gate. Inflamed with Divine love, she engaged in fervent and constant prayer, in continual vigils, in abundant alms-givings, and in the discharge of every ordinary duty, that devolved on the perfect religious. One interesting anecdote of her economical regard for the conventual state is related. Being resolved, that the wax used in the altar candles should not go to waste, Aldetrude gathered the scrapings, drippings, and fragments of tapers to put them again into the pot. When placed on the fire, however, and when the wax melted, it caught fire. Thinking there was danger from the blaze, and not wishing to lose the wax, Aldetrude boldly seized the pot, and lifted it in her hands from the fire, to the stone floor. Although some of the melted wax ran over her hands and arms, she miraculously escaped without any burn or hurt, as a consequence of this brave adventure.[13] This gave great edification to all the servants of the convent, who were present. Several sisters in her nunnery had remarkable visions, confirming the sanctity of Aldetrude. One of these visions showed a star descending and ascending, as if inviting the nuns to the marriage feast of their heavenly bridegroom. When her holy aunt, Aldegunde, was summoned from earth to heaven,[14] our saint was appointed to succeed her, in the administration of conventual affairs, at Maubeuge. Over this community she presided most religiously, for a term of twelve years. During this period, St. Aldetrude ruled her nuns with great care and charity. One of her spiritual daughters, when the offices for the day had ended, and when all had retired to rest, enjoyed a vision of the Apostle St. Peter and of St. Aldetrude. They seemed to stand, at the corner of the altar, and engaged in conversation. With a benignant smile, the Apostle was heard to exclaim: "Have courage, O amiable virgin, for I shall have thee and thy servants under my constant guardianship, and I shall bring to naught the efforts of the old enemy." Again looking, the nun saw a honey-comb on the lips of her Abbess, and a ladder was near, by which she endeavoured to ascend towards heaven. The relation of this vision gave great comfort to Aldetrude's religious community. Another nun heard one Sunday night the sound of men's voices speaking to the Abbess, whose hand she held in the courtyard of the nunnery. Yet could she see no person. But venturing to ask her superioress, what she had learned, the latter said, "I heard them say: because thou art a queen, thou shalt be wedded to an eternal king." Aldetrude then fell upon her knees, and in joy struck her breast devoutly, saying, "Lord, how can this be, since I am an unworthy sinner?" Another time, eagles were seen flying towards heaven and bearing thither, as it were, St. Aldetrude and her prayers. Yet, she had some doubts regarding their efficacy, and respecting her own merits; but, she was re-assured in a nocturnal vision, when she saw a large and a bright crystal globe fly before her and towards the East. A few days, afterwards, a holy priest told her, that on the night of the Epiphany, he beheld a venerable long-haired man, coming as an Eastern King, with three wands, bearing flowers, in his hand. These he presented to Aldetrude, saying, "Thou shalt rule them with a wand, and they shall grow in her hand to the clouds." The holy Abbess fell on her knees, and prayed with tears to God. Again, being in the open space, before the doors of her church, and alone,

[11] The Life of St. Aldegonde, also called Aldegondes and Orgonne, was written soon after her death. A second Life was composed a century later, and a third Life, by Hucbald, a learned monk of St. Amand's, in 900.

[12] St. Matt. xxv., 1 to 13.

[13] See Rev. S. Baring-Gould's "Lives of the Saints," vol. ii., February xxv., p. 414.

[14] Her death is said to have occurred January 30th A.D. 660. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and

looking towards the south, she was dazzled with the most vivid flashes of lightning, while a tremendous roar of thunder was heard. This terrified her so much, that she cried out, "Lord Jesus, into thy hands, I commend my spirit." Suddenly, our Lord Jesus Christ himself, in the shape of a most comely young man, passed by, and said, "Be not afraid, I will guard you." This gave her great confidence and courage. One of St. Aldetrude's religious sisters related to St. Dado or Audoen,[15] the bishop, a full account regarding the Life of her Abbess, not doubting but they should have an account of it for Maubeuge Nunnery, as the Abbot Sobnias, or Sobinus, had written a Life of her aunt, St. Aldegunde,[16] for the Monastery of Nivelles. St. Aldetrude departed to bliss, on the 25th of February;[17] and, the year of her death is said to have been A.D. 676,[18] although the Bollandists seem to think, that she survived St. Audeon.[19] But this is by no means certain.

ARTICLE III.—REPUTED FEAST OF CAILTAN, OR COELTEN, OR COLGA, MONK, AT IONA, SCOTLAND. Much uncertainty prevails, regarding the identification and festival of Cailtan or Colga;[1] for, some Scotch writers seek to confound the names, which to us seem to be quite distinct. There is a record of this holy man, in the Kalendar of David Camerarius, at the 25th of February,[2] and Bishop Forbes has entered, likewise, some particulars, regarding Cailtan or Colga.[3] According to the ascribed Treatise of St. Ængus,[4] Cuillenda or Cuilenn wasthe mother of Cailtanus, also called Colgan, Colgius or Colga. His sister was Faillen, and his brothers were Aedh and Sorarius.[5] Both Camerarius and Dempster observe, that their Cailtan was an abbot;[6] and, although the last-named writer assigns him a festival, at the 13th of March, in his Scottish History,[7] yet, neither at that or at the present date is there any mention of him, in the Scottish Menologies. It may be a subject for enquiry, if the present monk were identical with one known as Colgius, or Colgan,[8] or Colcu,[9] the son of Aid Draigniche,[10] and who resided in the

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other principal Saints," vol. i., January xxx.

[15] His feast occurs at the 24th of August, and he died A.D. 689.

[16] According to Miræus' "In Fastis Belgicis," she died A.D. 664.

[17] See "Acta Sanctorum," tomus iii. De S. Aldetrude Virgine, Abbatissa Malbodii in Belgio, n. (i), p. 511.

[18] This is inferred, from her term of rule—twelve years—over Maubeuge.

[19] Thus, Miræus, Molanus, Menard, Wion, Ferrarius, the Bollandists, Saussay, Dorgain, Bucelin, Colgan, Gelenius, Lahicrius, a very ancient manuscript of St. Richarius, at Centule, a manuscript Ado, belonging to the Monastery of St. Laurence, at Leodium. A manuscript Florarius has January 28th, as the date for her festival; while some more recent Kalendars refer it, to the 15th of March.

ARTICLE III.—[1] The tenor of our subsequent account should make the present monk that patron saint, whose Acts are given by Colgan, in "Acta Sanctorum Hiberniæ," xx. Februarii. De S. Colgo sive Colgano, Abbate de Kill-Colgan, in Connacia, pp. 380, 381. The same writer observes, that Colcius or Colgius is incorrectly used in a manuscript copy of Adamnan for Colgcus.

[2] Colgan has an unsupported conjecture, that the feast of Cailtan might have been, at the 25th of July, or at the 29th of October. See "Trias Thaumaturga," n. 76, p. 379.

[3] See "Kalendars of Scottish Saints," pp. 235, 294.

[4] "On the Mothers of the Irish Saints."

[5] See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xvii., p. 342, and n. 59, p. 376.

[6] Dempster states, that the collections of Brunus make him an Abbot in Sutherland.

[7] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 227, p. 163.

[8] He was patron, it is said, of Kilcolgan, in Kilmacduagh Diocese.

[9] "Colcu, of Cluain Colgan at Athcluna-Meadhraidhe, and Fael, and Sarar, three children of Aedh, son of Aedh, son of Lughaidh, son of Uaitti, son of Fiachrach, son of Eochaidh Muighmedoin."—Book of Lecan.

[10] This surname, Draigniche, is Hib. Draigniġe, the genitive of Draigneach, "blackthorn."

Island of Iona, during the time of St. Columba.[11] He was asked by the saint, on a certain occasion, whether his mother, Cuillenn,[12] was religious or not. This Colga,[13] who belonged to the Hy Fiachrach tribe,[14] answered, that he had always known his mother to be good, and to have borne such a character. The saint then spoke the following prophetic words: "Quickly return to Scotia,[15] and interrogate your mother closely, regarding her very grievous sin,[16] which she does not wish to confess to any man." In obedience to these words, he sailed for Ireland. When Colgu interrogated his mother closely, though at first denying it, she at last confessed her sin. Doing penance, according to the judgment[17] of the saint, she was absolved,[18] and she wondered very much, at what had been revealed to Columba, regarding her.[19] But Colga, returning to the saint, remained with him for some days.

[11] See his feast, at the 9th of June.

[12] The Tract, attributed to Saint Ængus the Culdee, "On the Mothers of the Irish Saints," supplies the following curious commentary on this passage: Cuilleann mathair Cholcan mec Aeda ocus Failinni a fechair i Cill Colgan ic Ath cliath Medraidi, *ut dicitur:*

Cuilleann mathair Colgan cain
Tocbad i Mag Uillenn ead
La Failbe gan chairead cuil
Do luid i Caisel ag cel.

'Cuillenn was mother of Colga, son of Aedh, and of Failinn his sister, in Cill Colgan, at Ath-cliath-Medraidhi, *ut dicitur:*

Cuillenn the mother of Colga the chaste
Was reared at Magh Ullen for a time
By Failbhe, without charge of guilt:
She went to Cashel straying.'

This Failbhe Flann was King of Munster, and he died A.D. 637, having reigned fourteen years. See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii, p. 381. Two lines of the above stanza are incorrectly translated.

[13] The great-grandfather of Colga is said to have been Lughaidh, brother to Oilioll Molt, King of Ireland, who died A.D. 483. This Lughaidh is said to have been son to Dathi, King of Ireland, who died A.D. 428. The latter was son to Fiachra Follsnathach, from whom the Ui Fiachrach family descended; and Fiachra was son to Eochaidh Muighmheadhoin, who died King of Ireland A.D. 365, and brother to Niall of the Nine Hostages, who died King of Ireland A.D. 405.

[14] The Ui Fiachrach was a tribe, inhabiting an extensive tract of country, in the modern counties of Galway and Mayo. See O'Donovan's "Tribes and Customs of Hy Fiachrach," and the admirable map prefixed to this work.

[15] That is, "ad Hiberniam," as shown in the next sentence. See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (c), p. 46.

[16] This occurrence took place, before Failbhe Flann was King of Munster, and consequently before the death of St. Columba. See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii, n. 4, p. 381.

[17] The word used is "judicationem," for the judicial decision of the saint. The Bollandist's copy reads "indicationem," but incorrectly, as the same word occurs in similar circumstances.

[18] The word in the original is "sanata." In "the prayer over the penitent," in St. Columbanus's Missal, at the end of the penitential canons, the same word is used. See Mabillon, "Musæum Italicum," vol. i., p. 395. "Deum omnipotentem, ac misericordem qui non vult mortem peccatorum, sed ut convertantur et vivant, fratres carissimi deprecemur, ut ad veniam rectam famulus tuus [Ill. i. e., N.N.], misericordiæ veniam propiciatus indulgeat, si qua sunt culparum suarum omnium vulnera quæ post sacri lavacri undam contraxit, ita in hac publica confessione delicta sanentur, ut nulla cicatricum signa remaneant. Per Dominum nostrum Jesum Christum." In a very ancient Irish poem, on the duties of the "abbot of a church," the same word is used. "It is thine to heal all the hosts, be they lowly or great; thine to judge each, according to his station in life, and according to his deeds." The ministry of the priest, in reconciling the penitent, is also, as in that poem, called by St Adamnan "a judgment."

[19] The rite of absolution varied in form, but was always substantially the same. The words used still by the Greek Church, in absolving the penitent, are in the form of prayer, and are called by divines "deprecatoria." A similar form was used in the Latin Church, down to the twelfth century, according to many Catholic divines. The sacramental form of absolution, by the institution of Jesus Christ and the nature of the sacrament, is certainly a judicial act. But, our Lord did not determine, whether in that judgment the indicative or deprecatorial sentence should be used. He left that to be fixed by the Church. See Chardon's "Histoire des Sacraments." Penitence, sect. iv., part iv., chap. i., Absolution. "Hodie

Then asking about his own fortunes, he received this answer from Columba: "In your own country, which you love, you shall be head[20] over a certain church[21] for many years, and when at length you see your butler[22] playing for a company of friends at supper, and twisting the tap,[23] in a circle round his neck,[24] know that you shall soon die." This same prophecy of the holy man was exactly fulfilled, as it had been foretold to Colga. St. Columba's early biographer, Adamnan,[25] does not forget to relate another anecdote regarding him.[26] This same Colgius, son to Aedh Draigniche, witnessed one night a wonderful apparition. While others were sleeping, he went to the church door, and beheld within a celestial light, which surrounded the whole ambit. This fell upon St. Columba, as he prayed there, at that late hour. But, soon was Colgius warned of his temerity, for suddenly the church was wrapt in total obscurity. In great fear, he returned to the monastery. Next day, Columba took him to task and warned him, not to enquire too curiously into matters, which were too deep for him, and told him, moreover, that he should not be able to endure the effulgence of celestial light. At the same time, Colgius was dismissed, with a command, that he should not divulge what had happened, so long as Columba was living. According to Colgan, the disciple, Colgo, or Colgcus, spent many years with St. Columba, in the Island of Iona, although it appears he afterwards went to Ireland, where he became rector or abbot over a church. Probably after him, this was called Kill-Colgan. It is now a parish, in the barony of Dunkellin, and county of Galway.[27] He lived, it is thought, about A.D. 580.[28] From circumstances recorded already, and from these which follow, this abbot can hardly be recognised, as that monk Cailtan, who in the time of St. Columba lived in a cell, near the lake of the River Aba,[29] supposed to have been the Awe,[30] in Argyle.[31] Or, Lochavich, formerly Loch-Affy, a smaller lake, lying to the north-west, may be here intended. Yet, another identification has been

certum est et de fide debitam formam esse formam indicativam, ut declaravit Tridentinum," sess. 14, cap. 3. See St. Alphonsus Ligouri's "Theologia Moralis," lib. vi., tract iv. De Poenitentia, cap. i., n. 430.

[20] The Latin word used here is "primarius."

[21] From Colga the parish church of Kilcolgan, and from his sister Faoilenn the adjoining parish of Killealy, both in the diocese of Kilmacduagh, which was co-extensive with the civil territory of Ui Fiachrach Aidhne, derive their names respectively. They are situated in the county of Galway, and south-east of the town of Galway. The territory of Meadhraighe (pronounced *Maâree*), to which these parishes formerly belonged, does not now extend so far to the S.E., but it is confined to the parish of Ballynacourty.

[22] Probably the same as the monastic officer, called *cellarius*, in the Lives of several Irish Saints.

[23] Probably a leather tube, in which the mead or wine was drawn.

[24] The meaning of this obscure passage seems to be: when you see your butler making merry at a supper of his friends, and twirling the ladle round in the strainer, etc. The difficulty of interpretation arises from our imperfect knowledge, concerning the domestic utensils of the early Irish. See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (g), p. 47.

[25] See his Life, at the 23rd of September.

[26] See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 17, and lib. iii., cap. 20, pp. 45 to 47, and 225, with accompanying notes.

[27] Its boundaries, islands included, are shown on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 103, 104, 113. The townland proper is to be seen on Sheet 103.

[28] See Bishop Forbes' "Kalendars of Scottish Saints," p. 294. Also Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. De S. Colgo sive Colgano, Abbate de Kill-Colgan, in Connacia, cap. iv., p. 381.

[29] Dr. Smith understands this of Lochava or Lochow. See "Life of St. Columba," Appendix, p. 151.

[30] See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xv., p. 172.

[31] A charter of King Robert Bruce, *circa* 1322, grants to Roderic, son of Alan, the lands of *Louchaby*, in Argyle. See "Origines Parochiales Scotiæ," vol. ii., part i., p. 104.

[32] The "Annals of Ulster," at A.D. 675,

suggested for Loch Aba.[32] There is a lake, in Mull, called Loch Ba, at the north-west end of which there is an old burial-ground, on the lands of Knock, called Kill-Martin; and, the style of the succeeding narrative seems to indicate a nearer position to Hy than Lough Awe. St. Columba sent two of his religious to the monk Cailtan,[33] who presided in the cell of his brother Diunus,[34] after whom it had been called, in the time of Adamnan. Its position is now unknown. The markland of Kilmun, lying near Lochavich, is the only place, in that quarter, which bears a name at all resembling the Cill Diuni of St. Columba's age.[35] The neighbouring church of Kilchrenan, formerly called Kildachmanan, and the church of St. Peter, the Deacon, of Loch Aw, have divided the opinions of Scottish antiquarians.[36] St. Columba desired Cailtan, through the messengers, to repair with great haste to him. Understanding the saint's pleasure, Cailtan came speedily to Iona, in company with the monks that went for him to Celldiunus.[37] When the saint saw Cailtan, he spoke in the manner following:—"O Cailtan, you have done very well, in hastening to me so obediently; rest you a little. Loving you as a friend, I invited you to come, that you might finish the course of your mortal life here, under my care, and in true obedience. Before this week comes to an end, you shall render your soul in peace to God." Then Cailtan, giving thanks to the Almighty, kissed Saint Columba, with tears in his eyes. Receiving his benediction, Cailtan went to the guest-room and fell sick that night.[38] Notwithstanding the foregoing account, and his own references, Dempster states, that he flourished A.D. 606.[39] Cailtan departed, on the seventh day, to a better life.[40] It is observed, that the form, "Caol," "Cail," or "Coel," in Irish, has the meaning of "thin," or "lean," in English, and that by usage it passed into a proper name: it also has two distinct derivatives, Caolan, Cailan, or Coelan, and Cailten or Coelten, which are diminutives in the foregoing sense. But, Colgan is not able to find the place of this Cailtan, in our Irish Calendars.[41]

ARTICLE IV.—FESTIVAL OF ST. BURCHARD, BISHOP OF WURTZBURG, GERMANY. [*Eighth Century.*] Galesinus, Wion and Bucelin are quoted by the Bollandists[1] for a festival of St. Buchard, Bishop of Wurtzburg, at the 25th of February. His feast is said to have been celebrated in this city, on

have the entry: *Multi Pictores dimersi sunt i Slaind Abae.* This may have reference to the lake mentioned in the text. Its identification, however, like much of Scotland's ancient topography, owing to the total absence of ancient Gaelic records, is subject as yet to painful uncertainty. See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (b), p. 60.

[33] In his usual absurd manner, Dempster has him down, as the author of a Book of Meditations. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 277, p. 163.

[34] In his Appendix to "The Life of St. Columba," Smith enumerates, as among his disciples and contemporaries, "St. Cailten of Kill-Diun or Dimha, at Loch-ava." See p. 157.

[35] See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (b), p. 60.

[36] See "Origines Parochiales Scotiæ," vol. ii., part i., p. 120. Rev. Dr. Reeves thinks, it may have its origin in the *Cella Diuni* of Adamnan's text.

[37] Dr. Lanigan thinks, that Diuni was the immediate successor of his brother, Cailtan, at this place. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xv., n. 176, p. 174.

[38] See the account of these transactions in Colgan's "Trias Thaumaturga." O'Donnell's or Vita Quinta S. Columbæ, lib. ii., cap. xliv., p. 417.

[39] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 277, p. 163.

[40] See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 31, pp. 60, 61.

[41] See "Trias Thaumaturga." Quarta Vita S. Columbæ, lib. i., cap. xxxi., n. 76, p. 379. Also, Sexta Vita S. Brigidæ, nn. 1, 2, 3, p. 597. *Ibid.*

ARTICLE IV.—[1] See "Acta Sanctorum," tomus iii., Februarii xxv. Among the pretermitted saints, p. 486.

the Thursday after the festival of Saints Dionysius, Rusticius and Eleutherius. At the 14th of October, his Acts are more fully given by the Bollandists.[2] At the same date, the reader is referred to our Life of him. Dempster[3] commemorates, at the 25th of February, the Elevation of St. Kilian's Remains,[4] with those of his companions, by Bishop Burchard at Herbipolis.[5] According to Dempster, the latter died on the 2nd day of February, A.D. 791.[6]

ARTICLE V.—FESTIVAL OF THE FINDING OF THE APOSTLE ST. PAUL'S HEAD, AND OF THE MARTYR TEOLIS. In the "Festilogy" of St. Ængus, at the 25th of February, we find the following stanza,[1] referring to this double festival, as having had an early celebration in the Irish Church:—

Z. u. kl. Fo fuith ceand Poil Appul,
In ancingeo cheolaig;
I feil in fir Chumsig,
Teolir cruin thenaig.

The head of the Apostle Paul was found,[2]
The surpassing pious champion;
On the feast of the fettered martyred man,
Teolis,[3] the brave, the abstinent.

ARTICLE VI.—ST. CROINE, VIRGIN, OF TALLAGH, COUNTY OF DUBLIN. The earliest notice we have, regarding Tamlacht, or Tallaght, is an account of a plague or pestilence, recorded to have taken place A.M. 2820,[1] which swept off Parthalon's colony there, and it is thought this tradition is somewhat verified, by a great number of burial mounds, stone circles, cairns and other traces of early interments, scattered over the Tallagh hills. Tombs and kistvaens and cinerary urns, of an old type, have been found.[2] Croine, Virgin, of Tamhlacht, is mentioned in the Martyrologies of Tallagh[3] and of Donegal,[4] on this day. A community of holy women seems to have been established at her place, in the county of Dublin.[5] This virgin's name is not found, elsewhere, in history.

ARTICLE VII.—ST. CAIMSEA OR ST. CAOMHSA, VIRGIN. According to the Martyrologies of Tallagh[1] and of Donegal,[2] Caimsea, or Caomhsa, a Virgin, had her festival celebrated, on this day.

[2] See *ibid.* Tomus vi., Octobris xiv., pp. 557 to 594.
[3] See "Menologium Scoticum."
[4] See the Life of St. Kilian, at the 8th of July.
[5] See Bishop Forbes' "Kalendars of Scottish Saints," p. 193.
[6] See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 141, p. 80.

ARTICLE V.—[1] Communicated, with its English translation, by Professor O'Looney.
[2] The Bollandists have allusion to such a feast at this day, but they refer to the 29th of June, for a fuller notice. They quote the Aquicinctinian Martyrology. See "Acta Sanctorum," tomus iii., Februarii xxv. Among the pretermitted festivals, p. 486.
[3] No notice of this saint, nor of his festival, is to be found in the Bollandist collection, at this date.

ARTICLE VI.—[1] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 8, 9, and n. (c).
[2] See an interesting local work, William Domville Handcock's "History and Antiquities of Tallaght, County Dublin," pp. 9, 10.
[3] Edited by Dr. Kelly, p. xvi.
[4] Edited by Drs. Todd and Reeves, pp. 56, 57.
[5] Among the Ordnance Survey Extracts for this county, now preserved in the Royal Irish Academy, is a notice of this feast. See p. 130.

ARTICLE VII.—[1] Edited by Rev. Dr. Kelly, p. xvi.
[2] Edited by Drs. Todd and Reeves, pp. 56, 57.

ARTICLE VIII.—FEAST OF THE TRANSLATION OF ST. FURSEY'S RELICS. Colgan says, that a second Translation of St. Fursey's relics took place, on this day.[1] This he endeavours to show from various authors,[2] and he quotes Galesinus, Maurolycius, Wion, Ferrarius, Menard, and Molanus, in his additions, at the 25th of February. But, he states, it is not possible to find when, or through whom, such a translation took place. The Bollandists,[3] likewise, notice this feast, and quote, in addition to Colgan's authorities, the Catalogue of Ferrarius, and the Martyrology of Wilson. Some anonymous writer has this celebration, at the 6th of February,[4] but incorrectly, as Bolandus observes.[5] We also find entered, the Translation of the Abbot Fursey's Remains, at Perrone, by Dempster,[6] at the 25th of February.[7]

ARTICLE IX.—REPUTED FEAST OF CIARAN, SI. The name, Ciaran, Si., is found recorded, in the Martyrology of Tallagh,[1] at the 25th of February. However, we may doubt, if some mistake, coupled with a double entry of the same name—Ciarani, for *recté* Cienani—might not account for the present insertion.

Twenty-Sixth Day of February.

ARTICLE I.—ST. ENNA OR ENNIUS, ALSO CALLED MO-ENNA OR MOEN, BISHOP.

[*SIXTH CENTURY.*]

SOME brief and unsatisfactory *memoranda*, regarding this holy personage, are set down by Colgan, at the 26th of February.[1] Harris, having followed his account, adds some unreliable matter to Ware's more correct statements regarding Moena. He says, this saint's real name was Nennio, and then he tells the reader, that Colgan has published his Life. But the greatest part of this so-called Life or of his Acts, as the Rev. Dr. Lanigan supposes, belongs, not to Bishop Moena, but to the Abbot, Monennus,[2] who was a very different person.[3] From a Manuscript Martyrology of Marianus O'Gorman, the Bollandists insert the name, Mainna, as seeming to be intended for a Virgin, at this same date.[4] Various denominational forms have been applied to this saint, and it has been conjectured, that he was originally called Ena, Enna, or Ennius. Thence it was probably resolved into Mo-Ena, Mo-Enna, or

ARTICLE VIII.—[1] His Life will be found at the 16th of January

[2] See "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi. Appendix, cap. x., p. 98.

[3] See "Acta Sanctorum," tomus iii., Februarii xxv. Among the pretermitted saints, p. 484.

[4] See our notices, at that date.

[5] See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, Appendix, cap. x., p. 98. Also, at xxv. Februarii. De S. Fursæi Abbatis Translatione, p. 413.

[6] See "Menologium Scoticum."

[7] See Bishop Forbes' "Kalendars of Scottish Saints," p. 192.

ARTICLE IX.—[1] Edited by Rev. Dr. Kelly, p. xvi.

ARTICLE I.—[1] See "Acta Sanctorum Hiberniæ," xxvi. Februarii. De S. Moeno Episcopo, pp. 413, 414.

[2] His feast occurs, at the 1st of March.

[3] See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vii., n. 116, p. 36.

[4] See "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, p. 625.

[5] See Colgan's "Acta Sanctorum Hiber-

Mo-Ennius. He has also been called Moenus and Mainus. Among the old Irish *oe* and *ai* had a like sound, and *Mo* is merely a prefix, which indicates some special affection.[5] This saint is also called Moinne, Moune, Muinni,[6] or Moen. He is said to have been a Briton, who accompanied St. Brendan[7] of Clonfert, on his return to Ireland, after that celebrated seven years' navigation of the ocean, during which he visited the great Western Island, or Continent, and after he had lived some time in Armoric Britain.[8] In the Island of Inis-mac-Hy Chuinn,[9] both master and disciple are said to have dwelt.[10] Whether or not, Moena had been elevated to the episcopal dignity, before leaving the country of his birth, may be questioned; but, when seventy-seven years old, St. Brendan is said to have founded Clonfert.[11] St. Moen lived with him, and during his sojourn there, a certain youth, who had come with his parents, died. Three days after this occurrence, and when the body was quite rigid, St. Brendan said to Bishop Moena, "Place my staff on the body of the dead brother." Obeying this command, the youth came to life, and thus miraculously preserved, that brother, confirmed in the faith, was sent home to his native country in Britain.[12] Colgan makes St. Brendan the founder and first Bishop of Clonfert, about the year 553,[13] and he says, that St. Brendan abdicated, having placed St. Moena in his room. Other writers make St. Moena the first bishop, over this see.[14] A great pestilence, called in the Irish language, Samthrusc,[15] Samthrose,[16] or Sawthrusc,[17] prevailed, in the year 551 or 553, according to various Irish Annals, and it is generally resolved into a *Lepra* or Leprosy. It might have been that disease, which carried off the youth already mentioned. As to the etymology of Clonfert, it signifies, "a wonderful Den," or "a place of Retirement," according to Harris[18] and the Rev. Dr Lanigan. However, the etymology given for it, by Dr. O'Donovan, is "the Lawn, Meadow, or Bog-Island of the Grave;"[19] and, he identifies it, as being now Clonfert, in the barony of Longford, and county of Galway.[20]

It is very probable, that our St. Enna or Moen was Bishop of Clonfert. Yet, a difficulty occurs, from his festival having been marked, not at the 1st of March, but at the 26th of February. From the circumstances of name, time and place, Colgan thinks,[21] he may have been not different from a Mainus, who was abbot in Armoric Britain, in the sixth century,[22] but whose

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niæ," xxvi. Februarii. D. S. Moeno Episcopo, n. i., p. 414.

[6] See the "Book of Obits, and Martyrology of Christ's Church, Dublin," edited by Rev. Dr. James Henthorn Todd and John Clarke Crosthwaite, p. 62.

[7] His festival occurs, on the 16th of May.

[8] Three different Lives of St. Brendan state, that he lived seven years in Britain, viz.: the Irish Life, chap. lviii., one found in the Book of Kilkenny, chap. lii., as also one met with in the Book of the Island of All Saints.

[9] According to St. Brendan's Life, found in the Book of Kilkenny, chap. lii.

[10] See Colgan's "Acta Sanctorum Hiberniæ," xxvi. Februarii. De S. Moeno Episcopo, p. 413.

[11] See Rt. Rev. Patrick F. Moran's "Acta S. Brendani." Vita &c., cap. xxi., p. 19.

[12] The foregoing account is found in an Irish Life of St. Brendan, chap. lviii., as also in another Life of this saint, taken from the Book of the Island.

[13] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 190, 191. Other authorities place the foundation in 557, 562 and 564. See *ibid.*, n. (n).

[14] See Harris' Ware, vol. i., "Bishops of Clonfert," p. 638.

[15] Codex Clarendon, Tom. 49.

[16] See the "Annales Ultonienses," A.D. 553, edited by Dr. O'Conor.

[17] See the "Annals of Clonmacnoise," A.D. 551.

[18] See Harris' Ware, vol. i., "Bishops of Clonfert," p. 638.

[19] See "Annals of the Four Masters," vol. i., n. (n), p. 190.

[20] Through an oversight, Dr. O'Donovan places Clonfert in the county of Longford.

[21] See "Acta Sanctorum Hiberniæ," xxvi. Februarii. De S. Moeno Episcopo, p. 414, and n. 9.

[22] Albert le Grande, in "De Sanctis Bri-

festival there has been assigned to a different day. Whether Moen or Moennius were the same person or not, neither of them is to be confounded with the Abbot Mainus,[23] or Main,[24] who is said to have lived and died in Britanny, and whose festival occurs on the 15th of January.[25] He is commemorated, in the English Martyrology, as a disciple of St. Samson,[26] at Dol, and afterwards he was abbot of a monastery, dedicated to St. John the Baptist. He died about A.D. 590, and he was there buried. The Bollandists, at the present date, do not wish to determine this question of identity, but promise to do so at the 16th of May, when giving St. Brendan's Acts. There, however, the matter is not even noticed.[27]

A mistake has been admitted,[28] in thinking that this St. Moen was the same as the Abbot, Monennus, or Nennio, master over Tigernach,[29] Bishop of Clones.[30] In the "Annals of the Four Masters,"[31] in the third year of Aedh, Monarch of Ireland, we find the death of St. Maeineann, Bishop of Cluain-fearta-Breanainn, recorded at A.D. 570, and it is said to have occurred, on the 1st of March. We find, in the Ulster Annals, under A.D. 571, the death of the first bishop of Clonfert thus remarked, "Moena, Bishop Clonfert-Brenain,[32] went to rest."[33] St. Brendan, it is stated, was then alive, and this agrees with most of our Annalistic accounts. The Annals of Tighernach state, at A.D. 572, that Maenu, Bishop of Cluanfert Brendan rested.[34] The day of Moena's death is placed, on the 1st of March.[35] Under the form of Monan, Bishop Forbes[36] assigns him a festival, at the latter date, or at the 26th of February; while, at the same time, a doubt of his identity is properly expressed.[37] In the Martyrology of Tallagh,[38] we find St. Moenna venerated, on the 26th of February. A Manuscript Antiphonarium, classed B. 1, 4., belonging to Trinity College, Dublin, at this day, Kal. iiii. Martii, notes him as a Bishop and Confessor,[39] in the Calendar, with an Office of Nine Lessons. In the Martyrology of Donegal,[40] Maonna[41] occurs, at the same date. In that Calendar, prefixed to the Martyrology of Christ Church,[42] Dublin, this

tanniæ Armoricæ," says, that he died in 665, but this differs from a statement, in the English Martyrology.

[23] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vii., n. 116, pp. 36, 37.

[24] He is called Conard Meen, by Lobineau, and is said to have been born in the province of Monmouth, in Wales, and to have gone to Armoric Britain, with St. Samson, and where he built a monastery near Gael, which was called, after him, St. Meen, in the beginning of the eighteenth century. See "Histoire de Bretagne," Tome i., liv. iii., sect. cxcviii., p. 75.

[25] See Sir Harris Nicolas' "Chronology of History," p. 159.

[26] See his Life, at the 28th of July.

[27] See "Acta Sanctorum," tomus iii. De S. Brendano seu Brandano, Abbate Cluainfertensi in Hibernia, 599 to 603.

[28] By Colgan.

[29] See his Life, at the 4th of April.

[30] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ii., n. 17, p. 437, and vol. ii., chap. x., sect. vii., n. 116, p. 36.

[31] See Dr. O'Donovan's edition, vol. i., p. 206, 207.

[32] This is explained, within a parenthesis, to mean "Bishop of the City of Clonfert."

[33] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. "Annales Ultonienses," p. 26.

[34] See *ibid.* Tomus ii. Tigernachi Annales, p. 151, and note.

[35] See Harris' Ware, vol. i., "Bishops of Clonfert," p. 638.

[36] See "Kalendars of Scottish Saints," p. 412.

[37] See *ibid.*, pp. 412, 413.

[38] Edited by Rev. Matthew Kelly, D.D., p. xvi.

[39] He is there denominated, Sancte mune, which has the meaning of *Sancte Mune*, or St. Munus.

[40] Edited by Drs. Todd and Reeves, pp. 58, 59.

[41] Commenting on this name, Dr. Todd observes, that in the margin of the original, a more recent hand writes Odna. "But this name does not occur in any of the other Martyrologies. Perhaps it is intended to suggest the original name from which Maonna, *i.e.*, Mo-Odna is formed."

[42] See the edition of John Clarke Crosthwaite and Rev. Dr. Todd. Introduction, p. xliii., and n. (d), also p. 62. In the body of the Martyrology, his feast is omitted, and it was inserted in the Calendar, by a comparatively recent hand.

[43] Its bounds are defined on the "Ord-

holy man is commemorated as a bishop. His feast was celebrated with an Office, consisting of Nine Lessons, as we are there likewise informed.

Attempts have been made, to shew that the *cultus* of this saint had extended to different parts of Ireland. An abbey was built at Kilmoon, a parish, in the barony of Screen,[43] county of Meath, at an early period. But whether it was founded by the present saint, or was merely dedicated to him, the local ecclesiastical historian cannot determine.[44] After the Anglo-Saxon invasion, Kilmoon or Kilmone became a parish church. The old edifice here has been pulled down, and a Protestant house for worship has been erected on its site.[45] A St. Moenna is venerated in Jesu-Mond, diocese of Ossory, on the 26th of February.[46] This concurrence would seem to make the present saint its patron.

ARTICLE II.—ST. BECCAN, OR BECANUS, THE BLIND, PROBABLY OF KINSEALY, COUNTY OF DUBLIN. This holy man flourished, probably at an early period, for he is registered, in the Martyrology of Tallagh,[1] at the 26th of February, simply as Beccan, Chind-sali. In the Martyrology of Marianus O'Gorman, at this day, there is an entry, Becanus Kinsalie.[2] It is probable, his place was near the village of Kinsaly,[3] some three miles from Howth, in the



Kinsaly Old Church, County of Dublin.

present county of Dublin.[4] This saint appears, from the epithet applied to him, to have laboured under the loss of sight. Becan, the Blind, of Ceann-saile, had a festival, celebrated on this day, as we read in the Martyrology of Donegal.[5] At the present time, the ruined church at Kinsaly is only a little

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nance Survey Townland Maps for the County of Meath," Sheets 32, 33, 38, 39. The townland proper is on Sheets 32, 33, 38.

[44] See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxv., p. 146.

[45] *Ibid.*, p. 147.

[46] See "Statuta Dioecesis Ossoriensis," A.D. 1873, sect. 8. "De Sanctis Parochiarum Patronis, p. 28.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, p. 625.

[3] Here, according to Dr. Rutty, there is

distance from the village, and to the south of a pure, limpid stream, that runs into a small bay, north of Baldoyle.[6] It exhibits ivy-covered walls, with a nave, about 34 feet in length, by 11 in width, and a double belfried gable.[7] There are some traces of a window, stopped up under the belfry.[8] In the side walls are represented two door-ways, one nearly opposite the other.[9] A pointed choir-arch remains, and beyond this was probably the chancel, now destroyed to make room for a modern vault.[10] The walls are about 3 feet in thickness. An ancient graveyard surrounds the ruins, and it is yet much used for interments. Some large trees grow around the church. Its early patron was probably St. Beccan.[11] If deprived of corporal vision, as would seem to have been the case, we can hardly doubt, this pious servant of God had his mind enlightened with the knowledge, which removes darkness, and which conducts to the light of eternal glory.

ARTICLE III.—FESTIVAL OF ALEXANDER AND OF TARCELLORUS. The "Feilire" of St. Ængus, at the 26th of February, enters the feast of two foreign saints. The former of these was the renowned Patriarch of Alexandria,[1] who lived in the third and fourth centuries.[2] This holy bishop contended against the heræsiarch, Arius, and excommunicated him. He also assisted, at the great Nicene Council, held A.D. 325. We can find no notice whatever of Tarcellorus, at this date. The stanza of St. Ængus thus reads :—

A. IIII. kl. Togaim Alaxandir,
I forrad sanctorum;
For oen lith lan tene,
Gein Tarcellorum.

Thus translated into English, by Professor O'Looney :—

"The calling of Alexander,
Into the seat [abode] of the saints;
On the same festival, a full fire,
The birth of Tarcellorus."

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a bed of excellent marble. See "An Essay towards a Natural History of the County of Dublin," vol. ii. Minerals, p. 101.

[4] It is in the barony of Coolock, and it is shown on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 11, 12, 15. The townland proper is on Sheets 12, 15.

[5] Edited by Drs. Todd and Reeves, pp. 58, 59.

[6] See John D'Alton's "History of the County of Dublin," p. 219.

[7] The accompanying illustration is after a drawing, made on the spot, in April, 1877, by Rev. John Francis Shearman, C.C., Howth, and transferred to the wood and engraved by Gregor Grey, of Dublin.

[8] A considerable portion of the nave is enclosed by iron railing, to distinguish the interment plots of various families.

[9] A curious and small loop-hole window remains in the south side-wall, as shown in the engraving, and it is an interesting feature of the old building.

[10] Within it, as a mural slab states, are deposited the remains of Austin Cooper, Esq., R.S.A. and M.R.I.A., a learned Irish Antiquary, as also a great lover of Art and Literature. He died August 30th, A.D. 1830, aged 72 years.

[11] According to Mr. D'Alton's "History of the County of Dublin," at an early period, too, a church was built here and dedicated to St. Nicholas, Bishop of Myra. See pp. 220, 221.

ARTICLE III.—[1] The Bollandists have given his Acts, in their great work, "Acta Sanctorum," tomus iii., Februarius xxvi. De S. Alexandro, Episcopo Alexandrino in Ægypto. His Acts are there found in three sections, compiled by Godefrid Henschenn. See pp. 634 to 639.

[2] Besides his festival being entered in the Roman and several ancient Martyrologies, Marianus O'Gorman has recorded him, at this date, adding also Nestor, Bishop of Magydensis, and Martyr of Perga, in Pamphylia, and Salomon. See *ibid.* Among

ARTICLE IV.—ST. TALMACH, MONK, SUPPOSED TO BE OF LOUGH IRCE, COUNTY OF CORK, AND OF ARMORIC BRITAIN. [*Sixth Century.*] There are uncertainties to be cleared up, regarding this holy ascetic's true history, which may be understood, from reading the account of him, as given by Colgan, at this day.[1] Talmacus is entered in the Martyrology of Marianus O'Gorman, at the present date, as also in that of Cathal Maguire. The Bollandists have short notices, in reference to him.[2] This day, the Martyrology of Donegal[3] registers a St. Talmach, among our Irish saints. Bucelin follows Colgan's account of this holy monk, whom he has inserted in his Benedictine Martyrology. A conjecture has been hazarded, that like St. Enna or Moen, likewise venerated on this day, St. Talmach or Talmachus was his contemporary and a fellow-disciple with St. Brendan.[4] It has been asserted, that he followed the latter, as his intimate, and servant,[5] before the year 550, when he journeyed to Armoric Britain. There he proved a pious and an obedient monk. It is related, that one winter, while snow covered the earth, St. Brendan and his companions were patiently waiting outside the bolted doors of a certain monastery. The door-keeper from within cried out, "Come, so that your merits may open the gate for you." None of the snow fell on the holy abbot or on his companions. Then St. Brendan said to his disciple Talmach: "Go, and in Christ's name, open the door for us." Immediately Talmach extended his hand; the bolts were withdrawn, and the party obtained shelter.[6] Another anecdote is related of his obedience, in removing a certain wild animal, which destroyed men and other animals, in the place where St. Gildas lived. This Talmach did, at the special request of St. Brendan. The wild animal and her cubs followed the holy men, as if those had been domesticated, and thenceforward they did no further injury.[7] A question may be raised, as to whether the present holy monk returned to Ireland, or not;[8] or, if he be the hermit, who appears to have selected for his instruction the celebrated monastic establishment, founded by St. Barry,[9] in a wild region of southern Ireland. In after time, a disciple named Talmach—the exact site of whose church is not known—placed it under the guardianship of his renowned Master. Thus, the Life of St. Barre states,[10] that Talmach gave his church to God and to Barre; for, he was at Barre's school, at Loch Irce. Yet, he may have been altogether a different Talmach from the disciple, who was with St. Brendan, in Armoric Britain. That Lough Irce, to which allusion is here made, was the now celebrated Gougane Barra, in the western part of the county of Cork, in the opinion of some writers, although others state, this Lake-eirc was in the hollow part of the present city of Cork.[11] A charming illustration on steel of the island hermitage, the lake and wild mountain steeps around Gougane Barra, will be found in the "Scenery and Antiquities of Ireland," by W. H. Bartlett.[12] The lake itself is in a deep

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the pretermitted saints, p. 625. The Bollandists remark, that elsewhere, they find no mention of Salomon, on this day; but, in their copy of Marianus O'Gorman, they meet his name enclosed within a circle, for what reason, they do not know.

ARTICLE IV.—[1] See "Acta Sanctorum Hiberniæ," xxvi. Februarii. De B. Talmacho Monacho, pp. 414, 415.

[2] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, p. 625.

[3] Edited by Drs. Todd and Reeves, pp. 58, 59.

[4] See his Life, at the 16th of May.

[5] According to the Irish Life of St. Brendan, chap. lv.

[6] See Rt. Rev. Patrick F. Moran's "Acta Sancti Brendani." Vita &c., cap. xv. p. 13.

[7] See *ibid.*, cap. xvi., p. 15.

[8] The Martyrologists of Donegal think, this saint is that same Talmach.

[9] See his Life, at the 25th of September.

[10] *Chap.* x. This refers to the Life of St. Barr or Finbarr of Cork.

[11] See Harris' Ware, vol. i., "Bishops of Cork," p. 556. Also, Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. iv., and n. 59, pp. 314, 316.

mountain recess, enclosed on every side, except at the east, with steep and rocky crags, down which in their crevasses pour several mountain streams into the placid waters beneath. It has been suggested, by way of a conjecture, that the monk or disciple of St. Barry is the Talmach, who, on the 14th of March, has a festival. "I see of the name, but these only," is the concluding remark of the writer,[13] alluding to the fact, that two Talmachs, solely, and having two distinct festivals, are to be found in our Irish Calendars.

ARTICLE V.—ST. ÆDHLUG, OR AIDLUGUS, ABBOT OF CLONMACNOIS, KING'S COUNTY. [*Seventh Century.*] Some brief notices of St. Ædhlug are inserted by Colgan,[1] for the 26th of February, and the Bollandists[2] commemorate him, at the same date. This holy abbot is called in Irish, Oedhlugh, or Aedhlug, and, in Latin, Aidlogus or Ædlugus. It is probable, this saint was born in the sixth century. His father's name was Coman.[3] Having chosen for his inheritance the monastic profession, Ædlug became a cenobite, in the great Monastery of Clonmacnois. A line of gravel hills, forming the Aisgir Reada, comes from the east, and it cuts the line of the Shannon, at right angles, causing the great river to form a reach or bend; while the hills, breaking their direct line, as they approach the stream, below Athlone, form an amphitheatre. On the southern curve of this bank were erected the Seven Churches, at Clonmacnoise,[4] as that remarkable group of ruins has been very generally designated. There Ædlug was distinguished, for all the virtues and perfections of his state. After the death of St. Cronan Mac Ui Loeghdea, who ruled over this establishment, until the year 637,[5] our saint was appointed to succeed. Having faithfully discharged the duties of his trust, this holy abbot departed life, on the 26th of February.[6] On this day, in the Martyrologies of Tallagh,[7] of Marianus O'Gorman,[8] and of Donegal,[9] is recorded, Aedlugh, or Ædlog. The latter record tells us, he was the son of Cammán, and an abbot, at Cluain-mic-Nois, where his feast was kept. In the table, postfixed to this Martyrology, it is suggested, in a note, that he may be the Atalongus, mentioned in the Life of St. Gertrude.[10] The year of his decease is set down in the Ulster Annals,[11] and it is generally allowed to have been 651.[12] According to Ussher, however, St. Ædhlug died A.D.

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[12] See vol. ii., p. 51.

[13] See Rev. Drs. Todd's and Reeves' edition of the "Martyrology of Donegal," pp. 58, 59.

ARTICLE V.—[1] See "Acta Sanctorum Hiberniæ," xxvi. Februarii. De S. Aedhlugo Abbate de Cluainmicnois, p. 417.

[2] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, p. 625.

[3] Marianus O'Gorman and his Scholiast have this statement.

[4] See Rev. Cæsar Otway's "Tour in Connaught," chap. iii., p. 71.

[5] "Age of Christ 637. The fourteenth year of Domhnall. St. Cronan Mac Ui Loegde, Abbot of Cluain-mic-Nois, died on the 18th of July."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 254, 255. The Annals of Ulster agree with this account, as to the year. See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 47.

[6] The "Annals of the Four Masters" thus record his death at A.D. 651. "St. Ædhlug, son of Cummain, Abbot of Cluainmic-Nois [died] on the 26th of February."—Dr. O'Donovan's edition, vol. i., pp. 264, 265.

[7] Edited by Rev. Dr. Kelly, p. xvi.

[8] As stated by the Bollandists, Marianus makes him Abbot of Cluan-micnoseu. See, also, Colgan's "Acta Sanctorum Hiberniæ," xxvi. Februarii. De S. Ædhlugo Abbate de Cluainmicnois, nn. 2, 3, p. 417.

[9] Edited by Drs. Todd and Reeves, pp. 56, 57.

[10] See *ibid.*, pp. 358, 359.

[11] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, A.D. DCLI., p. 50.

[12] See Colgan's "Acta Sanctorum Hiberniæ," i. Martii, p. 437, n. 4. At xxvi. Februarii, p. 417, it is stated, that our saint died in 551 or 552, and this is again repeated, in note 4; but, it is quite evident, these are typographical errors. Yet, relying on such false dates, Archdall tells us, that

652.[13] Among the highly interesting monuments, described and so beautifully delineated, on stone, by Miss Stokes, there is a fragmentary inscribed cross, with the letters Aed, in the Irish character, and distinctly legible.[14] This was found at Clonmacnois ;[15] but, although of great antiquity, it cannot be proved to record the present abbot's memory.

ARTICLE VI.—REPUTED FESTIVAL OF A ST. MATHILDE, MATHILDA, OR MECHTILDIS, A SCOTTISH VIRGIN. [*Thirteenth Century.*] Very unsatisfactory are the ensuing notices, we have drawn together, regarding a holy female, to whose birth Ireland may possibly lay a claim. Dempster[1] states, that at the town, Lapiona,[2] or Lapion,[3] on the 26th of February, was held the feast of St. Mechtildis, a virgin, and the daughter of a Scottish King, who, with her brother, Alexander,[4] despising the delights of this world, retired into a wilderness,[5] in Gaul. In life and after her death, she was renowned for miracles. It is said, she addressed a Book to Alexander, and it was designated, "Ad Fratrem de Mundi Contemptu." Molanus,[6] John of Trittenhem,[7] and Antonius Dauroultius,[8] have treated concerning this holy virgin, who flourished, it is stated, about the year 1238.[9] At the present date, the Bollandists furnish notices of no less than three holy women, named Mathilda or Mechthildis.[10] One was a nun of Elpediana, in Saxony ;[11] one was an Andecensian virgin, and an abbess, at Diessen ;[12] while the other was an *inclusa*, at Spanheim,[13] where she died, in the odour of sanctity,[14] A.D. 1154. A concert of angels, at this time, was heard.[15] Various visions proclaimed her exalted favours, and St. Hildegarde, then living, furnished testimony regarding her holiness.[16] The St. Matilda or Mechtildis, about whom we are treating, at

an Abbot, Oedhlugh, died at Clonmacnois, on the 26th of February 551.—See "Monasticon Hibernicum," p. 380.

[13] See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 502, and "Index Chronologicus," at A.D. DCLII., p. 538.

[14] See that accomplished lady's invaluable artistic and archæological work, "Christian Inscriptions in the Irish Language," vol. i., p. 37, and plate xxix. Fig. 74.

[15] It has been drawn by Miss Stokes, from a rubbing taken of the stone, by Rev. James Graves and by W. M. Hennessy, in the year 1869.

ARTICLE VI.—[1] See "Menologium Scoticum."

[2] Lappa or Lapponia—divided into Swedish, Norwegian and Muscovite lapland—is a country of Northern Europe. See Baudrand's edition of Ferrarius' "Novum Lexicon Geographicum," tomus i., p. 407. Yet, the place named represents some town, probably in a more southern part of Europe.

[3] In his history, Dempster says, it was near a Cistercian Monastery. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 841, p. 449.

[4] See notices of him, at the 14th of January, and at the 6th of August.

[5] For this, Thomas de Cantiprato, in "Apiario," lib. ii., cap. x., is quoted. See Bishop Forbes' "Kalendars of Scottish Saints," p. 193.

[6] In his additions to Usuard.

[7] In Chronico Hirsaugæ, A.D. MCLIV. Dempster adds, "nisi ea sit alia."

[8] "Catechismus Historialis," Tit. xxiv., sect. v., cap. IIX.

[9] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 841, p. 449.

[10] See "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, p. 626.

[11] She is noticed, at this day, in "Kalendarium Marianum," of Balinghem, and by Bucelin. According to some, her feast belongs to the 19th of November.

[12] According to Matthew Rader, in "Bavaria Sancta," her feast is on this day. Others state, she died, on the 31st of May.

[13] Ferrarius seems to confound the present Mechtildis with the Abbess of Diessen, in Bavaria, saying, that she was born in the latter place, although she lived at Spanheim.

[14] At this date, Arnold Wion, Hugh Menard, Gabriel Bucelin and Eugene Dorgain have her noted as a saint.

[15] Thus Trithemius writes, in his Chronicle of Spanheim, and in that of Hirsaugien. Yet, from his narrative, it does not appear, any public veneration was accorded to her by the church.

[16] Her parents, Eberhard and Hiltrude, are said, by Trithemius, to have lived in the village of Sponheim, under the castle, and her father bravely served in war under Stephen, Count of Sponheim, for many years.

this date, seems rather to have been that holy virgin, Mathilde, respecting whom notices will be found, at the 1st of January; unless, indeed, there be a confusion of names, places, and statements, regarding different holy women, bearing a similar name, and this appears to be no unlikely version of the case.

ARTICLE VII.—ST. OGAN, OGHANUS, OR OGRIN, A BISHOP. The Carthusian Martyrology of Hermann Greuen—also known as the enlarged Usuard—places St. Oganus, or Ogrinus, a Bishop, in Hibernia, at this date.[1] Philip Ferrarius has a similar statement. Canisius and others falsely call this saint Sophanus, apparently resolved again by a mistake into Stephanus. Besides these varying names, we find the anonymous Catalogue of Irish Saints, published by O'Sullevan Beare, contains the name of St. Ogrinus,[2] at the 26th of February. In the list of Father Henry Fitzsimons occurs, likewise, the entry of Ogrinus,[3] Bishop, for the same day, and on the authority of Floratius.[4] Dempster tells us, that St. Ogrinus, whose feast he assigns to the 25th of February, was a different person from St. Oganus, venerated at the present or next day, although like the latter a bishop, and leaving Scotia as a pilgrim, for the love of God. The same writer alleges, that he was one of those Scots, who tended the hospitals in Gaul, and which had been built there by their Scottish ancestors.[5] Dempster says, he was one of those holy pilgrims, who through religious zeal was accustomed to visit those places, rendered so venerable on account of our Lord's passion, or the *limina* of the Apostles, or who undertook a public mission for the conversion of pagans. It is said, likewise, by some, that he was an Irishman, because, as Dempster avers, he was born in the mountains of Scotia.[6] It is thought, by Colgan, that some corruptions of spelling must have crept into the Martyrologies abroad; for, in our native Menologies, we do not meet with any of our saints, distinguished under the foregoing titles. If this saint lived beyond the seas, the same writer remarks, that he might properly be called Ogan, as such a name is not unknown in our Annals.[7] If this saint flourished in Ireland, perchance Ogrinus and Beganus[8] may have been confounded. Properly to identify the present holy man seems to be attended with great difficulty. At the 26th of February, in the anonymous Catalogue of national Saints,

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ARTICLE VII.—[1] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, p. 626.

[2] Ogrinus, as a saint of Scotland, is distinguished by Dempster, from Oghanus, a saint of Germany, or a saint of Hibernia, as Ferrarius states.

[3] Colgan thinks, that Ogrinus was specially venerated at the 18th of February, or at the 15th of December. To the latter date, the Bollandists relegate a future examination of this question.

[4] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap xi., p. 49, and cap. xii., p. 56.

[5] It is said, those houses were intended for Scottish pilgrims alone, and the decrees of the Council of Meldensis, cap. xl., are quoted, as authority. The bare name of St. Ogrinus occurs in the German Martyrology of Canisius, nor, for want of books, could Dempster state more regarding him, the year when he flourished being uncertain. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xiv., num. 988, p. 518.

[6] The same writer foolishly remarks, that not only do noble Irish names begin with an O, but the Scotch have families similarly distinguished, as Ogilby, Oliphant, and such like. Yet, no person would be so insane, as he observes, to deny a Scotch descent to such families. See *ibid.*

[7] See Colgan's "Acta Sanctorum Hiberniæ," xxvi. Februarii. De S. Ogano, alias Ogrino Episcopo, p. 415.

[8] Said to have been of Ceann-Saile. We have noticed him, in a previous Article, at the present day. Colgan thinks it possible, that Oghrin or Ogran may be resolved into Odhrin or Oghrin, or even into Ogan; as various saints so called, and Annalistic entries corresponding, may be found in Irish archives. See *ibid.*, and nn. 1, 2, 3, 4.

[9] See O'Sullevan Beare's "Historiæ

published by O'Sullevan Beare, the name, St. Stephanus, is found. In Henry Fitzsimon's list, where he quotes the Carthusian Martyrology, for the same day, this saint is entered as Sophanus, Bishop.[9] Again, Dempster[10] records, that Ogan, a Bishop, and of Scottish race,[11] was venerated in Germany, on the 26th of February.[12] It also stated, that the Acts of this Ogan—the name again transformed to Ogrin—Bishop and Confessor, were extant,[13] as Canisius, Fitzsimon and Ferrarius declare, although Colgan has doubts regarding the authenticity of their information.[14] Now, the name of St. Soghanus[15] is entered, in the anonymous Catalogue of national Saints, published by O'Sullevan Beare, and at the 26th of February. At the same day, in Father Henry Fitzsimon's list of Irish Saints, Soghanus, Bishop, is commemorated. He cites the Carthusian Martyrology, as the authority.[16] It is evident, that various obscurities, and difficulties of reconcilement, are to be found, in the foregoing notices.

ARTICLE VIII.—ST. CRONAN, OF GLINN ASSI, ASA, AESA, OR AOSA. We find a Cornan,[1] S. Glinn Asa, is registered, in the Martyrology of Tallagh,[2] at the 26th of February. Whether the letter S. be here intended to mean *Soggart*, "a priest," or *Sanctus*, "a saint," may admit of speculation, for the rank of this holy man has not been determined. In the Martyrology of Marianus O'Gorman, it would seem, he was set down, at this date, as Cronanus, Glin-asi.[3] According to the Martyrology of Donegal,[4] on this day veneration was paid to Cronán, of Glenn-aosa. This place we have not been able to discover.

ARTICLE IX.—REPUTED FESTIVAL OF JOHN, BISHOP OF CONSTANCE, GERMANY. This holy man is said to have been from Scotia, by Arnold Wion,[1] and Ferrarius,[2] while, the English Martyrology makes him a Scotus,[3] and a Hibernian.[4] He is stated to have been a disciple of St. Gall,[5] the Apostle of Switzerland. Yet, others make him, by family and birth, a native of Rhœtus Curiensis.[6] They state, also, that he was a native of the country, near Constance,[7] in Switzerland, of which see he became the bishop. By some of the Continental writers he is styled *Beatus*;[8] while this title, or that of *Sanctus*, is pretermitted, by various other writers. His feast seems to be wanting, in the Breviaries and Kalendars of the Church, at Constance,

Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 57.

[10] See his "Menologium Scoticum."

[11] The German Martyrology of Canisius is quoted by Dempster.

[12] See his "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xiv., num. 987, p. 518.

[13] See Bishop Forbes' "Kalendars of Scottish Saints," p. 193.

[14] See "Acta Sanctorum Hiberniæ," xxvi. Februarii. De S. Ogano, alias Ogrino, Episcopo, p. 415.

[15] Dempster states, that some have the festival of Soghan and Sophan, Bishops, at this date. See "Menologium Scoticum," XXVII. Bishop Forbes' "Kalendars of Scottish Saints," p. 193. Dempster forgets to mention the foregoing bishops in his Ecclesiastical History.

[16] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 57

ARTICLE VIII.—[1] This is probably an error for Cronan, the correct name.

[2] Edited by Rev. Dr. Kelly, p. xvi.

[3] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, p. 625.

[4] Edited by Drs. Todd and Reeves, pp. 56, 57.

ARTICLE IX.—[1] See "Lignum Vitæ," lib. ii., cap. xxxix.

[2] In "Catalogus Generalis Sanctorum."

[3] In the first edition.

[4] In the second edition.

[5] According to Democharis. See the Life of St. Gall, at the 16th of October.

[6] See Bruschius, "De Episcopis Germaniæ," as also Jacobus Manlius Brigantinus, "In Chronico Constantiensi," edited by Pistorius.

[7] See Theodorus, Abbas Campidonensis, "In Vita S. Magni, sive Magnoaldi, Ma-

printed in the sixteenth century.[9] Yet, Henricus Murerus[10] styles him *Beatus*, stating that the day of his death was unknown. He is said to have been the eleventh Bishop of Constance, in the order of succession. Dempster, Camerarius, and Henry Fitzsimon, have his festival, at the 15th of December, while Murerus sets it down, for the 25th of the same month. At the present date, the Bollandists place on record the previous statements regarding him, but conditionally promise, at the 15th or 25th of December, to add other particulars if they could be revealed, in reference to Bishop John's claim, or title, to be included with the beatified.[11]

ARTICLE X.—ST. ETHNEA, EITHENE, ATHNA, ETHNA, HETHNA, OR ETHNI. Nothing is positively known, regarding the family, place or time of this holy woman. However, her name is found, in the Martyrology of Tallagh,[1] at the 26th of February, where she is called Ethni. Likewise, in the Martyrology of Marianus O'Gorman, at this date, Ethnea, a Virgin, is entered.[2] On the same day, Father John Colgan has a double notice,[3] viz.: regarding St. Ethnea, that virgin, who is mentioned with her sister, Fedelmia,[4] in St. Patrick's Acts,[5] as also in reference to the Blessed Ethnea, a widow, and the mother of the illustrious St. Columkille.[6] He is doubtful, as to whether the present holy Ethnea was one or the other; for, he contrives to distinguish her from certain Ethneas, named in our Irish Calendars. The fact, that she is styled a virgin, by Marianus O'Gorman, should exclude the notion, that the present saint could have been the mother[7] of St. Columba. If she be that royal convert, mentioned in St. Patrick's Acts, while Probus calls her Aethne Alba, or "Ethne the White,"[8] Jocelyn styles her Etne Rufa, or "Ethne the Ruddy.[9] In the absence of proof, regarding Ethnea, noted in our Calendars, at the present day, conjectures can alone be hazarded. As we have seen, this noble virgin is thought to have had identity with a Saint Ethnea, Athna, Ethna, or Hethna,[10] whose festival has been already assigned to the 11th day of January, where full notices regarding her occur. On the present day, Eithne, was venerated, as we read in the Martyrology of Donegal,[11] but nothing more is added, to throw any further light on her history.

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gistri," at the 6th of September, and Walafridus Strabo, "In Vita S. Galli."

[8] As by Bruschius, Arnold Wion, &c.

[9] Jacobus Manlius, in his work, intituled, "Catalogus Sanctorum indigenarum et advenarum Vindonissensis et Constantiensis Diœcesis," has no mention of this John, although towards the end, he even adds some persons, reputed to be saints there, yet without mention in the canon.

[10] "In Helvetia Sacra."

[11] See "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, pp. 626, 627.

ARTICLE X.—[1] Edited by Rev. Dr. Kelly, p. xvi.

[2] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxvi. Among the pretermitted saints, p. 625.

[3] See "Acta Sanctorum Hiberniæ," Februarii xxvi. De SS. Ethnea et Fedelmia, VV., pp. 415, 416, and De B. Ethnea Vidua, p. 416.

[4] See the Acts of both, at the 11th of January.

[5] See St. Patrick's Life, at the 17th of March.

[6] See his Life, at the 9th of June.

[7] For further particulars, regarding her, the reader is referred to the Life of her renowned son.

[8] See Colgan's "Trias Thaumaturga." Quinta Vita S. Patricii, lib. ii., cap. xiv., p. 53.

[9] See *ibid.* Sexta Vita S. Patricii, cap. lviii., p. 77.

[10] Thus is she variously named in Henry Fitzsimon's "Catalogus Aliquorum Sanctorum Iberniæ." See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xii., pp. 52, 54.

[11] Edited by Drs. Todd and Reeves, pp. 58, 59.

Twenty-Seventh Day of February.

ARTICLE I.—ST. COMGAN, OR COMDHAN, ABBOT OF GLEANN-USSEN, OR KILLESHIN, QUEEN'S COUNTY.

[*POSSIBLY IN THE NINTH CENTURY.*]

OUR primitive saints always remembered, that the Kingdom of Heaven was not to be taken, but by violence, according to the admonition of our Divine Redeemer;[1] and hence, they regarded self-love as one of their chiefest enemies. By self-denial and by voluntary mortifications, they used violence towards their passions and appetites, while they loved a monastic state, as serving morally and materially to regulate the temper and the will. There, too, they studied to find out their predominant passions, and laboured to suppress them, by the holy exercises of prayer and penance.

Making due acknowledgments to Father John Colgan, for notices supplied to them, the Bollandists have a brief account referring to this saint, in three paragraphs, at the present date.[2] His name is written Comgán, in the Book of Leinster[3]—and this is the most general form; however, it is spelled Comdhan, in the Martyrologies.[4] From various sources, Colgan has gleaned whatever he thought necessary, to compile Acts of the present holy abbot.[5] However, it must be acknowledged, those sources, for illustration of his Life and career, are unsatisfactory, and very meagre. Some confusion appears to have arisen, in reference to his history, owing to variations of statement about his pedigree, and regarding the epithet affixed to his name, written Comgan, cen-dindis.[6] This adjunct seems to have been thought equivocal, by a Scholiast, on the "Feilire" of St. Ængus.[7] His father's name was Deirmit, son to Dega, or Degadius, of the Dalcassian race.[8] This tribe had its origin from Cormac Cas, who gave name to it. According to accounts left us, his mother was Ethnea,[9] daughter to Fedlimid, or Feidhlimidh, son to Tighernach.[10] Some have said she was a sister to St. Columkille.[11] This is clearly

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ARTICLE I.—[1] St. Matt. xi., 12.

[2] See "Acta Sanctorum," tomus iii., Februarii xxvii. De S. Comgano Abbate Glinnussensi in Hibernia, p. 682.

[3] Fol. 126, *a* 2.

[4] See Miss Stokes' "Christian Inscriptions in the Irish Language," vol. i., p. 19.

[5] See "Acta Sanctorum Hiberniæ," Februarii xxvii. De S. Comgano Abbate de Gleann-Ussen, pp. 417, 418.

[6] We find "cen-dindis" rendered "without reproach," in Miss Stokes' "Christian Inscriptions in the Irish Language," vol. ii., p. 85, where allusion is made to the present saint.

[7] We find it thus explained, in a gloss on the text, in the Leabhar Breac copy, at Cendinnoip: "i. e. without dishonor, or Cend-innis, a proper name of a hill, in the region of Comgan, in (the territory of) Dalgas." See lithograph copy, issued by the Royal Irish Academy, p. 82.

[8] In the "Menologic Genealogy," chap. 35, the pedigree of our saint is referred to Cormac Cas. In the "Leabhar Breac" copy of Irish saintly pedigrees, we have this account: Comdhan of Glenn Ussen, the son of Dermit, son of Dega, son of Temni, son of Fircorb, son of Mogacorb, son of Cormacass, son of Oiliol Olum. See lithograph copy, p. 19.

[9] In the copy of the Treatise, "On the Mothers of the Irish Saints," which I possess, she is called Eithne ingen Feroimido maccep Comgain Glinnoi Uisen, "Eithne, the daughter of Fedhlimid, mother to Comgain of Glenn Uissen."

[10] The O'Clerys have this pedigree of her, in their Martyrology.

[11] In the "Maternal Genealogies of the Irish Saints," attributed to Ængus the Culdee, it is stated, however, that Ethnea was daughter to Fedlimid, son to Tigernac, and mother to Comgan of Gleann-ussen.

a mistake,[12] for Fedhlemid, who was the father of St. Columba, should not be called the son of Tigernac, but rather the son of Fergus.[13] Again, we are told, that Tighernach was Fedhlemid's brother, and the father of Saints Colman and Cuan.[14] This account of our genealogists shows, that his family relationship removes all suspicion about Comgan being the nephew of St. Columkille.[15] Various mistakes,[16] in connexion with the statements[17] of writers, have thus obscured genealogical accounts, regarding this holy abbot. He had five brothers, it is said, and all of these were distinguished for their sanctity.[18] They were named, Mernoch, or Ernan, Moelchua, or Melchuo, Mirilius, otherwise Mirinus, or Imrilius, Moeldubh, or Moeldubhius, and Telduhius, or Teldubius, the Poet.[19] This supposes, however, that they were sons to Degill and of Cumine, or Cumenia, the sister of St. Columba;[20] but, as we have already stated, they were not brothers to our saint.

St. Comgan was born, as we are told, in a part of Munster province,[21] called Keann-Indse. Yet, this is probably an unfounded supposition, since, as we have seen, Comgan, cin-dinis, or "without reproach," may have been mistaken for the proper name of his place. Besides, this Ceann-Indis, or Ceann-Indeas, has not been identified. In what year his birth took place is unknown. It has been supposed, that Saint Comgan built a church, within the Dalcassian territory, and that it was known as Ceann-Indis or Keann-Indse. This place, also called Ceann-Innis, and Ceann-Indeas, is said to have been the name for a hill, in that territory of the Dalcassians, where Comgan was born. This building must have been situated, on some hill, it is thought, in the county of Clare.[22] Whether this structure had been erected, before or after our saint's elevation to the rank of abbot over Gleann-Ussen Monastery, has not been determined;[23] but, probably the statement

[12] Eithne or Ethnea, the mother of St. Columba, was the daughter of Dioma, son of Noe, according to the Tract, "On the Mothers of the Irish Saints." MS. copy from the "Leabhar Lecan," *penes auctoris*. She descended from Cathaoir Mor, King of Ireland, A.D. 120 to 123. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 102, 103.

[13] This Colgan promised to prove, in his notes to St. Columkille's Acts, at the 9th of June.

[14] According to the "Menelogic Genealogy," chap. i.

[15] See, likewise, that interesting Genealogical Table of the early Abbots of Hy, in Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional notes (N), p. 342.

[16] See "Trias Thaumaturga," p. 478. See, also, appended to the Life of this saint, in the "Acta Sanctorum Hiberniæ," nn. 5, 6, p. 418.

[17] The Genealogy, said to have been compiled by Ængus, differs from that given by Cathal Maguire, who makes our saint a nephew to St. Columkille, in his Martyrology, at the 27th of February. The same thing is done, in a gloss to the "Feilire," in the "Leabhar Breac," at p. 82, of the lithographed copy.

[18] Cathald Maguire writes, that St. Comgan's brothers were SS. Mernochus, Moelchua, Imrilius, Moeldubius and Teldubius, an inspired poet of Aidhne; six sons of the victorious Ethnea, daughter to Fedhlemid; these were glorious towers of probation. Nearly the same account is found in the gloss to the "Feilire," in the "Leabhar Breac," p. 82, of the lithographed copy. The amiable and great sister of St. Columba, sprung from the renowned family of Conall the Great, was their mother. This the Scholiast writes in a style, as we are told, very archaic. See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Februarii, p. 418.

[19] For a diversity of spelling, regarding these several names, the reader is referred to that text of our Saint's Life, furnished by Colgan, and to the extract from Maguire's Martyrology. See nn. 5, 6.

[20] Colgan treats about these, and two additional holy brothers, St. Lasren and St. Bran, in his "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. ii., pp. 478, 479, and cap. x., pp. 488 to 491.

[21] This statement is found in the "Menelogic Genealogy," chap. iii., in Maguire, at the 27th of February, and in other authorities. See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Februarii. Vita S. Comgani, n. 2, p. 418.

[22] Our saint belonged to this place, according to the Scholiast on St. Ængus the Culdee, according to the Calendar of Cashel, and to Charles Maguire.

[23] See Dr. Lanigan's "Ecclesiastical His-

is not deserving of any consideration. When treating about St. Ita,[24] Colgan says, that in her time lived, as one of her familiar friends, a certain Comdan,[25] or Comgan.[26] He adds, also, that St. Cumineus, brother to such Comgan, was a disciple of St. Ita. Although that Comgan is regarded as a saint, by some writers; yet, Colgan rather thinks the Comgan, mentioned in St. Ita's Acts, was Abbot of Glenn-Ussen, and bearing that name.[27] We believe this, however, to be an unfounded conjecture, since it is inconsistent with any evidence, that can be adduced.

That St. Comgan was connected with Gleann-Ussen appears, from the authority of the Menelogium Genealogicum, the Martyrologies of Tallagh, of Cashel and of Marianus O'Gorman. This was the name of a remarkable glen, situated in the territory of Hi-Bairche, about two Irish miles to the west of Carlow. There exists a considerable portion of the ruins of an ancient church, called Cill Ussin, *anglicé*, Killeshin. This monastery was situated, in the south-eastern part of the Queen's County.[28] Yet Archdall[29] identifies the church of Gleann-Uissin with Gleane, or Glin, near Firbane,[30] on the River Brusna, in the barony of Garrycastle, and King's County. But, this is a childish guess, because Gleann-Uisean is described in the authorities referred to by Archdall himself, as being in the territory of Ui-Bairche. In this, the Church of Sletty, close to Carlow, was situated.[31] At Killeshin, St. Diarmaid or Diermit is said to have built or presided over a church or monastery;[32] and, this must have been as late as the ninth century, if we are to identify him with that Diarmaid, Abbot of Gleann-Uissean,[33] whose death is recorded at A.D. 874.[34] Now, Comgan is generally allowed to have succeeded him; but, at what particular date is not clearly ascertainable, for we cannot find any well-known allusion to him in our Annals. At Killeshin are still to be seen, on the hill slopes of Slievemarigue, the interesting ruins of a very ancient ecclesiastical structure. It is in the Irish Romanesque style. The cloicethech, or bell-house, there, was destroyed, in the year 1703.[35] There are various details of the Church at Killeshin represented by woodcuts and described by Mr. Wakeman.[36]

It has been assumed, that when St. Comgan[37] found himself at the end of his mortal course, he entreated St. Ita, that she would come in Christ's name to place her holy hand upon his lips, and close his mouth, on the day of departure. Comgan also said, he learned from an Angel of the Lord, how the

tory of Ireland," vol. ii., chap. x., sect. xiv., n. 245, p. 79.

[24] See her Life, at the 15th of January.

[25] He was surnamed, Mac Dacheard. This seems to establish the fact, that he was a different person from our saint.

[26] He died during the reign of Domhnall, who began his reign in the year 624. See O'Donovan's "Annals of the Four Masters," vol. i., pp. 246, 247.

[27] Being set down, with his festival, at the 27th of February, in some of our Irish Calendars, Colgan promised to treat concerning him on that day, and our national hagiologist redeemed his promise, so far as he could find materials or safe conjecture to complete his notices.

[28] See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 264.

[29] In his "Monasticon Hibernicum," p. 398.

[30] The places here named are situated in the parish of Gallen, and of Wheery or Killagally. See "Ordnance Survey Townland Maps for the King's County," Sheet 14.

[31] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (y), pp. 464, 465.

[32] See Father Hugh Ward's "Sancti Rumoldi, &c., Acta." Dissertatio Historica de Patria S. Rumoldi, sect. 9, p. 159.

[33] See notices of him, at the 8th of July.

[34] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 520, 521.

[35] And on the 8th of March, as appears by a manuscript entry, on the fly-leaf of an Abridgment of the Public Printed Irish Statutes, now in the possession of R. Clayton Browne, Esq., D.L., Browne's Hill, Carlow. See Miss Stokes' "Christian Inscriptions in the Irish Language," vol. ii., p. 86, and n.

[36] See "Archæologia Hibernica. A Hand-Book of Irish Antiquities, Pagan and Christian," part ii. Early Christian Antiquities, chap. iii., pp. 79 to 81.

[37] See Colgan's "Acta Sanctorum Hiber-

soul of that person would be conducted to Heaven, on whose wasting body, the hands of St. Ita should be placed. But, the holy virgin, sincerely humble, remonstrated with the abbot and assured him, that he had entertained too exalted opinion of her sanctity, by supposing her touch could give him any sort of guarantee, that God's blessed Angels would receive his soul on her account, and immediately after death. St. Comgan replied, "Truly, I say, that because of what I have asked, no demon shall dare approach our path, nor in any manner accuse us." His request was complied with, and after St. Ita had predicted the holy man's future happiness, he departed,[38] before the year 569,[39] supposed to have been that of St. Ita's death. As we have already indicated, the whole foregoing account must be referred to a Comgan, who flourished some centuries before the present saint. We find him placed after St. Diarmaid, in the government of Killeshin Monastery, and he cannot have enjoyed this position, before the close of the ninth century.[40] Probably this was about the time, when our St. Comgan was abbot over that establishment.

It is supposed, by Dr. Lanigan,[41] that his departure occurred at Ceann-Indis, and in his assumed native country, Thomond, from the circumstance of it being nearer to St. Ita's monastery, at Cluain-Credhail,[42] than was Gleann-Usshin, over which, it is thought, he had been abbot. Again, Dr. Lanigan supposes, that Ceann-indis could not have been very far from Cluain-Credhuil, and that probably it was within a few miles, being separated, perhaps, by little more than the River Shannon. But, we have already seen, all this is built upon the authority of a conjectural gloss, over St. Comgan's name, and on his presumed identity with a Comgan, living in the sixth century. In addition to all this, Archdall tells us, in one place, that St. Comgan died, on the 27th of February, A.D. 565, and at a respectable old age.[43] In another part of his work, that writer merely states, how our saint, whom he calls St. Comgall, died before the year 569.[44] The Abbot of Killeshin did not bear the latter name,[45] but he was called Comdan, Comdhan, or Comghan.[46] However, the probable date for his death was towards the close of the ninth, or about the beginning of the tenth, century. At this day, he is commemorated in our Irish Calendars. We find the simple entry, Comgan, of Gliuni Usin, inserted in the Martyrology of Tallagh,[47] at the 27th of February. St. Ængus the Culdee, likewise, has placed his festival in the "Feilire.[48] The Kalendar

niæ," xv. Januarii. Vita S. Itæ, cap. x., p. 67.

[38] The time of that Comgan must have been in the sixth century.

[39] This was the year of St. Ita's death, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 206, 207.

[40] See Archdall's "Monasticon Hibernicum," p. 398.

[41] See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. iii., n. 18, p. 89.

[42] Dr. Lanigan imagines the Abbot would not have required her attendance, at his death, had she been separated from him by a greater distance.

[43] See Archdall's "Monasticon Hibernicum," p. 398.

[44] *Ibid.*, p. 43.

[45] See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Februarii, pp. 417, 418.

[46] In the Irish language, the letters g and d aspirated sound similarly.

[47] Edited by Rev. Dr. Kelly, p. xvii.

[48] The following stanza, from the "Leabhar Breac" copy, with its English translation, has been furnished by Professor O'Looney :—

D. III. kl. La cerad Abunoi,
Mor alaiuib Lamair;
Feil Chomgain Cenuinuir;
Airec cino Iohainn.

With the suffering of Abundus,
Great his gifts of poems;
The feast of Comgan, Cend Inis,
The finding of the head of John [the Baptist].

The foreign saint here mentioned seems to have been identical with Abundantius or Abundius, one of the Martyrs of Thessalonica, in Macedonia, and whose feast occurs at this day. See an account, in the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxvii., pp. 676, 677.

of Cashel, the Martyrology of Marianus O'Gorman, and the Martyrology of Cathal Maguire, have entered his festival, at the 27th of February.[49] The Martyrology of Donegal,[50] on this day, records, Comdhan [*i.e.*, Diarmaid],[51] of Glenn Uissen.[52] This holy man appears to have been greatly venerated, in Ireland, where his Office, containing nine Lessons, was formerly recited.[53] At the iii. of the March Kalends, or at the 27th of February, we learn from the Kalendar of Drummond, that in the Island of Hibernia, the Natalis of the holy Confessor Comgan, who went to Christ, was celebrated.[54] No further biographical statements, in reference to him, have been preserved.

ARTICLE II.—ST. COMMAN, MAC UA THEIMHNE. Remarking that Father John Colgan passes over this saint, at the 27th of February, the Bollandists briefly notice him, although confessing they knew nothing of his history.[1] This name occurs, in the Martyrology of Tallagh,[2] at the same date, and it is written there, Comman mac h. Themin. That of Marianus O'Gorman, in the ecgraph, or extract, furnished to the Bollandists,[3] had "Comanus filius Va Temne;" while, we find mentioned, in the Martyrology of Donegal,[4] that Commán, Mac Ua Theimhne, had a festival, celebrated on this day. His place is not recorded.

ARTICLE III.—REPUTED FESTIVAL OF SOGHAN AND SOPHAN, BISHOPS. Dempster[1] has, at the 27th of February, a festival for St. Soghan and St. Sophan, Bishops, whom other writers place, at the 26th of this month.[2] Ferrarius seems to follow Dempster, in this statement. The Bollandists think it clear, that Soganus has been written for S. Oganus, by some inconsiderate writer; but, they are of opinion, there are no grounds whatever for Sophanus having been set down as an individual, distinct from S. Ophanus.[3]

ARTICLE IV.—REPUTED FESTIVAL OF ST. HILDULPH, FIRST BISHOP OF TREVES, OR TRIERS, GERMANY. [*Seventh and Eighth Centuries.*] In the Life[1] of St. Florentius,[2] Bishop of Strasburgh, mention is made[3] of St. Hildulf, Confessor, who, with St. Argobast[4] and Theodatus, erected an oratory at the wood, called Hasle.[5] The Bollandists barely allude to him, at the 27th of February.[6] They promise a further consideration of this saint, whom

[49] See Colgan's "Acta Sanctorum Hiberniæ," xxvii. Februarii, n. 15, p. 418.

[50] Edited by Drs. Todd and Reeves, pp. 58, 59.

[51] In a note, Dr. Todd here adds to his text, "The words within brackets are written as a gloss, but in the original hand, over the name *Comdhan*."

[52] The O'Clerys state, that he was son to Diarmaid, son to Deghadh, descended from the race of Cormac Cas, son to Oilill Oluim.

[53] A MS., belonging to T.C.D., classed, B. 1, 4, contains, at February the 27th, or Kal. iii. Martii, Sancti cogam Abbatis, ix. Lect.

[54] See Bishop Forbes' "Kalendars of Scottish Saints," p. 6.

ARTICLE II.—[1] See "Acta Sanctorum," tomus iii., Februarii xxvii. Among the pretermitted saints, p. 672.

[2] Edited by Rev. Dr. Kelly, p. xvii.

[3] By Father John Colgan.

[4] Edited by Drs. Todd and Reeves, pp. 58, 59.

ARTICLE III.—[1] See "Menologium Scoticum."

[2] See Bishop Forbes' "Kalendars of Scottish Saints," p. 193.

[3] See "Acta Sanctorum," tomus iii., Februarii xxvii. Among the pretermitted saints, p. 673.

ARTICLE IV.—[1] This was found, in an old manuscript, the style of which was changed by Surius.

[2] His feast occurs, at the 7th of November.

[3] See Surius' "De Probatis Sanctorum Historiis," tomus vi. Vita S. Florentii Episcopi Argentinensis, &c. Novembris vii., p. 147.

[4] See his Life, at the 21st of July.

[5] It is said to have been where the River Bruscha flows from the Vosges Mountains.

they suppose to be the first bishop of Treves, or Triers,[7] in Germany, at the 11th of July.[8] At the same date, fuller notices of the holy prelate shall be given. David Camerarius inserts him, in the Calendar, at the 27th of February.

ARTICLE V.—REPUTED FESTIVAL OF A ST. OGANUS, BISHOP. At the 27th of February, the holy Bishop Oganus was venerated, according to Floratius and Henry Fitzsimon.[1] The same date has been assigned, by Dempster, for his festival.[2] The reader is referred to the account of this bishop, which will be found at the previous day.

ARTICLE VI.—REPUTED FESTIVAL OF ST. ELUIUS, ELUEUS, HELVÆUS, OR ALBÆUS, A SUPPOSED BISHOP OF MENEVIA, WALES. [*Fifth Century.*] For notices of the present saint, who is mentioned under different forms of name, the Breviary of Sarum[1] is cited by John Wilson, in the second edition of his English Martyrology.[2] Albæus is said to have baptized St. David,[3] when the former returned from Ireland, and touched at a port, called Gleysad. The Bollandists seem to infer, that the present holy man cannot be distinct, from St. Helvæus, or Ailbæus,[4] a Munster Bishop; yet, they do not understand why Wilson placed his festival, at this date, when it should rather be assigned to the 12th of September. At this latter date, we shall have more to say, regarding St. Ailbæus, or Ailbe, Bishop of Emly.

ARTICLE VII.—ST. ODA, OR ODDA, VIRGIN, AT RHODA, BELGIUM. [*During or after the Eighth Century.*] Dempster, in his Scottish Menology, and Ferrarius, in his general Catalogue, insert a festival for St. Oda, Virgin, of Rhoda, in Taxandria, of Brabant, at the 27th of February. The Bollandists briefly allude to her, at the same date, although referring her festival to the 27th of November.[1] Dempster[2] states, that at Rhoda,[3] St. Odda, a Virgin, was venerated, at the 27th of February. She was daughter to a king, and patroness of this place. Othbert, the Bishop, raised her precious remains, in 1103,[4] to a place of honour.[5] It is said, by Dempster, that she was daughter to Eugene V., King of the Scots, and a virgin, who led a most holy life.[6] However, the authorities quoted by him,[7] only make her daughter

[6] See "Acta Sanctorum," tomus iii., Februarii xxvii. Among the pretermitted saints, p. 673.

[7] This was a large and noted town, before Augustus settled a colony in it; subsequently, it became an archiepiscopal city. See "Encyclopedia Britannica," vol. xviii., pp. 563, 564. Irish edition.

[8] See "Acta Sanctorum," tomus iii., Julii xi. De S. Hildulpho, Confessore, &c., pp. 205 to 238.

ARTICLE V.—[1] See O'Sullevan Bearc's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xii., p. 56.

[2] See "Historia Eccleslastica Gentis Scotorum," tomus ii., lib. xiv., num. 987.

ARTICLE VI.—[1] "Officium S. Davidis Episcopi," Lect. vi., at the 1st of March.

[2] The Bollandists remark, that all mention of him is omitted, in the first edition. See "Acta Sanctorum," tomus iii., Februarii xxvii. Among the pretermitted saints, p. 673.

[3] See his Life, at the 1st of March.

[4] See his Life, at the 12th of September.

ARTICLE VII.—[1] See "Acta Sanctorum," tomus iii., Februarii xxvii. Among the pretermitted saints, p. 673.

[2] See "Menologium Scoticum."

[3] This was a town in Gallia Narbonensis. See Baudrand's edition of Ferrarius' "Novum Lexicon Geographicum," tomus ii., p. 130. Pliny mentions it, as a colony of the Rhodii, lib. iii., 4. "The place is gone and has left no trace."—William Smith's "Dictionary of Greek and Roman Geography," vol. ii., p. 712.

[4] See Constantinus Ghinius' "In Natalibus SS. Canonicorum," at the 27th of November.

[5] See Bishop Forbes' "Kalendars of Scottish Saints," p. 193.

[6] See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xiv., num. 971, pp. 509, 510.

[7] Thus state the English Martyrology,

to a King of the Scots.[8] It is thought, she flourished, about the year 500, although another more probable statement has 700, and 713. She was seized with blindness, but going to the tomb of St. Lambert,[9] Bishop and Martyr, at Liege,[10] she there prayed and recovered her sight.[11] Through gratitude, she then vowed her virginity to God; nor, afterwards, could her father persuade her to marry. Following a Divine impulse, Odda went to Taxandria, and by her residence, she sanctified the whole Rhodan territory. It is related, that while she secretly prayed in a wood, a magpie betrayed this secret to men. Hence, in art, she is painted with a magpie. Renowned for her virtues and miracles, she was called, at last, to the nuptials of her Divine Spouse, and her body was deposited in a collegiate church at Rhoda, where she is commemorated as chief patroness.[12] We are told, that her memory was greatly venerated, and that churches were erected to her honour, in various parts of the kingdom of Scotland.[13] Her festival occurs, in the Kalendar of King Charles First's Prayer-book,[14] probably in virtue of her royal descent. Her Acts are said to be more fully written, in the Scotichronicon, by the Monk of Paisley, by John Molan,[15] by Constantinus Ghinius, in the English Martyrology, and in other works. In the anonymous Catalogue of Irish Saints, published by O'Sullevan Beare, and in the "Historia Sanctorum Lovanii,"[16] as also in Father Henry Fitzsimon's list of Irish Saints, at the 27th of February,[17] we find entered, St. Oda, Virgo. However, the "English Martyrology" refers her feast, to the 27th of November. By Father Stephen White,[18] she is said to have lived in the eighth century.

Twenty-Eighth Day of February.

ARTICLE I.—ST. SILLAN, SIOLLAN, SILVAN, OR SYLVAN, ABBOT OF BANGOR, COUNTY OF DOWN.

[*SIXTH AND SEVENTH CENTURIES.*]

ABOUT the middle of the sixth century, the famous abbey of Bangor, in the county of Down, was founded by St. Comgall. Such was the reputation his sanctity acquired, that in a short time, he had several thousand monks under his jurisdiction. This parent establishment was the fruitful

Constantinus Ghinius, the Benedictine Kalendar, Jacobus Cheynæus, Adamus Valassar, &c.

[8] This should give Ireland, at least, as clear a claim to her nativity, as Scotland.

[9] His feast occurs, on the 17th of September. His death took place A.D. 709.

[10] A city of Belgium, on the River Maas or Meuse.

[11] On this subject, Petrus Transianus Bastidæus composed these Latin lines:—

"Impuras mundi sordes vix ante videbas,
Nunc tamen, Odda, vides, et generosa fugis.
Consulto male acuta Deus duo lumina credo,
Ut meliora tibi redderet, abstulerat."

[12] See Constantinus Ghinius, "In Natalibus SS. Canonicorum."

[13] The Scottish Breviary is quoted. See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xiv., num. 971, p. 510.

[14] At the 27th of November, as Ode, Virgin. See Bishop Forbes' "Kalendars of Scottish Saints," pp. 257, 425.

[15] In Natalibus Sanctorum Belgii.

[16] See Fol. ccxii., ccxiii.

[17] See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49, and cap. xii., p. 56. Molanus is cited as authority.

[18] See "Apologia pro Hibernia," cap. v., p. 63.

mother of many other houses, both in Ireland and in Scotland.[1] Not only in these countries, but in many others, on the Continent, a number of holy men went forth in crowds, or as swarms of bees,[2] to spread the Faith of Christ, and to plant the germs of sanctity and sacred learning. One of the brethren of this monastery, named Luanus, is said to have founded one hundred religious houses. From this single instance, St. Bernard leaves his readers to infer, how great must have been the multitude of holy persons, that issued from this foundation, and how many blessings it must have conferred on religion. In his perfervid language,[3] the great Cistercian founder compares its missionaries to a full flood. In particular instances, they gained others to live under their rule. Thus great and apostolic men there educated went forth as apostles, to various countries in Europe, where their names are still held in continuous benediction. This hive of wisdom worthily sustained the fair fame of our Island, in the early ages of faith.[4]

Some brief notices of the present pious Prepositus and Magister of Bangor have been entered by Colgan,[5] at this date, in his celebrated hagiological collection. The Bollandists merely allude to this holy man.[6] Sillan, Silvan, or Sylvan, was son to Comin, Cumen, or Caimin.[7] His father is also called Mac Cumminn[8] and Ma Comyn.[9] Sillan was born, probably a little before or about the middle of the sixth century, but the place does not appear to be known. It is said, he became a disciple to St. Comgall,[10] the first Abbot of Bangor. Sillan was distinguished for his virtues and learning. On account of his erudition and proficiency in scriptural knowledge, he was chosen as professor and rector, over the monastic school. Hence, he enjoyed the title of Magister, or Master.

The present town of Bangor is delightfully situated.[11] It recedes from the rocky shores of the bay, along a gentle ascent, at the upper extremity of which may be seen the Protestant church, within an enclosed graveyard, where no very ancient monuments are now to be found. An old castle, yet standing on the verge of the port, attracts the gaze of a visitor, as he arrives from Belfast in a steamer. That and the adjoining scene may be recognised in the engraving,[12] which accompanies this memoir. The name Bangor is popularly supposed to have had the signification of *White-choir;* and, this is the explanation of its nomenclature, given by Sir James Ware. Nearly a similar explanation of the name is given by Colgan, when treating of Bangor, in Wales.[13] In reference to the building erected by St. Malachy,[14] during the twelfth century, Harris says, that Bangor had its name, *a Pulchro Choro*, or from its fair and white choir. He asserts, that it was thus designated, from

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ARTICLE I.—[1] "Multa millia monachorum generans, multorum monasteriorum caput."—"Opera" Sancti Bernardi, Vita S. Malachiæ, cap. vi., sect. 12. Keating, in his "History of Ireland" assures us, that forty thousand monks were at one time subject to St. Comgall. See Dermod O'Connor's Translation, book ii., p. 28.

[2] "Examina Sanctorum," St. Bernard calls them.

[3] St. Bernard writes, "quasi inundatione facta, sese effuderunt et repleverunt," &c.

[4] Marianus, "In Chronico," ad A.D. 674, writes: "Ibernia, Scotorum insula, sanctis viris plena habetur."

[5] See "Acta Sanctorum Hiberniæ," Februarii xxviii. De S. Sillano sive Silvano Abbate Benchorensi, pp. 423, 424.

[6] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

[7] See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 232, 233.

[8] See "Annales Ultonienes."

[9] According to the "Annals of Clonmacnoise."

[10] See his Life, at the 10th of May.

[11] See it shown, on the "Ordnance Survey, Townland Maps for the County of Down," Sheet 2.

[12] By Mrs. Millard, from a drawing taken some few years ago, by William F. Wakeman, and transferred by him to the wood.

[13] Ban *enim idem Britannis sonat quod pulchrum, Hibernis vero quod album; et hinc* Banchor, *sive* Banchora *idem quod pul-*

the elegance of its building, which was constructed of lime and stone, and which is said to have been the first of the sort erected in Ulster. Before the period of St. Malachy's foundation, Harris says, that Bangor was called the *Vale of Angels*.[15] But, he is singularly mistaken, in accounting for the name of Bangor, which place was thus designated, so early as the sixth century. It is probable, that the fanciful derivation of its name may have been suggested, in the narrative of a vision, witnessed by St. Patrick,[16] near the site of the future abbey. We are told, that on a certain day, he ascended an elevated mount, situated near a valley, in which the monastery of Bangor was after-



The Town and Bay of Bangor, County Down.

wards built. Here, from the hill, he beheld the valley in question filled with an ethereal light, and with a multitude of heavenly spirits.[17] The Latin appellation, *Vallis Angelorum*, is probably traceable to this legend; which, however, will not at all account for the nomenclature of Bangor.[18]

In the year 812, the monastic establishment of Bangor was destroyed, by the Danes, who, it is said, massacred the bishop and nine hundred monks, at the time.[19] According to St. Bernard, such a hideous outrage[20] was perpe-

cher chorus, vel albus chorus."—"Acta Sanctorum Hiberniæ." Martii i. Vita S. Moinenni, p. 439.

[14] See his Life, at the 3rd of November.

[15] See Harris' "History of the County of Down," p. 64.

[16] See his Life, at the 17th of March.

[17] See Colgan's "Trias Thaumaturga." Jocelin's Vita S. Patricii, cap. xcviii., p. 88.

[18] The name Bangor is of a very different origin: it is really only a modification of the word *Banagher*. The two forms are frequently exchanged. Thus Banagher in the county of Derry, is called *Bencharra* in the Taxation of 1291; and *Bangoria*, in one of the year 1397. Banagher, on the east bank of the Shannon, is written Benncop in O'Donovan's map of Hy-Many. The name, simply, and in composition, is very common. There is a Bangor, in the parish of Kilcommon, in Mayo; a townland Banagher, in the parish of Fiddown, in Kilkenny; and in the parish of Liskeevy, in Galway. A Loch Bannagher, in the parish of Killymard, in Donegal; Cool-banagher (Cuil Benċair, *Calendar* of O'Clery), in the Queen's County; Drum-Banagher (Druim Benoċuir, "Annals of the Four Masters," A.D. 1032), in the county of Armagh; Mo-vanagher (Mag Beanncair), on the Bann, in the parish of Kilrea, county of Derry; and the ancient Church of Ross-benchuir, placed by Archdall, in the county of Clare.

[19] "Ils pillerent la fameuse Abbaye de

trated by pirates, and it seems to be mentioned, as effecting a complete destruction of the place. However, Dr. Lanigan thinks it probable, that this was an exaggerated tradition, as he could not find any mention of such great slaughter, in our Irish documents. Harris thought, that St. Bernard applied, through a mistake, the slaughter of British monks, by Aedilfrid, a Northumbrian King, at Bancor, to Bangor in Ireland.[21] It must be observed, notwithstanding, that Aedilfrid and his army were not pirates, in the sense meant by St. Bernard; besides, the number of British monks killed was even greater, it is thought, than that mentioned by him.[22] Several pious and learned men must have perished, during this indiscriminate massacre. The Danes, on this occasion, broke open the shrine of St. Comgall; probably scattering his relics, and removing costly and artistic ornaments of the church and monastery, with other plunder, borne away to their ships.

Harris refers the origin of derivation for Bangor[23] to an event, which had its commencement in the twelfth century. De Burgo is equally at fault, in his etymology. The Rev. Dr. Reeves, however, tells us, that the derivation of this word, Bangor, is traced to a tradition of the country, recorded by Keating,[24] and it seems to bear out this most learned and laborious antiquary, in his assertion.[25] The same most capable historian has given hopes for the publication of a separate volume, on the History of Bangor.[26] No man could

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Banchor, et tuerent l'Evêque avec neuf cens Moines."—L'Abbé Ma-Geoghegan's "Histoire de l'Irlande," Tome i., part ii., chap. v., p. 377.

[20] To this massacre, it is possible, St. Bernard alludes.

[21] See "Ancient and Present State of the County of Down," p. 64.

[22] See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxvi., sect. ix., n. 62, p. 79.

[23] Vernaculè dicitur *Benchor* seù *Banchor*, a pulchro Monachorum Choro. *Bane* siquidem Hibernice significat *Album*, *Choraidh* vero *chorum*. Nunc autem passim nuncupatur *Bangor*, estque Burgus, ut vocant, Parlamentarius in *Dunensi* Agro *Ultoniæ*. * * * * Quatuor duntaxàt Milliaribus distat *Villa Nova*, ubi olim erat Fratrum Prædicatorum Cœnobium, ut dicetur cap. ix., sect. xi.—"Hibernia Dominicana," cap. i., sect. xiv., n. (b), p. 21.

[24] By Keating, we are told, that "Kennfaolad, son of Blathmac, son of Hugh Slaine, enjoyed the sovereignty four years. In his reign Bangor was burned, and its congregation slain, by the foreigners. The reason why that place was called Bangor was this: Breasal Breac, King of Leinster, went with an army to plunder Scotland; and he brought many cows and herds of cattle with him into Ireland. And after he and his forces landed, they formed an encampment in the place which is now called Bangor, and slaughtered a great number of the cattle there, until a considerable number of the BEANNA, *i.e. the horns of the cows*, were scattered over the plain, so that the place ever since bore the name of *Magh Beanncoir*. A long time after that, when the holy Abbot Comgall erected the monastery of Bangor in the same spot, he gave the name of the place in which it was erected to it, viz., *Beann-char*, so that it has retained it ever since."

[25] "In these cases the root of the word is the same, being beanna, the Irish for *horns*. O'Brien and O'Reilly explain 'beannacap or beanncuip' by 'beanna bo, *cow horns*.' And, figuratively the word is applied to the sharp pointed rocks in the Shannon, and the crests of helmets. beanna, in like manner, is used to denote certain local appearances; thus Benna Barchè, the old name of Mourne Mountains, signifies 'the peaks of Barche.' By an analogous change, the Latin *cornu*, as in the 'Cornua Parnassi bicipitis' of Statius; the 'rubræ *cornua* cristæ;' and the '*cornua* velatarum antennarum,' of Virgil, came to signify 'a peak,' 'a crest,' 'a tip.'"—Rev. Wm. Reeves' "Antiquities of Down, Connor, and Dromore." Appendix H, pp. 199, 200.

[26] However different may have been the allusions and *locale*, which the "divine Spenser" celebrates, in his fanciful poem of "*The Faerie Queene*," the following passages will, nevertheless, not inaptly accord with incidents of the past history of our Irish Bangor:—

"He in his furie all shall over-ronne,
And holy Church with faithlesse handes deface,
That thy sad people, utterly fordonne,
Shall to the utmost mountaines fly apace:
Was never so great waste in any place,
Nor so fowle outrage doen by living men;
For all thy cities they shall sacke and race,
And the greene grasse that groweth they shall bren,

be better qualified, for the performance of such a task; but, hitherto, this much-desired local history has not issued from the press.

Beogna, who was Abbot of Bangor, died on the 22nd day of August,[27] A.D. 605.[28] In the Annals of Inisfallen, however, the rest of Beoguini is recorded, 601. St. Siollan was elevated, in succession, to the dignity of Abbot, as the third superior, over this renowned monastery. In the year 609, the burning of the monastery of Bennchoir, in Ulad, is recorded, in the "Annals of Inisfallen;"[29] but, this happened, most probably, after the time of Sillan. This saint did not long survive his predecessor, in ruling over the monastery; for, in about half a year after Beogna's death, according to our "Annals of the Four Masters," Sillan was called to bliss, after having faithfully discharged the duties of his stewardship, in this life. According to the "Annals of Inisfallen,"[30] at A.D. 604, the death of a Sillain—probably intended for this saint—is placed. He departed on the 28th day of February, in the year 606, according to the "Annals of the Four Masters."[31] Again, the same day, but the year 609 is set down, in the "Annals of Ulster,"[32] for his demise. The Annals of Clonmacnoise have the same date. The Annals of Tighernach have his death, at A.D. 610.[33]

The Irish Martyrologists place the festival of St. Sillan, at this day. Thus we find, in his Festilogy, St. Ængus has an early notice of this holy superior.[34] His name is inserted as Sillan, Abbot, Banchoir, in the Martyrology of Tallagh,[35] at the same date. The Calendar of Cashel, and Marianus O'Gorman, at this day, commemorate him, as the Abbot of Bennchor and the comorban or successor of St. Comgall.[36] He is noted as a Confessor, in the ancient Martyrology of the Cathedral Church of the Holy Trinity, Dublin,[37] where his feast is inserted at the ii. of the Kalends of March—

"And even the wilde beast shall dy in
starved den.
. . . . . .
. . . . . .
"And Bangor with massacred martyrs fill."

—*Book III., Canto III., Stanzas XXXIV., XXXV.*

[27] See an account of him, at that date.

[28] "The Age of Christ 605. The fifth year of Aedh. St. Beoghna, Abbot of Beannchair [next] after Comhgall, died on the 12th of August."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 230, 231. A typographical error here occurs—the 22nd of August was the day of his death. Even this is mentioned, in the Irish text of Mr. O'Donovan's Edition: "Dég 22o Augusc."

[29] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Annales Inisfalenses, pp. 10, 11.

[30] See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii. Annales Inisfalenses, p. 10.

[31] "The Age of Christ, 606. The sixth year of Aedh Uairidh-nac. St. Sillan, son of Caimin, Abbot of Beannchair [Bangor], and successor of Comhgall, died on the 28th of February."—Dr. O'Donovan's edition, vol. i., pp. 232, 233.

[32] "Mors *Sillain*, mc Cumminn, abb. Bencoir."—Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. Annales Ultonienses, p. 38.

[33] See *ibid.* Tomus ii. Tigernaci Annales, p. 181.

[34] The following *rann*, with its accompanying English translation, was kindly furnished by Professor O'Looney. The Irish is from the "Leabhar Breac" copy:—

Cii. h-i feil Sillain benochuin,
Ꝛ noeb uaga oelboai;
la cerad sloig fedoai,
forcenoait cruch febrai.

"On the feast of Sillan of Beannchor,
Ten comely virgin saints;
With the suffering of hosts of manly
[saints],
They complete the end of February."

It seems difficult to define, who were the ten virgin saints, as more than that number will be found in the Church Calendars for this date, and even more than that number, classed among the martyrs. Several men, who were martyred at Alexandria, Rome, and Antwerp, are also mentioned by name, and their Acts are to be found in the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxviii.

[35] Edited by Rev. Dr. Kelly, p. xvii.

[36] See Colgan's "Acta Sanctorum Hiber-

corresponding with the 28th of February.[38] Again, in the Martyrology of Donegal,[39] we find mentioned, as having a festival on this day, Siollan, Master, Abbot of Bennchair-Uladh, and successor of Comghall. In Scotland, likewise, this distinguished superior received his share of honour. The holy Abbot, Sillan, departed to Christ in Ireland, on the ii. of the March Kalends, or on the 28th of February, according to the Drummond Kalendar.[40] His personal sanctity gained him the admiration and love of all his community; while his repute for learning has survived, although its manifestation may not now exist, in the shape of works attributed to him.

ARTICLE II.—REPUTED FESTIVAL OF A ST. MOHSIONA, OR MOSINU. It seems to be a matter for doubt, if the present holy person is in any way distinguishable from the preceding Abbot, regarding whom, some historic notes have been gleaned, for the present day. On the 28th of February, we find this saint set down in the Martyrology of Tallagh,[1] under the title, "Mosinu mac h mind, id est, Sillan Ab. Banchoir." The Abbot Mosnia is recorded, by Marianus O'Gorman, at this day. So the Bollandists observe, but remark, also, that the Martyrology of Tallagh calls him Moshina, the son of Va-minn, Abbot of Bangor, who is otherwise Sillanus.[2] Mohsiona[3] is recorded, in the Martyrology of Donegal,[4] on this day. More than we have given can hardly be said, about this saint.

ARTICLE III.—REPUTED FESTIVAL OF ST. GALL, LAKE OF CONSTANCE, SWITZERLAND. At the 28th of February, Dempster[1] enters a festival for St. Gall,[2] at Lake Acronius,[3] where he remained after his Master, St. Columban,[4] passed over the Alps.[5] The Bollandists, in like manner, following such authority, notice this reputed festival, among the pretermitted feasts, and refer furthermore to the Acts of St. Gall, occurring at the 16th of October.[6]

ARTICLE IV.—REPUTED FESTIVAL OF ST. MODWENA. The Bollandists,[1] while remarking that Colgan is silent, at this date, regarding the present holy woman; yet observe, that she is inscribed in the Catalogue,[2] published by

niæ," xxviii. Februarii. De S. Sillano sive Silvano Abbate Benchorensi, nn. 8, 9, p. 424.

[37] See Edition of John Clarke Crosthwaite and Dr. Todd. Introduction, p. lvi., and p. 92.

[38] In the prefixed Calendar, at this date, the name is omitted.

[39] Edited by Drs. Todd and Reeves, pp. 58, 59.

[40] See Bishop Forbes' "Kalendars of Scottish Saints," p. 6.

ARTICLE II.—[1] Edited by Rev. Dr. Kelly, p. xvii.

[2] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

[3] In a note, at this name, Dr. Todd says, "The Mart. Taml. seems to identify this saint with Siollán or Sillán, of Bangor. Its words are, Mosinu mac. h. Mind, i. Sillán abb. Bencaiv: 'Mosinu, son of Hua Mind, *i.e.*, Sillán, Abbot of Bangor.' Mosiona (or Mosliona as the name ought to be written above), is not mentioned in the other Calendars."

[4] Edited by Drs. Todd and Reeves, pp. 58, 59.

ARTICLE III.—[1] See "Menologium Scoticum."

[2] See his Life, at the 16th of October.

[3] Now the Bodensee or Lake of Constance. Pomponius Mela mentions it under the names of Lacus Venetus, and Lacus Acronius, lib. iii., 2. The former is probably the name of the upper part of the lake, and the latter that of the lower. See William Smith's "Dictionary of Greek and Roman Geography," vol. i., p. 429.

[4] See his Life, at the 21st of November.

[5] See Bishop Forbes' "Kalendars of Scottish Saints," p. 193.

[6] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 718.

ARTICLE IV.—[1] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 718.

Father Henry Fitzsimon. Besides, among Irish Saints' names, found in that anonymous list, published by O'Sullevan Beare,[3] St. Modwena is noticed, at the 28th of February. Without further enlightening us, at this day, regarding the holy woman in question, the Bollandists[4] refer us to a list of Modwenas or Monennas, given by them, at the 1st of February,[5] as also to a well-known holy woman, bearing such a name, and whose Acts they give,[6] at the 5th and 6th of July.[7]

ARTICLE V.—CRUIMTHER DOMHNAIGH, OR CRUMTHARUS DOMINILE CUMFICLANUS, SON OF UA FOILLANUS. The Martyrology of Tallagh[1] mentions a festival, at the 28th of February, in honour of Cruimther Domhnaigh. Also, "cum Firlain h Foelain," is recorded, in conjunction with this entry. From the designation Cruimther applied, we may assume, that the saint so designated had not advanced beyond Priest's Orders. But, observing that Colgan passes him by, as one unknown, at this date; the Bollandists have remarked, that the first entry, in the Martyrology of Tallagh, is, "Crumtharus Dominile Cumficlani, filius Va-Foillani."[2] Yet, to us, there seems some confusion, or error of a scribe, which leaves it doubtful, if a single person be intended, with a notice of his place and parentage, or if a double entry of cognomen, without the etymon of a place, be the more correct interpretation.

ARTICLE VI.—REPUTED FESTIVAL OF A ST. VULFHERUS, A CONFESSOR AND PRIEST. On the assumption, that Capgrave and other writers speak of a St. Vulfherus, Camerarius has entered him, at this day,[1] stating, moreover, that his memory was celebrated, in the province of Argyle, Scotland. The Bollandists,[2] however, question, that any passage of Capgrave bears out this quotation, nor do they know, who are the other writers, to whom Camerarius refers. Therefore, his statements seem to require further confirmation, and until that be afforded, it is needless to enquire, whether he was a saint of Scotia Major or Scotia Minor.

ARTICLE VII.—ST. TERNOC, OR TEARNOG. It has been conjectured,[1] that Saran, the grandfather of this saint, lived in the time of St. Patrick.[2] An entry, Ternoc, is found in the Martyrology of Tallagh,[3] at the 28th of February. The Bollandists state,[4] that Marianus O'Gorman calls this holy man,

[2] See "Catalogus aliquorum Sanctorum Hiberniæ." At the 5th of July, her feast is placed, on the authority of John Capgrave. See "Nova Legenda Angliæ," &c.

[3] See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

[4] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 718.

[5] See *ibid.*, tomus i., Februarii i. De S. Brigida Virg. Scota Thaumaturga, &c., Commentarius prævius, sect. iii., vi., pp. 104, 107, 108. New edition.

[6] See *ibid.*, tomus ii., Julii v. De S. Moduenna seu Monenna, Monynna, Monyma, una an pluribus. A critical commentary, in two sections, and twenty-six paragraphs, pp. 241 to 246. At the following day are to be found two distinct Lives, with a previous commentary, "De S. Darerca seu Monynna Virg. in Hibernia, Scotia, vel Anglia, Julii vi., pp. 290 to 312.

[7] For additional particulars, regarding her, the reader is referred to this date.

ARTICLE V.—[1] Edited by Rev. Dr. Kelly, p. xvii.

[2] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

ARTICLE VI.—[1] In his "Menologium Scoticum."

[2] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

ARTICLE VII.—[1] According to the "Sanctilogium Genealogicum."

[2] See his Life, at the 17th of March.

[3] Edited by Rev. Dr. Kelly, p. xvii.

Ternotus, at this date. Nothing very certain seems to have transpired regarding him. In the Life of St. Columba, by Prince O'Donnell,[5] mention is made of a certain Ternoc, who was his disciple, and who lived at Tulach na psalm,[6] to the east of Killmicnenain.[7] To him, and to his fellow-disciples, St. Columba[8] gave a prophetic account of what was to happen. This Ternoc is supposed to have been the son of Kiaroc, son to Saran,[9] son of Narsluag, son to Coelbad, son of Crunn Budhrai.[10] He is stated, to have been the same as St. Ternoc of Ariodh-Muilt, near Lough Erne, in Ulster; and, he is classed, by Colgan, among the disciples of St. Columba.[11] Archdall observes,[12] there was an ancient monastery, called Ariodhmuilt, near Lough Erne, of which St. Ternoc was Abbot,[13] but that its situation was unknown to him. In the Martyrology of Donegal,[14] simply we find recorded, on this day, Tearnog. Nothing very certain can be advanced, towards the elucidation of his history.

ARTICLE VIII.—FESTIVAL OF ST. AEDH, MAC BRICC, OF ENACHBRIUIN, OF KILLARE, AND OF RATHHUGH, COUNTY OF WESTMEATH, AS ALSO OF SLIEVE LEAGUE, COUNTY OF DONEGAL. [*Sixth Century.*] Having procured two distinct Lives of St. Aedh, Mac Bric, and finding a double feast for him, Colgan[1] published one of these, at the 28th of February,[2] which happens to be the first occurring, deferring the other, until he should come to a much later period of the year. The festival of this saint is more properly celebrated, on the 10th of November. At this latter date, fuller particulars, regarding his Acts, may be seen. However, in the Martyrology of Tallagh,[3] we find, that a festival was celebrated, at the 28th of February, in honour of Aedh Mac Bricc. We are told, furthermore, that the Martyrology of Salisbury and Richard Whitford, as also the Martyrology of Donegal accord.[4] In Capgrave's "Nova Legenda Angliæ,"[5] we find an account of St. Aidus or Aidanus, Abbot, whose festival is set down, for the 28th of February.[6] In the anonymous Catalogue of Irish Saints, published by O'Sullevan Beare,[7] the name of St. Aidus occurs, at the 28th of February. This Saint Ædus or Aedh, as his surname indicates, was the son of Bric. He descended from the Meathian O'Neills, and belonged to the family of the celebrated Conn of the

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[4] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

[5] See Colgan's "Trias Thaumaturga." Quinta Vita S. Columbæ, lib. i., cap. ciii., p. 406.

[6] "The hill of the psalm." The name of this place seems to have become obsolete.

[7] Now Kilmacrenan, a parish in a large barony, bearing the same name. Its extent is shown on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 26, 27, 35, 36, 44, 45, 52, 53. The town and townland are on Sheet 45, and in a romantic position.

[8] See his Life, at the 9th of June.

[9] He is said to have lived, in the time of St. Patrick, according to the Tripartite Life of the saint. See Colgan's "Trias Thaumaturga." Quinta Vita S. Patricii, pars. ii., cap. cxxxi., p. 146, and n. 206, p. 182. Wherefore, it is stated, his grandson could have lived in the time of St. Columkille.

[10] According to the "Sanctilogic Genealogy," chap. xxiii. See Quinta Vita S. Columbæ, lib. i., cap. ciii., and n. 84, p. 451. *Ibid.*

[11] See *ibid.* Quarta Appendix ad Acta S. Columbæ, cap. x., num. 108, p. 492.

[12] See "Monasticon Hibernicum," p. 258.

[13] See Colgan's "Trias Thaumaturga." Quinta Vita S. Columbæ, n. 84, p. 451.

[14] Edited by Drs. Todd and Reeves, pp. 58, 59.

ARTICLE VIII.—[1] See "Acta Sanctorum Hiberniæ," xxviii. Februarii. Vita S. Aidi Epis. et Confessoris, pp. 418 to 423.

[2] This is taken from the "Codex Killkenniensis."

[3] Edited by Rev. Dr. Kelly, p. xvii.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii. Vita S. Aidi Epis. et Confessoris, n. 31, p. 423.

[5] See fol. iii., iiii., v.

[6] Pridie Cal. Marcii.

Hundred Battles. St. Aedh flourished in the sixth century. The Bollandists[8] have a short notice of him, at this date, but they promise to relate more, regarding him, at the 10th of November. Some Manuscript Lives of this holy Bishop and Confessor are known to be extant.[9] This saint was specially venerated, at Enachbriuin,[10] in the territory of Muscraighe, in Munster; at Rahugh,[11] or Rathugh, and at Killare,[12] in the county of Westmeath; as also at Slieve League, or Slieve Leag,[13] in the county of Donegal. As a traveller wends his way westwardly from Kilcar,[14] and up this mountain, the path grows precipitous, at certain points, and purple heather, mixed with saffron blossoms of the furze, covers the ground, at either side. The ravines are not very steep, nor very deep, however, and yet, it looks startling, to see the sea-birds fly up from the hollows. By degrees, we climb to the brown and barren heights, unrelieved by human habitation, or trace of human industry. The screaming mews of the ocean tides soon flit in myriads, on the far western sides of Slieve League, and far out on the surging Atlantic. On a very elevated site of the gloomy mountain are still to be seen the ruins of Aodh Mac Bric's little cell. Tradition yet styles him, Aodh na Bricne, or

[7] See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

[8] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 718.

[9] Among these are: Vita S. Aedi Episcopi Medensis, MS., Bodl. Rawl. B. 505, pp. 124-132, vell. f. xiv. cent. MS. Bodl. Rawl. B. 485, f. 169, vell. 4to, xiv. cent.; Vita S. Aidi, Episcopi et Confessoris, MS., Marsh, Dublin, ff. 134-135, vell. folio, xiii. cent. In the Burgundian Library, there is a Vita S. Ædi Ep., fol. 108 to 110. According to Mr. Bindon, it is found in vol. xxii., containing Nos. 7672, 7673 and 7674, of the MSS. It is one of the most valuable Irish MSS. in existence, being the second volume of a collection of Lives of Irish Saints, in the Latin language, and written in the fifteenth century. It consists of 177 large folios of parchment: the first is numbered 48, consequently the forty-seven first leaves are wanting; and the MS. is written, in double columns, of thirty-nine lines each, ornamented with small illuminated letters, scattered through the volume. Between folios 128 and 129 is a semi-longitudinal page, upon which is found the following note, in the Irish language:—

bennacht Cuanna agus (na) noem canoun a cattach fris, ar ammain in ti tuc a gaedailc illaoin in bethusa .i. fris iohis mac Keruill. de Eigallia.

Thus translated into English:—

"The blessing of Cuanna, and (of the) saints who were in communion with him, be upon the soul of him, who translated this Life from the Irish into Latin, viz., Brother John Mac Keruil of Oriel."

Besides this, the following Latin inscription is to be found:—

"Anima quoque fratris Dermitii i Dunchadha requiescat in pace. Amen."

The foregoing is the only trace of the Irish language, that Mr. Bindon was enabled to find in the volume; the two last pages are also semi-pages, neither one of these is written upon both sides, although all the other pages are. Upon the back of the volume may be seen the following title: "MS. Salmantic. de SS. Hibernis II." A table of contents upon paper will be found in the commencement of the volume, apparently laid there by some person who had possession of the book, and of which the following is a copy: "Codicem hunc Rector Collegij Salmanticensis Hibernici Sōctis Jesu dono dedit nostro Patri Œgidio de Smidt qui eundem donavit P. Heriberto Roswaido."

[10] This place does not seem to have been identified; but, it must be sought for, in the county of Tipperary, or in the county of Cork, most probably in the former, and in some northern part, under the form of Annagh, simply or compounded.

[11] This parish, in the barony of Moycashel, is described on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheets 38, 39, 40. The townland proper is to be found on Sheets 38, 40.

[12] In the barony of Rathconrath. See *ibid.*, Sheets 17, 24, 31.

[13] At one point, it towers 1964 feet, sheer over the waves of the Atlantic Ocean, with a sublime escarpement of cliffs overhanging them. On a clear day, the British Islands might be searched in vain for a view more glorious than is here presented.

[14] This extensive parish, in the barony of Banagh, is described, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 81, 82, 90, 91, 96, 97. The town and townland are on Sheet 96.

[15] See "Letters containing Information relative to the Antiquities of the County of

Hughy Breaky.[15] Moor-mould, covered with stunted heather, and solid or shaley rocks crop up, at the present time, all around the solitary spot. This saint selected a very exposed position, for his ancient church.[16] We are told, that he is called by the country people St. Bricknia. It is said, he built a church and a monastery here, at a time, when the great St. Columba[17] lived in the lower valley, not far away, and known as Glen Columkille.[18] St. Bricknia's "holy well," with loose circular piles of flag stones around it, is yet shown. Another well of clear water flows near it. Several curious piles of stone, each having one surmounting as an apex, besides a remarkable and



St. Aedh Mac Bric's Old Church, on the Summit of Slieve Leag Mountain, County of Donegal.

an inconvenient stone seat, under a small rude canopy of sand-stone, may there be noticed. The old church of St. Aedh presents nothing, at present, but heaps of loose and rough stones, scattered in profusion around the old walls. Some lower portions of these remain exposed and undisturbed, especially at one end. This antique church measured about twenty-one feet in length from the east to the west end, by twelve north and south, on the inside. There is the trace of a ruined door-way, in one of the side walls, as is customary in many of our ancient churches. There seems an apartment

Donegal collected during the progress of the Ordnance Survey in 1835." Letter of John O'Donovan, headed, Kill Charthaigh, now Kilcar, October 20th, 1835, p. 216.

[16] Near the summit of Sliab Leag mountain, and near the south-west coast of Donegal, stand the ruins of a church, said to have been dedicated to "St. Aodh Mhac Briacna, or Breacan, Anglicised, Hugh Mac Bracan. There is also a cluster of Cyclopean structures, used in those days as cells for the hermits, who placed themselves under his direction and control." See Kinnfaela's "Cliff Scenery of South-Western Donegal," chap. xii., p. 86.

[17] See his Life, at the 9th of June.

[18] This maritime parish, in the barony of Banagh, abounds in very wild and stern scenery, a little to the north. It is described on the "Ordnance Survey Townland Maps for the County of Donegal," Sheets 72, 80, 81, 89, 90, 96.

near the church, about sixteen by ten feet. The walls were of great thickness,[19] and constructed very rudely. Near the ruins, a gigantic rock may be seen, cropping up from the surface, almost on the very summit, and towards the western peak of the mountain. Isolated rocks, of a somewhat similar character, are to be found scattered over the mountain tops. In the beginning of the present century, or towards the close of the last, solemn *tourasses* or pilgrimages were here performed in the saint's honour.[20] Even yet, such practices have not been forgotten, as may be discovered, by a view of certain curious objects, which lie near the cell. Over two dozen loose stone piles, some of them formed in half-circles, like those on Lough Derg Island, in this county, have been erected for stations. Pilgrims, here, often go barefoot, from one of those stations to another, repeating *Paters* and *Aves*, at each; while, Rosaries are recited, at the old church. Thrice, also, do they drink at the well, the water of which is soft, and having that peculiar flavour, which might be expected from the rock-shale and moors, from which it springs. Having reached this spot, the temptation cannot be resisted of extending one's rambles towards the sea-cliffs, not far distant, and to behold, towards the south, the lofty mountains, extending along the Connaught shore, and illimitably distant the horizon's verge of the broad Atlantic. It is a trying feat for a man, with untrained feet and nerves, to stoop over the grey lines of the "one man's path," and to gaze into the far rolling billows beneath. The waves curl into the caves below, with a hollow and echoing murmur, or move in slow green coils round and round huge detached rocks, now moaning, then swelling into a roar. On the crags they fall, and with a crash, that makes the solid earth vibrate even where you stand. As much at ease, as if among the garden roses, and with that jovial jerkiness of demeanour, which gives these insects an air of dancing through life, the bees flutter about and higher up in the sunshine, through the heath tufts. Nor has Hymettus itself more fragrant wild flowers and plants, wherefrom to draw honey, than has Slieve League, in the spring and summer seasons. Flocks of gulls dart from the depths of the flashing waters, airily floating overhead, and, peering on outstretched wings for awhile, they rush down. In a second, they are riding calmly towards the open sea, having dropped light as a snow-flake on the water. Majestic crags, and hazy distances, along the cliff-bound shores, formed objects, that filled the imagination with wonders of illimitable space and unwonted shapes, when we viewed the vast expanse.

ARTICLE IX.—ST. ERNIN, OR ERMINA, DAUGHTER OF AIRCHUIN. In the Martyrology of Tallagh,[1] at the 28th of February, we find her described as Ernin, daughter of Airchuin, or Archenn. We are also told, she is identical with a St. Febair, or Febaria. She is noticed as Ermina, a Virgin, in the Martyrology of Marianus O'Gorman, at this date.[2] Little is known regarding her. This day was celebrated a festival in honour of Ernin, as is written singly, in the Martyrology of Donegal.[3] No place of residence is assigned for this saint.

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[19] Many of the foregoing observations, and those which follow, were taken down, on this elevated side, one warm day, in the month of July, 1868. A sketch was then taken of the ruins. It has been transferred to the wood and engraved, by Mr. Gregor Grey, of Dublin.

[20] See "Letters containing Information relative to the Antiquities of the County of Donegal collected during the progress of the Ordnance Survey in 1835." Letter of John O'Donovan, headed, Kill Charthaigh, now Kilcar, October 20th, 1835, pp. 216, 217.

ARTICLE IX.—[1] Edited by Rev. Dr. Kelly, p. xvii.

[2] See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

[3] Edited by Drs. Todd and Reeves, pp. 58, 59.

ARTICLE X.—REPUTED FESTIVAL OF ST. CORMACHUS, PRIEST AND CONFESSOR. In the Kalendar of David Camerarius, we find such an entry, at the 28th day of February.[1] He is said to have had some connexion with St. Columba,[2] the great Caledonian Apostle.[3] In the list of St. Columba's disciples, as furnished by Colgan, we only find one saint bearing this name. This was St. Corbmac Hua Liethan,[4] Abbot of Durrow, in the Meathian territory. The Bollandists[5] follow Camerarius, in recording the supposed festival, at this date, while stating, that Colgan has his feast, at the 21st of June.

ARTICLE XI.—ST. DICHUILL, OF AIRIUDH-MUILT, LOUGH ERNE. In the Martyrology of Tallagh,[1] and at the 28th of February, we find recorded, "Dichuill Mac Maelduibh in Airudh Muilt oc Locuibh Eirne." Marianus O'Gorman has an entry, which is somewhat similar.[2] The Martyrology of Donegal[3] registers on this day, Diochuill, son of Maoldubh, of Airiudh-muilt, on Loch Eirne. It seems impossible, at present, to identify this saint's locality, or to determine whether it was on an island, or along the shores.

ARTICLE XII.—REPUTED FESTIVAL OF A ST. VICTOR, SAID TO HAVE BEEN BISHOP OF DONAGHMOYNE, COUNTY OF MONAGHAN. The mercies of our Divine Lord shine pre-eminent, in the succeeding history. At the 28th day of February, Colgan[1] and the Bollandists[2] have entered some notices, regarding a St. Victor. The latter writers are of opinion, that he does not differ from a St. Victor, who was a martyr, at Alexandria,[3] who is not called a bishop, and, who, it would seem, can have no special relation with Ireland. Marianus O'Gorman, Cathald Maguire, and the Martyrology of Donegal, are said to record this saint, and his festival, at the present date.[4] However, Colgan seems to connect this holy man, with a Victor, who is named in the Acts of our great Irish Apostle,[5] and as having flourished, about the middle of the fifth century, in the eastern part of Ulster, known as Mogdhorna. Several modern writers have been led astray, in assigning this district to a still more eastward situation, thinking it to have been the modern barony of Mourne,[6] including, according to the Catholic arrangements, the parishes of Upper and Lower Mourne, in the county of Down. But, Crioch Mughdhorna was that district, now represented, by the barony of Cremorne,[7] in the county

ARTICLE X.—[1] See Bishop Forbes' "Kalendars of Scottish Saints," p. 235.

[2] For this statement, the "Vita S. Columbæ" is quoted.

[3] See his Life, at the 9th of June.

[4] His feast occurs, on the 21st of June. There was another named Corman—probably Coman—a Monk of Hy, and said to have been the first, among the Scots or Irish, who preached the faith in Northumbria. It is stated, that he flourished A.D. 630, and that his feast is held on the 12th of March. See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., num. 37, 38, p. 489.

[5] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 718.

ARTICLE XI.—[1] Edited by Rev. Dr. Kelly, p. xvii.

[2] Thus: "Dichullus in Ared-muilt prope lacum Erne." See the Bollandists' "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

[3] Edited by Drs. Todd and Reeves, pp. 58, 59.

ARTICLE XII.—[1] See "Acta Sanctorum Hiberniæ," xxviii. Februarii. De S. Victore Eps. Domnacensi, p. 424.

[2] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

[3] He is classed with others, who suffered for the faith, under the heading, "De Sanctis Martyribus Alexandrinis," &c. See *ibid.*, pp. 722, 723.

[4] See Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii. De S. Victore Eps. Domnacensi, n. 2, p. 424.

[5] See his Life, at the 17th of March.

[6] It is described, on the "Ordnance Survey Townland Maps for the County of Down," Sheets 48, 49, 52, 53, 55, 56, 57.

of Monaghan.[8] The people of this territory were called Mugdorni, because they were descendants of Mughdhorn Dubh, the son of Colla Meann, one of the ancestors of the Oirghiallans.[9] The Tripartite[10] and Jocelin's[11] Lives of St. Patrick relate substantially, in a similar manner, the wonderful ways of Divine Providence, when effecting the conversion of this man, Victor, who seemed, at first, most determinedly bent, on rejecting that grace offered. O'Sullevan[12] has some notices of him. It is remarked, by Colgan, that under such a name, there is no notice of him, in the Irish Menologies; however, Buadbheo, in our native language, may be Latinized Victor. In the Sanctilogic Genealogy,[13] two holy men bearing this name are mentioned; one, St. Buadhbeo, the son of Lugach, the son of Liathcon, son to Fiach Aradh, of the Roderician race, and the other is Buadhbeo, son of Eochaid, belonging to the same family. The first of these seems to have lived, in the time of St. Patrick.[14] It is thought, by Colgan, that the Buaidbeo, whose feast occurs on the 17th of November, as stated in the Martyrologies of St. Ængus, of Marianus, of Maguire, and of Donegal, may be identical with that Victor, who is regarded as the disciple of St. Patrick.[15] Elsewhere, our learned Irish hagiologist says, that Buadhbeo may be Latinized, Victor, Vivax, or Vividus, and that he seems to have descended from Fiach Aradh, whose family, in the fifth and succeeding centuries, bore sway throughout the territory of Mughdornia; which, we are told, is the mountainous region of Eastern Ultonia.[16] Here were they settled, when the Irish Apostle was engaged, prosecuting the work of his mission. Having left Hua-Meith, or Hua-Meith-tire, where he erected a church, called Teagh Tallain,[17] St. Patrick passed on to a place, called Domnach-Maigin, which is now known as Donaghmoyne,[18] in the barony of Cremorne, or Farney, and county of Monaghan. As it stood, in 1843, we have an engraving of the Castle of Donaghmoyne preserved to us, in the lately-published and interesting history of this latter county, by Evelyn Philip Shirley, Esq.[19] This place was situated, in the ancient territory of Crioch-Mughdhorna.[20] The owner of Domnach-Maigin, at that time it had been visited by the Irish Apostle, was called Victor. The fame of St. Patrick's eloquence and persuasive powers had already reached the ears of this local proprietor, who seems to have been greatly attached to pagan superstitions, and also very obstinately bent on rejecting the truths of Christianity. As emblematic of his mental blindness and indecision of character, at this juncture, Victor sought, by way of retirement from the light that was about to

[7] See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (a), p. 149.

[8] A range of heights, in Cremorne, is called Sliabh Mughdhorn, or "the Mountains of Mughdhorn," in Dr. O'Donovan's "Annals of the Four Masters," at A.D. 1457. See vol. iv., pp. 998, 999.

[9] See *ibid.*, n. (s).

[10] See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. xii., p. 159.

[11] See *ibid.* Sexta Vita S. Patricii, cap. cxxxix., pp. 95, 96.

[12] In Decade, lib. vi., cap. iv. See *ibid.*, n. 147, p. 115.

[13] Chap. xxiii.

[14] See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. cxxxix., n. 147, p. 115.

[15] See *ibid.* Also, Quinta Appendix ad Acta S. Patricii, cap. xxii., p. 266.

[16] See *ibid.* Septima Vita S. Patricii, lib. iii., cap. xii., n. 21, p. 184.

[17] Now Tehallen, in the barony of Monaghan. The foundation of the Church of Donagh, in Trough, is not noticed in the Tripartite Life, but it is supposed to have been founded by St. Patrick on this journey. See Evelyn Philip Shirley's "History of the County of Monaghan," chap. i., p. 2, and n. 2. *Ibid.*

[18] Its bounds are described, on the "Ordnance Survey Townland Maps for the County of Monaghan," Sheets 25, 27, 28, 29, 31, 32. The townland proper is on Sheets 28, 31.

[19] See Shirley's "History of the County of Monaghan," chap. i., p. 15.

[20] Sometimes called Mughdorn Maigheau. The latter addition, it has been supposed, must be derivable from Domhnach-Maighen, or Donnaghmoyne Church. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (e), p. 233.

shine on his district, the thick shades of a wood, where he remained hidden for a whole night. He had certain misgivings, that if he should meet St. Patrick, the Apostle's powers of persuasion must prevail over his own prejudices. But, the Almighty had miraculous graces in store for Victor, and it pleased him to dissipate that darkness, which had been so industriously sought. The holy Patrick journeyed into the dense wood, and a supernatural brightness surrounding him revealed his advent to the fugitive. Victor became a convert, and a disciple of the Irish Apostle. At length, it was deemed advisable to have him elevated to episcopal rank, and in due course, he was consecrated. Victor was then set over the Church of Domnach-Maigin, while his merits and the dutiful discharge of his responsible office caused him to be regarded, not alone as its patron, but as the tutelary saint of Crioch-Mughdhorna. The day or year of his death is not found recorded.

ARTICLE XIII.—REPUTED FESTIVAL OF ST. NENNIUS, ABBOT OF BENCHOR, IN THE HEBRIDEAN ISLAND HU, OR HY, SCOTLAND. This is, probably, the supposed St. Nennius, who laboured among the islands of Scotia, and who is said, by Dempster, to have been greatly venerated, in Scotland, although his name is not found in any Martyrology.[1] According to the Kalendar of David Camerarius, he was Abbot, over the Monastery of Bangor, in the Hebridean Island of Hu, or Hy, and he had a festival, at this date.[2] However, in alluding to this suppositious saint and his festival, the Bollandists[3] are of opinion, that through somè scribe's mistake, the name Nennius had been introduced into Venerable Bede's work[4] for Segenius,[5] who first sent from Iona to Anglia, St. Aidan,[6] the earliest Bishop of Lindisfarne. Then, it is thought, that some other copyist, finding two distinct names, in different copies of Bede, united them. Accordingly, St. Finian[7] and others are said to have been sent to Anglia; the former being made a disciple of Nennius[8] and of Sigenius, in the monastery of Hu or Hy. Langæus Scotus is quoted, for this statement.[9] But, neither in Bede,[10] nor in any other authority, do we find mention of this Nennius, or of the title he receives, Abbot of Benchor. Notwithstanding, we are informed, no other person wrote more than he did, at that time, while the following works are mentioned, as having been composed by him: "De Origine Britannorum," lib. i.; "De Vatibus eorundem," lib. i.; "Elogium Britanniæ," lib. i.; "Cosmographia Historiæ Mundi," lib. i.[11] Altogether, we must question the propriety of introducing a saint, called Nennius, either in connexion with Bangor, or with Iona, at this date, on the foregoing very insufficient evidence.

ARTICLE XIII.—[1] See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xiii., num. 950, p. 500.

[2] See Bishop Forbes' "Kalendars of Scottish Saints," p. 235.

[3] See "Acta Sanctorum," tomus iii., Februarii xxviii. Among the pretermitted saints, p. 717.

[4] See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 5.

[5] He was the fourth Abbot from St. Columba. See J. A. Giles' note, p. 116. Bohn's edition of Venerable Bede's History, translated into English, London, 1847, 8vo. His feast occurs, at the 12th of August.

[6] See his Life, at the 31st of August.

[7] See his Life, at the 9th of January.

[8] This is the statement of Dempster, in his "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xiii., num. 950, p. 500.

[9] In "De Vita et Moribus Hæreticorum nostri Temporis." Præfacio. The Centuriators of Magdeburgh, at cent. vii., cap. x., endorse this account, in their "Ecclesiasticæ Historiæ," col. 525.

[10] See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 25, where Bede specially treats of St. Finnan, and of his missionary career.

[11] Dempster adds: "Obiit in insulis Hebridibus, jam enim Orcades et Acmodes lustraverat anno DCXX."

END OF VOLUME II.

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